

also at the same time the means of healing this corruption and of making the Jews better men and useful citizens. With the elimination of the unjust and unpolitical treatment of the Jews will also disappear the consequences of it, and when we cease to limit them to one kind of occupation, then the detrimental influence of that occupation will no longer be so noticeable. With the modesty that a private citizen should always show when expressing his thoughts about public affairs, and with the certain conviction that general proposals should always be tailored, if they should be useful to the special local conditions in every state, I dare now, after these remarks, to submit my ideas as to the manner in which the Jews could become happier and better members of civil societies.

To make them such it is FIRST necessary to give them equal rights with all other subjects. Since they are able to fulfill the duties they should be allowed to claim the equal impartial love and care of the state. No humiliating discrimination should be tolerated, no way of earning a living should be closed to them, none other than the regular taxes demanded from them. They would have to pay all the usual taxes in the state, but they would not have to pay protection money for the mere right to exist, no special fee for the permission to earn a living. It is obvious that in accordance with the principle of equal rights, also special privileges favoring the Jews—which exist in some states—would have to be abolished. These sometimes owed their existence to a feeling of pity which would be without basis under more just conditions. When no occupation will be closed to Jews, then they should, in all fairness, not have a monopoly on any occupation in preference to other citizens. When the government will decide to fix the rate of interest by law, the Jew will not be able to ask for any more than the legal rate of interest. If it will be prohibited to private citizens to lend money on pawns, or do so only under certain conditions, the Jews will have to observe these rules.

Since it is primarily the limitation of the Jews to commerce which has had a detrimental influence on their moral and political character, a perfect freedom in the choice of a livelihood would serve justice, as well as representing a humanitarian policy which would make of the Jews more useful and happier members of society.

It might even be useful, in order to achieve this great purpose, if the government would first try to dissuade the Jews from the occupation of commerce, and endeavor to weaken its influence by encouraging them to prefer such kinds of earning a living as are the most apt to create a diametrically opposed spirit and character—I mean artisan occupations. . . .

The Jews should not be excluded from agriculture. Unless the purchase of landed property is restricted in a country to certain classes of the inhabitants, the Jews should not be excluded, and they should have equal rights to lease land. But I do not expect very great advantages from this occupation in respect to the improvement of the nation, because, as remarked above, it is too similar to commerce, it nourishes the spirit of speculation and profit-seeking. I do not wish to see the Jews encouraged to become owners of big estates or tenants (few of them have the necessary capital) but peasants working their own land. The funds which many states provide for colonists could in many cases be used to better advantage by settling the Jews of the country on vacant pieces of land, and by providing houses and money for agricultural implements. Perhaps it would help to reawaken the love for such work in the nation if the big Jewish tenants or owners of estates would be required to employ a number of Jewish farmhands.

From several sides the proposal has been made that the Jews should be allotted separate districts for settlement and be kept isolated there from the rest of the subjects. In my opinion it would not be advisable to make the religious difference more noticeable and probably more permanent by this step. The Jews, left entirely to themselves,