

an every-day affair, and that the Russian papers think they fulfil their duty to an allied nation by treating the matter from the standpoint of Méline and Mercier.

Tolstoï's antipathy to this affair does not come at all from any possible anti-Semitic feeling. He does not love the mercantile Jews, who have not the slightest trace of Christian spirit. He condemns anti-Semitism, however, in the most emphatic way. "Anti-Semitism," he said, "is not a misfortune for the Jews; for he who suffers wrong is not to be pitied, but he who does wrong. Anti-Semitism demoralises society. It is the worst evil of our time; for it poisons whole generations. It makes them blind to right and wrong, and kills all moral feeling. It changes the soul into a place of desolation, in which all goodness and nobility are swept away."

In regard to other matters, Tolstoï does not use strong expressions. He parries them good-humouredly, but decisively. When we were talking of the new romanticists, I used some severe language. I explained the uproarious applause of certain gifted but degenerate and perverse artists, as a cynical attack on the inborn moral sense, and said, speaking from my own experience, that I had yet to meet one of those devotees of immorality, whom I had not found on closer acquaintance to be morally deficient. When, however, I spoke of literary support of vice, the Count raised his hand to stop me, and said :