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## THE DREYFUS CASE: ITS SIGNIFICANCE

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(Continued from last week.)

That reminds one of the saying of a converted Jew "I never knew what a good Jew I am till I became converted. Before I became converted I was continually called a "Goy," and since I became converted they say, 'In spite of everything he is still a Jew."

So return to the Dreyfus affair, about two years ago, after Dreyfus had been pardoned and vindicated, occurred the removal of Bala's remains to the Pantheon, and while attending the ceremony, Dreyfus was fired upon. Said the would be assassin in extenuation: "I attacked Dreyfusism, not Dreyfus," whereupon he was set free. Dreyfusism, of course, means justice to the Jew. (For no one ever had anything against Dreyfus personally, and although he has been for fourteen years, the most hated of his race, which is saying a great deal, the only thing proved against him was that he was not culpable.)

Some Russian minister once remarked that he wished all the Jews had had but a single neck so that he might behead them all with one blow. Dreyfus' would be assassin must have had some such idea. And only a few months ago a midnight attack was made upon Dreyfus and his family who escaped by the merest chance. The blow was aimed at Dreyfusism of course

The Dreyfus case is responsible for the return of our present-day Jew to his pride and self-consciousness, for to any thinking Jew the causes of this national tragedy is self evident.

While the Dreyfus case was in full swing, so to speak, there was in Paris, a brilliant young writer and playwright, a Jew by birth only, who was the Paris correspondent of a Vienna paper, the Neue Freie Presse. As such, from an impartial viewpoint, he watched, brooded over and studied

closely the intricacies of the plot and was perfectly astounded to discover that the emancipation of the Jews did not commence with the breaking down of the Ghetto walls, that the emancipation of the Jews was nothing but a farce. For to his keen observation, it appeared plainly that Dreyfus had committed but one crime, that of being born a Jew. Then that man felt within him the reawakening of his dormant love for his people, a people who had borne aloft the torch of civilization and had been a nation long before Greece, and while Rome was still barbarous. The knowledge that the Jews would be reviled and despised so long as they were considered as strangers among the people with whom they had cast their lot, despite the many centuries of residence in that country, so long as they were a wandering nation without a country, burned within him. That man was Theodor Herzl.

Nor was Theodor Herzl the only man in this maelstrom of Hatred and prejudice to observe the full significance of the Dreyfus case. There were other spectators of this horrible tragedy, who had long been lost to Judaism, upon whom the idea was forcefully thrust. Those men were Max Nordau, and Bernard Lazare.

The significance of the Dreyfus case is only too evident to the thinking Jew. Anti-Semitism does, will and must exist wherever the Jews exist in any perceptible number. Here in the United States the Jews number some million or more, or about one-seventieth part of the population. True, Anti-Semitism isn't strong yet, but it is pretty much in evidence.

At the last meeting of the Jewish Literary Society, a gentleman gave an interesting talk on the life of a Jewish student in the University. If we designate ourselves as Jews, *religiously* it is

self-evident that our Jewish college students are not Jews. According to the gentleman's statement, the Jewish students are not tolerated, are barred out of all social clubs, so they must of necessity get together and form their own social clubs. In the Northern universities this has resulted in the formation of the Menorah Societies which take up the study of Jewish history, Jewish culture. So that Anti-Semitism isn't such a bad thing after all if it brings back our self-pride and self-consciousness, and brings more closely together such people who would be drawn away if they were but tolerated in circles where they wish to be.

The so-called better class of Gentiles who live in New York, do not send their sons to Columbia University where the educational facilities are equal to Yale or Harvard, because on account of the large number of Jewish students attending it. It is called the Jew college.

To come nearer home, Anti-Semitism is becoming evident at the University of Texas. All of which but proves that Anti-Semitism exists even among the intelligentsia of the United States.

Some time ago the Jewish immigration was diverted from the North to Galveston, where the Jewish congestion is not great. The immigration through Galveston is directed West, where the Jewish population is sparse. How this plan works is shown by the following figures: The number of Jewish immigrants arriving at Galveston port last month was 27, in the port of New York 4328, of whom 3328 remained in New York. The 1000 who left New York went mostly to the other congested cities, Chicago, Philadelphia and Baltimore. It was hoped that the impetus to the Galveston immigration would help to solve the problem and that is how it works.

The persistency of the Jews to settle