among its members. These came to be known as the Status Quo communities, which eventually also created their own nationwide umbrella organization.

In 1877, the Neologs inaugurated their Rabbinical Seminary in Budapest, the sole state-supported rabbinical seminary in Central Europe. Modeling itself on the Breslau Jewish Theological Seminary, it aimed to create a cadre of Hungarian-speaking modern rabbis. Although the rector was the respected Talmudic scholar Mosheh Bloch who was brought in from Moravia, the faculty was staffed by outstanding young scholars in their twenties, including Vilmos Bacher, David Kaufmann, and Ignác Goldziher, a wise gambler that proved itself over the years.

The yeshivas of the Orthodox also flourished. For the Orthodox, the schism was a blessing that freed them from the tyranny of the majority. Belonging to the Orthodox organization became in itself a religious obligation, and no one was fought as fiercely as those Jews who remained traditionally observant but within the framework of the Status Quo, although reluctant concessions were made for Hasidim, some of whom kept aloof from the Oberland-dominated Orthodox organization and occasionally defined their separate communities as Status Quo or even Sephardic. (See Table 2.)

Regional differences played an important role in these divisions. The strength of the Neolog group lay in the south and the center of the country; the Orthodox were strongest on the northeast. Slovak Oberland was about half Orthodox and half the other two trends, while Transdanubia was only about a quarter Orthodox. The strength of the Status Quo lay in Oberland (20 to 25%), Transdanubia (15%), and the Left Bank of the Tisza and Transylvania (13–20%).

The Dualist Monarchy: 1867–1918

It is a historical commonplace that the Jewish population stated that Magyar was their mother tongue—Hungarian statistics did not measure national affiliation, only language—the rest, mostly located in the northeast counties, declared German in the absence of Yiddish as an option. (The 1941 census was unique in providing figures for Yiddish speakers: 99 percent lived outside Trianon Hungary, in the northeast territories newly re-annexed.) Yet it must not be overlooked that even at the end of that era, the vast majority of Hungarian Jews were bilingual. Thus, even as Hungarian Jews were becoming more provincial as the percentage of monolingual Magyar speakers grew, this process was offset by the fact that two-thirds still spoke German. Ironically, throughout a period of intense Magyarization, Hungary had the largest German-speaking Jewish population in Europe (see Table 3).

There were differences, of course, in the degree of Magyarization of the different religious factions. State statistics on the language of sermons for the years 1903 and 1912 note 78 and 88 percent Magyar respectively for the Neologs, 59 and 68 percent for the Status Quo, and 9 and 13 percent for the Orthodox. However, even at the Neolog Rabbinical Seminary, the hothouse where Magyar preachers were produced, lectures in Talmud were delivered in German.

Family name changes have also been evaluated as indicators of Magyarization. The state played a crucial role in this process: during the Dualist Era, Hungary, unlike Germany and Russia, encouraged...