
City Government

1703 was a decisive year in the modern history of Buda and Pest. The two cities received a patent and regained the status of royal free city from King Leopold I against a redemption. The patent stipulated that both cities be given back their right to send voting delegates to the diet. The constituents were entitled to elect a mayor (in Pest a judge) through a body of electors, but the election was to be attended by a royal commissioner. The city-council (Inner Council or Senate) was entitled to determine weights and measures, to exercise control over the market, to admit new burghers, to administer orphans' affairs, to exercise the right of presentation (kegyúri jog: privileges of ecclesiastical institution's patrons), to adopt local ordinances, to organize public work, to levy local taxes, and to resolve certain disputes. The council had the right to act as court of justice in cases of civil law. It elected its own members, administered the city's funds, controlled the activity of the officials, and filled the vacancies in the municipal offices. The royal free city was free from any intervention on the part of military and county authorities, as well as from those of the Chamber.

The year 1703 was a significant milestone in the status of the two cities, since in the previous decades they had fallen under the jurisdiction of the Buda Directorate of the Court Chamber (Hofkammer). After their liberation from Turkish rule the mayor of Buda, the judge of Pest, and the magistrates of both were nominated by the inspector of the Chamber. The unrestricted power of the Directorate over the cities was only seemingly softened by the fact that the mayor of Buda and the judge of Pest were elected by the burghers from among the three nominees of the directorate from 1688 and from 1692 on, respectively. The jurisdiction of the city-council was also limited. In civil cases one was supposed to lodge an appeal against the decision of the city-council with the directorate, while in criminal cases the council conducted the proceedings, but was entitled only to recommend the directorate a sentence. The two cities resolutely fought for self-government and were partly successful in the end. In 1696 the Court Chamber investigated the complaints and moderated the excessive power of the Directorate to a certain extent. The directorate lost its right to confirm the new leaders of the two cities and transferred this right to the Court Chamber. The accounts were to be examined by the city-council and the burghers, though under the supervision of the directorate. The directorate had the right to decide only in appeal cases. Later the city-council was allowed to elect its own members. Despite these concessions there was no self-government before 1703.

After receiving the royal patents, a decisive majority of Buda and Pest only changed masters. The era of self-government brought the rule of a minority: a limited group of people with civic rights.

Buda was governed by the council possessing full powers, chaired by the mayor. The council was empowered to elect its own members. In 1705 a so-called outer council of twelve was set up to supervise administrative and financial matters. The outer council, however, was subordinated to the city council that appointed its members. It was headed by a so-called speaker nominated in most cases by the city council. The meetings of this new body were held with the speaker in the chair but there were attempts to involve the representatives of all the burghers also.

Although in theory all burghers of Buda were allowed to take part in the election of officials during those years, it was otherwise in practice. In 1707, for example, the mayor was elected with only sixty-six votes. Elitism ruled since only the mayor and the judge of Buda held elective posts, while vacancies on the city council were filled by the council itself without the participation of the outer council or of the citizens.

After the exceptional power of the city-council gave rise to repeated complaints, the Hungarian Court Chancellery and the Hungarian Chamber ordered an inquiry in 1722 to examine charges of abuses of authority. The royal commissioners thereafter introduced important reforms in municipal administration. Besides the city council and the outer council a so-called "council of one hundred" was set up from the ranks of the constituents. Actually, it had seventy-eight members. Together with the outer council having thirty members at that time it constituted the body of electors. Its most important task was to discuss the grievances of the inhabitants and submit them to the city council. It also played a part in levying taxes and supervising accounts. The council of one hundred and the outer council together were also called "council of one hundred" or communitas. Both bodies were headed by the speaker nominated by the outer council from among its own members or from those of the council of one hundred, and elected by the communitas. All the other vacancies were filled according to valid regulations. New members of the council of one hundred were nominated by the outer council and elected by the communitas. Vacancies on the outer council were filled in the same way, but the list of nominees was to be presented to the communitas, and especially to the city council that could interject its veto.

However, the council argued that it not only had the right of veto but also the right to nominate the speaker and all members of the two bodies in question. A royal decree of May 5, 1727, provided that should the council be
able to prove its lawful exercise of the disputed rights, it would be free to exercise those in the future, as well. It soon turned out, however, that the disputed rights were not in their sphere.

The royal decree not only aimed to straighten out spheres of authority but also to introduce an important modification: it dissolved the council of one hundred and replaced it by a so-called elektum communitatis besides the outer council, the members of which were the suburban judges, two suburban jurors from each suburb, the guildmasters of all guilds and the two oldest masters of each guild. The new body was permanent. The elektum communitatis and the outer council together were called communitas, Burgerschaft or elektum communitatis.

After 1727 the most important duty of the elektum communitatis was to elect or reelect the leaders of the city on Saint George's Day. The outer council nominated three persons for the post of spokesman, their nomination was confirmed by the city council, and finally the communitas elected one of them. Later the speaker was nominated by the city council. Then the mayor and the judge were elected. These two officials could be elected from among the members of the city council, at first on nomination by the council, and later without it. All members of the city council were eligible, and it was the right of the communitas to vote.

New members for the city council, the outer council and the elektum communitatis were elected only when a vacancy occurred. Procedures for appointing members to the outer council and the electoral board were regulated by the directive of 1722, although in 1730 and in 1772 the city council appointed new members to the outer council. The procedures for filling vacancies on the city council were even more ambiguous. Until 1727 the council itself filled the vacancies, and the royal decree of 1727 did not regulate the election of the members of the city council, either. In 1730 the council appointed a new member, while in 1736 it was the communitas that elected a new alderman.

In his directive of 1737 to the city magistrates the royal commissioner brought the election of city officials under regulation. The mayor and the judge were to be elected by the outer council and the body of electors from among the members of the city council. The same applied to new senators (city aldermen) with the exception that they were to be elected from among the three nominees of the city council or the royal commissioner. After 1736 senators were usually nominated by the city council.

Significant changes occurred in the activity of the council and the communitas in 1763 and 1774. From 1763 onward two persons were elected as speakers, a German and a Hungarian. In 1774 the king ordered that the guild-like elektum communitatis be reorganized, since its large membership proved unwieldy. It was replaced in April, 1775, by a "council of sixty" attached to the outer council and its members were nominated by the city council. In 1776 the city-council filled the vacancies on the outer council and the council of sixty, but both the speaker and the outer council protested and the practice was abandoned. During the reign of Emperor Joseph II the outer council and the council of sixty, closely cooperating thus far, were formally united.

Compared with the stipulations of the patent of 1703 and the practice of the following years the sphere of authority of the city-council became somewhat more limited. Since the council had the right to nominate new members - and these senators were elected for life - the leadership of Buda was dominated by a narrow stratum of patricians throughout the period. Their excessive power was further enhanced by the fact that with the exception of the mayor, the judge, and the speaker, all leaders and officials of the city were appointed by the city council without the participation of the electors.

The administration of Pest was somewhat different from that of Buda, but similarly complicated. In 1705 the board of burgheers filled four vacancies on the city council and the twenty-four members of the outer council were elected by the representatives of the burgheers. They also elected the speaker (until 1769 Pest had two of them), the judge and the captain of the city. The city council supervised the outer council as well as the electorate. It filled the vacancies among the senators itself, while the outer council, which played a part in levying and assessing taxes, was subordinated to it.

The Council of one Hundred was organized in Pest in 1725, but its organization was not made permanent before 1731. A directive of the royal commissioner from 1731 stipulated that the city council had the right to fill vacancies both on the outer council and the council of hundred. It is difficult to interpret the clause that "men of merit" should be consulted first. The speaker were to be elected by the electorate. The election of new senators was not regulated by the directive. It rather called upon the council to refrain from filling the vacancies until a royal order provided for the manner of doing it. At the same time, as usual in other documents of the day, it requested that the electorate should pay due tribute to the council.

As the election of officials in 1733 shows, vacancies on the senate were filled by the city council electing one of the three nominees of the outer council. In 1735 the new senator was elected by the council from among the three candidates of the outer council and the council of hundred. The right to nominate new members being more important than the right to elect them, the burgheers had a greater say in the composition of the leading body of the city in Pest than in Buda where senators were nominated by the city council. This, however, did not last very long. In 1751 the Administrative Council changed the practice in Pest, too, and henceforth senators were to be nominated by the city council and elected by the outer council and the council of one hundred. The burgheers even lost the authority to nominate the speaker - a right
conferred upon the city council. The primary leader of the city, the judge, could be elected in Pest from among the members of the city council. After 1751 only three members of the council nominated by the council itself remained eligible. After 1773 Pest, like Buda, had a mayor. The city council had the right to appoint all specialized officials and the suburban courts set up after the 1730s were kept subordinated to it.

Since Óbuda was not a free royal town, it lacked self-government similar to that of Buda and Pest. In the 18th century it was the private property of the Zichy family and all attempts to restore the old privileges of the village dating from the earlier decades of the century were doomed to failure. On instructions issued by Miklós Zichy in 1746 the settlement was administered by a council consisting of eight German and four Hungarian jurors, a market inspector, a notary, and a Hungarian and a German village drummer. Vacancies among the jurors were filled by the village community from among three nominees of the landlord. The village mayor or judge was elected from among the twelve jurors, a German in two successive years, giving way to a Hungarian in the third. After 1761 Óbuda also had an outer council of twenty-four, but the number of its members fluctuated.

In 1766 Óbuda changed hands. Miklós Zichy’s widow turned it over to the Hungarian Chamber, and the settlement became a royal estate managed by a bailiff of the Chamber. The community feared loss of its privileges, but no significant changes occurred. The judge was elected by the community from among the three nominees of the landlord, while the other officials could be elected without restriction. There were no more rules to determine the rate of Germans and Hungarians, either. The idea of uniting Óbuda with Buda was rejected by Maria Theresa in 1776.

The rapidly growing Jewish community of Óbuda had a separate body of self-government, with a similarly restricted scope resembling the Christian community.

**Evolution of the City**

The cities of Buda and Pest, liberated from Turkish rule and from the patronage of the Directorate of the Court Chamber, regenerated demographically as well as physically. The framework of urban life was expanded, although the historical city centers - the castle district in Buda and the inner city surrounded by walls in Pest - certainly did not lose their predominance and harbored the most important municipal, county, and national institutions, cultural and educational centers. Moreover, the aristocrats moving to Buda or Pest chose these districts as their places of residence. However, the suburbs began to assume even greater importance, especially from the economic point of view.

The shift of the center of gravity in Pest was evident in the demolition of the city gates: the Watergate opening to the Danube, the Váci Gate at the northern end of Lipótváros (today Váci Street), the Kecskeméti Gate at the end of Uri (today Kecskeméti) Street, and the Hatvan Gate at the end of the Hatvani (today Kossuth Lajos) Street leading toward the towns Vác, Kecskemét, and Hatvan respectively. Downtown Pest became a commercial, political, and cultural center. It became crowded by the middle of the 18th century. New residents settled primarily in the suburbs. In the 18th century Pest had two large suburbs, the Lower and the Upper Suburb. The Lower Suburb called Terezváros (Theresatown) from the 1770s, became the most populous district by the 19th century with artisans as the most decisive stratum of its population. Also the burgeoning Jewish population preferred this part of the city. South of Terezváros lay the Upper Suburb, later called Jozsefváros (Josephtown). It preserved its agricultural character longer than Terezváros, and its built-up area did not reach as close to the Inner City as the Terezváros. South of Jozsefváros lay Ferencváros (Francistown), separated from the former but very similar to it in its character. A new district of 18th-century Pest called Újváros (Newtown), after 1790 Lipótváros (Leopoldtown) founded by Emperor Joseph II was built according to a regular plan and became the most distinctive district of Pest in the first decades of the 19th century.

The Castle District of Buda, ruined during the siege, was surrounded by similarly ruined suburbs in the early 18th century. Tabán to the south had been totally depopulated, but due to a massive Serb immigration in the late 17th century it became the most populous district of Buda by the early 18th century. Viziváros (Watertown), north of the Castle District and spreading as far as the Danube, also lay in ruins. However, it was an important commercial district including also Horvátváros (Croatiatown) and Halászváros (Fishertown) and became even larger than Tabán. The adjacent and sparsely populated district called Országút (Highway) was named after the highway (today Margit Boulevard) running through it. The northernmost part of Buda was called Újlak (New Lodge) along the highway leading toward Vienna (Bécsi Road) and the Óbudai (today Lajos) Street. It spread as far as today’s Nagyszombat Street at the southern end of Óbuda. At the beginning of the century this district was more populous than the one called Országút, but it lagged behind it once again by the early 19th century. Krisztinaváros (Christinatown), to the west of the Castle, was in ruins and totally depopulated after the reconquest of Buda and it was populated again only in the second half of the 18th century. It received its name after Archduchess Maria Christine, daughter of Maria Theresa.
The landscape was characterized by ruined, mostly single-storey buildings and empty lots both in Buda and Pest even as late as the early 18th century. Great changes occurred, however, in the course of the century, partly due to the activities of monastic orders in shaping the outward appearance of the cities, supported both by the state and private funds.

The generous donations of György Szécsényi, Archbishop of Esztergom, made it possible for the Jesuits to begin large-scale works in the castle of Buda. They took possession of the Church of Virgin Mary (Nagyboldogasszony, later Matthias church) and its neighborhood, and by 1687 were teaching at their grammar school. By 1702 they had constructed their monastery and school dormitory, adjacent to the northern aisle of the church (on the site of the present-day Hilton Hotel). Between 1702 and 1715 the Jesuits erected a building south of the church for a seminary and a secular boarding school. Opposite the monastery and the dormitory on Szentkőváros tér (Holy Trinity) Square, where they already had a single-storey building, they erected a two-storey academy by 1747. (They had carried on academic training since 1713.) The Jesuit institutions in the middle of the castle district dominated Buda in the 18th century.

After the dissolution of the Jesuit order in 1773, and especially during the reign of Joseph II, the three institutions served various educational purposes and housed important national institutions. Partly for their services during the War of Liberation from the Turks, in 1690 the Franciscans received a large site in the northern side of the castle district, at the end of Uri (Noblemen’s) and Sütő (Baker) Streets (today Országház, i.e., Parliament Street) with the ruined parish church of St Mary Magdalene dating from the Middle Ages. In 1701 they bought an additional site for a monastery. The construction of the monastery and the renovation of the parish church took a long time. The monastery had a complicated history from the 1780s, and housed several important government offices, extended towards the north. The three wings were open toward the west and surrounded the present-day Courtyard of Lions.

The palace was designed as a residence for the king, and the Hungarians kept repeating at the diet that they wished to see their monarch in Buda. Neither Maria Theresa, nor her successors transferred their seat to Buda. Nevertheless, the castle had high-born occupants: between 1766 and 1777 Prince Albrecht of Saxony and Teschen, Locumtenens of Hungary and his wife, Archduchess Maria Christine, and later Archdukes Alexander Leopold and Joseph, Palatines of Hungary. During her visit to Hungary, Maria Theresa herself stayed there for a short time in 1764. The palace was a temporary home also for Mary Ward’s nuns. After 1777 it housed part of the Nagyszombat (today’s Trnava) university transferred to Buda, but later served primarily as the residence of the palatine.

At the time when Maria Theresa’s palace was built, the southern side of present-day Szent Gyögy (Saint George) Square was occupied by an armory built between 1686 and 1696 on the site of the former Turkish arsenal. It burnt down during the fire of 1723, when the explosion also caused severe damage to Charles III’s palace still under construction, but was rebuilt by the early 1730s. This building no longer exists.

To the north from there, at the beginning of present-day Színház (Theater) Street there were two barracks in those days. Count Sandor Vince built his palace on this site in 1805–6, which became the Prime Minister’s office later.

Between 1763 and 1786 stables were built on the western side of the square, on the site of former stores and barracks. The most representative building of the western side, the palace of the Teleki family next to the stables, dates from between 1787 and 1794.

As regards function, the most important building of Buda was the town-hall on Szentkőváros tér (Holy Trinity) Street opposite the Nagyboldogasszony (Virgin Mary) church. It housed the city council until 1873. It was built on ruins from 1702 on, and the first council meeting was held there in June, 1710. The fire of 1723 caused great damage to it. Between 1770 and 1774 it was extended by a wing facing Uri Street.

The reconstruction of Óbuda was also in process in the 18th century. Three of the most important constructions deserve mention. The Zichy family, the landlords of Óbuda had a manor-house built in Fő (Main) Street. Its construction began in the early years of the century, and was completed only in 1752 by retaining elements of the old building. The manor house was built by Miklós Zichy who inherited the estate in 1745.

Even Maria Theresa visited it in 1764. After the Chamber purchased Óbuda from the widow of Count Miklós Zichy the manor-house served economic purposes.

The monastery of the Trinitarian order near the village of Kiscell was built thanks to a donation from the widow of Count Péter Zichy in 1738 (today a museum). The countess also gave the Trinitarians the chapel built at Kiscell in 1724. The construction of the monastery began in 1744; in 1748 the friars moved in, although the monastery was completed only in the 1760s. The cornerstone of the church was laid in 1747, and it was completed around 1758.

Another church was built with the financial support of Countess Zichy between 1744 and 1749 in present-day Lajos (Louis) Street, dedicated to Saint Peter and Saint Paul.

Pest was destroyed and depopulated during the Turkish rule by the liberation campaigns and by the plague, becoming almost totally desolate after Rakoczi’s War of Independence. One third of the Inner City was uninhabited in the early 18th century. The church and monastery constructions played an important
role in reshaping the city here as well.

The Inner City Parish Church (next to present-day Erzsébet - Elisabeth Bridge) was originally given to the Jesuits. Its reconstruction took place between 1725 and 1740. The Pauline friars inherited the djami and the adjacent buildings in Kecskeméti (today's Papnevelde - Seminary) Street in 1686. Their monastery was built between 1715 and 1744, and their church (later the church of the university) between the 1720s and 1742. The Servite and the Franciscan friars also received their plots with the buildings on them prior to the turn of the century. The Servites built their church and monastery between 1725 and 1732 on present-day Szervita (S ervite) Square. The Franciscan church was built on the emplacement of a djami (on present-day Ferenciek - Franciscans' Square) between 1727 and 1738. The Parists were invited by the city council of Pest to open their school there in 1717, so their building was bought for them by the city. It was a semi-finished house between Galamb (Pigeon) Street and Régiposta (Old Post Office) Street, facing the Danube, originally owned by the Jesuits. In 1718 the Piarists moved in. In 1762 they moved into another building, namely, the former Esterhazy palace next to the parish church. They sold their old home in 1789, on the site of which a church was built. The most important public building of Pest was the old city hall by the Elisabeth Bridge, owned by the city since the end of the 17th century. It was rebuilt several times. One of the largest buildings of the city in the 18th century was the Palace of the Invalid in Ingálmusok (Brothers of Mercy) Street, the present-day Városház (City Hall) Street. Its construction was financed by Archbishop György Szecsenyi, who donated the income from some of his estates for the purposes of the hospital. The building site was marked off in 1716. Eugene of Savoy, head of the imperial war council, wanted to turn it into a hospital for veterans from all parts of the empire, but the Austrian and Czech chancellors blocked his plans. The construction was stopped in 1741. Emperor Joseph II removed the veterans and used the building as barracks. Today it houses among others the offices of the Mayor of Budapest.

The second largest building of Pest - the so-called New Building or Neugebäude was erected on present-day Szabadság (Liberty) Square in the district later called L ipotvásárs in 1786-1787, but it was not really finished owing to financial difficulties. The huge building served as barracks and ordnance stores. The building no longer exists.

Palaces of the aristocracy multiplied when the leading families of the country moved into the city. The one in Úri (today's Karolyi) Street built in 1696 was one of the finest. In 1744 it was owned by the archbishop of Kalocsa, in 1747 by Ferenc Barkóczy, bishop of Eger, and in 1768 by Antal Károlyi, Lord Lieutenant of Szatmár county. The palace was rebuilt several times. Among its distinguished guests were Maria Theresa and Francis of Lorraine in 1751, Palatine Joseph in 1803, and Archduke Charles in 1803 and 1804.

The dynamically developing city of Pest, which overtook Buda as an economic center in the 18th century and as a population center in the 19th, found an influential patron in the person of the Palatine of Hungary, Archduke Joseph. In 1801 the palatine suggested to his elder brother, King Francis I, that townplanning in Pest should be entrusted to an independent body. This was the origin of the Town Embellishment Commission brought about in 1808. This commission worked on the basis of the palatine's plans from 1805 on, which, in turn, were based on the concept of architect János Hild.

**Palatine Archduke Joseph's Plans to Develop and Beautify the City**

The Palatine came up with an elaborate assessment of the measures necessary to beautify the city. He contended that the inner city had been deteriorating ever since the eighties of the 18th century. Up to that time it had been inhabited by noblemen and merchants, but these had moved to Lipotvásárs, partly in search of greater comfort and partly because of the high rents and the danger of floods in the inner city. The inner city was improved only where it was adjacent to Lipotvásárs, but it basically remained in its former desolate state.

The construction of a sewer system was one of the most immediate needs, the palatine emphasized. The strong wind often covered the streets with sand, and after rainfalls it turned into mud blocking traffic. In order to improve hygiene and for the sake of beautification blacksmiths' workshops were to be removed, and stairs leading directly to the streets should be prohibited. Those already built were to be demolished together with other similar road-blocks.

The bank of the Danube was badly in need of planning. Its section along the pontoon bridge, it was unsuitable or at least inconvenient for loading and unloading goods. Sewage dumped here from the houses and streets in the vicinity made the whole neighborhood an unhealthy place for working or living. The street along the bank of the river had to be filled up and paved, and railings placed along the bank to avoid accidents. The cemetery and the slaughterhouse needed to be removed from the inner city for sanitary reasons, and the botanic gardens for reasons of townplanning. The shipping office and the round bastion were also to be removed or demolished. The plots should be sold as building sites, the palatine remarked.

A separate chapter with the same points of view dealt with Lipotvásárs. Construction should be allowed only within the framework of a general plan for the improvement of the city. The stretch of the Danube bank was to be paved, the district was to be supplied with a drainage system, and the gutters emanating unpleasant odors, especially in summer, were to be covered. The
plans included the construction of a new promenade, and the removal of the customs office, the salt-office, and the Office for the Purchase of Tobacco from the streets near the Danube. The weighing house (on present-day Roosevelt Square) was to be pulled down and its site, together with that of the adjacent promenade, to be sold as building sites. The plan spoke also of building new churches, schools, theaters, and concert halls. As regards the outskirts, the plan emphasized the binding of the sandy soil there, regulating the marketplaces, the construction of a workhouse and new barracks, and digging a fishpond and a miller's pond. Finally it spoke of filling up and paving the highways, specifically those leading toward Hatvan, Soroksár, Vác, and Úlló, in order of importance. The palatine believed ten years would be needed to accomplish these improvements. The king's reply arrived three years later and the committee was set up. However, its activity was unsatisfactory, for in the ten years suggested by the Palatine the committee achieved less than half the plan. Archduke Joseph's ideas were praiseworthy despite the flawed execution. He also gained distinction as a patron and sometimes owner of cultural institutions.

The Twin Cities as Political and Cultural Centers of the Country

Until the 1780s Pozsony (today's Bratislava) was the political and administrative center of Hungary. This was the city where the Hungarian Diet met though, unfortunately for the Hungarian estates, it was rarely convened by the monarch. It met only three times (1712-15, 1722-23, 1728-29) during the reign of Charles III (1711-40), three times (1741, 1751, 1764-65) under Maria Theresa (1740-80), and never under Joseph II. The most important Hungarian government institutions functioned in Pozsony. These were the Helytartótanács (Administrative Council), and the Hungarian Chamber (Camera hungarica). The center of higher education, the university was in Nagyszombat (Trnava). The only central institution located in Pest was the Royal Supreme Court (Curia regis).

The 1770s and 1780s were decisive decades in the history of the two cities. Population was rapidly growing. Buda and Pest became economic centers due to their advantageous location. They were soon to become the cultural and political center of the country as well.

The university founded in 1635 at Nagyszombat moved to Buda in 1777. This had a considerable impact on cultural life at Buda and its environs. The Faculty of Law and the Faculty of Arts occupied part of the royal castle, along with the higher grades of the secondary school and the Theresa Academy. The Museums of Physics, Natural History, and Mechanics, the coin collection and the university library were also located in the castle. The faculty of theology occupied part of the former Academy of the Jesuit order along with the lower grades of the secondary school, with the municipal elementary school attached to them, transferred from the neighboring Corvin House. The Central Seminary moved into the former Jesuit dormitory. The university was given several sites for the purposes of a botanic garden in Krisztinaváros. The internship of the future doctors took place at the St John Hospital. The university also got the Corvin House for the purposes of a printing press. The convocation ceremony of the first school year in Buda took place in the Royal Palace on November 3, 1777.

No sooner had the university taken up its quarters in Buda than Joseph II ordered it in 1784 to leave the city with the exception of the observatory, the printing press, and the secondary school. The faculty of law and the faculty of arts moved to Pest, to present-day Curia Street. The faculty of arts functioned temporarily in the building of the Piarist order. The faculty of medicine got the building of the Directorate of Legal Affairs at the corner of Hatvani and Ujvidék (New World - today Semmelwei ) Streets, but actual education began in the Pauline monastery.

The fate of the theological faculty was also very complicated. It was temporarily transferred to Pozsony and worked in cooperation with the General Seminary there. Between 1790 and 1805, however, its activities were suspended. The theological faculty was reopened in Pest in 1805, coupled with a substantial move once again.

The ups and downs in the life of the university accompanied the Josephinian administrative reforms representing a watershed in the history of the two cities, especially Buda. For example, the transfer of the university was due mainly to these reforms, since its buildings were needed by the arriving central offices, the Administrative Council among them, to be transferred there in 1784, when Joseph II made Buda the political capital of Hungary. A law promulgated in 1723 established the Helytartótanács (Administrative Council) expected to function in the Hungarian capital. Besides the buildings of the former Jesuit monastery and the university, the convents of the Franciscans and the Clare-nuns were also to house central governmental offices.

The headquarters of the Supreme Military Command were relocated into the Royal Palace, while the Hungarian Chamber took up its quarters in the former Jesuit Seminary, and the Administrative Council in the former Jesuit Academy. The Supreme Court transferred from Pest moved into the convent of the Clare-nuns, where the diet was supposed to meet. Actually, the diet met in this building but rarely - once during the sessions of 1790-91, then in 1792, and again in 1807. The building was better known for the fancy balls of Buda from 1786 on.

The Franciscan friary and church were also converted into offices, when the
order was dissolved by the ruler in 1786. This Franciscan church soon saw an exceptionally ceremonious occasion: Francis I was crowned King of Hungary within its walls in 1792. In the same year the Supreme Command was removed from the royal palace owing to the arrival of Palatine Alexander Leopold, and took up its quarters in the Franciscan friary.

The death of Joseph II was a turning point in the history of the Administrative Council and the Hungarian Chamber. The two government institutions were once again separated after the emperor's death. The Administrative Council did not receive immediately all the offices assigned to it e.g. the Franciscan's cloister because it served as a jail in the period of 1794-95. At that time a group of the Martinovics conspiracy was kept there.

The university and the national institutions set up in Buda and Pest added to the splendor of the two cities. Their activities forced the highest dignitaries of the country to move to Buda and Pest including archdukes as palatines, the Lord Chief Justice, the Chief Justice, aristocrats, noblemen and commoners as employees. Count J. C. Hoffmannsegg, a traveller from Saxony, visited Pest and Buda in the 1790's and described the Buda mansions of Károly Zichy and József Haller as centers of social entertainment. He expressed his appreciation for the erudition of the Hungarian aristocracy, and spoke of the civilian population of the two cities with a certain haughtiness, albeit no ill will.

The aristocracy and officials and, above all, university professors and students had a stimulating effect on the cultural life of the two cities. The appearance of these new consumers of culture profoundly influenced the development of theaters, printing presses, bookshops and, above all, libraries. With the transfer of the university to Buda in 1777, the university library became housed in the Palace and, in 1784, the library followed the university to Pest where it was placed in a wing of the Franciscan monastery. In the 1770s and 1780s its holdings grew rapidly and was enriched first by the libraries of the Jesuits, and later by those of the monastic orders dissolved by Joseph II. Its holdings can be estimated at 20,000-22,000 volumes around 1790. Outstanding scholars of the day like György Lakits, György Pray, István Schönwiesner, and György Marton Schwartner were among its directors. The collection was open to the public from 1779, and in 1780 it was the first to get the rights of a government deposit library in Hungary. The library still had many problems. Its funding was inadequate and the delivery of deposit copies was not always regular.

The National Széchényi Library, created on private initiative and generously supported by its founder, was in a more favorable position. In 1802 a former student of the Theresianum in Vienna and a former Josephinian official, Count Ferenc Széchényi offered his library of several thousand volumes, his archive, and his collections of maps, engravings, heraldic figures, and coins to the nation. The king was pleased to hear of the offer. The deed of foundation was prepared at the end of the same year, and the library opened its gates on August 20, 1803. The formal opening ceremony took place on December 10 with the participation of the Palatine. The founder had the right to enrich the collection and to appoint the head librarian. The document stipulated that the collection should never be mixed with that of the University Library. The Széchényi Library also received the right to acquire deposit copies.

The diet of 1807 in Buda commemorated the endowment of Ferenc Széchényi, "by which he laid the foundations of a future national museum with commendable zeal." The National Museum was established by the Diet in 1808. A considerable sum had already been collected for its purposes through public contributions on the initiative of the Palatine. As in the case of the library, the most valuable pieces in the collection came from a Széchényi donation. The Diet entrusted Palatine Joseph with the administration of the museum's affairs, the control of its finances, and the arrangements for the construction of its building. The National Széchényi Library became practically part of the National Museum established in 1808, though their relationship was not quite clear from the start. Széchényi's rights were certainly impaired, for the warden of the library was to be appointed by the Palatine.

The library was originally opened in the Pauline monastery that also housed the Supreme Court in those days. In 1807 it was moved to the neighboring Greater Seminary where the National Museum collection was to be stored. Hence the facilities were far from satisfactory.

Wishing to resolve the proper placement of the collections, Antal Grassalkovich offered a site for a new building fit for a museum in 1808. The new building as we can see it today was built as late as 1846.

Theatrical life in Buda and Pest had advanced greatly by the early 19th century since 1774. Performances had been held in Pest in the round bastion (Rondella) on the bank of the Danube at the end of today's Kérgösta (Old Post) Street with a seating capacity of five hundred, but this building was small, dark and unsuitable for the purpose, as Count Hoffmannsegg justly remarked. It was demolished in 1815.

In Buda the Reischl house, built of wood, served as a theater presumably since 1783. The Castle Theater, established in 1787 and converted from a Carmelite church, was finally a worthy home for drama. It could hold 1,200 people and even Hoffmannsegg found it "beautiful enough", reminding him of the theater in Dresden.

A plan for erecting a new theater to replace the Round Bastion in Pest emerged as early as the 1790s, but they were realized only in 1812 when the German Theater of Pest, capable of holding an audience of 3,500, was opened in Lőrinczauros, on present-day Vörösmarty Square. The prologue and the epilogue
written by August Kotzebue and performed at the premiere were set to music
by Beethoven. The theater of Pest mentioned so many times by travelers was
the one for animal fights located in a new building near the present-day Basilica
in 1787. Its "performances" were banned in the early 19th century.

The Jacobin Conspiracy

Pest and Buda, the political and intellectual centers of Hungary were hotbeds
of the short-lived Hungarian Jacobin movement, which evolved in the wake of
the French Revolution. The leader of the movement was Ignác Martinovics, a
man of high erudition but dubious political past, who established two secret
societies in 1794 called Magyarországi Reformátorok Titkos Társasága (Secret
Society of Hungarian Reformers) and Szabadság és Egyenlőség Társasága (Society
of Liberty and Equality). The societies were headed by four directors: József
Hajnoczy, Ferenc Szentmarjay, János Laczkovics, and Jakab Sigray.

The Society of Reformers attempted to win over the nobility. As laid down
in a manifesto, its moderate program refrained from attacking the prerogatives
of the nobility. The program of the Society of Liberty and Equality was,
however, more radical as it addressed three major foes of humanity: the
monarchy, the nobility, and the Church. As these three enemies of the people
oppressed the "nation of mankind", it called for people to revolt against them.

Nearly 300 persons were to join the organization, but the movement was
quashed by the authorities before it could accomplish anything. Martinovics
was arrested in Vienna in July, and his testimony turned the attention of the
authorities toward Pest. Palatine Archduke Alexander Leopold had József
Hajnóczy, Ferenc Szentmarjay, Janos Laczkovics, and Jakab, Count Sigray
arrested. These leaders and some of their followers were taken to Vienna for
interrogation.

The arrest shocked the country, and Pest county protested against the
Jacobins' interrogation in Vienna, which skipped the Hungarian court of
competent jurisdiction, the Királyi Tábla (Royal Court of Appeal) located in
Pest. This protest was soon joined by other counties, so the defendants were
finally brought to Buda in November, 1794. Some of them were kept in
custody in the former Franciscan monastery, and some in the barracks of the
Guards nearby. So Buda became the scene of the first show trial in Hungary.
The trial took place at the Royal Court of Appeal in 1795. The Jacobin leaders,
who had circulated their manifestos, but had actually done nothing to realize
their aims were found guilty of high treason. Eighteen of them were sentenced
to death, and seven sentences were carried out in the spring of 1795.
Martinovics and four other leaders were beheaded on today's Vízmező (Bloody
Meadow) on May 20, 1795.

The measures used to stifle the movement and reassert the power of the
royal court, the subsequent atmosphere of distrust, and the investigations to
follow imposed inhibitions on the political and intellectual life of Buda and
Pest for a long time. Several political leaders of the two cities were put out of
the way for a certain period, among them some whose houses and erudition
had been highly complimented by Count Hoffmansegg. Certain university
professors met the same fate. The political rigor of the court was relieved only
around the turn of the century, mostly due to the conciliatory attitude of a
Habsburg archduke, Palatine Joseph, who had the embellishment of the
Hungarian capital at heart.

***

It can be justly stated that the twin cities of Buda and Pest regaining self-
government in 1703 underwent an enormous development in the following
hundred years. The 18th century witnessed rapid demographic growth as well
as economic and infrastructural development in the whole country. The
expulsion of the Turks brought, however, special advantages for these two
cities by the Danube. Their geographical location predestined them to become
commercial and economic centers, as well as destinations for immigration.
Pest, formerly an insignificant village, had become the largest city of the
country by the early 19th century. The rural suburbs soon merged with the
original inner city of Pest and the castle district of Buda as the economy and
population grew.

The political decisions of the monarchs in the 1770s and 1780s emphasized
the exceptional position of Pest and Buda among the sixty-one royal free cities
to be found in the lands of the Hungarian crown at the time of the census
taken during the reign of Joseph II. The transfer of the university and of the
most important government offices, then the palatine's (archdukes of the
House of Habsburg) transfer to Buda shifted the foci of political and cultural
life to Pest and Buda.

The local political structures changed only to the smallest degree. When the
patronizing control of the Directorate was over, the leadership and
administration of the cities moved into the hands of an insignificant minority
imposing their control. The possession of political rights by a minority, and
their participation in the governing bodies of the cities sharply divided the
urban society from a legal point of view; feudal privileges, however, tended to
lose their significance as regards a person's economic and social standing.

The year 1703 was a political landmark in the history of the two cities, and
the early 18th century was a starting point for reconstruction and demographic
growth. The early 19th century represented only another stage in the ever more
dynamic development of the two cities.