During the following decades, hundreds of young men, especially the needy, received training in various industrial branches, as well as financial aid to establish themselves. MIKÉFE enjoyed relatively broad support; it had more than 1,000 members in Budapest in 1894 and a respectable budget.

Although Budapest was also the center of Hungarian industry and had a large working class, Jews were concentrated in commerce. Especially important were the increasingly important white-collar employees such as salesmen, clerks, shippers, agents, jobbers, accountants, and tellers. Interestingly, the basic occupational structure does not seem to have been altered significantly by the substantially waves of migrants to the city. (See Table 7.)

The first decade of the twentieth century marked the high point of Jewish presence in the Budapest economy. It is noteworthy that there was even a modest gain in the civil service and public justice system where Jews, if not entirely excluded, nevertheless were subjected to an unstated numerus clausus and kept roughly at 5 percent, their proportion in the general population of Hungary. Significantly, their share in the municipal administration was somewhat higher than in the state and the county. The teaching profession was more open to Jews, but still their participation fell below 20 percent, their share in the population of Budapest. This was more than offset by their disproportionate presence in commerce, whether as employees or self-employed, and the free professions.

Most striking was the rapid entrance of Jews into new professions such as veterinary medicine and engineering, as well as pharmacy and law, where Jews had been legally all but excluded before their emancipation in 1867. There is a clear decline in the Jewish share in almost every one of the professions after World War I, a trend that can be explained partly by non-Jewish latecomers entering these fields and, in the case of the public sector, by discriminatory practices. Competition with the Christian middle class was fierce in the post-Trianon period. The increasing involvement of a hostile state in regulating the economy, beginning with the Numerus Clausus Law in 1920 and culminating in a series of increasingly harsh anti-Jewish measures adopted by sectors of the civil society such as the professional associations of the engineers and medical doctors. (See Table 8.)

**Community and Religious Life**

Strictly speaking, one could not speak of a “Jewish community” before 1833. As in Vienna, Jews were tolerated as a cluster of individuals, but were not recognized collectively as a community, nor allowed a public synagogue or a rabbi. Formally, they were called “Pest Jews” or “Jewry.” Wolf Boskowitz, a distinguished scholar with important family ties in Óbuda and Pest, served briefly as rabbi in 1796, over the strenuous objections of Rabbi Mosheh Münz, who sought to subordinate Pest to the Óbuda rabbinate. Pest succeeded in asserting its independence with the appointment of Yisra’el Wahrmann (1756–1826) in 1799. Although not an especially learned rabbi, he worked energetically to solidify many of Pest Jewry’s initial institutions. The