#### SIGNIFICANCE OF RECENT RUSSIAN HISTORY KIEV IN

Some Interesting Side Lights on the Beiliss Case, the Most Recent of the Events Which Brought the City of the Dnieper Into Prominence.



'The Podol Section of Kief, Russia

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#### By Kurt Aram SEVENTH ARTICLE

RRIVING at Kiev by rall and walking for a good half hour toward the center of the town you would imagine yourself in some busy American city. Here you may see many storied shops, not like tose of Russiia, covered wit glaring advertisements, crowds of peoplenot natives-hurrying along. In their faces and movements the press and strainsof work are noticeable. There is an extraordinary amount of noise,

Approaching Kiev from the banks of the Dnieper, however, you see nothing but soft, undulating hills, covered with trees, among which lie white churches and convents, broad based and massively built as if destined to last for eternity, and ornamented with huge golden domes. This is the other Kiev -the sacred Kiev, "the mother of towns," as the Russian calls it, a mother already 1000 years old.

Near by and about the railway station, you are conscious of being in the centre of the trade and commerce of Russia. Everywhere are banks and business houses, the huge offices of the sugar factories, for the entire Russian sugar industry is centred at Kiev, and countless larger and business houses smaller guide the products of Moscow, Tula, the Caucasus, and Siberia into the

north and west of the empire. But along the banks of the Dnieper. the golden-roofed convents and churches lie in brooding silence one beside the other, a silence broken only when their bells begin to peal, some deep and sonorous like cathredal chimes, shrill, and tumultous like heathen bells, rising above the noise and bustle of the modern town.

### A Splendid Shrine

Walking along the broad Kreschtschatik, the main street of Klev, you feel that you are in a large business capital, with the usual surroundings of banks, shops, Town Hall, Stock Exchange. But only a slight turn off this thoroughfare brings you into a strange and typically Russian world. You are on the road to Lavra, Russia's most famous monastery, to which Russian faith offers 1,000,000 rubles every year. No king possesses a more beautiful dwelling place than the Igumen of this monastery. Pass-

the times of high festivals, 150,000 pilgrims can be accommodated. To the right and left of the entrance are onestoried, whitewashed houses, in which the monks' cells are situated. The windows are hung with embroidered curtains of the very best Russian craftsmanship, and if a breeze stirs these curtains and you get a glimpse into the cells, you notice that these longbearded saints, in their black cowls. are not at all bereft of material com-In the background stands the

enter the courtyard, in which, during

Cathredal of the Ascension of the Virgin, ornamented with seven golden cupolas. Beside it two other gorgeous chapels. Near the Chapel of the Raising of the Crucifix is the entrance to the tomb of St. Anthony. Here, 1,000 years ago, the monk Anthony and his disciples dug their cells given a wax taper, and a monk guides you into these dark and narrow caves, where seventy-three saints lie in their open coffins, mummies clad in the richest garments. There also, straight from the ground, rises the mummified head crowned with the mitre of John the Sorrowful. This man buried himself up to his neck in the ground and lived thus for thirty years-so legend and the guiding monk will tell you. In this position he died, and in this position the corpse has remained up to the present day.

### Mummies and Cannon

There is a smell of incense down here, of mummies and of wax, the scent of Byzantine-Russian orthodoxy, which shuts out sunlight and reason. It is oppressive, Here is the sacred spot of faith and superstition. especially protected by absolutism, for opposite to the monastery of Lavra stands the military arsenal, spiked about with its cannon.

Thus the life of Klev flows along in two different streams, fed from totally different sources. The one comes from the monastery of Lavra. the other from modern life, with the university and the polytechnic school for its center. These two currents of life cross each other sharply and the result is perpetual disturbance of the

The town's intellectual life is divided, having on one side orthodoxy and absolutism, on the other constitution and democracy. The first party is composed of the priesthood, police and ing through the broad sacred gate, you military authorities; the second of

large part of the commercial world. No wonder that quarrels on account of the Jews are continually fomented there. These quarrels have raged for 100 years, found utterance in the pogrom of the year 1905, when 31 Jews were killed and 300 wounded, and still

Boldinief

Up to a century ago, sacred Kiev was the "Jerusalem of Russia," a town absolutely forbidden to the Jews, At the Podol, the commercial part of Kiev, where Jews were permitted to stop. When more Jews came to Kiev they were allowed to live in the surroundings of this old court, and for this permission had to pay 3000 rubles annually to the town. When under Alexander II, the Jews' right of domicile was changed, and the privileged Jews could live at Kiev as well as anywhere else, the town lost this annuity of 3000 rubles, and strove with all its might to obtain a substitute for

Kiev received permission from St. Petersburg to do this and, in consequence, the Jews, although they were privileged, had to resume paying the annuity of 3000 rubles. But who was to raise this sum, and by what means was it to be raised? It became a sort of Jewish tax in Kiev as tax collectors, the Russian authorities chose pliable Jews whose business it was to obtain the annuity as best they might.

Then came the limitations of Jewish legislation, and the interpretative "elucidation"-this ever-flowing source of unlawful income to the police. Simultaneously Kiev became more and more the center of commerce for southwestern Russia, and more and more Jews were driven out of the raedius of domicile in which Kiev is situated. The three neighboring governments, Kiev, Podolia and Wolhynia, contained in the year 1897 over 1,000 .-000 Jews. They did not settle there of their own free will, but were crowded together whether they would or not Kiev became more and more the

business center for all these three governments, and toward this center all classes streamed who lived, or proposed to live, by trade and commerce. As the Jews desired to live thus, they, too, poured into Kiev, not only the privileged, but also the non-privileged classes, for these wished to live thus also, and at Kiev there was the best chance of doing so.

streamed to Kiev.

Presiding Judge at the Beilis Trial From Photo Courtesy H. Bernstein

every inhabitant of Podolia Wolhynia who was not a farmer had some business at Kiev from time to time, either with the authorities, the banks, or the law courts. seemed natural to settle down at Kiev the Podol, many houses were built, whose owners let them only to nonprivileged Jews. Their number is today still estimated at 5000 to 10,-000. These house owners bribe the police and the police and landlords make a good business out of it. But the police happen to be in humor, or suffer a pressure from higher quarters, or require an extra sum of money, then they simply raise a hue and cry against non-privileged Jews, in the same way as in other countries a dangerous criminal would

be hunted. Whoever has saved anything may now be sure of getting relieved of his savings. Whoever is unable to pay the ransom is driven from the deported with the next colony of criminals. Then there is peace for a while, till the police think it worth the trouble to start another "razzia," or if this is desired from higher quarters, "to enforce respect for the law." The fox in the chase enjoys more peace than these people.

### "Justice" in Kiev

After a time the town administration grew jealous of this revenue the police derived. Could it not profit by the Jews as well? So one day the annuity of 3000 rubles was raised to 12,000 rubles, and latterly to 15,000 rubles. As the Jews are outcasts in Russia, they had to bear this as best they might. The Jewish community was forced to become as firm an organization as possible within itself. For long it had covered its expenses by a tax upon kosher meat, as is the custom in many Jewish parishes that sell this meat to members of the parish and others. As the community increased it farmed out this privilege receiving a suitable rent for it. With this sum the community pays its officials, schools, hospitals, etc., and also the 15,000 rubles to the town, which if it chooses, can use this money for purposes directed against the very community from which it is derived.

The police bleed the non-privileged Jews, the town squeezes the privileged Jews. One cannot expect the Jews to love 'such "justice." No wonder that, so far as they think at all, they join constitutional or radical groups It is at Klev that Russian and Jewish intelligence stand side by side; and absolutism is well aware that it will

clash with intelligense when it strikes at the Jews.

This happened when the October manifesto was announced. Then thousands of people, professors students, workmen, tradespeople, marched joy ously through the town thinking that new and better times were coming. Nowhere did they meet with resistance or enmity; even part of the army joined in the cheers. The crowds before the town hall grew even larger enthusiastic speeches were made, caps and hats thrown into the air. Already the constitutionalists were considered victors in the battle for liberty.

Then suddenly the themselves among the defenseless crowds, the first shots were fired, fighting, screams and wild confusion The students were treated especially severely, but suddenly, as if by a silent command, the fight was directed against the Jews only. This suppression of a so called turned into a pogrom at Kiev, which lasted three days, and left nothing to which the sworn testimony of Russian professors before the law courts gives sufficient evidence. Absolutism had conquered once more and cooled its hot head at the expense of the Jews.

When I came into Kiev last summe the town was in a state of considerable excitement. First an agricultural exhibition had been opened. Secondly, Stolypin's monument was to be unveiled in a few days. Stolypin had been born at Kiev, and had been killed in a Kiev theatre in the Czar's presence by a Jewish lawyer, and buried at the monastery of Lavra. Thirdly, the Beiliss case was pending.

The first impression of general excitement was borne in on the stranger by the doubling of the usual hotel rates-a cup of coffee now cost one ruble 50 kopeks instead of only 20 This was more absurd than tragic, but it was a foretaste of what would eventually happen.

### Pogroms in the Air

I visited the agricultural exhibition, and saw some specimens of work which interested me. I examined them closely, and was instantly surrounded by policemen, with and without official uniforms, who plied me with questions, although I had committed no other crime than that of looking at an object set up in a public exhibition, I was lucky that my passport was satisfactory; it was also lucky that I had my wife with me. Even the Russlan police considered it unlikely that anyone planning a national crime would take his wife along. So they let me go, but only with considerable distrust. The police were nervous, saw revolutionaries and criminals everywhere, and wanted a victim at any price. If my passport had not been in order, I should have been imprisoned and not s soul would have interfered, for once locked up, one must necessarily be a criminal-if only so as not to make the police look ridiculous. They let

President Minister Stolypin had been shot by a Jew; now a monument was raised to his memory. The Beiliss trial was approaching, a most agreeable one to the authorities, for already two public attorneys, after examining the material, had withdrawn, and it had been necessary resort to a gentleman from St. Peters burg, who was keen to make a career, order to carry on the affair at al All this, so it seemed to me, must

at Sjedlez had called "a bit of a po-

But, strange to say, whomgroms, but their natural and very ever I questioned, whether Christian human consequence. Then, too, the or Jew, he replied that there would be pegrom has proved to be a most sucno pognom this time. Too many eyes cessful means of turning the local from foreign countries were directed population for a while away from toward Kiev just then. Also, he arconstitutionalist ideas and such like gued, experience had taught that there dangers. If a person who is absorbed never was a pogrom when there were reasons that there should be one. This proved to be the case. Neither by one important idea gets an unex-pected slap in the face, he will at first be startled, and it will take him some during the unveiling of Stolypin's time to find his way back to his former monument nor during the Beiliss trial, nor after the man's exoneration, was there any sort of disturbance directed against the Jews on the part of the local population. The pogrom gov-

ernment has its people well in hand.

as one can see; it did not wish to

have a pogrom at that moment, and,

therefore, there was none. From this

fact the conclusion may be drawn

that, if a pogrom is desired, then it

will doubtless take place. To that ef-fect the police officer Kommissarov

expressed himself to his chief, Lo-

Kiev's Unenviable Fame

Kiev doubted for one moment that

that really most uninteresting man,

Befliss, whom the government had

made into a martyr, would be set at

liberty. But, then, why did the gov-

ernment concern itself with the affair

at all? Whether Christian or Jew,

the answer is invariably the same;

because whatever the outcome of the

trial, the government can turn it

against the Jews. If Beiliss had been

condemned, one would have said that

the court acknowledgel the existence

of ritual murders. But with Belliss

set free, the absolutist press could

continue to stir up rancor, even ip

circles that were friendly to the Jews,

It is not exactly an enviable fame

that Klev has obtained through this

ritual murder case, and educted Rus-

sians feel this acutely. From this

feeling, which one might describe as

the Russian involuntarily seeks to free

himself by some pretext. The natural

tendency in such a situation is to

compare cause and effect, and in this

case the Russian has come to regard

the Jews as responsible for the un-

pleasant effect, this feeling of shame.

same psychological reaction as that

which follows on a pogrom. A pogrom

always has upon the town in question

the effect of a blow in the face, a deep

insult to the better elements of its

population. But as one is unable to

revenge one's self upon those who give

the insulting blow, one attacks those

on whose account it was administered.

A's a result of the pogroms, one can

always observe, after the first wave

of pity has subsided, a growing dislike

of the Jews. Their mere presence is

sufficient to invite another blow, and

by that a renewed sense of shame

Consequently, the Jew becomes more

and more an object of irritation to

others. The inference of Russians is

justified; only the discontent toward

the Jews is not the cause of the po-

In this trial may be observed the

combination of offense and shame.

or at least indifferent to them.

It was remarkable that during that

A Pauline Monk's Cell

Where Life Flows in Two Different

Streams, One Rising from Modern

Life, the Other from Outworn

Superstition Backed by

Russian Cannon.

When in the year 1905 the feelings of the entire educated Russian world had risen to boiling point over the problem of a constitution, the pogroms acted like unexpected blows, and the Russian world has not yet recovered from the shock, a fact evident enough in the years 1905 to 1907. Absolutism raged, attended by executions, penal servitude, imprisonment, and banishment out of all reason, as it had never done before.

And I do not doubt for one moment that as soon as nationalism once more gets back to work upon its old problem, the result will be new pogroms, new blows. And those that administer them will be punished just as little as in the year 1905. Instead they w be rewarded, as the true saviors of their country. During the eight years that have passed since the manifesto of October, absolutism has not altered in the least. Who has eyes to see, can observe this from the fact that just as the governors who suffered the pogroms to take place were rewarded, so also are those men rewarded who in the Beiliss case defended a man who had committed a ritual murder. One can only be surprised at humanity's short memory

# The Irony of History

It is the frony of history that the Jew from Kiev who was accused of ritual murder suffered the same fate as Czar Nicholas himself, in whose name he was accused and imprisoned. When, in Japan, an attempt was made upon the life of Czar Nicholas II. then heir apparent, the Japanese newspapers at Tokio remarked that it served the future sovereign of a Christian nation right, since, as was universally known, the Christians murdered Japanese children for ritual purposes. When the Christian world read this, which it has long since forgotten, it smiled. But if the Japanese government had accepted this opinion of the Japanese people, and had arrested and imprisoned a Christian for ritual murder; the Christian world would probably not have simply smiled.

And on the banks of the Dnieper. round the gloomy tombs of pious men and monasteries beneath the protection of Russian cannon looking forth upon madness and superstitions of all kinds in unruffled, undisturbed con-

The eighth article of this series will appear in next Sunday's Journal.

# DISCHARGING THE BUTLER

THILE obtaining a satisfactory servant is an increasingly difficult matter generally, especially if one has certain standards of efficiency, getting rid of an unsatisfactory one is not infrequently attended with much embarrassment on the part of the mistress of a household.

William was a satisfactory butler, as butlers go nowadays, but his manners in the servants' hall of a wellknown New York woman were much criticised by those who were beneath him in rank. When one day he blacked the eye of a housemaid it provoked such a storm below stairs that his mistress decided he must go.

On the day appointed for the butler to depart he was called in and paid off. He asked the lady of the house to write a reference for him, and this she did:

After he had carefully pocketed the envelope containing it the butler said, his manner changing:

"There is a small bill you owe me. It is for money I have paid out for messengers and parcels. It amounts to

The lady of the house could not remember any occasion when she had not personally met any small bill of the

kind. However, rather than provoke a dispute, she silently counted out that sum from her purse and handed it Still he did not go.

"I have another small bill," he announced, still more boldly. "In the fire that burned down your country house I lost all my effects. I have made out a bill for them."

The woman looked at him aghast. She knew he had saved everything he had. "What is the amount?" she finally found voice to say.

"Fifteen hundred dollars," he re-

plied coolly. The two were alone in the room.

Fearing violence, the woman made an excuse of going upstairs to get her checkbook. Once in her own room she called up her lawyer and laid the case

"It looks like an attempt at blackmail," he said. "He has absolutely no

Summoning her maid, the lady hurried downstairs again, went bravely up to the butler, and quietly told him to leave the house immediately. He went. Then the woman fell back into her maid's arms.

This Jewish community at Kiev increased, but according to the law of the privilege of domicile, consisted chiefly of merchants of the first guild and manual laborers. Other Jews, not possessing the privilege of domicile, were not allowed to remain longer at Kley than three days at the outside. But the commercially rising town of Kiev required ever more commercial recruits, and this requirement was fulfilled by the Jews as satisfactorily as by the Russians. The Jews, therefore, poured into Kiev, no matter whether they were privileged or not. For a while the police shut their eyes to this and did not interfere. Then, suddenly, they tightened the legal thumbscrews, and out of the pockets of frightened non-privileged Jews flowed the rubles into the pockets of the police. The screws were relaxed-and



NICHOLAS KRASOVSKY Former Chief of Police

me go, but they kept their eye on me. I could neither telephone nor pay any calls without being watched, and when one evening a foreign consul came to see me, and I took him to my room, hotel manager came to me after ward and threatened to throw me out as it was strictly forbidden to admit Kiev was really extremely nervous then.

I scented pogroms in the air. The create an atmosphere which was

## **OUR FOREIGN STUDENTS**

THE number of foreign students at ing a good second with 594, and Japan American universities is greatly increasing, so the National board of education at Washington has found, The figures of the foreign enrollment for 1913 were recently announced, which show that 4222 students from other countries studied last year at the universities, colleges, and technological schools of the United States. This was an increase of 577 over 1911.

It is pointed out that the meaning of this enrollment may be better understood when it is recalled that the figure of 4222 is a larger enrollment than that of all the students at either Yale, Princeton, Ohio State, Minnesota, or

By far the largest group of the foreign students, namely 1700, was enrolled in the undergraduate and graduate courses in arts and sciences. The next largest group, 801, was in the engineering courses. Medicine followed, with 339; dentistry, 203; agriculture, 275, and theology, 256. The relatively new profesional courses in commerce, been permitted since the sfall of 1908. and business administration have a foreign enrollment of 95.

Canada led the foreign contingent

coming third with 336. Mexico was fourth with 223, followed by Great Britain and Ireland with 212. Cuba sent 209, India 162, Finland 124, Germany 12. Every Latin-American country was represented except French Guiana Brazil sent 113 students, while the Argentine delegation was 43.

This total foreign enrollment at American universities does not compare badly with the foreign enrollment at the German universities. Consul General T. St. John Gaffney reports from Munich that the foreign enrollment in Germany for the winter term 1913-14 was 5015 students. This was 8.4 per cent of the total enrollment of German universities, as against 8.8 pe cent during the same term of the previous year, and aginst 7 per cent in the similar term 20 years ago.

One half of the increase for the last five years, according to Mr. Gaffney. may be attributed to foreign female students whose attendance has only The United States topped all foreign contingents with a representation of 351, of whom 328 came from northern with a representation of 653, China be- states and 23 from the south.