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LONDON EXECUTIVE MOVES TO RESUME AGENCY PARLEY WITH BRITISH NON-ZIONISTS

Letter invites Representatives of Board of Jewish Deputies to Meet with Zionist Executive

(Jewish Telegraphic Agency)

London, Oct. 13.—The suggestion that the discussions, begun in 1924, toward the extension of the Jewish Agency, between British Zionists and non-Zionists, be resumed, is contained in a letter addressed to the Board of Jewish Deputies by the Zionist Executive.

The agenda of the Board's meeting states that the letter of the Zionist Executive invites the Board to designate representatives to meet with the Zionist Organization, representatives of the Joint Foreign Committee and the Anglo-Jewish Association, toward constituting the Jewish Agency. An invitation similar to this was accepted by the Board in 1924 and the discussion subsequently suspended, pending the progress made in the United States. In view of the Non-Zionist Conference on Palestine, to be held in New York on October 20, the Zionist Executive suggests that the discussion between British Zionists and non-Zionists be resumed.

CO-OPERATIVE BANK ADMINISTRATION RESIGNS

(Jewish Telegraphic Agency)

Warsaw, Oct. 13.—The resignation of the board of directors of the Jewish Cooperative Banks in the Warsaw region was accepted and a new board will be elected after a thorough reorganization of the financial agencies is effected.

Dr. Klummel, who held the position of president of the directors' council, also withdrew following the charges of favoritism and irregularities brought against his administration at the co-operative banks' convention held here last week.

ALFRED SALMON, RESTAURATEUR, DIES

(Jewish Telegraphic Agency)

London, Oct. 13.—Alfred Salmon, chairman of the board of directors of Lyons, well known British restaurant chain, died here Friday at the age of sixty.

Alfred Salmon was the last member of the trio who established the gigantic Lyons catering concern which employs 30,000 people, with a capital of \$8,000,000.

Memorial services were held in the London Liberal Synagogue.

PALESTINE WINE PRODUCERS ASK FOR IMPERIAL PREFERENCE

Colonial Secretary Promises to Hasten Inquiry into Subject

(Jewish Telegraphic Agency)

London, Oct. 13.—The demands of the Palestine wine-growers for imperial preference with regard to duty were presented to Col. Leopold H. H. Amery, Colonial Secretary, by Jack Shapiro, manager of the Rishon LeZion wine cellars. The Colonial Secretary promised to hasten the inquiry into the matter and expressed his sympathy with the point of view presented.

"I regard it as a pleasant duty to help the Jewish colonization in Palestine," he stated.

HINDENBERG GIVES TEA FOR HELENE MAYER

(Jewish Telegraphic Agency)

Berlin, Oct. 13.—Helene Mayer, the seventeen-year old daughter of an Offenbach Jewish physician, will be the guest of honor at a tea and reception to be given Sunday, October 14, by Paul von Hindenburg, president of the German Republic. Miss Mayer is one of the Olympic fencing champions. In a press interview, when questioned on her political views, she declared that she is a sincere Republican.

HENRI BERGSON PROPOSED FOR NOBEL PRIZE

(Jewish Telegraphic Agency)

Stockholm, Oct. 13.—Henri Bergson, famous French Jewish philosopher, was proposed as the first candidate for the receipt of this year's Nobel Prize for literature, according to a report published by the Stockholm "Dagbladet".

REPORT HERZL'S REMAINS TO GO TO PALESTINE PASSOVER

(Jewish Telegraphic Agency)

Jerusalem, Oct. 13.—The remains of Theodor Herzl, father of political Zionism who is buried in Vienna, are to be transferred to Palestine in Passover, a report circulated here states.

COMMUNIST CENTER DISCOVERED IN PALESTINE

(Jewish Telegraphic Agency)

Jerusalem, Oct. 13.—A Communist center with a secret printing plant was discovered in the Ness Ziona colony. Eight Jews and two Arabs have been arrested.

APPOINTMENTS TO THE FACULTY OF THE YESHIVAH COLLEGE ANNOUNCED

Torrey of Yale, Smith of Columbia, Robinson of C.C.N.Y. on Advisory Council

Appointments to the faculty of the Yeshiva College, which began work this fall, were announced by Dr. Bernard Revel, President of the Faculty of the college.

The Faculty for the first year includes among its members: B. Drachman, Ph.D., German; J. Ginsburg, M.A., Mathematics; M. L. Isaacs, Ph.D., Chemistry; S. A. Rhodes, Ph.D., French; B. L. Roschubim, M.A., Psychology; S. R. Safir, Ph.D., Biology; S. Gandel, Ph.D., Librarian; Abraham B. Hurewitz, M.A., Physical Education.

Associated with them on the teaching staff of the college are: For History of Civilization, Nelson P. Mead, Professor and Head of Department of History, College of the City of New York, and Isaac Husik, Professor of Philosophy, University of Pennsylvania; for English, Charles F. Horne, Professor of English, College of the City of New York, and Gustav F. Schulz, Assistant Professor of Oral English, College of the City of New York; for Latin, George M. Fallon, Assistant Professor, School of Education, College of the City of New York.

Dr. Frederick B. Robinson, President of the College of the City of New York, Professor David Eugene Smith, Professor Emeritus of Columbia University and Charles C. Torrey, Department of Semitics, Yale University, are on the Advisory Council of the Yeshiva College.

The Advisory Council is presided over (Continued on page 3)

DENIES GOLDSMIDT SOUGHT CONTROL OF SOCIALIST PARTY

(Jewish Telegraphic Agency)

Berlin, Oct. 13.—A refutation: of the charge, made in the Communistic and Nationalistic press, that the Jewish banker, Jacob Goldsmidt had bribed the "Vorwaerts," Berlin Socialist daily, in an effort to gain control of the Socialist party, was made today in a reply published in the "Vorwaerts." The charge was made that Goldsmidt had bribed the paper with a sum of 800,000 Marks.

In its reply the paper states that Goldsmidt's Darmstadt Bank, granted a loan at regular interest to the publishing company which issues the "Vorwaerts." This loan was long since repaid, the paper states.

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NEW YORK JEWISH FARMERS HOLD HARVEST FETE

(Jewish Daily Bulletin)

Ellenville, N. Y., Oct. 14 — The seventh annual harvest festival of the Jewish farmers of New York State was held here today. Farmers from Ulster, Sullivan and adjoining counties assembled to take part in the harvest celebration.

The outstanding address of the day was made by Louis Marshall. Dr. Davidson, general manager of the Jewish Agricultural Society, William D. Cunningham, former judge of the Court of Claims, and Rabbi J. L. Hahn of New York City. At the conclusion of the meeting, Mr. Davidson presented the Jewish Agricultural Society's prizes, awarded for meritorious work in agriculture and in farm sanitation.

A Hebrew Teachers Training School for Girls is to be established by the Women's Branch of the Union of Orthodox Jewish Congregations of America for the purpose of training teachers for Orthodox religious schools, according to an announcement made by Mrs. Herbert S. Goldstein, President. The school, which will meet at the Kehillath Jesurum Synagogue, 117 East 55th Street, New York, will open on October 29th.

It will be under the supervision of the National Board of Jewish Education of the Union of Orthodox Jewish Congregations of America of which Dr. Moses Seidel, Supervisor of the Board of Jewish Education, Baltimore, Md. is the Chairman.

Registration takes place between October 12 and 24 on Monday and Wednesday evenings 8.00—9.30, Sundays from 8.00—9.00, at the Synagogue.

If you are pleased with the Bulletin tell your friends to subscribe.

FAGIN NO REFLECTION ON JEWS, DICKENS'S SON SAYS

(J. T. A. Mail Service)

London, Oct. 4.—"It is amazing to me too that anyone of the Jewish race could have entertained the idea that the fact of Fagin being a Jew was intended to cast a reflection upon the Jewish race in general," Sir Henry F. Dickens, son of the famous novelist, writes in a letter to the "Jewish Guardian" this week.

"It might have been said," he goes on, "with equal truth that the English people might have felt indignant at Bill Sikes being introduced as an Englishman. There are villains in every path of life, whatever religious body or persuasion they may happen to belong to. Fagin was introduced as a Jew, not because the Jewish race were more likely than any other to be criminal, but because he was an old rogue who happened to be a Jew. There is no doubt, however, I think, that there was some feeling among members of the Jewish persuasion that the introduction of Fagin as a Jew was a slight upon their body."

"With regard to Riah, although I never heard my father say anything on the subject, I always had an idea myself that my father, in depicting that beautiful and lovable character, did so in order to give a description of a Jew at his best, as he had before painted a Jew at his worst. But this is purely surmise on my part."

The semi-annual meeting of the Board of Managers of the National Council of Jewish Women will be held in New York City, on Wednesday and Thursday, November 21 and 22, at the Waldorf-Astoria, at the call of the President, Mrs. Joseph E. Friend of New Orleans, according to an announcement made by Mrs. Estelle M. Sternberger, Executive Secretary. The sessions will be preceded by a meeting of the Policy Committee. The Executive Committee will convene on Monday and Tuesday, November 19 and 20.

At these meetings, preliminary plans for the Twelfth Triennial Convention at Los Angeles in November 1929, will be discussed. Reports will be presented on the activities of the Department of Immigrant Aid and Immigrant Education, of the Department of Farm and Rural Work, and of the Department of Vocational Guidance and Employment.

The Brooklyn Federation of Jewish Charities will launch Federation's Twentieth Anniversary Appeal for \$1,035,000 tomorrow night at the Unity Club, Brooklyn.

Supreme Court Justice Mitchell May, President of Federation, will address the five hundred volunteer workers who will attend the gathering tomorrow night.

GIVE \$200,000 FOR ST. LOUIS HEALTH CENTER

(Jewish Daily Bulletin)

St. Louis, Mo., Oct. 13—A gift of \$200,000 to the Jewish Hospital here for the erection of a health clinic adjacent to the present hospital building, was made by Mr. and Mrs. Aaron Waldheim.

Mr. Waldheim is president of the Jewish Hospital and was one of the largest donors toward the fund for its erection. The new building will be known as the Waldheim Health Clinic.

WARSAW JEWS TO MARK POLISH ANNIVERSARY

(Jewish Telegraphic Agency)

Warsaw, Oct. 13.—Maurycy Meisel and Raphael Szereszewski, two Jewish councillors, were appointed on the committee of thirteen representing the City Council to arrange for the celebration of the tenth anniversary of Poland's independence.

LONDON RAG DEALER LEAVES \$150,000 FORTUNE

(Jewish Telegraphic Agency)

London, Oct. 13.—David Makeworth, known to the residents of Whitechapel as "David Shmate" because he collected old clothes and rags (shmates) in London's Jewish quarter for the past forty years, died here.

On his death-bed, David summoned a few Jewish neighbors and disclosed to them that he had in his possession a fortune of \$150,000, wrapped in pieces of the old cloth in which he dealt.

OPEN INSTITUTE OF JEWISH STUDIES IN ANTWERP

(Jewish Telegraphic Agency)

Antwerp, Oct. 13.—The Institute of Jewish Studies was opened here in the presence of representatives of the municipality and Jewish institutions.

Professor David Cohen of Amsterdam delivered the first lecture.

Commissioner General of Naturalization, Raymond F. Crist of Washington, was the principal speaker at the opening of the annual maintenance campaign of the Philadelphia branch of the Hebrew Sheltering and Immigrant Aid Society, Sunday evening at the Stephen Girard Hotel, Philadelphia.

Aaron Benjamin, honorary secretary, and Jacob Massel of New York City, were also speakers and addressed the workers in Yiddish. Mr. Massel is a well known publisher of Yiddish books. He is a forceful speaker and invariably succeeds in bringing home an important message to his hearers.

The campaign is to continue over a period of ten days under the chairmanship of Dr. Leopold H. Goldstein, and Mrs. Reba Shustack, chairman of the Women's Division. The quota has been set at \$35,000.

ALBERT OTTINGER DESCENDED FROM A DISTINGUISHED JEWISH FAMILY

Traces Ancestry to Rabbi Meir of Rothenberg

Some interesting data on the family history of Albert Ottinger, Republican candidate for New York State governorship, are given in an article by Max Blum in the current issue of the "Jewish Tribune."

The man honored by his fellow Republicans is a son of Moses Ottinger, who was born in Wittenberg, Germany, immigrating to this country with the parents at the age of three. His mother was Amelia Ottinger, a New York City girl who was in the first graduating class of Normal, now Hunter College.

Attorney-General Ottinger's grandfather was Nathan Ottinger, a Sofer, writer of Holy Scrolls. He was a pious Jew and very learned, a publisher of religious books who was consulted because of his scholastic attainments.

Moses Ottinger, Albert's father, was one of the founders of the Jewish Theological Seminary, donating the Nathan Ottinger library in honor of his paternal parent. Moses also was one of the guiding spirits in the establishment of Mount Sinai Hospital and the Hebrew Free School, now the Educational Alliance, and a large contributor to each.

Moses' brother, Marx Ottinger, the Republican gubernatorial candidate's uncle was long a director of the Hebrew Orphan Asylum and treasurer of the Baron de Hirsch Fund. None of the Ottinger family ever labored on Saturday, and the Attorney-General's father never failed to carry a supply of *matzos* with him during the week of Passover when he had to leave his home.

For generations the Ottingers had great rabbis in the family, extending back to Rabbi Meir the Great Rabbi of Rothenberg who played a striking part in the history of Jewish martyrdom.

APPOINTMENTS TO THE FACULTY OF THE YESHIVAH COLLEGE ANNOUNCED

(Continued from page 1)

by Samuel Levy, LL.D., Chairman, Louis Gold, Treasurer and Herbert S. Goldstein, Secretary. Professor Nathan Isaacs, professor of Law, Business Graduate School, Harvard University, Arthur M. Lampert Nw York, Charles H. Silver and Dr. Bernard Revel are the other members of the Advisory Council.

SIR JOSEPH DUVEEN, ART COLLECTOR, ARRIVES HERE

Sir Joseph Duveen, noted British Jewish art collector, arrived in New York on the Mauretania, for a short visit. He is accompanied by Lady Duveen and their daughter, Miss Dorothy Duveen.

J. D. B. NEWS LETTER

Wasserman Debates on Jewish Question in Germany

(By our Berlin Correspondent)

Berlin, Oct. 1—"The fundamental error which you are committing is that you are terming the Jews a 'Nation.' This, they are not, nor can they ever be again. The Jews are an aggregate of individuals. Therein lies their misfortune, their European past, their present, and probably also their future."

Thus spoke Jacob Wassermann a short time ago, answering a German professor who advised him to emigrate to Palestine, so as to set an example to all the rest of the Jews in Germany, of whom the anti-Semitic professor was anxious to rid the Fatherland. While there is nothing strikingly new in these thoughts of the famous German-Jewish writer, it is interesting to recall them in connection with an address which Wassermann delivered a fortnight ago at a convention of German constitutional lawyers which was held at Bad Reichenhall. In the course of this speech he cited, among other things, the declaration quoted at the head of this article, and the general tenor of the entire speech followed this leading thought, reaffirming Wassermann's views in a brilliant, masterly style.

"If the Jews have not succeeded," said Wassermann, "in amalgamating more closely with the body of the German nation, it is not solely the fault of the Jews themselves; it has been left to this wonderful age of our own to deny outward connection with the German language, landscape, history to a community that, alien at first, has since then on many occasions demonstrated that it belongs here inwardly."

Relating his conversation with that anti-Semitic professor, Wassermann continued:

"I reminded him of the oppression, exploitation, exactions, martyrdoms and superstitious prejudices from which the Jews always had to suffer and of which any fair investigator might easily inform himself. I told him that it seemed simply beneath our dignity to have to remind people of the creative geniuses, artists, savants, poets, all the way from Montaigne to Spinoza, from Mendelssohn to Bizet, and to Gustav Mahler, all of whom had presented mankind with some intellectual and spiritual values. He replied, without going into further details, however, that the Jews were incapable of playing the part of leaders. . . This led us inevitably to the question of race, and I could not help telling him that in Germany there was now dominant so elastic a conception of race as to make even the impossible a possibility,

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CHARGE RABBIS SIGNED EXONERATION OF SOVIET OF PERSECUTION UNDER DURESS

Jewish Leader Coming From Russia Relates Events Leading to it

(J. T. A. Mail Service)

Riga, Sept. 20—How the declaration which appeared in the Yiddish Co-munist paper "Oktibr" last spring, contending that there was no campaign being carried on in Soviet Russia against the Jewish faith, and asserting that the Jews had never felt so free as they do now under the Soviet regime, which created a sensation at the time in Jewish circles abroad, came to be signed by the thirty-one well known Russian rabbis, was related here by a prominent Jewish personage who has arrived here from Russia and who was in close touch in Minsk with the events which led up to the issuance of this declaration.

One morning, he states, a number of rabbis, coming to their homes from the synagogue, found orders awaiting them instructing them to go to the offices of the Ogpu. They were filled with fear and anxiety, but they realized that the orders of the Ogpu must be obeyed. There was weeping and lamentation in their homes. One rabbi even sat down to write his last will. Few expected to return.

In fear and trembling, the rabbis presented themselves to the Ogpu. In the room to which they had to report, they found three Ogpuists, one of them a Jew, seated at the table. Telling them to be seated, the Jewish Ogpuist asked the rabbis in Yiddish a number of questions, whether they were Chasidim or Mithnagdim, why they had not gone to the Rabbinical Conference in Leningrad, whether they took part in the work of the aid societies in the Beth Midrashim, who were the members of these aid societies, etc. The rabbis replied to these questions. They were then told to go into the corridor and wait there till they were called. On coming back they were told that they were free and could go home.

A few days later they were again ordered to attend the same place. This time they found there the three Ogpuists and five rabbis, Rabbi Medalie of Vitebsk, Rabbi Zimbalist of Minsk, Rabbi Schneerson of Homel, Rabbi Levin of Minsk, Rabbi Schapiro of Bobruisk, Rabbi Gluskin of Minsk and Rabbi Abramski of Sluck. The Ogpuists handed the rabbis the text of a declaration and asked them to sign it. After reading the text the rabbis replied that they could not sign it. They were allowed to leave. The next morning they were again called to the Ogpu, and given a fresh text, which again they refused to sign. This happened a third and fourth time. The rabbis refused to sign each new text submitted to them.

On the fourth day, the rabbis decided to return to their homes and ar-

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CHARGE RABBIS SIGNED EXONERATION OF SOVIET OF PERSECUTION UNDER DURESS

(Continued from page 3)

ranged to meet at the railway station. That evening, while they were lined up waiting at the booking office to take their tickets, a man came up and told them that he wanted to talk to them. They replied that it was impossible, because their train was due to leave in a few minutes. Then they recognized him as the Jewish Oppugist who had conducted the negotiations with them. He explained that the Oppu demanded that they should return.

At the Oppu they were handed a fresh text, the fifth, and they were given all night to think over whether they would sign. The rabbis sat up all night discussing whether or not to sign. Several of the rabbis urged that if they refused to sign the Jewish Communist Sections would start a new campaign against the Jewish faith. On this ground it was finally decided to sign the declaration. One of the rabbis broke into tears when the decision was made. All night long they sat as if in mourning, and the next day they went downcast and apprehensive and signed the document.

In the town it was said that the rabbis had signed the declaration, because it would bring about a relaxation of the campaign against Judaism. Before long, however, this hope, too, was shown to have been false, several synagogues being confiscated in Borisov, Orsha and other places.

THE NEW PALESTINE

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A Dignified Literary and Informative Journal

The mission of "The New Palestine" includes some of the foremost men of letters, Jewish and non-Jewish. It has correspondents in all parts of the world. Its articles on Palestine Zionism and general Jewish affairs are authoritative and of high literary merit.

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J. D. B. NEWS LETTER

(Continued from page 3)

and to bolster up any kind of demagoguery and insanity. He reverted again and again to the subject of Jewish power. He mentioned something of the power of seduction. Not the power to lead, but the power to mislead, he meant. Mislead to what? Well, he said—to a materialistic conception of life, one that can be concealed in all theories of salvation just as in the theory of Socialism. I reminded him that the Socialist doctrine might be traced back to the founder of Christianity, recalling to him Christ's words about the camel passing through the needle's eye sooner than the rich man through the gates of heaven. . . He mentioned Bolshevism, branding it as the latest emanation of the Jewish spirit. This, I had expected. But it made not the slightest impression upon him when I spoke of the vast Communist rebellion which occurred in North Germany during the first half of the 16th century, and the Communist revolution in China which at about the same time shook that vast empire to its foundations, although there had been not a trace of Jews anywhere in these instances. He did not care to know anything about that. . . What a pity that Tolstoy is definitely known to have been a non-Jew; otherwise his teachings, tending as they are towards primitive Christianity, and having been the first to dig the channel for the Russian Communist torrent, would have made a fat item in the register of sins charged to the Jews by the anti-Semites."

Replying to the professor's assurance—one which may be heard very frequently from anti-Semites in conversation with Jews—that some of his best friends were Jews, and so on, in this well-known vein, Wassermann said:

"In spite of the fact that your personal experiences with Jews were of the best, you demand that the Jews shall vanish, if possible even from the face of the earth, for what can they all do in small Palestine? Are they to raise up a new national state, like those other artificial states, and permit themselves to be slowly massacred by Turks, Arabs, Greeks and Persians? Since you would like me to disappear from Germany, what do you mean by saying you would like to make common cause with me? You want to create a community lacking in the very first essential condition of any genuine community, namely, humanity. You evidently desire that I should assist you in finding the means for your end, the only thing for which even the Jew has been readily utilized at all times, and that I should act as the standard-bearer for your Pangerman political scheme (i.e., to rid the Fatherland of the Jews, by preceding and calling them to Palestine), only that you may be able

afterwards to give me the customary kick which, quite decently, you have warned me of in advance? Please, speak plainly."

Needless to say, the professor refused to speak plainly. Wassermann explained to his hearers that he had recited his conversation with the professor because it served best to show the mental state of the German anti-Semites, besides explaining his own views on the subject. He criticised what he called the "lordly impatience" of the modern German anti-Semites, as represented by this professor, saying:

"This lordly impatience, this high-strung passionateness which I have observed in the course of so many disputes carried on in an ostensibly objective spirit, is in danger of becoming sometimes entirely colder, informed exactly because of its objectivity. It sees in every one who thinks otherwise nothing but an enemy, and, in retiring forthwith to the chilly altitudes of intellect, pure and simple, it declares war—sometimes consciously, at other times unconsciously—against actually living life."

Speaking of what may be described as his latest "confession of faith," Wassermann said, among other things:

"What I told the professor at that time I am able to assert also today, even though the subject no longer excites me as it did on that occasion. I have wrestled with this problem all my life, have considered it in all its aspects, have felt its pain and ramifications to the very limits of the endurable, have explored the social, psychic, physical spiritual foundations and relationships of the problem, and lastly, as the most oppressive moment of all, I proclaimed publicly an allegiance which I considered it my duty to proclaim, from external motives of pride and propriety rather than from internal promptings—only to discover at the end that, after all, I really did not stand any longer in the place where I had imagined to be standing. Without exactly realizing it, I had moved a step beyond all that. It came about gradually in such a way that all these rigid, evil, obstructing, poisonous prejudices dropped from me like scales, and I perceived that this being a Jew, as it was generally conceived, no longer held any validity in my own case. . . The land of my fathers—It is a mockery! Every Italian village, every German cathedral touches my feelings, more deeply. Has any one in this world the right to fling me and my conscious being back seven centuries, or a thousand years? To extinguish that which, through the medium of the language, has been poured into me for generations, and through the instrumentality of the landscape, history, art, through silently shared experiences century after century? You may make me an exile: but an Asiatic—never!"