

would be strengthened in their prejudices against Christians, and vice versa. Frequent intercourse and sharing the burdens and advantages of the state equally is the most certain way to dull the edge of the hostile prejudices on both sides. The *Judengasse* (*Juiveries* in France) [ghetto] and restricted districts of Jewish residence in many cities are remnants of the old harsh principles. In many places (for instance, Frankfurt on the Main, where the *Judengasse* is locked up every night) the evil consequence is that the Jews are forced to build their houses many stories high and live under very crowded conditions resulting in uncleanness, diseases, and bad policing, and greater danger of fire.

No kind of commerce should be closed to the Jews, but none should be left to them exclusively and they should not be encouraged by privileges. On the contrary, by encouraging skilled crafts and agriculture they should be drawn away from commerce, and in the intention of weakening the influence of this one occupation which for such a long time was their only one, it would even be permissible at least in the beginning, to restrict the number of Jews active in commerce, or subject them to special taxes and so establish a fund to encourage other occupations among the nation.

A useful new regulation, which has already been introduced in various states, would be to obligate the Jews to keep their books in the language of the land and not in Hebrew. This would facilitate communication with Christian merchants and in cases of litigation over these books the judges would have less difficulties. Fraud and crooked dealings in commerce should be represented to the Jews as the most heinous crime against the state which now embraces them with equal affection, and these crimes should be subjected to the harshest penalties—perhaps exclusion from the newly granted freedoms for a period of time or permanently.

Every art, every science should be open to the Jew as to every other free man. He, too, should educate his mind as far as he is able; he, too, must be able to rise to promotion,

honor, and rewards by developing his talents. The scientific institutions of the State should be for his use, too, and he should be as free as other citizens to utilize his talents in any way.

Another question is whether in our states Jews should be admitted to public office immediately. It seems, in fact, that if they are granted all civil rights, they could not be excluded from applying for the honor to serve the government, and if they are found to be capable, from being employed by the state. I think, however, that in the next generation this capability will not yet appear frequently, and the state should make no special effort to develop it. In most countries there is no lack of skilled civil servants, and without any efforts on the part of the government there are enough applicants for public office. For some of these jobs early education and scholarship, which are hard to come by in the present educational setup for Jews, is required. Other jobs require that the applicant be far removed from any suspicion of misdemeanors due to greed, and this will probably not always be the case in the Jews of today and of the next generation. The too mercantile spirit of most Jews will probably be broken more easily by heavy physical labor than by the sedentary work of the public servant; and for the state as well as for himself it will be better in most cases if the Jew works in the shops and behind the plow than in the state chancelleries. The best middle way would probably be to allow the Jews, without especially encouraging them, to acquire the education necessary for public service, even to employ them in cases where they show special capability, if only to overcome the prejudice which will no doubt endure for a long time. But impartiality would demand that if a Jewish and a Christian applicant show equal capability, the latter deserves preference. This seems to be an obvious right of the majority in the nation—at least until the Jews by wiser treatment are changed into entirely equal citizens and all differences polished off.

It should be a special endeavor of a wise