

his claim with the judge whose decision he would expect to be favorable to him. I think,

arms for thirteen centuries will not be able to acquire immediately along with the good

will, also the soldierly courage and physical fitness required for military service. The last named quality will be furthered by more extended physical labor in farming and crafts, and more nourishing food. Personal courage is in today's kind of warfare no longer so very essential in the soldiers of the rank and file as it used to be in ancient times, when the Jews made good soldiers. The same discipline and training which daily transforms

the clumsiest young peasant lad into a worthy soldier will certainly effect the same transformation in the Jew.

For all these reasons, and trusting that human nature is the same in all people, I am convinced that in a few generations the Jews will be just like all other citizens in those states which will give them equal rights, and they will defend the state just like the others. . . .

NOTE

1. Christian Wilhelm von Dohm (1751–1820), German scholar in constitutional law, statistics and modern history; active in the Enlightenment circles of Berlin, where he befriended Moses Mendelssohn. (See documents 11 and 12 in this chapter.) In 1779 he assumed a position in the Prussian government, serving as the registrar of the secret archives and as councillor in the Department of Foreign Affairs. The title of Dohm's essay may also be translated as "On the Civil Improvement

of the Jews." This translation underscores Dohm's argument that an amelioration of the Jews' civil status would bring about the "desired" improvement in their public morality. Dohm's plea for admitting the Jews to citizenship, which he wrote at the behest of Mendelssohn, coincided with the reform of Joseph II, the emperor of Austria, and thus helped give focus to the ensuing debate throughout Europe on the desirability of granting the Jews civil parity.

JOSEPH II

9. Edict of Tolerance (January 2, 1782)¹

We, Joseph the Second by the Grace of God, elected Roman Emperor, at all times the Enlarger of the Empire, King of Germany, Hungary and Bohemia, etc., Archduke in Austria, Duke of Burgundy and Lorraine, send our Grace to all and graciously make known the following:

From the ascension to Our reign We have directed Our most preeminent attention to the end that all Our subjects without distinction of nationality and religion, once they have been admitted and tolerated (*aufgenommen und geduldet*) in Our States, shall partici-

pate in common in public welfare, the increase of which is Our care, shall enjoy legal freedom and not find any obstacles in any honest ways of gaining their livelihood and increasing general industriousness.

Since, however, the laws and the so-called Jewish Regulations [*Judenordnungen*] pertaining to the Jewish nation [*Nazion*] prevailing in Our hereditary countries in general and particularly in Vienna and Lower Austria are not always compatible with these Our most gracious intentions, We hereby will amend them by the virtue of this present edict in so

Source: Alfred Pribram, *Urkunden und Akten zur Geschichte der Juden in Wien* (Vienna, 1918), vol. 1, pp. 494–500, in Raphael Mahler, ed. and trans., *Jewish Emancipation: A Selection of Documents by R. Mahler*, Pamphlet Series, Jews and the Post-War World, no. 1 (New York: American Jewish Committee, 1941), pp. 18–20. . . . 9, 11, 13, 14, 17, 20–23; trans. by