

The geographical spread of religions in the world, as well as in Europe clearly shows that the formation of the religious faith, the way of thinking of men does not depend only on human and historical factors, but also on natural environmental influences. It is proved in world-relationships by the congruency of the spread of Buddhism and Confucianism with the Monsoon-territories, by that of the spread of Mohammedanism with the desert and steppe regions, as well as by the assimilation of faith of the various primitive peoples with the environment.

Of the Christian denominations in Europe Protestantism with its rational and critical views, with its simplicity and puritanism denying all the splendour and colours, spread in the cool and damp countries of Northern Europe. Here, the people were not spoiled by natural conditions; fight, perseverance and reckoning were required of them; mental activity was the most vivid and the colours of nature were also gloomier than in the south.

Catholicism flourished in Southern Europe. In the variety of regions rich in colours and with innumerable possibilities for living, the feelings of men fluctuate between larger extremes. Beside the cold, meditating and calculating type of man people are to be found in large numbers acting instinctively and led by their feelings and phantasy in their actions. The means of living are easier than in the north; beside work there is more time left for pastime and leisure. There are greater differences, however, in the possibilities for living by regions, than in the north. In the very region the climate too, is of a more changeable and capricious character. The variety of production results in a greater respect for God and the Providence, creating more faithful and devoted souls and raising the number of prayers and sacrifices.

The Greek Orthodox religion dominates in Eastern Europe and in the states of the Balkans. In the unprotected frameless regions, not dissected by physical boundaries, people were held together and forced to live in peace only by means of strict and rigid organisations. In the religious organisations, similar to the political ones, a strong hierarchy ought to prevail, on one part unlimited power, on the other hand, unlimited obedience. The conditions of living are hard and varied at the same time. In the intellectually backward territories people are more susceptible of superstitions and mysticism. The mingling of the forest peoples with the steppe ones led to a mixture of credulity and superstitions of the former group and to that of the bold phantasy, love of splendour and desire to rule of the latter one. The manifestation of these characteristics may be all discovered in the philosophy of the Greek Orthodox religion and in the behaviour of its adherents. In the area of Europe Catholicism, Protestantism and Orthodoxism are rather separated from each other in the south, the northwest and the east.

These three great branches of Christian philosophy of Europe meet and mingle in the Carpathian Basin. Here, in Central Europe Catholicism tends to advance from the southwest towards the north and across the Carpathian Basin, as well as across the Polish territories it extends as far as the coast of the Black Sea. At the same time, the Protestant religion starting from the northwest extends towards the southwest and has its last bulwark just in the Carpathian Basin. To the south and east of the Carpathians, Protestants in a considerable number are nowhere to be found. The Greek Orthodox religion extends, too, as far as the Carpathian Basin and in the south it even surpasses the frontiers of the Basin. A special coloured spot in the map of religious denomi-

nations indicates the distribution of the Greek Catholics. The adherents of this Church and the area of their spread mean a typical transition between Roman Catholicism and Orthodoxy.

In the eastern portion of the Central European area, just in the transition belt of the western and eastern intellectual world and religions, a large number of Israelites is to be found, adding a new and from the others a very different colour to the ethnical and human-geographical variety of Central Europe.

It is characteristic of the Central European territory that the Catholic religion is represented by two groups /Roman Catholics and Greek Catholics, in a small number even Armenian Catholics/, and the Protestant religion by three principal groups. /Calvinists, Lutherans, Unitarians/. This great diversity in religion makes the racial and ethnical character of the peoples of Central Europe even more complicated.

In the Carpathian Basin itself the mixture and dissection is complete. Half of the population is Roman Catholic, one-tenth is Greek Catholic, one-seventh part is Protestant and one-twentieth of the population consists of Israelites.

The religious and linguistic limits are not coincident in certain regions, especially in case of the peoples of a central location /Hungarians, Germans, Roumanians, Slovaks/. The population of Southern Germany /Austria, Bavaria/ are Roman Catholics, that of Northern Germany /Saxony, Silesia/ are Protestants. One portion of the Slovaks is also Roman Catholic, the other part is Protestant. Some part of the Roumanians and Ruthenians are Greek Orientals, some are Greek Catholics. The Hungarians are Roman Catholics and Calvinists, in smaller numbers Lutherans, Greek Catholics and Unitarians. The nationalities belonging, for the most part, to the same denomination are: the Italians, Slovenes, Croatians, Czechs and Poles are Roman Catholics; the Russians, Bulgarians and Serbians belong

to the Greek Orthodox Church; the Turks, Tartars and Bosnians are Mohammedans.

Beside the principal branches of Christianity Mohammedanism also exists in this territory, as a remainder of the several centuries' old Turkish rule. Mohammedans are living in the highlands of the Balkans and around the Black Sea, in those Mediterranean regions which are somehow in kinship with the original settling areas of the Turks. The spread of Mohammedanism is strictly limited by the line of the Sava and the Lower Danube. To the north of these rivers there are no Mohammedans to be found in a considerable number.

The sectarian statistics of the population of the Central European states, according to the political boundaries about 1930, are indicated by the following Table. Italy and the Ukraine have been omitted in our Table, as there the censuses do not give any sectarian statistics. All the Italians may be regarded as Roman Catholics; the Russians and Ukrainians, to the east of the island of the Greek Catholics, - in case they follow a religion - are Greek Orientals.

The Secterian Statistics of the States in Central Europe.

D e n o m i n a t i o n	Germany 1933		Poland 1931		Austria 1934		Czecho-Slovakia 1930	
	Absolut number	%	Absolut number	%	Absolut number	%	Absolut number	%
Roman Catholics	21,172.087	32.5	20,670.051	64.8	6,112.658	90.5	10,831.696	73.5
Greek Catholics			3,336.164	10.5	3.242	0.0	585.041	4.0
Other Catholics	21.904	0.0	-	-	36.776	0.5	22.712	0.2
Calvinists			33.295	0.1	15.119	0.2	219.108	1.5
Lutherans	40,287.925	61.8	424.216	1.3	280.333	4.2	454.442	3.1
Unitarians	-	-	-	-	-	-	1.054	0.0
Other Protestants	577.226	0.9	377.747	1.1	-	-	456.208 ^{x/}	3.1
Greek Orientals	13.023	0.0	3,762.484	11.8	-	-	145.598	1.0
Israelites	499.682	0.8	3,113.933	9.8	191.481	2.8	356.830	2.4
Undenom inationals	2,437.053	0.3	-	-	106.080	1.6	854.638	5.8
Others	209.561	0.3	197.889	0.6	14.544	0.2	802.209 ^{xx/}	5.4
Totally:	65,218.461	100.0	31,915.779	100.0	6,760.733	100.0	14,729.536	100.0
	Hungary 1930		Jugoslavia 1931		Roumania 1930		Bulgaria 1934	
Roman Catholics	5,634.003	64.9	5,217.847	37.4	1,234.151	6.8		
Greek Catholics	201.093	2.3	44.671	0.3	1,427.391	7.9	45.704	0.8
Other Catholics	-	-	-	-	1.440	0.0		
Calvinists	1,813.162	20.9	55.890	0.4	710.706	4.0		
Lutherans	534.165	6.1	175.279	1.3	398.759	2.2	8.371	0.1
Unitarians	6.266	0.0	-	-	69.257	0.4		
Greek Orientals	39.839	0.5	6,785.501	48.7	13,118.232	72.6	5,152.366	84.8
Mohammedans	-	-	1,561.166	11.2	185.486	1.1	821.298	13.5
Israelites	444.567	5.1	68.405	0.5	756.930	4.2	48.398	0.8
Undenom inationals	-	-	-	-	6.604	0.0	-	-
Others	15.224	0.2	25.279	0.2	148.072	0.8	1.802	0.0
Totally:	8,688.319	100.0	13,934.038	100.0	18,057.028	100.0	6,077.939	100.0

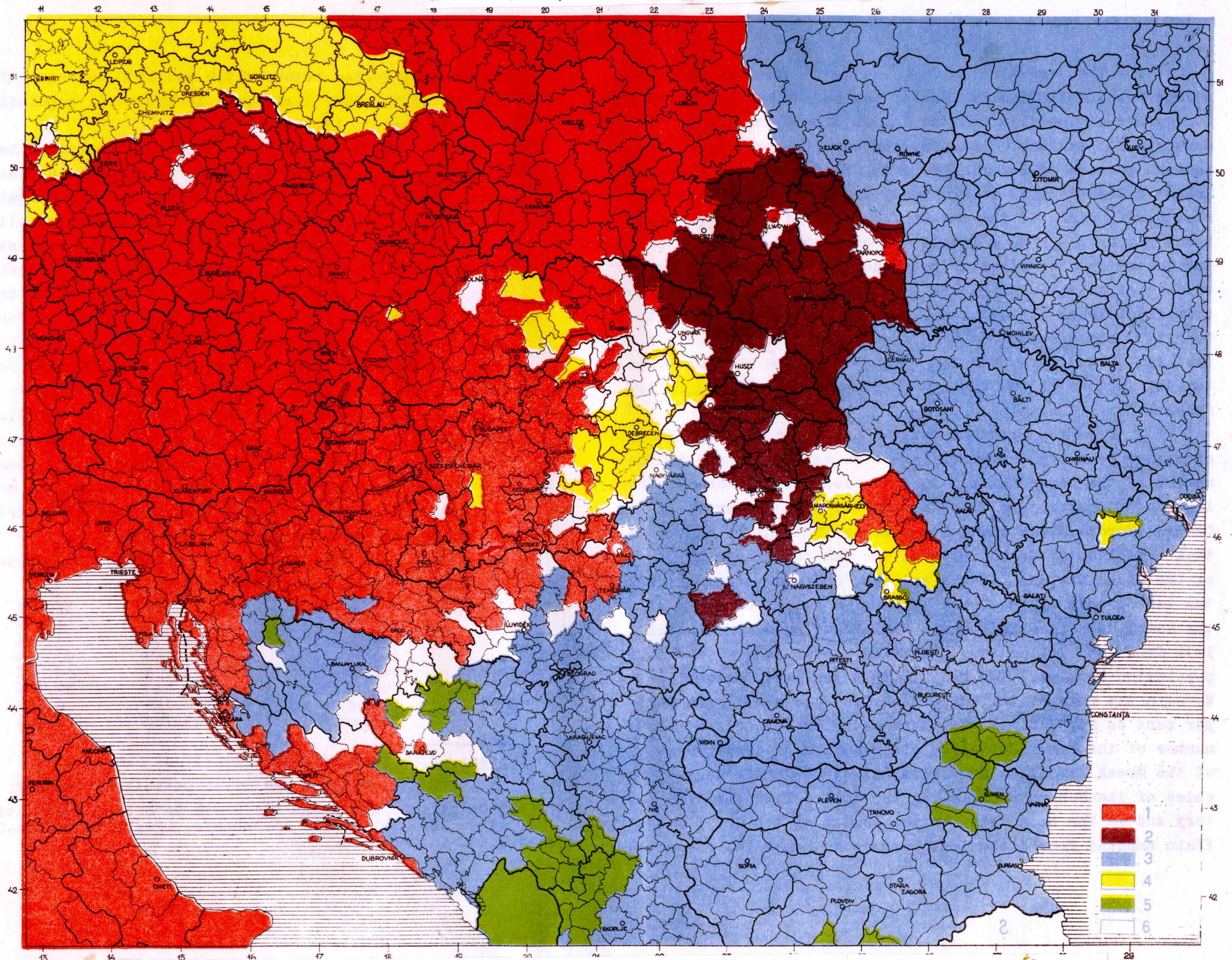
Notes:

^{x/} Of this figure 297.977 belong to the Church of the Czech Brothers, 132.333 to the German Evangelical Church /not Evangelicals of Augsburg/.

^{xx/} Of this figure 793.385 are adherents of the Czech National Church.

RELIGIOUS DENOMINATIONS

(OVER 50 PER CENT)



1. Roman Catholics 2. Greek Catholics 3. Greek Orientals 4. Protestants 5. Mohammedans 6. Mixed

Roman Catholics.

The purest Roman Catholic territories in Central Europe are the Italian Peninsula, the region and the northern foreground of the Alps and the Polish area lying above the Northern Carpathians. Slovenia, the Austrian provinces, the eastern portion of Bavaria, Moravia, Silesia and the region of Krakow belong to this belt. These pure Roman Catholic territories have a limit at the western boundary of the Carpathian Basin giving place to a population of a mixed denomination. The population is also mixed in the Bohemian Basin; on the northern borders of this Basin, however, there is a clear-cut religious boundary between the Catholics and the Protestants. The Catholic territory has a sharp boundary just as well in the south along the line of the Sava, the Lower Danube and the Southern Carpathians, further in the Eastern Carpathians and in the Polish-Russian borderlands.

From the sectarian statistics of the Central European states we cannot judge either the more rapid increase in the number of the Roman Catholics or the decrease of them. The religious boundaries and rates are fairly steady everywhere in Central Europe. Some changes may be noticed but by districts, thus a decline of Catholicism in the Bohemian Basin in behalf of the Czech National Church and the undenominationals during the two decades of the Czecho-Slovakian rule. The number of the Roman Catholics in Bohemia diminished between 1910 and 1931 from 6.5 million to 5.3 million, their rate in the total population from 94.3 per cent to 85.9 per cent. Meanwhile in Moravia the rate of the Roman Catholics decreased from 94.3 per cent to 85.9. Similarly there was a small decline in the number of the Roman Catholics of Transylvania compared to that of the Greek Catholics and Greek Orientals during the two decades of the Roumanian rule. In the entire Transylvanian territory and in the area lying on the border of the Great Hungarian Plain annexed from Historical Hungary to Roumania, the number

of Roman Catholics between 1910 and 1930 decreased from 990.000 to 947.000, their rate in the total population from 19.0 per cent to 17.1 per cent.

One tries to find connection sometimes between the religious belonging and the rates of natural increase. In general, in the areas of Central Europe and the Carpathian Basin with a slight rate of increase the Roman Catholic population is regarded as more prolific than the Protestant one. An absolute survey of the data does not lead to such a conclusion. The preponderant majority of the population of the Austrian areas with a slight rate of increase is Roman Catholic. The prolificness rate of the Roman Catholics living in the Sudetenland and in the region of the Bohemian Erz Gebirge is just as low as that of the Protestants living in a majority in the areas beyond the Basin. Within the Carpathian Basin, as well as in the Polish areas there is no proof to be found either for the more rapid increase of the Roman Catholic population. Religion and prolificness are, by no means, in such a close connection with each other in Central Europe, as it is generally supposed.

The number of Roman Catholics about 1930 in the states of Central Europe was as follows:

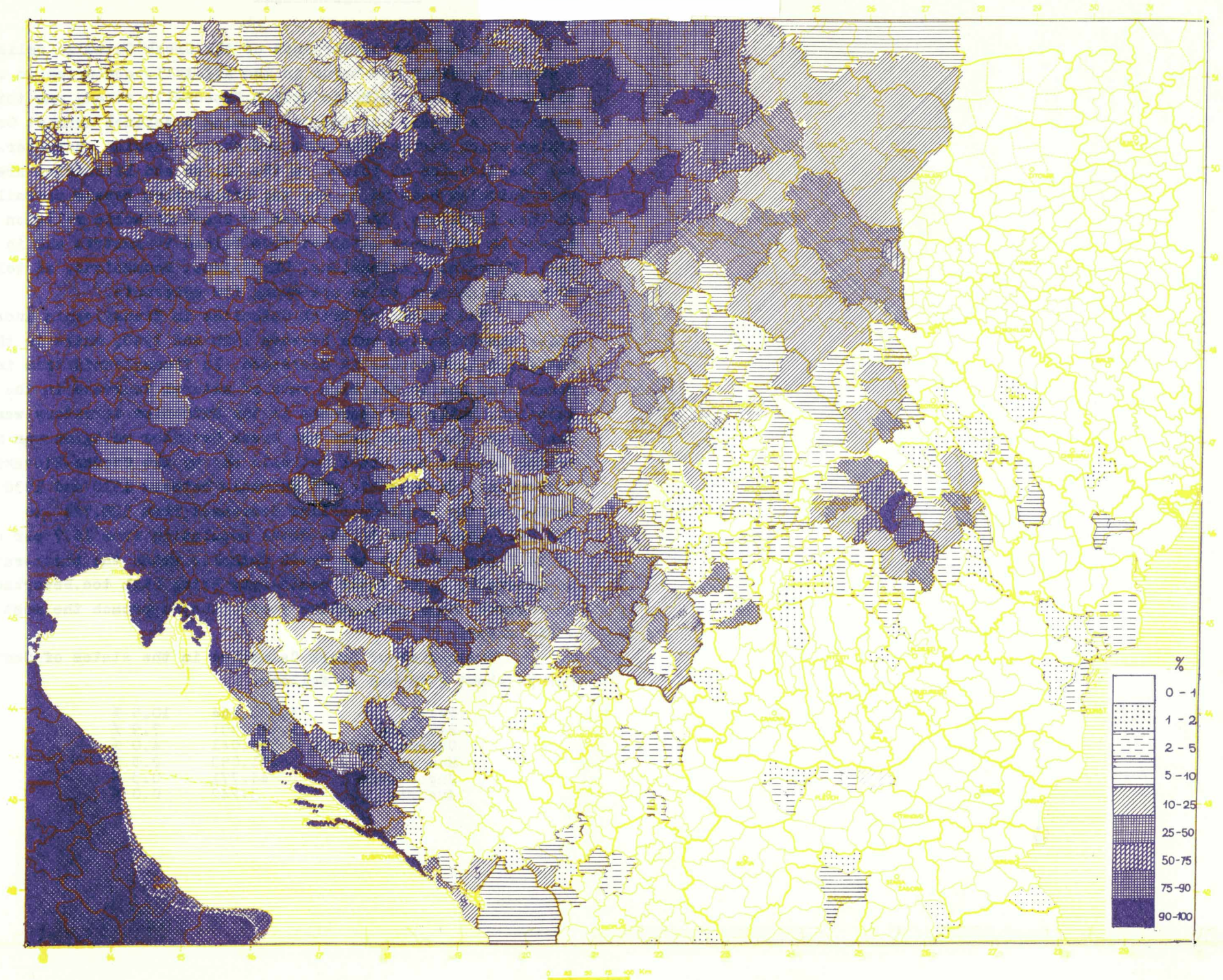
Germany	21,172.087 ^{1/}	32.5 %
Poland	20,670.051	64.8 %
Czecho-Slovakia	10,831.696	73.5 %
Austria	6,112.658	90.5 %
Hungary	5,634.103	64.9 %
Jugoslavia	5,217.847	37.4 %
Roumania	1,234.151 ^{2/}	6.8 %
Bulgaria	45.704	0.8 %

Notes: 1/ Roman and Greek Catholics combined.

2/ Roman, Greek and other Catholics combined.

Other Catholics /not Roman and Greek Catholics/ are estimated at 21.904 in Germany, 36.776 in Austria, 22.712 in Czecho-Slovakia and 1.440 in Roumania.

ROMAN CATHOLICS



Greek Catholics.

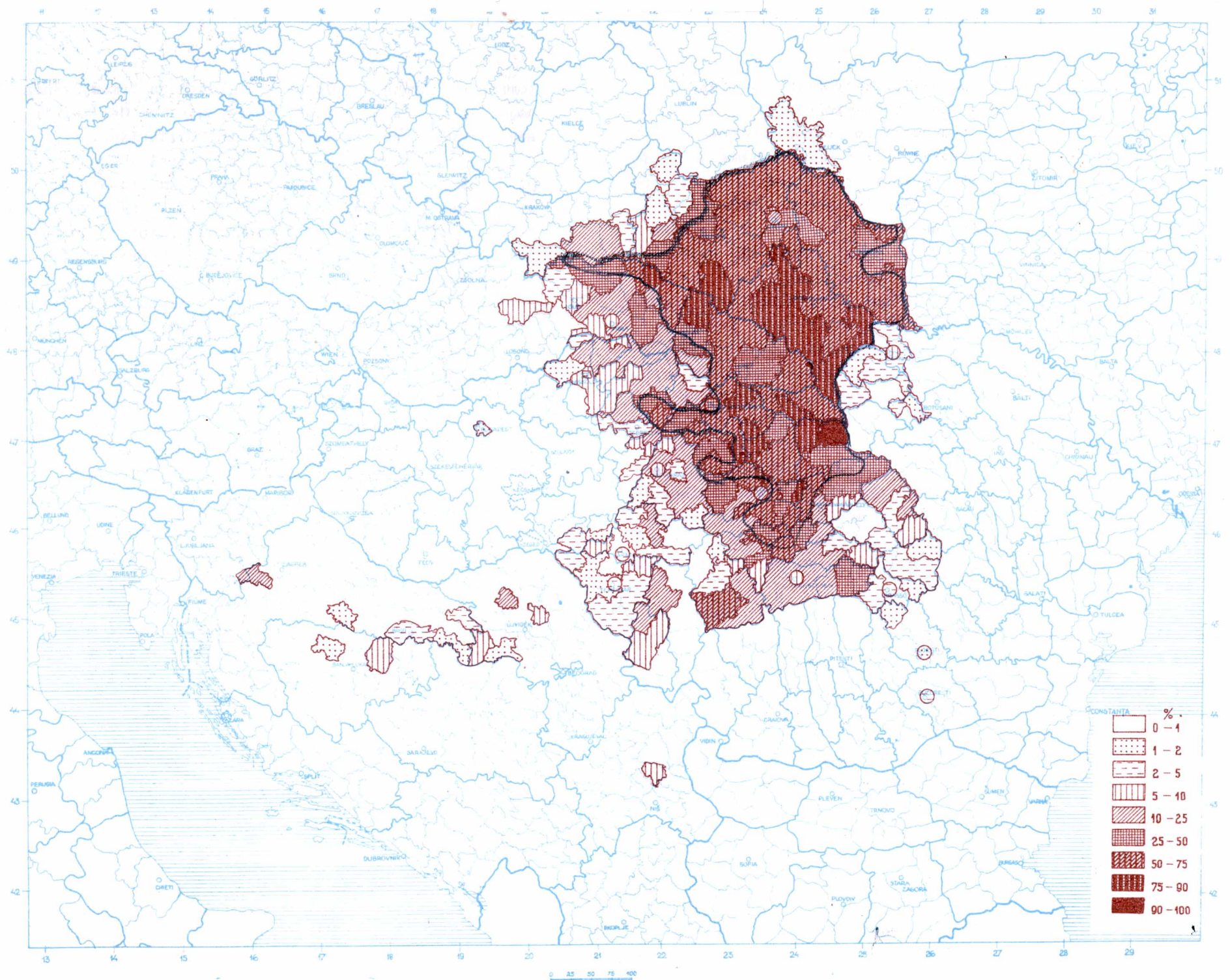
In the western borderlands of the Greek Catholic religion a strong movement had begun in the XVI-XVII. centuries in order to join the Roman Catholic Church. Especially strong was this movement in Poland and Hungary meaning a defence against Orthodoxy which was getting more and more a Russian character. After the division of Poland in the Polish and Lithuanian areas this Unionism came to an end and Orthodoxy became prevailing in this territory. The Unionism or Greek Catholic religion remained in the areas attached from Poland to Austria and in Hungary. Especially Ruthenians, Ukrainians, Roumanians, as well as Hungarians and Poles are among its adherents.

The number of Greek Catholics in Transylvania increased under the Roumanian rule between 1920 and 1940, while in the Ruthenian territories it decreased. In Transylvania this increase was due to the high rate of natural increase in the population, while the decrease in the Ruthenian territory was due to the fact that here the Greek Orthodox religion was maintained against the Greek Catholic one by the Czecho-Slovakian government. In Slovakia and Ruthenia between 1910 and 1930 the number of the Greek Catholics decreased from 588.724 to 572.892, their rate in the total population from 16.7 per cent to 14.1 per cent. In the Greek Catholic areas the birth-rate is generally high, their death-rate being high too. Nevertheless, as regards their propagative power, they approach the most prolific areas.

The number of Greek Catholics in the states of Central Europe about 1930 was as follows:

Poland	3,336.164	10.5 %
Roumania	1,427.391	7.9 %
Czecho-Slovakia	585.041	4.0 %
Hungary	201.093	2.3 %
Jugoslavia	44.771	0.3 %
Austria	3.242	0.0 %

GREEK CATHOLICS



Protestants.

The Northern European territory with a Protestant population suddenly breaks in the fore-ground of the Alps and on the northern borders of the Bohemian Basin. Southeast of this clear-cut religious boundary as far as the western limit of the Carpathian Basin there are only small groups of Protestants to be found. In the Carpathian Basin their rate is getting more considerable again, and there are even areas where they constitute the majority of the population. /The area beyond the Tisza and some parts of Transylvania/. Beyond the southern and eastern boundaries of the Carpathian Basin, however, there are hardly any Protestants to be found. Some German settlements in Poland, Southern Dobruja and Southern Bessarabia are small Protestant islands in the Eastern European area.

Protestantism in Central Europe not only means a religion, but to a certain extent, it means civilisation too: the civilisation of the Northern European territories, just as well, as the Roman Catholic religion prevails in the territories of a Western European culture. The eastern and southeastern boundaries of the areas with a Roman Catholic and Protestant religion mark at the same time the limit of the Western European civilisation stretching along the ranges of the Eastern and Southern Carpathians.

Among the Central European nationalities there is none belonging as a whole to the Protestant Church. The adherents of the Protestant Church are, for the most part, among the Germans and Hungarians to be found. Within these nationalities the religious differences are dividing factors.

The Protestant religion is divided into several branches. The Evangelicals of Augsburg or Lutherans are to be found in the largest number in Germany, in the Slovakian terri-

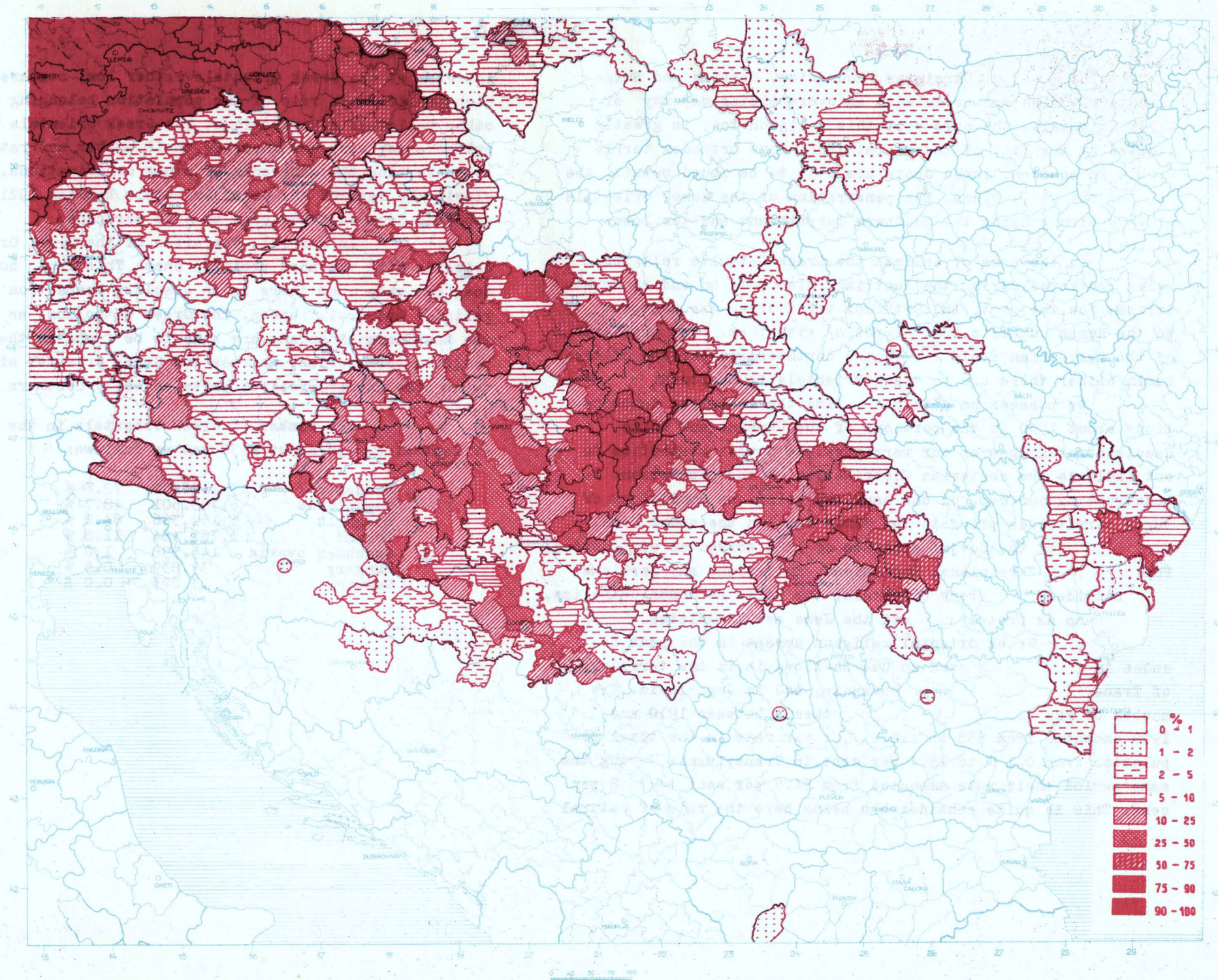
tories and among the Germans of Southern Transylvania. The majority of the Hungarian Protestants are Calvinists, their smaller portions are Lutherans and Unitarians.

The rate of birth and natural increase of the population living in the Central European Protestant areas is in general very low. On account of this the rate of the Protestants of this area is continuously diminishing compared to the other religious denominations. Their rate is especially decreasing in the Orthodox areas of the Balkan Peninsula. /Roumania, Jugoslavia/. However, their number increased in Czecho-Slovakia between 1910 and 1930. It amounted from 312.858 up to 1,129.758, their rate from 2.3 per cent up to 7.7 per cent. Besides, the reestablished Czecho-Slovakian National Church tore away 793.385 souls. /In 1930 some 5.4 per cent of the total population./

The number Protestants in the States of Central Europe about 1930 was as follows:

Germany	40,865.151	62.7 %
Hungary	2,353.493	27.0 %
Roumania	1,255.386	6.9 %
Czecho-Slovakia	1,130.812	7.7 %
Poland	835.258	2.5 %
Austria	295.452	4.4 %
Jugoslavia	231.169	1.7 %
Bulgaria	8.371	0.1 %

PROTESTANTS



Greek Orientals.

The Russian, Ukrainian, Roumanian, Serbian and Bulgarian territories are areas with an overwhelming majority of Greek Orientals. The spread of this religion too, is greatly limited by the line of the Carpathians. Pure Orthodox territories in coherent large spots are only to be found outside the area of the Carpathians. The penetration of the Greek Orientals is very strong along the Southern Carpathians and the Lower Danube.

In the area of Galicia the Greek Catholic religion, being protected during the Austrian rule, puts an end to Orthodoxy; for the rest, the Orthodox territories are adjacent to the Roman Catholic ones competing with them. West and north of the Carpathian Basin and in the northwestern portion of the Basin either there are no Greek Orientals to be found.

We possess no data concerning the religious denominations about 1930 in the portions of the Ukraine and White Russia stretching over our territory. The Soviet statistics do not indicate the sectarian distribution of the population. In constructing our map, on one hand the religious conditions of these territories prior to the World War, on the other hand, the results of the Soviet censuses of 1926 served as our sources. The Ukrainians, Roumanians, Bulgarians and Serbians are considered as Greek Orientals; the Poles as Roman Catholics, the Germans as Protestants and the Jews as Israelites.

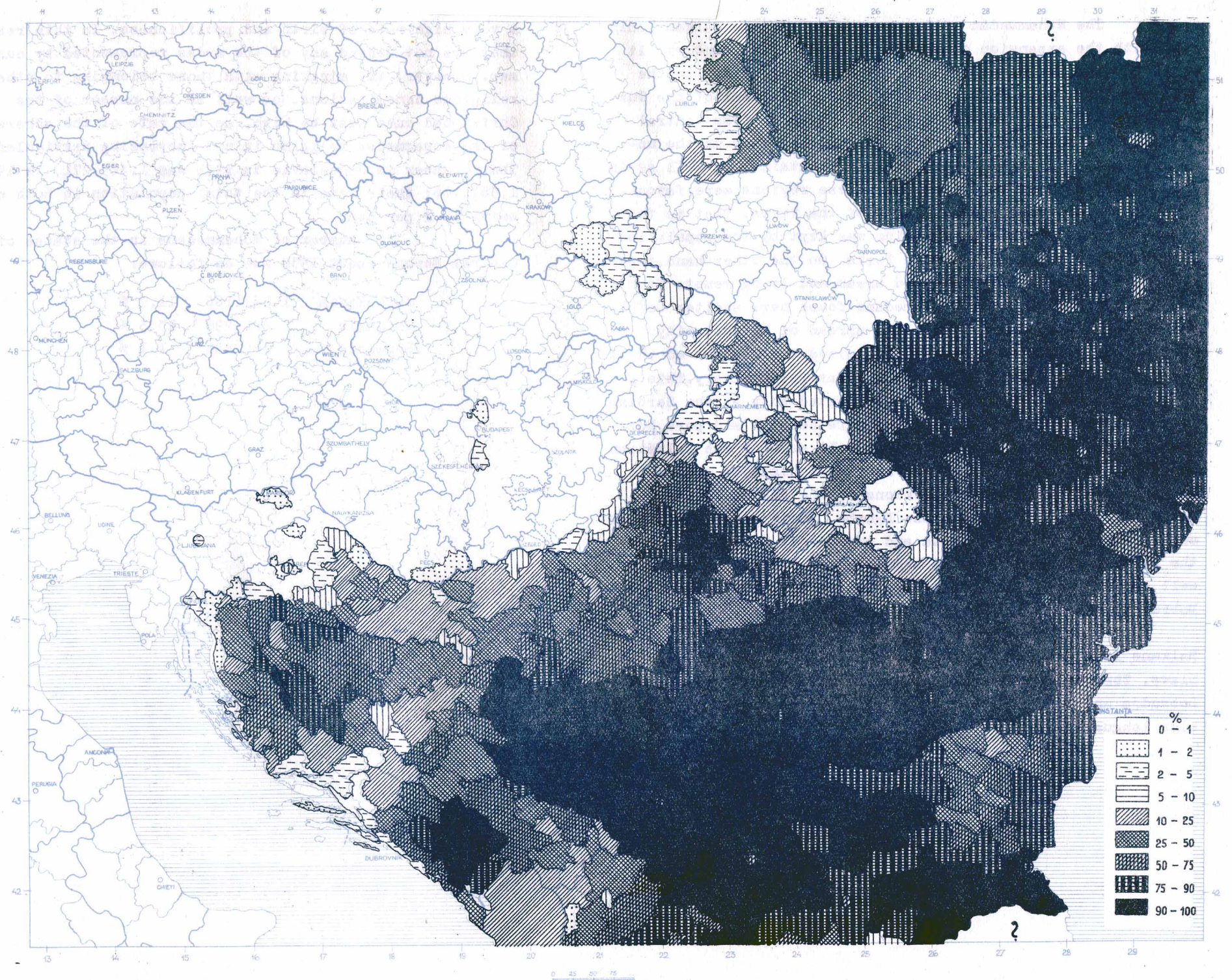
The Greek Oriental religion spread in the past decades in Czechoslovakia, in the territory of Transylvania, Roumania, and in Yugoslavia. The number of the Greek Orientals in Greece between 1910 and 1930 amounted from 558 to 112,000, their rate in the total population from 0.1 % to 15.4 per cent. In Transylvania during the same period their rate amounted from 34.5 per cent to 34.8 per cent. This is quite considerable being here the rate of natural

increase of the Greek Orientals rather low, compared to the high prolificness rate of the population belonging to the other religious denominations. The Greek Orientals in Transylvania may keep and increase their number and rate only by converting the adherents of other denominations. In Yugoslavia the rate of the Greek Orientals between 1921 and 1931 amounted from 46.6 per cent to 48.6 per cent.

In general, the areas of the Greek Orientals coincide with the most prolific ones. This fact, however, does not mean that there is an absolute connection between religion and prolificness. The Greek Catholics, as well as the Mohammedan Bosnians are also to be found in the same prolific territories, whereas the Greek Oriental area contains some hardly prolific parts as well. /Southern Transylvania./

The number of Greek Orientals in the states of Central Europe about 1930 was as follows:

Roumania	13,118,232	72.6 %
Jugoslavia	6,785,501	48.7 %
Bulgaria	5,152,366	84.8 %
Poland	3,762,484	11.8 %
Czecho-Slovakia	145,598	1.0 %
Hungary	39,839	0.5 %
Germany	13,023	0.0 %



Mohammedans.

The Mohammedan religion appeared on the Balkan Peninsula with the expansion of the Turks in the XIV. century. It extended over the major part of the Carpathian Basin in the XVI. and XVII. centuries, and after the withdrawal of the Turkish Empire in the XIX. century it disappeared from Central Europe. Only some small sporadic groups were left in the unapproachable highlands of the Dinaric Mountains, as well as in the coastal area of the Black Sea. These regions were favourable to the original way of living of the Turks. That is the reason why the Mohammedan religion was kept by the population of Turkish origin or mixed with Turks. On the other hand, these regions being sparsely populated areas and lying remote from the chief highroads, the Mohammedans found here shelter before the new nationalism and before the spread of Christianity.

The Mohammedan area is limited towards the north at the Sava and the Lower Danube by a clear-cut boundary. This long line of east-west direction is interrupted only by the Serbian language territory. Apart from the pure Serbian and pure Bulgarian settlements around Sofya, as well as from the Dalmatian coast and Montenegro, there are smaller Mohammedan groups to be found everywhere in the portions of the Balkan Peninsula, lying south of the Sava and the Danube. Their rate is the highest in the regions of Albania and around the Sandjaks, where the Turks prevailed till the beginning of the XX. century, as well as in Bosnia-Herzegovina and in the southern section of Dobrudja.

The Mohammedans living in the western part of the Balkans linguistically got almost entirely assimilated with the Slavs. The major part of the Mohammedans, however, living in Dobrudja and Bulgaria kept their original ethnicum and the Turkish language.

The Balkan areas with a Mohammedan population show

a very high rate of birth and prolificness. In this respect they are not behind any of the areas represented by our map. However, the mingling with those belonging to other religious denominations, as well as the number of the Christened ones must be high, as the rate of the adherents of the Mohammedan religion is not increasing particularly. Their number in Jugoslavia in 1921 was 1,345.271, in 1931 1,561.166; their rate in the total population in both cases being 11.2 per cent.

The number of Mohammedans in the states of Central Europe about 1930 was as follows:

Jugoslavia	1,561.166	11.2 %
Bulgaria	821.298	13.5 %
Roumania	185.486	1.1 %

MOHAMMEDANS



In the middle and southern portions of Poland, as well as in the eastern part of the Ukraine we find a large concentration of Jews. This eastern Jewish population had lived in ghettos without being mixed with other races and nationalities not long ago. As regards their dressings, habits and religious ceremonies, they may be well distinguished from the other popular elements.

In the second half of the past century the Jews, in consequence of the liberal steps taken toward them in Germany, Austria, Hungary and Roumania, started a migration movement towards the western and southwestern states. The chief direction of their migration was Galicia, Ruthenia and the Great Hungarian Plain. The Jews poured in considerable masses towards Moldavia, Bessarabia and the coast of the Black Sea as well. Only some smaller groups came to Germany and to the Bohemian and Moravian Basins. The Austrian provinces and the Balkans remained almost entirely free from the migration of the Jews.

The Jews immigrating into the Carpathian Basin and into the western sections of Central Europe have mingled with the prevailing nationalities. The greater was the distance from the homeland, the stronger was the mingling of the Jews, the more they divested themselves of their peculiar dressing, their way of living and language. They adopted the way of living, the way of thinking and apparently the world of sentiment of the nationalities, they found in their new homes. Gradually the Jews divested themselves of everything that reminded them of their special race and ethnicum, and endeavoured to mingle unobserved with the other nationalities. "Jews are not a race but a religious denomination" was the motto of this ambition.

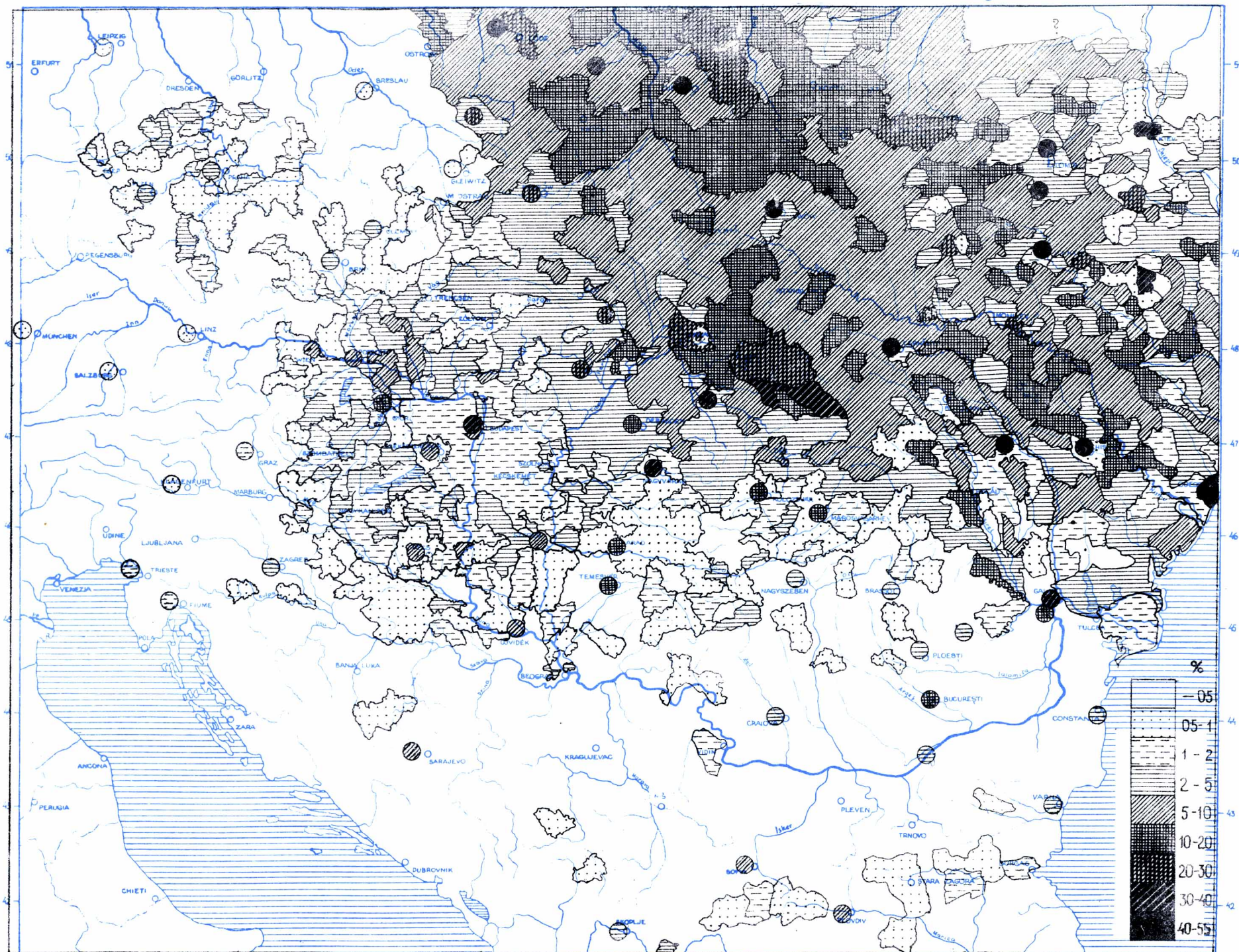
As most of the nationalities of Central Europe were divided into several groups according to religion, the Jews, who usually got assimilated with the nationality in majority, were ranked as a new religious group to the nationalities in majority. At the period of the revival of nationalism, the nationalities of Central Europe gladly received the assimilation of the Jews, as they augmented the number of their own nationality groups. Beside their assimilation, as regards language, dressing and way of living, quite considerable has been the number of those Jews who got christened, as well as the number of those elements mixed by blood through mixed marriages. The farther came the Jews to the west, the more have they mingled and got christened.

This course of development may be best observed in the Carpathian Basin, where the Jews immigrating into the regions of the Northern Carpathians, are still wearing their original oriental garments, and keep their way of living and habits without mingling with other races. Moving along the northeastern edge of the Great Hungarian Plain and further on towards the middle of the Great Plain and towards the Capital of Budapest and Transdanubia, the number of those Jews who kept their original way of living, customs and dressing, is getting always smaller, while the number of those who got entirely assimilated with the Hungarian population in language and outward appearance, is steadily increasing. The number of converts and that of mixed marriages has been also continuously increasing.

The Jews being a wandering and rootless race are devoted chiefly to profitable trade and industries in the western portions of Central Europe. Consequently, in contrast with the native inhabitants, they have been able to collect considerable capital, and within a few decades they began to play an important part not only in economic, but in cultural and social life as well. The more backward were the conditions into which they immigrated, the greater became their power and influence. Thus, especially in the territories being for a long time under Turkish rule, e.g. in the Hungarian Basin and Roumania, where the national and economic organisations could not yet develop and become strong, the economic power and superiority of the Jews became decisive.

Just because of their superiority and of their rapid wealth, in contrast with the poverty of the native inhabitants, as well as because of being impelled by exaggerations from economic, social and moral point of view, they were detested by all nations of Central Europe. This led to renewed persecutions of the Jews or at least to anti-Jewish movements. /Roumania and Russia/. In the Carpathian Basin the increasing antagonism toward them after the First World War resulted in anti-Jewish measures, especially because of their great role and cruelties during the communism of the years 1918-19. These restrictive measures have been confined to the very narrow field of schooling and administration, consequently they did not do any harm either to the economic prevalence, or to the great influence of the Jews played upon the social and cultural life. More severe orders, and even radical removals were follow-

(PROPORTIONS)



ed in Germany after 1933, during the rule of the National Socialists, just as well in the other states of Central Europe in the course of the New World War starting in 1939.

It is impossible to determine exactly the number of Jews, as of a racial, ethnical group, in the states of Central Europe. The national statistics are drawn up in most of the states by mother tongue. On this basis the Jews who speak in an overwhelming majority the language of one of the nationalities, are included in the group of the respective nationalities. Even in those countries, where the censuses are based upon the ethnical origin, only one part of the Jews declared himself as of Jewish origin, another considerable portion declared himself as belonging to other nationality groups. The sectarian statistics alone would be able to inform us properly about the number of Jews; this number, however, does not include the christened ones. Nevertheless, the number of the Israelites gives an approximate information about the distribution of the Jews.

The great majority of the Israelite population was living in the area lying at the outer feet of the northern and eastern ranges of the Carpathians about 1930. Here, beside being engaged in trade, commission business and transportation, they also devoted themselves to agriculture and they also lived in large numbers in villages. Within the Carpathian Basin the Jews lived in a considerable number in the northeastern counties; going farther inside, they had a large concentration but in the cities.

They are to be found in the cities almost everywhere in the whole area represented by our map. /The small circles denote their rate in the cities/. Especially of Jewish character are the cities of the Ukraine, Southern Poland, Bessarabia, Moldavia and of the Great Hungarian Plain. About half of the 3 1/2 million of Jews illustrated by our map have lived in eight cities. /Budapest, Vienna, Lodz, Kiew, Odessa, Lwów, Bucuresti, Kraków/. In Budapest, in the economic and intellectual center of the Carpathian Basin the Jews constituted one-fourth of the population. /1/4 million/. After the territorial arrangement of 1919-1920 the Jews of the Carpathian Basin have started emigrating to the south, towards Italy and Jugoslavia. At the same time, however, some other groups immigrated from the northeast into the Carpathian Basin and Dismembered Hungary.

Their agility and pleasure in wandering is evidenced by the rapid tempo of their immigration since the beginning of the XIX. century. In 1720, in the area of Historical Hungary - the whole Carpathian Basin - there lived altogether but 12.000 Jews, being their rate in the total population 0.5 per cent. In 1787 their number amounted to 83.000, their rate to 1.0 per cent. Later on the increase was as follows:

In 1805	130.000	1.5 %
" 1825	190.000	1.8 %
" 1840	242.000	2.2 %
" 1850	366.000	3.2 %
" 1857	407.800	3.4 %
" 1869	542.200	4.0 %
" 1880	624.700	4.6 %
" 1890	707.500	4.7 %
" 1900	825.100	4.9 %
" 1910	909.500	5.0 %

The Israelite population is very prolific in their original settling areas. In the cities and where in their way of living they got assimilated with other nationalities and raised socially, the swing of their prolificness diminished similarly to those, with whom they have mingled.

The number of the Israelites in the states of Central Europe about 1930 was as follows:

Poland	3,113.933	9.8 %
Roumania	756.930	4.2 %
Germany	499.682	0.8 %
Hungary	444.567	5.1 %
Czecho-Slovakia	356.830	2.4 %
Austria	191.481	2.8 %
Jugoslavia	68.405	0.5 %
Bulgaria	48.398	0.8 %

ACTUAL NUMBERS OF ISRAELITES

Each dot indicates 5000 Jews

