

government to care for the moral education and enlightenment of the Jews, in order to make at least the coming generations more receptive to a milder treatment and the enjoyment of all advantage of our society. The state should not look further into their religious education than would perhaps be necessary to prevent the teaching of antisocial opinions against men of other persuasions. But the government should take care that, besides the holy teachings of his fathers, the Jew is taught to develop his reason by the clear light of knowledge, the science of nature and its great creator, and that his heart is warmed by the principles of order honesty, love for all men and the great society in which he lives; that the Jew, too, is led at an early age to the sciences required more or less for his future profession. This would have to be done either in the Jewish schools, or if teachers and funds are for the time being lacking, the Jews should be permitted to send their children to the Christian schools (except for the hours reserved for religious instruction). As some Jews perhaps would be kept from making use of this permission by prejudice, they should even be required to send their children to certain classes in accordance with their future vocations. That department of the government which is in charge of public education (an office which should always belong to the state, not to a religious party) should extend its supervision over the education of the Jews, except only for their religious instruction. Regarding all other subjects Jewish schools should be organized just like the best Christian schools, or the Department should order the Jewish children to be admitted to these latter and take care to make sure that Jewish parents need not be afraid that their children might be lured away from the religion of their fathers. No doubt it would be useful for the education of the moral and civil character of the Jew if the government would arrange that in the synagogues, besides, the religious instruction which is not to be interfered with, instruction be given sometimes in the pure and holy truths of reason, and especially on the relationship of all citizens

to the state and their duties to it. An institution which would, in fact, be highly desirable also for the Christians!

With the moral improvement of the Jews there should go hand in hand efforts of the Christians to get rid of their prejudices and uncharitable opinions. In early childhood they should be taught to regard the Jews as their brothers and fellow men who seek to find favor with God in a different way; a way they think erroneously to be the right one, yet which, if they follow in sincerity of heart, God looks at with favor. Other men should not quarrel with them about it, but try to lead them by love to still higher truths. The preachers should be required to repeat frequently these principles so much in accord with real Christianity, and they will do it easily if the spirit of **love** which rules in the fable of the Good Samaritan fills **their** hearts, if they, like the apostles of Christ, teach that any man of any nation who does right finds favor with God.

An important part of civil rights would be the right for Jews in all places of free worship, to build synagogues and employ teachers at their own expense. This freedom should be limited only in special cases, for instance for the reason that a synagogue would be too much of a financial burden on a very small Jewish community or that the support of too many teachers would cause too great a hardship; just like Christian communities have often to get along without their own teachers and churches. The care of the poor could either be left to the Jews alone, as until now, without help of the government, or the Jews should contribute proportionately to the general fund of these institutions and partake in their advantages. At any rate, government supervision of the Jewish poorhouses and hospitals would be useful, in order to assure the healthiest and best organization and the best utilization of the money appropriated for them. The Jewish community, just as any other organized religious society, should have the right to excommunicate for a period of time or permanently, and in case of resistance the judgment of the rabbis should be supported by