

Jews in the Masonic Lodges of Hungary

(with Focus on Košice and Prešov)

MARTIN JAVOR

JOINED IN one expression, Judaism and Freemasonry most likely arouse different associations in different minds, each association reflecting individual cultural and national backgrounds.¹

The Masonic movement represents an interesting phenomenon of world and Central European history. It penetrated Central Europe in 1743 after the War of Austrian Succession, relatively early after its official commencement in 1717. For better understanding of the relationship of Judaism and Freemasonry, the history of the movement in Central Europe may be divided into several periods. The first period spans from the second half of the 18th century until the prohibition movement in 1794. The second period, perhaps the most successful one during the movement's existence, is the period of dualism with the movement officially allowed only in Hungary. Its unprecedented expansion there after 1867 was related to the majority of lodges' members being Jewish. Lodges existed in almost every major city, and in some cities of Hungary, the list of the lodges' members completely corresponded with the members of the Jewish religious community.² The member lists of the lodges, nowadays deposited in foreign archives, provide us with interesting evidence about links between Freemasonry and Judaism.

The relationship of Freemasonry and Judaism in the Habsburg monarchy was not an easy one and evolved from the mid-18th century onwards. One of the possible reasons for this seems to be Masonic legendary history, which was completely adopted from Judaism. According to Masonic historians, Solomon's temple was actually built by Freemasons. Although the salient positive result of Freemasons was religious tolerance, Jews as such were not allowed to enter the lodges in the 18th century and thus were rather an exception to the rule. "The Lodge of the Three Cannons," the first Viennese lodge of 1742, however, did accept the Geneva Jewish jeweller, Jacques Pallarda, among its noble members. A very active lodge in the 18th century was Prague's "Truth and Unity," with its first supervisor, Count Canal, whose famous garden stretched across today's Vinohrady and served as a favourite Masonic resort. Canal was infamous for his chronic anti-Semitism: the entrance to his garden bore a sign: "Dogs and Jews not allowed."³ In the 18th century, however, the issue of anti-Semitism was rather a marginal one for eminent Freemasons.

During the period of Dual Monarchy, Freemasonry was different from what it had been in the 18th century. In 1867–1918, there existed in the territory of Slovakia 32 Masonic lodges and groupings linked to one of the Grand Lodges, and therefore considered true Masonic organizations. There were lodges in 13 Slovak towns during this period.⁴

A good example of the functioning of Jews in the Masonic movement is the city of Košice. The list of the members of the Košice Lodge shows strong links with the local Jewish community. Jewish Freemasons were among the most eminent citizens of the city.

On March 20, 1870, the second lodge following the Compromise, *Haladas* (Progress), was founded in Košice by seven members of the Lodge of Matthias Corvin in Budapest, namely Theodore Count Csaky, Count Csaky Koloman, Julius Kleinrath, Oppody Louis, George Renyi, Anton Schneider and Julius Zádor.⁵ The *Haladas* lodge was the only one to win the grand patent directly from the Grand Orient in Paris.⁶ Its main figure was Count Theodore Csaky, who initiated the creation of the Scottish Rite Headquarters in the lodges of Hungary, Grand Orient, which was known to almost all the lodges in Hungary.⁷ In 1870, there were 80 members of the *Haladas* including 18 military, 10 lawyers, 9 physicians, 7 teachers and professors and 7 clerks. The three artists who were members included the well-known painter Julius Benczúr.^{8,9}

After solidifying its membership, the Lodge began to pay attention to educational and training activities and decided to promote education of adults. The Lodge was willing to support establishment of educational groups free from religious or political influence. Educational groups organized lectures that covered a broad range of topics. Karol Antolik, for instance, gave lectures “On Astronomy,” “On the Soul,” “On Man and his Mind” and “On Earthquakes.” Hayduk’s lectures “On German Philosophy” and “On German Literature” analyzed German culture. Viktor Miskovszky¹⁰ gave lectures “On the History of Art and “Archaeology.” Gustav Möszl lectured on “Fröbel’s Kindergartens, their Orientations and Tasks.”

A considerable part of the Lodge’s educational activities was devoted to so-called kindergartens, which were similar to today’s nursery schools. Following Gustav Möszl’s¹¹ lecture in 1871, the Lodge decided to open such a kindergarten in Košice, a large donation coming from Freemasons’ wives. After the example of the modern German educator Friedrich Fröbel, who researched the positive impact of mothers on the process of a child’s upbringing, the Lodge created a related women’s league. The main objective of these activities was to minimize the impact of the church on the urban schools in Košice.

The Masonic movement in Košice was restored on May 9, 1874, when a new Lodge *Egyetértés* (Unity) was established by the former members of *Haladas*.¹² James Moskovics, a physician, was chosen as their grand master.¹³ Other members were Éder Edmund, Gejza Benczúr,¹⁴ Alexander Novelly,¹⁵ František Nagy, Karol Schönhofer,¹⁶ Simon Letzter,¹⁷ Karol Antolik, Jozef Hoffmann, Jozef Mocsáry and Teodor Csáky.

Mostly due to its low number of members, the Lodge devoted the first months of its existence to the preservation and development of the Masonic institutions created during the operation of *Haladas*. Because of this, the Lodge was able to quickly settle its financial situation.

The operation of the *Egyetértés* is covered by fewer archival records than *Haladás*. An effort to preserve the institutions of the former Lodge, particularly its kindergarten, is well-documented. Also of interest was the initiative of Edmund Eder, a member of the Lodge and of the city legislative committee, who opposed the re-Catholicization efforts of the Catholic Church, aimed at Košice city schools. In his memorandum "A Report on the legal status of primary schools in the free royal city of Košice," dating back to September 27, 1874, these efforts were sharply criticised and an end was successfully brought to the process of re-Catholicization. The *Egyetértés* lodge ceased to exist in 1884. The members of the Lodge agreed, however, not to let the Lodge crumble and decided to maintain it, despite modest circumstances and lack of members and capital, in the hope of better times to come.¹⁸

Despite the lodge no longer operating, its former members used to gather at informal meetings devoted mainly to the idea of Fröbel kindergarten, which they financed. They managed to gain a state subsidy for the kindergarten in 1890; later on the "nursery school" passed into the custody of the city.¹⁹

The Masonic tradition persisted via the new Košice Lodge, *Resurrexit* (Resurrection), founded in 1889²⁰ by the former members of the *Egyetértés*: Jakub Moskovics, Eder Edmund, Adolf Maurer,²¹ Eugen Dei,²² Gejza Benczúr, Karol Szakmárý,²³ the doctor, Teodor Szorényi, the builder, Peter Jakab,²⁴ the landlord Mór Widder, the head of the savings bank, Alexander Stadler,²⁵ Šimon Letzter and Móric Wilder, a lawyer.

Resurrexit was as active as the two previous lodges, particularly in the issues of upbringing, education and culture. It promoted children's magazines and a lecture series for the public, especially for workers. The scope of interest of Košice Freemasons may be deduced from the topics of the private lectures and discussions held in the Lodge and given mostly by its own members: "On National Ideals," "The Economic Movements of Major Western Nations and our Tasks"; "The Extension of Suffrage;" "On the Need of the Establishment of the League against Competition"; "On the Mental and Moral Education and Protection of Apprentices;" "Momsen, Socialism and Social Issues;" "Spinoza and his Philosophy;" "On Women's issues" etc.²⁶

The Lodge, led by the Grand Master Jakub Moskovics, operated from municipal and industrial chambers' premises during the first months of its existence. The first task was to stabilize the Lodge by increasing the number of its members. In autumn 1900, the Lodge used to hire their own room in the Palace of Count Forgáč, where they also set up their own room, consecrated by the Grand Lodge on December 7, 1900.

Members continued to furnish the Lodge; they compiled rules and established financial and literary committees. On October 26, 1901, the Lodge held a ceremony to celebrate the centennial anniversary of Francis Kazinczy's release from prison.²⁷ For better dissemination of liberal ideas among the public, Košice Freemasons used to issue calendars which were purchased and distributed in large numbers.

According to William Benczúr, the Lodge was still unfinished in 1902 and struggled through multiple problems. After the founding of the library, it applied in writing to the Grand Lodge of Hungary for releasing of surplus books. The Lodge also supported a youth magazine published by Széchenyi and organized courses for workers. A new room was rented for their operation in 1902 (at 92 Hlavná St. in 1924).

Students were the focal point of the third Masonic lodge in Košice. In 1905, the Košice Youth Lodge was unified and “The Union of Košice College Group Kazinczy” was established. A member of the Lodge, Štefan Maléter,²⁸ managed to start “The League for the Protection of Children,” the local branch of which in 1908 established the “Clinic of the Royal Archduke Joseph.” This existed for 11 years and its executives were exclusively Freemasons. Another member of the lodge, Martin Füzessy,²⁹ for example, donated clothes to poor children on an annual basis.³⁰

At the beginning of the 20th century, the Lodge was one of the most active in Hungary; its subsidiary in Miskolc was founded in 1909. In 1911, the *Bacsányi* group was founded as a subsidiary of Košice free thinkers. It also managed to establish a pioneer group in Košice, the lectures of which were given by *Bacsányi*. Peter Stamberger was elected its Grand Master.

The Lodge was prosperous and in 1913, it managed to build its own Masonic house. “The construction called all of us for a dedication and our members met the obligation according to their abilities.”³¹ It is interesting how they came to possess the land. The primary objective was to build on land which lay next to the Dominican convent and which they had acquired from the city for 20,000 crowns. Representatives then bought it from the Lodge for 40,000 crowns. The Lodge then acquired another piece land for 30,000 crowns, and as Benczúr points out, it actually received a contribution from the church for the construction and equipping of their premises.³²

The inspection of the premises took place on March 28, 1914 and turned into a celebration of Hungarian Freemasonry. From the 27 Hungarian lodges, as many as 27 members arrived in Košice for the celebration. “The whole ceremony was very impressive and remains the most memorable celebration in the history of the Lodge.”³³

We can gain insight into the operation of *Resurrexit* from the lectures that it held. These covered a broad range of topics and showed the political agenda of the Lodge. Topics included the following: “National Ideas,” “The Origin and Historical Development of Freemasonry,” “Great Western Nations, their Economic Movement and our Tasks,” “The Reform of the Salary of Lower Dignitaries and Folk Teachers,” “Extending the Right to Vote,” “On the Spiritual and Moral Upbringing and Protection of Journeymen,” “Free Public Education,” “The Destructive Power of Alcohol in Terms of Life and Pathology,” “On the Historical Development of Alcoholism and the Anti-alcoholic Movement,” “The Outbreak of Tuberculosis and Protective Measures,” “Errors and their Remedy,” “The Obligation to Train the Deaf and Dumb,” “Darwinism and Critical Wisdom,” “The Economic Movement of Modern Society,” “Competition of Species and Socialism,” “Women’s Issues,” “On Secularization—on Free Compulsory Public Education,” “On the Issue of Expensiveness,” “Children Born outside Marriage and their Social Status,” “The Reform of Secondary Schools” etc.

The Lodge was also active during the First World War. Although most of the financial means went into the construction of buildings, there was an effort to also restore philanthropic activities. 17 members of the Lodge were recruited to serve in the war. However, support granted to the families of the soldiers was exemplary. Immediately after the outbreak of World War I, the Lodge organized money collections, which were delivered to the city officials to help the families of the soldiers. The head of the city office was a member of the Lodge, Alexander Grosz.³⁴

Close attention was paid to military hospitals, to which 100 shirts, 100 pairs of shoes and 100 pairs of socks were sent during the first year of the war. Other members, especially physicians, served in the Red Cross. Free food expenditure was initiated by Richard Rössler;³⁵ Janovicz David, on the other hand, managed milk procurement. The Lodge, however, declined during the war. In 1916, the number of members totalled 92, the average number of meetings' visitors being 25. The Lodge intended to resolve the situation by introducing mandatory meetings but the situation did not improve during the following year.

The daily newspaper *Világ* had had the support of the Lodge since its commencement. Throughout 1916, 500 crowns worth of the daily's copies made it to county teachers and notaries. *Világ* also had other supporters in the Košice district. As Benczúr points out, it was a priority for all of the lodges in the monarchy to promote it. On April 30, 1909, the Lodge received members of the *Eötvös*, *Thököly Imre* and *Hegyvidék*. Lodges. The Grand Master of the *Eötvös*, B.L. stressed the need for the newspaper's promotion and through it the promotion of Masonic ideas.³⁶ Freemasons also opened the issue of a social museum village, which they, however, eventually abandoned. Another initiative of the Lodge was the establishment of a girls' grammar school and institutions for the education of children's nurses, for which it applied to the respective city officials. However, the largest philanthropic activity of Košice's *Resurrexit* was the dispensing of free bread to people in need. This lasted for four years with 50-100 kg of bread being handed out daily, an amount which later reached 150-200 kg.

Even during the war years, the Lodge kept giving lectures, the lecturers often members of foreign lodges. A member of the *Marcus* lodge, Karol Jancsi, gave a lecture on the development of new Central Europe after the war; a member of the Budapest lodge lectured on "War and Peace and the Masonic idea of peace;" Kertész Manuel lectured on the topic of witchcraft. After the death of Franz Joseph I., the Lodge organized a mourning session. Alexander Grosz gave a formal speech as a tribute to the memory of the Emperor.

The Lodge began to address the issue of awareness towards the end of the war and newspapers appeared to be the best medium to manage such an objective. At the beginning of 1918, the Košice private enterprise, printer and publisher "Felsőmagyarország" transformed into a public limited company, with Košice Freemasons owning the majority of its shares and securing control of the company. The company circulated the newspaper "Kasai Naplo," controlled by a member of the Lodge Arnold Szepessi.³⁷ A committee was created out of the members of the Lodge to monitor the direction of newspapers; it also served as a mediator of the newspaper and the Lodge.

Košice Freemasons also addressed various political issues. Hungarian Freemasonry addressed the issue of political engagement or disengagement of Freemasons in 1905. The *Resurrexit* lodge disseminated a "solemn and resolute protest" against lodges getting involved in everyday politics and arguments. It regarded the issue of secularisation of the Church's property, for instance, as its foremost national aim. Eventually, a compromise was reached whereby Freemasons were not supporters of any political party but could not completely detach themselves from the important issues of the day.³⁸

At the lodges' meetings, members or guests, often university professors, journalists or economists lectured on scientific, political and philosophical topics. After the exam-

ple of Banská Štiavnica, Freemasons established a student association of free thinkers in Košice—the Bacsányi group. Amongst other, it organized lectures for workers. In 1911, a series of eleven public lectures was organized on the topic of “Natural World View;” on December 12, 1911, they organized the first feminist lecture in Košice. V. Glücklichová lectured on the role of women in the 20th century.³⁹

The Masonic movement in Košice in the Dual Monarchy had a strongly Jewish character and achieved remarkable results, Košice becoming the center of Freemasonry in Hungary. Another city where the Jewish Freemasons became bearers of progress was Prešov.

Prešov was the second largest Masonic Centre in Slovakia. The beginnings of the *Thököly Imre* lodge date back to 1902 when nine masters of the Košice *Resurrexit* submitted a proposal to establish a second lodge. The only one of the members originally from Prešov was the businessman, Vojtech Holenia. The Košice Lodge named the group “The *Resurrexit* Lodge Operating in the District of Košice and its Prešov Masonic group *Thököly Imre*.” From its start, the lodge abounded in intelligence; among its founders were a professor of evangelical theology, two professors of the legal academy, a grammar school teacher, a chief engineer and a bookseller. 56 members had been admitted by 1918: 12 teachers, 9 military officers and directors, 5 lawyers, 4 merchants, 3 physicians, 2 pharmacists, an engineer and a bookseller.

The 1902 list of members of the *Thököly Imre* lodge suggests, as mentioned above, that it was a company of intellectuals. All nine founding members lived in Prešov, although the only person originally from Prešov was Vojtech Holenia. Other members included teachers at the Lutheran collegiate school: Csengery Gustav, Jan Komory, George Korosy, M.D., Karol Mikler, M.D., Ide Dobias, Fold Emanuel, M.D., Edmund Horvath, M.D., and the bookseller, Henrich Sziklai.⁴⁰

The Lodge started to become involved in the cultural and public life of the city in 1903. It organized various activities to promote the development of the town: lectures, evening business courses, improved sanitation and water supply construction. The Szechenyi circle organized lectures for workers. Membership grew rapidly: that year the lodge had 15 members, 47 units in the Lodge library and a fund of 166 crowns collected from its members.⁴¹ In 1904, the fund totalled 316 crowns. The Lodge had 29 members in 1905 and a fund of 449 crowns. In 1906, 35 members were registered and in 1907 it had 41 members and 799 crowns.

The Lodge’s most important tool for raising awareness, however, was the Martinovic circle, which pursued the same objectives as the Galileo circle in Budapest. A leaflet circulated before the establishment of the Martinovic circle in 1910 spoke of promotion of a natural worldview and related social and scientific knowledge. Lectures on Marx, Darwin, Spencer, on modern Russian literature, the development of morality and the relationship of science and religion were all held.

The *Thököly Imre* lodge strove to educate through regular seminars and lectures held by famous writers, doctors, scientists and lawyers. Its members had modern books and magazines such as *Nyugat* (The West), *Világi* (The World), *Huszadik Század* (The Twentieth Century), ‘Socialism’, ‘Renaissance’ and others at their disposal.

The spiritual life of *Thököly Imre* is best mapped by its lectures, which covered a broad range of topics, e.g. “National Ideas,” “The Origin and Historical Development of Freemasonry,”

“Great Western Nations, their Economic Movement and our Tasks,” “The Reform of the Salary of Lower Dignitaries and Folk Teachers,” “Extending the Right to Vote,” “On the Spiritual and Moral Upbringing and Protection of Journeymen,” “Free Public Education,” “The Destructive Power of Alcohol in Terms of Life and Pathology,” “On the Historical Development of Alcoholism and the Anti-alcoholic Movement,” “The Outbreak of Tuberculosis and Protective Measures” “Errors and their Remedy,” “The Obligation to Train the Deaf and Dumb,” “Darwinism and Critical Wisdom,” “Economic Movement of Modern Society,” “Competition of Species and Socialism,” “Women’s issues,” “On Secularization—on Free Compulsory Public Education,” “On the Issue of Expensiveness,” “Children Born outside Marriage and their Social Status,” “The Reform of Secondary Schools” etc. The invitation stated that the lectures were held in “Podmaniczky utca 45” on Saturday mornings.⁴²

The Lodge faced constant attacks from the Catholic Church, city leadership and even the local press. Nonetheless, it remained very active and during a bitter dispute over the reform of Freemasonry in 1908, organized a Masonic congress. As a result of its initiative, an awareness-raising programme was enlisted in its agenda.

The Lodge primarily organized lectures, but it was also active in political issues. It actively participated in discussions on the reform of Freemasonry. Following *Resurrexit*’s 1905 dissemination of a “solemn and resolute protest” against lodges getting involved in everyday politics and arguments and so avoid the danger of schism, Janos Jonas’ lecture “The Lodge or the Party?” was issued by the Prešov Lodge members. It stated that the intended changes in suffrage, secularization of education and social issues, however important they might be, all had the potential to cause a schism. The Hungarian response came in the form of a newly started magazine of the reformed Freemasons, *Dél*, on January 30, 1908. Having recognized the merits of Jonas with his 30 years of membership, they, however, rejected Freemasonry as a resort for those who did not know their place in the world. Freemasons did not intend to follow any political party’s agenda, but to stay clear of the important issues of the period was deemed undesirable.

Another issue was the attitude of the Church. From 1906 onwards, the establishment of secular elementary schools was among the most important agenda requirements of the Grand Lodge of Hungary. They had the agreement of the more conservative lodges such as the Prešov Lodge, but the introduction of state schools was to be performed tentatively. *Thököly Imre* was known for its radically conservative approach in Hungary and was listed as being a conservative lodge by the *Dél* magazine. What disputes which arose need to be considered carefully, though. For instance, the Prešov Lodge strictly opposed the establishment of the profane Masonic magazine, all members, however, subscribed to it in 1912.

Especially in cities with colleges such as Prešov, Štiavnica, Bratislava and Košice, the lodges helped to create a sort of modern intellectual spawn which undoubtedly played an important role in the efforts to modernize Hungary.

Like most lodges in the territory of Slovakia, *Thököly Imre* ceased its operations during World War II, its members being unable to pay contributions to their own Lodge as well as to the Grand Lodge of Hungary. *Thököly Imre*, however, had a unique position among Hungarian lodges. Of especial interest was its pedagogical membership and successful interaction with students.

It is difficult to provide a specific number of Jewish Freemasons, an official list being absent. According to the Prešov Jewish cemetery records, we may argue that the Jewish were an active element in the Masonic lodges in Northern Hungary. The most recent record of the buried members of the Prešov Lodge, dating back to 1909, states that 6 of the 28 members of the Lodge (Simon Fried, Adolph Rosenthal, Jonah Gluck, Emanuel Fold, Theophilus Rosenberg, and Henry Sziklay) were Jewish. It is not possible to settle the possible Jewish background of the rest of the members.



Notes

1. The relationship of Judaism and Freemasonry seems to continue to promote various conspiracy theories and nonsense. Considering the abundance of non-expert studies and publications, to find accurate scientific works may be rather problematic. Recommended is e.g. *Jews and Freemasons in Europe (1723–1738)* by Jacob Katz, published in Oxford in 1971.
2. For example in Košice, Prešov or Pressburg and elsewhere.
3. Beránek, Jiř: *Tajemství loží* (Prague 1994), 100.
4. According to Hass, there was only one Slovak lodge in 1874 and 37 of them in Hungary; in 1886 there were 6 lodges in Slovakia and 39 in Hungary; in 1906 there were 6 Slovak lodges and 60 lodges in Hungary. See Ludwig Hass, *Wólnomularstwo w Europie Środkowo Wschodniej XVIII and XIX Wieku* (Wrocław 1982), 420. Haas, however, did not count Viennese and Prague lodges located in Slovakia.
5. *Magyar Országos Levéltár (MOL) Szabadkőműves szervezetek levéltára 1082, 4/4: Magyarország nagy oriente nagypáholy* (Budapest: Haladás–Kassa, 1872–1876).
6. *MOL, Szabadkőműves szervezetek levéltára 1082, 4, 9/4:* (Budapest: Haladás, 1872–1876), f. 25.
7. As Benczúr points out, on August 13, 1870, authorization came from Paris and on October 29, the workshop was solemnly ordained and the Lodge established; in December, the Capitol was founded in Košice, which all lodges operating in the Upper Hungary joined.
8. Benczúr Július (1844 Nyiregyháza–1920 Szécseny-Dolány), A Hungarian painter, the son of William Benczúr, a pharmacist, he studied at Klimkovičsa in Košice. He was a member of the committee formed to consider the proposal of a Rákóczi tombstone in Košice Cathedral in 1911. The teacher of the Košice painter Julius Eder. See *Slovník košických osobností 1848–1918* (Košice 1995), 50.
9. Lipták, Ľubomír: “Slobodní murári na Slovensku v období dualizmu” in *Historický časopis* 39, 1 (1991): 38.
10. Myskovszký Viktor (1838 Bardejov–1909 Košice). An art historian, architect and secondary school teacher, he came from a noble Polish family. He attended grammar school in Bardejov and continued his studies in Buda and at Vienna Polytechnic University. Since 1897, he had been a professor of descriptive geometry, drawing and penmanship at a high school in Košice. His profession was not only necessary for him financially; the main focus of his work was art history and painting. His studies helped him to acquire membership of several scientific societies. See *Slovník košických osobností 1848–1918* (Košice 1995), 294.
11. Möszl Gustáv (1840 Köszeg–1912 Wien). A teacher. He attended grammar school in Oberschützene and a teacher-training college. In 1868–1892, he was the headmaster of the Evangelical school in Košice; in 1892–1905 he worked as a professor at a burgher college

- (pedagogy and German). He was the Vice-President of the Košice choir; the choirmaster in 1887–1888, from 1896 a member of the Town Committee for the musical college. He was a secretary of the Košice Teachers Association, an active member of the Association for Church reforms. He also co-authored the *Pedagogical Encyclopedia* by K. Veredy issued in 1886. See *Slovník košických osobností 1848–1918* (Košice 1995), 288.
12. MOL, *Szabadjóműves szervezetek lévtára* 1082, 8/20: *Magyarország nagy oriense nagypáholy* (Budapest: Egyetértés–Kassa 1874–1878).
 13. Moskovics Jakub (1839 Sačurov–1902 Kosice) A physician. He graduated from grammar school in Košice and studied medicine in Vienna, where he worked in a hospital. He acquired the qualification of an obstetrician in 1861. He settled in Košice in 1864 and started his practice as a dentist. He led the public hospital during an outbreak of cholera. He had been the chief city physician and the head of the hospital since 1872 and the chairman of the female league Humanitas for 18 years. He was also the chairman of the Jewish religious community from 1874. He published and edited the political-economic weekly *Haladas* throughout 1873. In 1891, he founded a rehabilitation center with Swedish medical gymnastics and massages in Roosevelt Street. See *Slovník košických osobností 1848–1918* (Košice 1995), 286.
 14. Benczúr Gejza (1843 Nyíregyháza–1908 Košice). A lawyer. He graduated from the Ev. College in Prešov and studied law in Budapest. See *Slovník košických osobností 1848–1918* (Košice 1995), 50.
 15. Novelly Alexander (1827 Košice–1897 Košice) A businessman and an entrepreneur. He established a colonial goods store in Hlavná Street in Košice. A City Council member. Since 1875 he had been the Vice-President of the Upper Hungarian Association for the Dissemination of Cottage Craft. He was honoured for his public activities in 1882 and granted the title of Royal Counselor by Franz Joseph in 1893. See *Slovník košických osobností 1848–1918* (Košice 1995), 303.
 16. Schönhofer Karol (1822 Košice–1905 Košice) A hardware merchant in Hlavná Street 59. A City Council member, the head of the Association of Young Businessmen. His business led by his son went bankrupt; he died in poverty. In: *Slovník košických osobností 1848–1918* (Košice 1995), 364.
 17. Letzter Šimon (1840 Šarišské Lúky–1911 Košice). A photographer. His studio set up in Hlavná Street became well known throughout the country. He was hired to produce a military album preserving the construction process of the north-east railway. During the visit of Franz Joseph I., he took a photograph that was afterwards used as a blueprint for Franz Joseph I's portraits. He had been a business person in County Court since 1880. A member of the City Council. See *Slovník košických osobností 1848–1918* (Košice 1995), 254.
 18. MOL, *Szabadjóműves szervezetek lévtára* 1082, 8/20: *Magyarország nagy oriense nagypáholy* (Budapest: Egyetértés – Kassa 1878–1884).
 19. Vilmos Benczúr, *A Kassai Szabadjóművéség 1870–1913* (Košice 1914), 13.
 20. MOL, *A szabadjóműves szervezetek lévtára* 1083, 121/63: *Magyarország symbolikus nagypáholy* (Budapest: Resurrexit–Kassa 1899–1903).
 21. Maurer Adolf (1845 Levoča–1928 Wien). A bookseller and a publisher. He was trained by Charles Seliger in Levoča and Moric Rath in Budapest. He became the owner of one of the oldest bookstores in Košice. He not only sold but also published books. A textbook he published in July 1904 was praised at an exhibition of teaching aids in Budapest. Since 1899, he had been the Vice President of the National Federation of Hungarian booksellers. See *Slovník košických osobností 1848–1918* (Košice 1995), 271.
 22. Deil Eugen (1846 Košice–1908 Košice). A lawyer and a writer. He served in the highest places of the Chamber of Commerce and Industry. He was a member of the Town Council and mainly supported training. He was a founding member and an executive of the Upper Hungarian

- Museum Association. Politically, he was a member of the Independence Party and a member of the Civil Casino. See *Slovník košických osobností 1848–1918* (Košice 1995), 84.
23. Szakmáry Karol (1836 Košice–1902 Košice). A trader. He started a wholesale business in colonial goods which was the largest one of its kind in Slovakia. He was the Vice-President of the Košice Guilds, since 1888 the Chairman of the Chamber of Commerce and Industry. He established a factory for the production of sweets. He was a founder and a member of the Spa Resorts Administration. See *Slovník košických osobností 1848–1918* (Košice 1995), 390.
 24. Jakab Peter (1834 Košice–1903 Košice). A builder, an entrepreneur and from 1860 an owner of a brickfactory. See *Slovník košických osobností 1848–1918* (Košice 1995), 178.
 25. Stadler Alexander (1839 Košice–1907 Košice) A bank officer from 1864 and Treasurer of the Košice savings bank between 1874 and 1906. As a financial expert, he was elected a member of the Board by several companies in Košice. See *Slovník košických osobností 1848–1918* (Košice 1995), 374.
 26. Lipták, Lubomír: “Slobodní murári na Slovensku v období dualizmu” *Historický časopis* 39, 1 (1991): 39.
 27. MOL, *A szabadkőműves szervezetek léveltára 1083, 7/32: Magyarország symbolikus nagypáholy* (Budapest: Resurrexit–Kassa 1899–1903), f. 1.
 28. Maléter Štefan (1870 Pécs–1933 Prešov). A lawyer, a politician. He studied civil engineering at the Technical University in Budapest, then Law in Pécs and Košice. He was a member of the City Council and the Chairman of the Committee for the Musical College. He was involved in the fight for universal suffrage. In 1905, he was elected president of the University Department of the Kazinczy circle. See 1916–1917, he was the Director of Prešov Evangelical College. See *Slovník košických osobností 1848–1918* (Košice 1995), 263.
 29. Füzessi Martin (1862 Senec–?) He studied at Teachers College in Modra. Since 1896 he had been a teacher at urban schools in Košice, where he developed a moral commitment to rescuing abandoned children. He studied speech and family child-rearing. See *Slovník košických osobností 1848–1918* (Košice 1995), 123.
 30. MOL, *A szabadkőműves szervezetek léveltára 1083, 121/63: Magyarország symbolikus nagypáholy* (Budapest: Resurrexit–Kassa 1903–1910).
 31. Benczúr explains the role of each member of the Lodge in the process of house construction, for example the Grand Master Peter Stamberger, who worked even “at the expense of his health”. The Building Committee Chairman, Szilárd Fiedler, is said to have incurred the greatest financial burden during the construction, despite the fact that the Hungarian United Lodge made a significant financial contribution as well. The building project was outlined by the architect, Vojtech Sipos, who built “an ideal house” according to Benczúr. Jan Kozak was in charge of the construction and decoration.
 32. Vilmos Benczúr, *A Kassai Szabadkőművesség 1870–1913* (Košice 1914), 18.
 33. Vilmos Benczúr, *A Kassa kel. dolg. “Resurrexit” t.t. szövege története* (Košice 1924), 13.
 34. Grosz Alexander (1873 Perín–1922 Košice) A lawyer, a member of the City Council; since 1914 the main legal deputy of the city. The head of the Municipal Office for assistance in the war economy. A member of Košice Hungarian National Labour Party. The founder of the Suffrage League subsidiary in Košice in May 1913. In: *Slovník košických osobností 1848–1918* (Košice 1995), 140.
 35. Rössler Richard (1855–1935 Košice) The chief engineer in the city since 1900. See *Slovník košických osobností 1848–1918* (Košice 1995), 353.
 36. Vilmos Benczúr, *A Kassa kel. dolg. “Resurrexit” t.t. szövege története* (Košice 1924), 14.
 37. Szepesi Miksa (1886 Tisza-Dada–1944) A journalist. A son of a Jewish teacher, he studied at the University of Cluj. From 1912 a Secretary of the National Federation of Košice in

the branch of rural journalists. Until 1915 the executive editor of Kassai Ujság in 1911–1913, he published and edited the drama magazine *Színház Ujság*. He was the executive editor of *Felsőmagyarország* and a member of the Radical Party. See *Slovník košických osobností 1848–1918* (Košice 1995), 396.

38. Lubomír Lipták, “Slobodní murári a modernizácia Slovenska” OS: *Fórum občianskej spoločnosti* 2 (2000): 26.
39. Lipták, Lubomír: “Slobodní murári a modernizácia Slovenska” OS: *Fórum občianskej spoločnosti* 2 (2000): 27.
40. *MOL*, P 1083, 128, 38/70: *Thököly Imre Eperjes* (Budapest): f. 15.
41. *MOL*, P 1083, 128, 38/70: *Thököly Imre Eperjes* (Budapest): f. 23.
42. *MOL*, P 1083, 128, 38/70: *Thököly Imre Eperjes* (Budapest): f. 115.

Abstract

Jews in the Masonic Lodges of Hungary (with focus on Košice and Prešov)

The relationship of Freemasonry and Judaism in the Habsburg monarchy was not an easy one and evolved from the mid-18th century onwards. A good example of the functioning of Jews in the Masonic movement is the city of Košice. The list of the members of the Košice Lodge shows strong links with the local Jewish community. Jewish Freemasons were among the most eminent citizens of the city and the Masonic movement in Košice during the Dual Monarchy had a markedly Jewish character. It achieved remarkable results: Košice became the centre of Freemasonry in Hungary. Another city where Jewish Freemasons became the bearers of progress was Prešov. It is difficult to provide a specific number of Jewish Freemasons. According to the Prešov Jewish cemetery records, we may argue that the Jewish community formed an active element in the Masonic lodges of Northern Hungary. The most recent record of the buried members of the Prešov Lodge, dating back to 1909, states that 6 out of 28 members of the Lodge were Jewish. Positively, Jews were the most important members of Masonic lodges in Hungary during dualism.

Keywords

Freemasonry, Jews, Lodges, Dualism, Hungary