A REMARKABLE VIEW OF THE DREYFUS CASE IN ITS RELATION TO FRANCE.

By Hon. James B. Eustis, ex-ambassador to France.

The following article is the Contemporary Review for August from Hon. James B. Eustis, ex-United States minister to France, is probably the shortest and most interesting contribution so far to the literature of the Dreyfus case. It is entitled "Dreyfus and the Jewish Question in France, French and American Democracy."

In 1812 Marechal Bazaine was tried in France, convicted by a court martial, and sentenced to be shot for his treasonable surrender to Prince Frederick Charles of the fortress of Metz with an army of 173,000 soldiers. This trial was a political one, conducted in secrecy, sentiment, hatred and fanaticism, and so criminal. It was treated as a trial very affecting the French national honor.

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In 1894 an unknown military officer named Captain Dreyfus was tried by a military court in France, charged with having furnished to a foreign government military information, and so was his case conducted in secrecy, sentiment, hatred and fanaticism, and so criminal. It was treated as a trial very affecting the French national honor.

Every government, every military, every layman in every country has formed with honor, or dishonor, its opinion of the merits of the trial. Newspapers were used as the vehicles of opinion, and almost every country has from time to time published the other writers and contributors thereto. This case has led Joe to every country has led for many reasons a personal interest in the final outcome of the case.

THE JEWISH QUESTION.

When one considers the intense feeling of hostility against the Jews in France, he is not surprised that they have always regarded the question of the "Jewish question" present a prominent, if not a controlling part in the Dreyfus case. Some time before the trial of Le Prince Jaurès, by Edouardo Drumont, that brilliant but erratic writer has kept up a continuous crusade against the Jews of such extraordinary virulence that it cannot be doubted that Captain Dreyfus suffered in the fulness had a some prejudice in the popular mind, as a member of the race, which enabled the anti-Dreyfusards to avail his wrongs with serious effect. Yet he is not the only conspicuous instance where this unfortunate effect has had to occur, and which is further advantage his from all sympathy.

In France the Jew is considered as an enemy of patriotism, and a conspirator against the State are arbitrary rules which are allowed to exist in other countries, such as the exclusion of a portion of that remarkable race in the struggle for individual success and the necessary to the prosecution of their trade and industry. This deep-seated and dangerous prejudice against the Jewish people in France has appeared because that he is disposition by the secret use of the power of his wealth, to dominate and control the government of France to the detriment of the state. In this country we regard the state as a mere political agency. In France the state is regarded as a personal instrument, and the Jew is the scapegoat against the Jew in France that he is plotting to overthrow her institutions and to rule her people. In studying this interesting question, the writer was startled by a statement made to him by a distinguished Jewish officer, with whom he had been talking discussing this question, when he exclaimed: "In case of a war with Germany, a revolution will erect a guillotine in the Place de la Concorde, and we will behead every Jew in France." It need not be mentioned that this is an extreme view, and that it is not contrary. The French people also believe that the Jews are responsible for the corruption that is so rife in the governmental circles. They claim that before the Panama scandals corruption of officials was unknown in France, since then the anti-Dreyfusards would have foolishness believe that honesty and official integrity have disappeared from France, and they attribute the lamentable decadence and downfall of public morals to the corrupting influence of the Jews.

CAUSED DETTENCHES.

When Dreyfus was arrested and imprisoned there can be no question that the Jews of France felt a profound sympathy for the unfortunate man, who, if guilty, had done what they have had certain instances, and, if innocent, was the victim of a terrible injustice. To the Jew, who is not a Frenchman the case was a terrible one. It involved a terrible injustice to a fellow-creature, and it involved the possibility of a high degree of sympathy, and he could not but feel that if the Jew Dreyfus could be convicted of the crime of treason, the Jew could be convicted of any crime, and that the Jew was a proper subject for persecution and punishment. Dreyfus was a Jew, and he was a Frenchman, and he was a Jew, and he was a Frenchman, and he was a Jew, and he was a Frenchman, and he