Influencing the new legal status of the jews, given to them by the grnadkducke arl Friedrich, were not only statistics and far drawn our resaerches one had made about this problem ind the last decades, but also a general trend like the ongress of jewish notables held in Paris in 1806 and the laws Malopeon brought out for his jewish citizens. The later oneswere quite sensational amongst thinking people.amd were quite commented upon. So that in Baden in 1807 a constitutional edict a ckknow/ledged the jewish faith as as accepted as such. That meant amongst other priviledges that the Rabbi just like his christian counterpart was also a stateofficial at occa/ sions. A year later a sixth constitutional edict pro claimed the jews as citizens involving priviledges new to them ts local civil liberties like "resident citizen priviledges" as votingpower for local communityoffices, or communitymeetings, parti cipation in local rpiviledges and more were only and then on their localgovernments free will granted to them. ut it menat then that they could more or less live we re they chose to, were not limit bdy timex by time nor by marriagelaws as to residence. that was for this time a very rare priviledge. In Bavaria for inst nce it took many decades for them to aquire this ruling. Those rights also meant duties like the drafter konskription as it was called. Like gentiles at this time though they could th ugh pay in lieu of serviceand many communities even established funds for the ir not well off sons for this purpose. In 1809 a so called jewish edict gave further comments on the edict in matter of schooling, jurisdiction and so forth. Schools or schooling rather became obligatory. But even with all this liberalism prejudices and old fears lured behind all the words. It took for instance ten years until all the jews in Baden recieved last names. Nearly as long to get a new tax and dutylaw for them excluding their own old special and heavy burdens. A fter the wars of liberation and the downfall of Napoleonthe overall trend wa again to revoke civil libertles to in every way turn away from liberalism. this affected the jewish population just as well. 't was a time of economic misery, the diassappointment of many about the reaktion were big dissatisfaction grew and just as much the wish to blame somebody for it all. In this case the jew. So that from 1819 until 1830 one cann follow how one law after the othergiving liberties for the jews tere amended by representatives of the peole whome they had elected in new constitutional rights. the jews were in constant fights to restore those and in there manyfolds petitions and representations presented proof of their civilian usefull ness by quoting the services of jetish boys during the wars of liberation, services rendered to their state in scientific and cultural ways since by this time some jewish males had aquired higher learning at universities and so forth. 1830 and the Julyrevulution in France seemd to improof lightly the antiliberal trend of the period. But the predominant tendency of lower middleclass nerrowmindedness which ruled the times did not allow for any big liberla ideas. hat one came to at this time was the suggestion to exchange certain tiker general rights for adaption of the usual and general way of life namely acceptance of the comm on faith. he jews as a community denounced this mix/up of politics and faith and quite a few gentile politics were on their side. Ar A fter a long fight and many ups and downs both h uses of the Baden constitution accepted a resolution to recommend to their government a law in which legal equa/ lity of everybody should be accepted. hat happened in 1846, so to say on the eve of the revolution. ut the government was slow in ratifying it. Two years later the rumbelling of the french revolution got them working. he political rights were followed by civil rights, but also much apposition amingst the population, the ups and down of reaction came to some conclusion when the catholic church, which just as much as the jews wa a minority group, concluded the so called "oncordat" with the state. A liberal tendency in the overall picture, whichbrought many equa 1 liberal advantadges to the jews as well. that happened around 1859. New school/ laws giving the direction to the state instead of to the church, new commercial and economic laws, giving the jews freedom of movement and residence and fina lly in 1862 the law of c ivil equality. A fter this had lasted for a while and although

and economic laws, giving the jews freedom of movement and residence and fina 11y in 1862 the law of c lyil aquality, a fter this had lasted for a while and although

legaly nothing was changed or revoked any more the books car quote many aspects me events showing the everpresent and everflaringup status of antiliberalism of one kind or the other.

In their ersonal life the jews had many problems to face. The liberation took them out of a closed community life and opened their life to general problems unknown to them befor. They were most of them very poor in the first few decades of the century. Their sicial institutions formed slowly, chooling became mandatory and ts facilities ever increased becaus of the increasing p pulation. The aftermath volution had left the whole country in shakenup economic condition. The aftermath was reaction ag in. Many young jews who had aquired higher learning found that because of their faith they could not get employment and also were still not entitled to get into civil service. To, the book goes on, many y ung boys and girls abd a lso whole families left for the new world, were no confessional prejudices and narrowmindedness prevailed. Soon every family had some relatives in the states and the newly emigrated kept up lifely connections with their old homes and trans planted habits and religious traditions to the new.

west

and quiparal mays since by this time some Jewish males has equired bigher describe coys quiling the wars of illustration, services rendered to their state in scientific presented proof of their civilism usefull ness by quoting the services of jexish constant tights to restore those and in there manyfolds petitions and representations of the peaks shows they aso exected in new constitutions, the laws were in one law after the otherelving liberales for the jews, are amended by representatives for it all, in this case the jew, so that from Inly until 1850 and can follow how reaktion were life dispatial action grow and just as much the wish to blame somebody as well. To wan a time of occurrence misery, the classage integer of many about the to in every way turn ever from liberalism, this all cted the jewish to thation just and the downiall of Appoleonthe passall trend as again to revoke civil liberties then excluding their obniesd special and beavy burdens, a given the wars of liberation jews in deden recieved last names, wearly as long to get a new tax and dutylaw lor and old ten's lured penind and the spres. It took for instance ten years until sit the or schooling recher became contigerary. But even with all this liberalism prejudices comments on the edict is across of schooling, jurissistion and so forth, schools not wall off some for take purpose, in 1888 a so called jewish solet gave further th uch pay in they of sarvicenne many communities even estantshed funds for the ir drafton konskripti n as itrwas called, like geneiles at this time though they could decades for them to againe this ruling, those rights also meant duties like the hat the for this time a very race privilege, in Beveria for that hos it took many ther chose to, were not that eny times by time not by merciacelese or to residence. Tree will preduced to them, , ut is memor likeh that they could move or less live we re cipation in total rpiviledges and more were out y and then on their localgovernments privitedges" as voting comer for local community of fices, or community meetings, parti involving priviledges new to them to focal civil liberties like "resident citizen cions, a year later a girth a maritational edict are disipled the Jews as citizens that the mabbi just like hig christian counterpart we also a stateofficial at occa/ ledged the jewish faith as as accepted as such, that meant smongat other priviledges were quite commented upon, So that in Baden in 1897 a constitutional edict a okknow/ jewish citizens, the later energiero quite sensitional amongst iniming people, and of jewish notables held in farts in 1806 and the laws welepeon broughs out for his about this problem ind the last decades, but also a general trend like the _ongress ert rriedrich, ware not only statistics and for drawn our recampose one had made Influencing the new legal deaque of the jews, given to then by the grandkancks