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The Message of Emile Zola to our Age, 1937.

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THE MESSAGE OF EMILE ZOLA TO OUR AGE

Reflections on the Current Screen Showing of "The Life of Emile Zola".

By
Rabbi Abba Hillel Silver

At
The Temple

On
Sunday morning, October 10, 1937

The great possibilities of the Cinema are revealed by the picture, by the type of picture of "The Life of Emile Zola" which our people in this community were privileged to see this week. A picture like that almost atones for all the banalities, absurdities, reels of which are being offered to the American public by way of entertainment. It is clear when one watches a picture like that of "The Life of Emile Zola" or some other pictures in which the artist, Paul Muni, starred - "The Good Earth", the "Life of Louis Pasteur", and others of the same type - that the Moving Picture industry can do better, that it does do better when it wants to, that it can and it frequently does give some tremendously worthwhile contributions to the culture and art of the American people without sacrificing its chief function, which is entertainment, and without resorting to propaganda, which is dangerous.

nevertheless

The Moving Picture industry may/serve a tremendously vital function in the life of our people if those entrusted with that powerful vehicle would always be mindful of their great social responsibility, would always exercise good judgment, good taste in selection of subject matter, would always remain faithful to a few basic moral principles and always rigorous as far as artistic standards are concerned.

The Moving Picture industry is, of course, an industry. The people in it are in it as are the people in other industries - for business ~~the~~ purposes and for profit. That is not said in condemnation. But after all, the Moving Picture industry is more than an industry. It is the entertainment of millions of our people, young and old, during their

liesure hours. In the small cities, in towns and hamlets, it is largely to the Moving Pictures that our people turn for entertainment in their liesure time and because of that, Moving Pictures have become a mold, in a real sense, of the taste, the ambitions, the ideals, manners and the culture of the people. Such an agency can be a great boon or a great bane in the life of a nation. And a picture like "The Life of Emile Zola" leads me to believe that those who are in control of the Moving Picture industry are not unaware of the great social responsibility and of the contribution which they can make to the improvement of the taste, to the elevation of taste, to the enrichment and to the ennoblement of the life of our people. The Moving Picture industry is to be congratulated upon presenting this kind of picture.

I use this picture as a spring-board in my lecture this morning to reach for the truths, for the ideals, some of which were very forcibly stressed in this picture and some of which were only implied.

The first thought which comes to one's mind as one reflects upon this picture or upon the Dreyfus Affair, upon which the picture is built, is this: This whole affair, the Dreyfus Affair which shook France to its very foundation, which reft the nation in twain, which caused popular outbreaks, which troubled ministers, which won and lost a national election, which drove scientists, savants, writers, from the seclusion of their quiet studies into the very arena of the most bitter political strife, which held a whole world tense for almost a decade - this whole Affair revolved around one man, around the sentencing of one man to life imprisonment for a crime which he did not commit. What was all the furore? Why should a whole country be disturbed and the reputation of its law courts and its army be impugned? Why should citizen~~x~~ be enflamed aga inst citizen and the

whole life of a nation be roiled because one man is innocently condemned for a crime which he did not commit?

And there were many people in France between 1894 and 1906, when the case finally closed, who asked these questions.

In reading the latest book on the Dreyfus Affair, written by the son of Captain Dreyfus himself, and which contains the memoirs of Captain Dreyfus, he makes the observation that at the time there were three groups in France which took three clearly defined views. One was a group composed of mentally obtuse people who once having heard that this fellow was guilty of treason, believed it and continued to believe it to the bitter end. It didn't make any difference to them that he was proved innocent. - Some people pride themselves in that once they make up their minds, they stay put. - There was a second group which consisted of those who knew the facts and who learned the facts, but out of discretion or cowardice, refused to express themselves. Then there was a third group - by far the largest group of the three - which said: Granted that the man is innocent, granted that a mistake has been made. It is, however, far better that there be ^{an} injustice rather than create a disturbance. The important thing is not to disturb the life of the nation, not to cast any reflection on the honor of the nation or the Army. It is too bad that he was wrongly accused. But France must be sheltered. The honor of the Army must be safeguarded. Unfortunately, whenever such an affair occurs in a nation, the people group themselves in such three categories. We had it in our own time in the Sacco-Vanzetti case. We have it here today in the Mooney Affair. There are always people who say: It is too bad. But nothing should be done about it. The thing should be allowed to rest. Fortunately, in France, there were

some few people who were sufficiently brave and sufficiently far-visioned to realize that what was involved here was not defense of one man but the defense of all men. What was involved here was the defense of justice, about which the Great German philosopher Kant said: "When Justice is gone, it is no longer important that men should live on this earth." And without it life becomes unlivable.

Now-a-days, if such a thing as the Dreyfus Affair broke in Austria, Italy, or Germany, it wouldn't last twenty-four hours. The man would have been taken out and shot - and "fertig". The individual counts for so very little today, it is tragic. Whole groups are apprehended, sentenced, incarcerated or killed without trial, at the will or whim of some official or commissar. Who cares particularly?

There was a nobler tradition in Europe at the close of the last century, a tradition which derived from the French Revolution, a tradition which regarded the rights of the individual as sacred and inviolable. In those days people still talked about the rights of man. People still maintained that individuals still had rights over which the state had no power, that the state exists for man and not man for the state. In those days, an individual still felt that when violently wronged, he could appeal to the conscience of his nation, to the conscience of the world and be heard, that men would leave their work and go to his defense.

The men who defended Captain Dreyfus were not his friends. They were not of his class. They were not of his faith. They didn't move in his circle. They didn't know him. They felt that in him their freedom, their rights as human beings were being trampled under foot and that in a victory for Dreyfus ^{there} would be "incarnated the victory of human solidarity."

It wasn't that a mistake had been committed, or an accidental miscarriage of justice had occurred. They are easily rectified. Here was not a case of a mistake but of a conspiracy. Perjury and forgery were resorted to in order to save the prestige of a military clique. And the saving of its prestige necessitated the condemnation of this man to life-long imprisonment on Devil's Island, to degradation and endless suffering. And because of this injustice which violated all the decencies of human life, every noblest spirit of France rallied to the defense of Dreyfus. They had everything to gain and nothing to lose. That was the first thought that comes to a man when he reviews the story in 1937 of what occurred in 1894.

There is another thought which came to me as I watched this picture which frequently comes to me when I review the history of the Dreyfus Affair. It is true that in this case, France grievously sinned. A terrible crime was perpetrated against this man, a loyal patriot of France. A member of the French Army was sentenced under the most suspicious circumstances, condemned on evidence he was not even allowed to peruse. In an atmosphere of incitement, of hate, of passion, France allowed herself to be swept by the most unworthy, the most unholy passions. All the racial and national chauvenism was unleashed. The masses were inflamed by anti-Semitism. The boulevards of Paris resounded with the cry: "Down with the Jews!" Pamphlets and journals by the tens of thousands flooded the whole nation. It was a black and frightful chapter in the history of Modern France. It showed to what extreme of cruelty and injustice even a great & free people can be driven by the conniving of unscrupulous militants and patrioteers.

But this is the heartening thing about it all. When the truth finally penetrated through the dark, the French knew how to make a gracious, handsome, generous amende for what she had done. In a most magnificent manner, Dreyfus was vindicated. He was restored to his former position in the Army. He was elevated and was given the decoration of the Legion of Honor. His former friends, his fellow-officers in the Army welcomed him with open arms.

There are few nations in the whole world that ever did such a thing. I don't know of any nation that would do such a thing today. France did not because in France at that time there was still that post-revolutionary tradition, because in France, in all periods of human strife, somehow there arose men of courage, independence, men who spoke the truth even in the very face of a howling mob. As long as France can produce, as it produced in the last decade, as at the time of the Dreyfus Affair, men like Zola, Kestner, Jaures, Clemenceau, Anatole France and Piquart, so long will France remain the haven, the sanctuary of the free spirit of mankind, which thank God, it still is today.

It wasn't an easy thing for a man like Zola to rise to the defense of Dreyfus. When Zola penned his famous letter to the President of the Republic of France, in 1898, which came to be known as "J'Accuse" - a letter of accusation of all those who had a hand in the Dreyfus Affair - for most of the French, it was a closed book. Dreyfus had been on Devil's Island then for nearly three years. Nearly everyone believed that he had committed the crime. The real criminal, Esterhazy, had been tried and acquitted.

France at that time was swept by a raging tide of nationalism. France had not recovered from her defeat in the Franco-Russian war. There ~~were~~ were clamoring for revenge. There was a suspicion in that

land, you may recall, that there were spies around who were selling the secrets of the French Government to Germany and here this man Dreyfus was condemned for committing this blackest and foulest of crimes. He was a traitor and all those who defended him were branded as lacking in patriotism.

Zola was in no way involved in the case and yet it was that mandate which we find in the Bible - that mandate which I read to you this morning out of the great nineteenth chapter of Leviticus: "Thou shalt not stand idly by the blood of thy neighbour." That drove this man into a battle which netted him, personally, persecution for libel, a prison sentence, exile, the hate of the masses, the burning of his effigies in the streets of Paris, the fury of the classes. Ultimately, of course, it led him to immortality.

Clemenceau, in 1906, advocated in the Senate of France, that the ashes of Zola be transferred to the Pantheon which is the final resting place of all the great men of France. At that time, Clemenceau said: "There have been men to resist the most powerful kings, refusing to bow to them. But there have been very few men to oppose the masses; to stand alone against the distracted mob, often guilty of the maddest frenzy; to face the ruthless rage of the people, arms crossed and unprotected; and to dare, when a "yes" was demanded, to raise their heads and say "no." That is what Zola did!

....."I have been close to Zola in his hours of anguish. I have been with him during those wretched hours which followed the sessions of the Court of Assize, flights accompanied by showers of stones, hoots, cries of "Death." I was there ^{when} he was condemned - there were twelve of us - and I swear that I never expected to see such a display of hatred. Had Zola been acquitted on that day, not one of us would have

come out alive. That is what that man did. He dared face his own epoch. He dared face his country. He dared face humanity, itself, in the name of truth and justice."

It is of such stuff, my friends, that the hope of the world is fashioned. There is a legend among our people that there are 36 men in the world upon which the whole burden of the world rests. From those, ten righteous men could save even an age as wicked as Sodom and Gomorrah.

Unfortunately, we haven't any Zolas in our day. That magnificent sentence with which the moving picture closes is historically acclaimed although it was not delivered in the Pantheon in 1908 when his ashes were moved. It was delivered in 1902 at his grave by Anatole France who said: "Let us envy him: he brought honor to his country and the world by the extent of his labors and by a noble act. Let us envy him: his genius and his heart made for him the greatest of all destinies. In him lived for a moment the conscience of humanity."

The Jewish motif in the picture is very slight. Those of you who saw it will recall that it was hardly noticeable. The fact that Dreyfus was a Jew was referred to only once when the card is studied by the members of the general staff. And yet in the Dreyfus Affair, it was the most dominant fact. I am not blaming the producers for doing that. It was perhaps wise not to dwell too much on that fact. But historically, in the actual Dreyfus Affair, the fact that he was a Jew was the determining fact in all the controversy and bitterness. Had he not been a Jew, the Affair might never have reached the scope of a "cause celebre." It might have been just another case of espionage - an innocent man ~~st~~ sentenced, a miscarriage of justice, a man convicted though innocent, vindicated and returned home. The fact that he was a Jew was seized upon immediately by all the anti-Semites in France.

Anti-Semitism was being exploited to the utmost in France at that time. For years before 1894, there had been a very active anti-Semitic movement in France which had spilt over from Germany. Germany has always been the seed-bed of anti-Semitism in the world. There was Edouard Drumont, a gifted French writer who was the author of an anti-Semitic book called "La France Juive", which in one year passed through more than one hundred editions. He founded a periodical "La Libre Parole" which carried on a fanatical attack on all the Jews of France. He settled upon them the blame for all the misfortunes of France, intimating that the Jews were selling the secrets of the French Army to the enemy - which everybody knew was Germany. Around this group gathered all the enemies of the Republic - the Royalists, the Bonapartists - all those who wanted to see the Republic destroyed and monarch returned -. When this happened and a Jew was apprehended and sentenced as a spy, they seized upon that and claimed that the Republic was under Jewish control, that liberalism was fostered by Jews - just as the Nazis did in the Twenties. As a result, all the sluices of anti-Semitic venom were opened. Actually, Dreyfus was victimized. Those who defended him were charged with being bought off by Jewish gold. And again, as so often in our history, anti-Semitism became the battleground where the forces of freedom fought against the forces of reaction a decisive battle - just as we are doing today. Anti-Semitism then was a political weapon just as it is today.

The Dreyfus Affair not only had terrific repercussions in Jewish life throughout the world at that time, but marks an epoch in Jewish History.

Among the men present at the Dreyfus trial was Theodore Herzl. He was a journalist - official correspondent from Vienna. He was a gifted writer, an assimilated Jew, a Jew who had completely identified himself with the culture of the Western World. He attended the Dreyfus trial. He saw in this land where the Jews received their first emancipation in Europe, more than 100 years before, he saw in France, the home of the Revolution, the home of liberty, equality, fraternity, suddenly the age-old hatred of the Jew unleashed in all sections of the population - the masses and among the classes, among the educated and the student groups, and he was shaken out of his complacency. In 1895, in the very year when Dreyfus was sent to Devil's Island, Herzl penned that book called "The Jewish State" which has become the textbook of all Zionism. In 1897 the first Zionist Congress was convoked by Herzl in Basle. The Dreyfus Affair disillusioned many Jews about assimilation. They realized that emancipation had not solved the Jewish problem. And many of them came to the conclusion that the solution lies in a Jewish State, in its own homeland where the Jews would be given a national and political status which it did not possess anywhere in the world.

In conclusion, my friends, it is interesting to note how much of modern anti-Semitism is due to the age-old conflict between France and Germany. The wars between these two nations, the victories and the defeats which they suffered had a very direct bearing upon the position of the Jew in the Western World and upon the rise of anti-Semitism. When the armies of Napoleon swept over Germany, they destroyed the ghettos and brought freedom to the Jews. When as a result of the Napoleonic national sentiment there was a rise of Germany and Napoleon was defeated, Anti-Semitism again swept up in Germany. The streets of Germany resounded with

the cry "hep, hep". In 1870, there was another struggle between France and Germany. As a result of that war which cost Germany a great deal, there resulted excessive speculation and an economic crisis. Immediately anti-Semitism again flamed up in Germany. In France the Franco-Prussian war brought defeat and an intensive belligerent nationalism which expressed itself in recrudescant anti-Semitism which culminated in the Dreyfus Affair. In 1914 another war between France and Germany resulted in defeat for Germany and that defeat in the Twentieth century incited the most bitter anti-Semitism that country has ever known. In Germany today as in the 18th, 17th century anti-Semitism has spilled over into neighboring countries in Austria, in Hungary, in fact in most of the countries of Western Europe.

You may derive whatever lesson which you wish from this fact. Anti-Semitism definitely springs from conditions beyond the control of the Jewish people itself. And anti-Semitism will have to be solved by others than the Jewish people itself. I sometimes think that the success of the championing of the Dreyfus Case was due to the fact that almost it was/exclusively though not entirely in the hands of non-Jews. Anti-Semitism, as someone has said, is a gentile disease and gentiles alone can cure it. We Jews don't create the disease. We can't cure it.

It is of the ideals for which men like Zola stood - the rights of man, the rights of the individual, freedom, human equality - it is of the work of such men, and the triumphs of such ideals that ultimately would solve the problem of anti-Semitism in the world, suspicion and hatred.

But it is good, my friends, to bring to the attention of the young

men and women of 1937 the story and example of a man like Zola who at a time when there were no men, proved himself to be a man.



French. Reg. for Jews
5/ Zionism - Herzl - attended - assimilation - a Century of Emancipation
1895 - "Jewish State"
1896 - Published
1897 - Basle -

A century of E. led to D. in France - to unleashing J. banking
in Ger. & Austria which began in '70 - when initial efforts were
made to lead out the econ. pol. ills, the new empire upon Jew & Ger -
Emanc. has not solved J. problems - Citizen - Aliens
National Solution in a J. State.

6/ It is interesting to note in conclusion, how much the app. old
enemies bet. the French & the German - has had to do with A. -
The nat. wars bet. these 2 countries - the successive victories
& defeats, each - ^{or} quite def. - first related to the A. in each -
& in consequence their spread to other lands - ^{also liberals}
For the When armies of Nap. swept over Europe they
destroyed shelter - gave Jew rights - ^{the} ~~destroyed~~ ^{the} ~~reaction~~
not in Aust. - ~~in~~ ^{with the rise of Nat sentiment}
in Ger. states & the defeat of Nap. - Aust. War - Hef. Hef.
Barons,

Following Franco-Germ. war - Aust. again moved off
in Ger. - ^{1873 - War of Speculation} ^{1882 - Russo-Turkish War}
A. spreads from Germany!
Following World War - Nazis - Spreading

7. Lesson ① A. is a pol. weapon - divert - mass dissatisfaction
from J. as war takes place in fighting it & J. into J. channels -
② ~~What is the lesson?~~ - ^{people must fight for their freedom in all states}
③ Our security lies in ideals of Justice, Tolerance, Freedom, ^{Love}
Zola - the one must be -

It wasn't that a mistake - accidental misarrangement
conspiracy - perjury - forgery - prestige
And here of the patent injustice - violated every sense -
noblest spirits - D. was a Jew - nothing to fear

2nd

4 - France framed - Perpetrated - a loyal, fair - evidence -
publicly degraded

allowed herself to be swept by unholy passions

Her man inflamed - Racial Chauvinism - Unleashed

Bombarders - Reactionary pamphlets

Black and frightening -

Shows to what extremes

But - honorably + handsomely - "Amend honorable"

Vindicated - elevated - "Légion d'Honneur"

"That most holy + most sublime of all spectacles - the confession
of error"

Few nations - Perpetrated - Men /

As long - Pignat - Schueren - Kestner - Zola -

France - Chenevix - Jaurès -

1) Possibilities of Cinema - Atticus - Can do better - contribution
without sacrificing - resorting to prop - elevate, refine, broaden
millions - by intell.
Industry - powerful cult. factor - Molden - Great Soc. Respon.
Not unaware -

2) Springboard - Some stressed in Pictures - implantation

3) Whole Affairs - short - revolved - Why furrow?

Why should whole country disturbed - reputations - citizen enflamed

Many asked - 3 classes - obscure - discretion, conscience

"Injustice is preferable to disorder" - Army

Then group Es - Pace - Morrey

Only a few are brave - one - all men - Justice!

Kant

= Nowadays - Individual has ceased to count

What does an Ind. - Italy etc - in carcerated - purged

Gestapo - trials in camera

In 1937 - in these countries. 7-24 hrs - Out, the way

= Then was a whole tradition - Rights of Man

Revolut. Ind. - raised man to a new dignity - State

Sacred & Invulnerable - 1/12/22

An Ind. Violently wronged - Appeal

Men laid aside - strangers

"Incarnated the Victory of Human Solidarity"

at grave

"Let us envy him: he brot honor to his country and the world
by the extent of his labors and by a noble act. Let us envy him:
his genius and his heart made for him the greatest of all destinies.
In him lived for a moment the conscience of humanity."

Oct. 5-1902, - at grave A. France

Body not transferred to Pantheon - until 1908.

Justice

"When justice is gone, it is no longer important that men
should live on this earth" - Immanuel Kant

Georges Clemenceau, Premier, 1906 - Senate

Transfer 2's ashes to Pantheon (p. 122), Courage

Zola to D. 1899. upon return to France

In him "we have incarnated the victory of human solidarity"

"that most holy and most sublime of all spectacles, the
confession of an error" - Zola

①
1. Possibilities of the Cinema - more & atones for endless reels of blather, absurdities, & banalities which Hollywood turns out as a steady diet for Am. public. It can do better. It does do better - when it wants to. It has produced some amazingly fine, stirring and artistic productions - real contributions to the cultural life of our people. & without wanting to prejudge

without saying its chief function - Entertainment - it still can elevate the taste, refine the manners, and broaden and enlighten the mind. It is a powerful cultural factor in life to-day - a medium of the tastes, standards, opinions, desires, ideas of young and old - It has a terrific social responsibility.

Pictures with 2 - part battle - Parkers not unaware of this fact

2. I am using this picture as a thing brand ^{to reach again} for a few truths which cannot be too often stressed - which are part. timely in our day - some, then - most effectively driven home by pictures itself - others only indirectly implied.

I. The whole affair - which shook Fr. for more & decades to its very foundations - ^{cause popular outbreaks} ~~devoted nation for the right~~ the nation in wars, tipped non-voting nat. elections, ministries, forced servants, scholars & scientists from their great studies & laboratories into a unstable arena of bitter pol. strife & controversy - and held a whole world tense - revolved around the abrupt sentencing of one man to life imprisonment for a crime which he did not commit. Why all this furor? Why should a whole country be disturbed, the reputation of its law courts and its army be imperiled, citizens enflamed against citizens for the sake of one man - who has been weak & suffers innocently?

(2)

Many asked this question - as the D. Affair - proceeded ~~near~~ to riot were
run the Nat. life of France: D's son - points out that there were 3
clearly defined views (1) mentally obtuse people who in good faith
remained concerned (D's guilt (2) a second group which had
known the facts for a good while, which was silent, then discretion
a conscience (3) 3rd group, and this was under the dictator which
considered that "injustice is preferable to disorder" - must uphold
the honor of the Army." —

Most men group ~~are~~ naturally in these 3 categories when-
ever such an affair occurs - Sacco Vanzetti; Hoover.

Only a few - the brave & the far-sighted - who understand the import.
of defending one man, wrapped, innocently made to suffer, for in def.
one man - they are defending all men - defending that further
(Kant).

How a day - the individual has ceased to count for much. What
does an individual count for in Italy - for - Russia - men are
incarcerated, exiled or "purged" en masse - without any show
of loyalty - simply at behest of secret police - often without trial -
or most trial in camera - In 1937 in the countries
a J. would not have looked at this - The modern absolute
State tolerates no unpleasant & disturbing trials ^{to vindicate} which involve
an individual. They rather get him out of the way - ^{in hard times} - spit it!

There was a noble tradition at the close of the 19th - and part
in France. Right, man was still a concept to be compared
with. The Rev. tradition of the 18th - which raised man to
a new dignity, proclaimed that the State over man
man was man for the State - ^{to the ind. is sacred & inviolable} - Article 17
violently seized, his rights denied him, could appeal

to the audience, the nation⁽³⁾, or of the world, with and as heard -

Men laid ~~down~~^{on} their work - and went out to fight for such a one. Men who were strangers to him - of other faith, of other lands - Yet they felt - as I put it - in such a one 'is incarnated the victory of human solidarity' -

It wasn't that a mistake had been made - a accidental miscarriage of justice - Conspiracy - by means of perjury & forgery - to keep an innocent man in life long despair & imprisonment - in order to save prestige of the military clique of France - & to strengthen the prestige of the chauvinists, & the clerics, & the reactionaries -

And here this patent injustice, which violated every sense of fairness, decency in man - the noblest spirit of Fr. rallied to D. Dreyfus - I was a Jew! And yet nearly all of his champions & defenders were non-Jews - not of his circle - nor of his class - who had nothing to gain & everything to lose by verifying his defence.

3. A second that is suggested by the D. Affair.

France signed the rules, Fr. perpetrated a grave wrong. A loyal patriot Fr. was unjustly accused, ~~sentenced~~ found guilty on the basis of forged evidence, which the government was not allowed to see - ~~involuntarily degraded & humiliated~~, ^{the innocent man was} sentenced to ~~condemnation~~ ^{imprisonment} for life, & died on Devil Island - Fr. allowed itself to be swept by unworthy passions. The masses were inflamed by Ant - racial chauvinism & ~~national~~ bitterness was unleashed - Dr. Borker was surrounded with cries - down with the Jews! Scrambled pamphlets, journals

and lampoon was circulated (4) all, which is a black & frightening chapter in F. & modern hist. - It shows to what extremes of cruelty & injustice a great & noble people can be driven by propaganda - by criminal communities - by our confederate militants & patriots -

But - F. honorably & handsomely, as far as it was possible - rectified the wrong - when the truth finally showed through the heavy clouds of error. F. knew how to make the amendment honorable.

F. - as Z. puts it - gave glorious evidence of "that most lively & most sublime of all spectacles - the confession of an error".

D. was vindicated - Reinstated - Elevated - In the ^{public} memory - like the one in which he was disgraced - he was restored to all honors - Made a Member, the League of Honor - welcomed back by all his former associates -
A generation later - Leon Blum

Few nations would do - ever did - what F. did! Bec. the great Rev. Tradition - free in every age - F. was able to put forward men - who had the courage to stand out from the mob - & champion the Truth!

And as long as F. can produce - men such as that produced in D. era - Piquant - Scherer-Kestner - Gaurès - Zola - Clemenceau - Anatole France - Poincaré - it will continue to be the sanctuary of the spirit, the Free Man in Europe -

3- It wasn't easy for Zola to rise to the defense / D-
when Z. perished in Jan. 1898 - His letter - "J'accuse" - the D.
cause was all but lost - nearly every one believed him guilty.
The real criminal, Esterhazy, had been tried - & acquitted.
The country was swept by a rising tide of Nationalism -
whose slogan was Renaude - and whose chief stick-in-the-wheel
was Trudeau / Gen. D. has been found guilty of selling
military secret to the unhacked of F.R. Enver - Germany
to defend him - was to defend a traitor - was to brand
himself as loathing in patristes - and Z. was a saviour
was very sensitive to popular reaction - It was love
Z. was in no way involved in the case - He was love
of justice & of humanity which drew him into this dangerous
struggle - which netted him - prosecution for libel of the
prison sentence, exile, the fury & hatred of the masses, the
the hacked, the clashes - But it also netted him involuntarily.

(Clemenceau - Read P. 122)
Wife - D. + France - 1902
It is a real stuff that Civil. is looking for. 1st upon
whose shoulders ^{whole} world rests - The 10 rights as who
^{could} there even a age as needed or lost as Solomon / Journal -
(Anatole France - Jide)

4/ J. mostly hardly noticeable in history - And yet all
important in actual D. affairs!
Had D. not been a J. - the case would probably have been settled

into a "cause celeb." ⁶ ~~It was not~~ ⁷ ~~but~~ ⁸ ~~the~~ ⁹ ~~fact~~ ¹⁰ ~~that~~ ¹¹ ~~the~~ ¹² ~~fact~~ ¹³ ~~that~~ ¹⁴ ~~the~~ ¹⁵ ~~fact~~ ¹⁶ ~~that~~ ¹⁷ ~~the~~ ¹⁸ ~~fact~~ ¹⁹ ~~that~~ ²⁰ ~~the~~ ²¹ ~~fact~~ ²² ~~that~~ ²³ ~~the~~ ²⁴ ~~fact~~ ²⁵ ~~that~~ ²⁶ ~~the~~ ²⁷ ~~fact~~ ²⁸ ~~that~~ ²⁹ ~~the~~ ³⁰ ~~fact~~ ³¹ ~~that~~ ³² ~~the~~ ³³ ~~fact~~ ³⁴ ~~that~~ ³⁵ ~~the~~ ³⁶ ~~fact~~ ³⁷ ~~that~~ ³⁸ ~~the~~ ³⁹ ~~fact~~ ⁴⁰ ~~that~~ ⁴¹ ~~the~~ ⁴² ~~fact~~ ⁴³ ~~that~~ ⁴⁴ ~~the~~ ⁴⁵ ~~fact~~ ⁴⁶ ~~that~~ ⁴⁷ ~~the~~ ⁴⁸ ~~fact~~ ⁴⁹ ~~that~~ ⁵⁰ ~~the~~ ⁵¹ ~~fact~~ ⁵² ~~that~~ ⁵³ ~~the~~ ⁵⁴ ~~fact~~ ⁵⁵ ~~that~~ ⁵⁶ ~~the~~ ⁵⁷ ~~fact~~ ⁵⁸ ~~that~~ ⁵⁹ ~~the~~ ⁶⁰ ~~fact~~ ⁶¹ ~~that~~ ⁶² ~~the~~ ⁶³ ~~fact~~ ⁶⁴ ~~that~~ ⁶⁵ ~~the~~ ⁶⁶ ~~fact~~ ⁶⁷ ~~that~~ ⁶⁸ ~~the~~ ⁶⁹ ~~fact~~ ⁷⁰ ~~that~~ ⁷¹ ~~the~~ ⁷² ~~fact~~ ⁷³ ~~that~~ ⁷⁴ ~~the~~ ⁷⁵ ~~fact~~ ⁷⁶ ~~that~~ ⁷⁷ ~~the~~ ⁷⁸ ~~fact~~ ⁷⁹ ~~that~~ ⁸⁰ ~~the~~ ⁸¹ ~~fact~~ ⁸² ~~that~~ ⁸³ ~~the~~ ⁸⁴ ~~fact~~ ⁸⁵ ~~that~~ ⁸⁶ ~~the~~ ⁸⁷ ~~fact~~ ⁸⁸ ~~that~~ ⁸⁹ 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