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No Escape from Economic Success: The Case of Hungarian Jewry (1850-1900).

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The Jewish Mystery in the Magyar Kingdom:

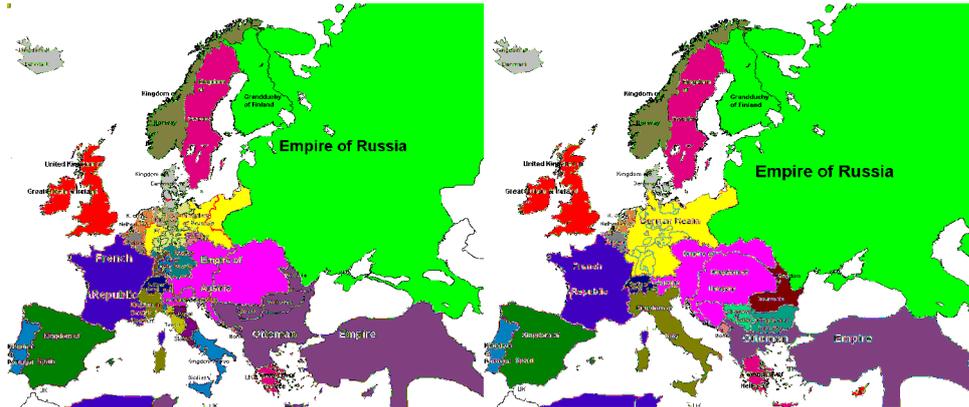
No escape from success.

(1850-1900)

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The final report (Crystall S/Leitenberg L. 2014. Digital Maps of Jewish Populations. 1750-1950. Jerusalem: www.ijg.org) of the genealogical research project on Jewish Populations gives us new empirical and rational evidence about the geophysical or territorial patterns of European Jewry. If we methodically draw a line between the Black Sea (e.g. Odessa) and Krakow (Poland) -which marks a distance of roughly 900km- and cover that line with a mathematical ellipse, we can locate 80% of the original Jewish population in Europe. This does not mean that other centers of Jewish life out of these topological boundaries were culturally or historically insignificant in qualitative terms, but it only goes to show that Jewry in Europe had a geophysical locus, in terms of population quantity and most probably territorial continuity. Computational genealogy is a powerful tool to uncover concealed forces in human history, working in a dynamic combination of linguistic, genetic and territorial information flow, where tectonic shifts of land and population come together in real life magisteria. The Greek colonization of the Pontus Axeinos started around 800BCE for gaining more natural resources and first signs of Jewish life in that region can be traced back to the historical period of the Septaguinta (about 300BCE); it is not necessary for our study to reconstruct all migration corridors, but we can assume safely that greater access to 'free' land in this European hinterland moved many Jewish peoples into the

above mentioned area and the vital eco-logical inter-section of physical nature and human culture becomes apparent. It would be interesting to learn more about the fact of how events in the land of Israel affected these settlement processes in density, dispersion and communication.

At our temporal period of observation, we can witness the rise of the German Realm and the Russian Empire as well as the decline of the Austrian and Ottoman Empires. The forced confinement of Jewry in the Russian pale of settlement (1790-1917) has reinforced migration to mainly Western boundaries where the revolutionary events of 1848 had left a mark on the political fabric of society ('emancipatory wave'); this was especially true for the case of the Hungarian territories which were mainly sandwiched between Austria, Russia and 'Ottomania'. As a matter of human dynamics, the Jewish population in Hungary tripled from around 300000 in 1850 to well over 900000 in 1900, i.e. Hungarian Jewry represented at least 1/10th of the European Jewry which is generally given with 9 million people at that point of time, measured by precise estimations of statistical self-identification and government data. Concerning Hungary, a rapid process of linguistic adaptation took place; this Hungaro-Jewish mystery will be the methodical focus of our cultural reflections and the single elements of this complex incubatory metamorphosis will be slowly worked out by identifying the socio-economic forces at work, e.g. the accelerated fusion of secular and religious thought in terms of daily practice and human life. The anti-Hungarian ethnical settlement policy of the Hapsburgians, a consequence of Rakoczi's lost war of independence, was also reversed as colonial agricultural tendency, yielding space for advanced co-operation in industry, trade and scientific technology.

Hungary is a cultural crossing point of Europe and Hungarian Jewry is somehow an 'a la carte' assembly of these progressive cultural factors. Who is not who in Hungary? It is a humanistic and scientific fact that Hungarian Jewry received vital cultural impetuses from all existing Jewish groupings, namely Mizrahi, Azkenazi, Khazar, Sephardi and Neolog inputs which are beautifully reflected via the religious architecture of various epochs; thus a new dynamic form of modern Judaism did evolve from the classical streams, remaining traditional in its very sense, fusing religious and secular forces. In any case, Herzl Tivadar warned against these rapid secular successes in industry, trade

and 'the professions' as being a new road to special oppression and extinction, proclaiming the remedy of a Jewish statehood in the holy land of Israel, i.e. Israel as a safe haven for world Jewry. In retro-perspective, Herzl was right and his intuition told him to be active in saving Jewish life in Europe; Herzl was right because he foresaw- for whatever reason- the programmed killing of the Jewish peoples in Europe. Economic success is not a guarantee for social security, the law of any society is not a guarantee against the criminal action of certain aggressive groups that may gain control over the state machinery. To make a painful and long story short, it is necessary to conclude that economic success does not equal human or social justice; income is not equal to human existential security. We can call this a dangerous paradox or existential contradiction which needs closer examination.

The philosophical research work of Michael Polanyi (1946. Science, Faith and Society. Oxford: UP /1958. Personal Knowledge. Chicago: UP) teaches us an important lesson about gaining knowledge and skills. Today, this approach is called embodied cognition and implies the psycho-medical process of cell consciousness, i.e. human knowledge and competence building cannot be disconnected from the human body. The human mind may experience or attribute a social condition as a favorable one whereas the body perceives the same social conditioning as not 'healthy' or preferable; the systemic intersection between rationality and morality is running through our body and determines our state of sanity as individuals, groups and society (i.e. it is one body with many cells communicating via equipotentiality). Worldly progress must be measured or balanced by cognitive and emotional attributions that reinforce spiritual well-being. We are always part of an extended eco-logical system; the material reality of our mind may not be perceived as real by our body.

The secular mystery of Jewish industrialism, commerciality and scientific learning on 'Hungarian soil' can only be understood in the dynamic framework of the 3rd industrial wave of railway and steel which is also set from 1850-1900; to this innovation period belongs the new construction of public infrastructures (in material/technical and institutional terms) as well as the private interplay of 'efficient' markets and political 'modernization' of the state (new administrative control techniques). In any case, the panic of 1873 (an economic phenomenon

of global political significance) started in Vienna and Budapest and its percussions (+repercussions) were felt worldwide (e.g. in NY, London, Paris). As a result, in all this human progress 'sleep' the forces of a new poverty cycle and retrogression, if meta-prudent thinking does not gain momentum. In this case, the reactionary forces of territorial behavior and thinking in categories of blood-line, soil ownership/dominance and ethnical origin hit back; these rudiments from the animal kingdom and evolutionary history are deep-wired into the human psyche and advanced religious ethic/morality cannot tame these 'natural instincts' of embodied cognition fully, i.e. the social range of rabbinic, pastoral, imami and other qualified religious advice is limited by the dominant 'eco-system'. In addition, similar innovation processes of economic and ethnical competition (patterns) can be seen at the same time in booms regions like Odessa where physical pogroms dominated over propagandistic ideology.

P.Haber (1964-2013) gives us an excellent account of Hungarian Zionism in his research article 'The Castle of Zion Shines Far down the Banks of the Danube' (<http://www.hist.net/datenarchiv/haber/texte/105231.pdf>). The scientific text gives us a clear indication about the Zionist discourse in Hungarian Jewry; Herzl's prognosis (shared to Ernő Mezei) at the end of this brilliant compilation is clear cut and dated on March 10, 1903: there will be no escape from (economic) antisemitism. This is vitally important for the observation of contemporary developments and events were erroneous banking and business practices are again attributed to 'Jewish' behavioral agency, in terms of conspiracy, secret cabals and world dominance. The state of Israel is also not spared from these 'economic events' as its quantitative degree (Gini coefficient) of social inequality is among the greatest in the 'Western' world (<http://www.oecd.org/israel/OECD-SocietyAtaGlance2014-Highlights-Israel.pdf>); the data refer to all population segments and reflect universal patterns of economic over-competition. Once you step out of your synagogue, church, mosque or 'ethical protection hall', you are confronted with a world of territorial claims, economic concurrence and distributive problems of human living chances. We can escape from such self-defeating systemic behavior, if we apply rationality and morality not only for group survival and selection; otherwise, we will walk the trail of Sisyphus. The greater mystery of Jewry and humanity is a matter of spiritual physics and does not pertain to a certain territory/land; it resembles metaphorically 'The Adventure of the Musgrave

Ritual' from Sir Arthur Conan Doyle, i.e. the traditional ritual/ceremony can lead to the original source.

We have to round up our observations and draw some first conclusions of our scientific discourse on the mystical rise of Hungarian Jewry in the modernization period of 1850-1900: The economic success of Hungarian Jewry in industry, trade and the professions is -despite the emancipatory wave of 1848- not a social indicator of human integration into a larger symbiotic fabric; the cultural distinctions of class, ethnicity and religion remained dominant and segregated. However, the making of Hungarian Jewry and the cultural achievements point to a higher degree of self-identification than in surrounding territories, e.g. marked by a rapid transition from Yiddish to Hungarian, in total numbers. It is unclear what interplay of social factors did cause this 'failed modernization', but an unsolved cultural conflict between technical modernity and human equality is the root cause, i.e. the Austrian Empire (1804-1867) and later on Austria-Hungary (1867-1918) continued to operate economically as latifundia, in the cultural tradition of the Holy Roman Empire (962-1804). The migration to and assimilation into greater civilizational opportunities does not automatically convert into cultural progress and human emancipation as a higher material income does not translate into a better cultural life of a given human society. Much more human efforts are needed to reform everyday life profoundly and to make it fit new social conditions and conditioning; cognitive and emotional insight into systemic evolutionary processes remains a conditio-sine-qua-non.

The Tiszaeszlar Affair (1883) is not only an irrational event, but it condensed publicly a great deal of the psycho-social moods that were burning throughout the country; the establishment (1877) of the modern Jewish University of Budapest stands in stark contrast to this paradigmatic case of folk hysteria; mythical conspiracies and a scientific approach to human religion have little in common, i.e. truth and distrust do not intersect. Despite the intervention of eminent public figures like L.Kossuth and an intellectual alliance of progressive forces at the trial in Nyiregyhaza, the psychological damage of such mass suspicions goes far beyond the specific case. In any case, no good deed or work remains unpunished in this world and the human community on this globe does, in many empirical cases, not even reach the level that Prince Kropotkin

describes about mutual aid in the animal kingdom (1902). With the exception of some socio-democratic polities, we are still far from an optimal distribution system for human living (<http://hdr.undp.org/en/countries>) chances, in economic, rational and ethical terms, i.e. (self-) destructive forces in the human psyche are counter-weighting and back-firing the creative momentum at the methodical point or crossing of critical path choice towards successful reform. The madness of modernity and backwardness do indeed intersect at the level of psychological warfare, in politically organized or spontaneous mass behavior; the 'brain stress' that is being caused by rapid processes of social change (e.g. industrialism, commerciality, scientization) should not be underestimated by the proponents of 'rationality'.

Despite the eminent contributions of Hungarian Jewry to industrial, commercial and scientific life, which culminated in the speedy development towards the 20th century, the factual ownership of land (natural resources) remained at the property level of latifundia; this is also the physical reason for Jewish population density in towns and cities where labor (human resources) and capital (technical resources) shaped a new type or kind of production systems; most Jewish operated factories (e.g. in BP, Kolosvar, Temesvar, Pecs) housed also a prayer room or a little synagogue. At this place, we cannot give a detailed account of 'earnings after every-thing', but we can easily conclude that the whole productivity was checked by rent (income on land ownership, e.g. natural resources, real estate). Austria-Hungary was, for example, home the of 4th largest machine manufacturing industry of the world and the more modern part of the production systems evolved in Hungary. The Jewish population was made up of 2% industrialists/landowners (over 100 hold=0,57ha), 3% small owners (under 100 hold=0,57ha), 35% laborers and 60% free professionals/employees; as 1 square km is 100ha (hectares) and Hungary measured about 325 000 square km, it becomes very clear that even the richer top (5%) of the Jewish societal strata had a very small share of the total rent in Hungary. Herzl must of have been aware of this socio-economic fact as Dusty Sklar explains in her research article on the connection between Zionism and Geonomics (<http://jewishcurrents.org/henry-george-zionism-32779>); it is also very important to note, at this point, that social inequality in the state of Israel has sharply grown since a new land expropriation tendency (from public to private ownership) has accelerated as Prof. Yivat Holzman-Gavit elaborates. Moses 3 (chapter 25) has exact advice on practical economic affairs, including

land titles; the ideas and ideals are still waiting for large-scale application and translation into modern human society, i.e. the healing practicalities of tikkun olam are a political (sorting out the right measures), scientific (providing a list of true statements on a given subject) and moral (good vs. evil) challenge for all humanity and Israel.

The tragedy and mystery of Hungarian Jewry was not a metaphysical event, but a human result of physical land ownership conditions and conditioning, e.g. concentration of Jewish population in towns/cities, high specialization into mental/technical labor and elaboration of commercial intelligence. Despite its enormous human productivity and sacrifices, in economic terms of wages and interest as well as in human terms of social involvement and total creative output, the Jews of Hungary were refused and denied to receive the fair share for their efforts, in terms of human emancipation or dignity. Modern Hungarian Jewry was statistically (80-90%) a middle class phenomenon and exactly these social strata suffer the most from conflict, crisis and economic entropy; the erosion of the middle class always comes with a loss of democracy, living chances and economic opportunity. The intermediate classes of any given society do make their living from professional knowledge and small smart investments, but they do not own the natural resources of land. As a result of all this considerations, the Herzlian logic does apply: no escape from success without land. This may sound stupid to a town-dweller or city inhabitant, but some minutes of deep reflection will surely help to better understand the profound meaning of the Herzlian logic of homeland; we cannot rule out that a higher human production system will evolve and resolve this economic illness (rent-seeking/interest-seeking from natural resources), but the geonomic point of view is very precise: via landownership (natural resources, real estate, etc.) does a class of very few people exercise control of the social production system and a heavy tax has to be levied upon that kind of rent-seeking (and interest). However, the land or state of Israel is not exempt from this natural law (of human progress, poverty and regression) and it is time to deeper and better understand the construction principles of a human society as, for example, outlined in Moses 3 (chapter 25); it is all about study and action for real life purposes, i.e. our life, liberty and happiness depend on the successful application of universal law in human social life. Otherwise, the socio-economic schlep or shklaferay will be repeated from generation to generation on only higher levels of technology; this type of universal human emancipation will

definitely not end up in a cultural melting pot, cosmopolitan uniformity or world control manual, but the distinct nations, confessions, professions, classes, races and genders will contribute with their best abilities and practices to this humanistic and scientific future project. The profound study of genocide in human history reveals a territorial behavioral pattern behind all mass killings; secret operation, confinement, weaponry, food policy, diseases and other stages follow as a consequence of territorial conquest, colonization, cleansing, exploitation and material gain. The perpetrators are guided by their direct material effect (with or without using propaganda); the surviving victims have to search for the meaning of their sufferings.

The cultural achievements of Hungarian Jewry are not lost and acknowledged in the whole world of arts, science and commerce. Commerce is the great educator, civilizer and cultural motor of humankind; however, all human businesses of exchange are basically land-operated and without understanding and applying these empirical, rational and methodical facts, the survival of all humanity is critically endangered. Survivalist rationality and morality are the empirical keys towards a non-killing policy on the territory of this earth-globe. All other life secrets are concealed in the time-less sphere of the eternal upper force: every real mystery and tragedy of human life seems to contain a martyrdom or a test from The One.



Synagogue/Kiskunhalas/Inscription: To G-d alone.

(Egyedül Az Istennek).

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