

*Additional members of the council*—Dr. John J. Abel, Dr. A. L. Loevenhart.

*Membership committee*—Dr. Reid Hunt (term expires 1916).

*Election of New Members.*—The names of the following candidates were sent to the council by the membership committee, recommended for election by the council and elected by the society: Dr. A. E. Cohn, Rockefeller Institute, New York City; Dr. H. F. Helmholtz, Sprague Memorial Institute, Chicago, Ill.; Dr. W. A. Jacobs, Rockefeller Institute, New York City; Dr. Hugh MacGuigan, Northwestern Medical School, Chicago, Ill.

*Federation News.*—A detailed statement of the developmental effect which this first meeting of the three societies has exerted upon the federation formed at present by these societies, will be given by the general secretary of the federation for the year 1913, Dr. A. J. Carlson. Only one action, that of the Pharmacological Society, need be reported here. It will be remembered that delegates from the Physiological, Biochemical and Pharmacological societies met in Cleveland last year (1912) to establish a federation of the American societies for experimental biology. Among the motions passed unanimously was one which provided for the shifting of papers, with the author's consent, from the program of one society to that of another, if it were considered advisable by the secretaries. In order to prevent a possible conflict with the spirit of Section 2, Article III, of the constitution of the Pharmacological Society, which states that no one shall be admitted to membership who is in the permanent employ of any drug firm, a motion was put and carried unanimously by the Pharmacological Society in its executive session, recommending that no paper should be transferred to the program of the Pharmacological Society without the explicit consent of its secretary. This was done in order to prevent as far as possible the appearance of any paper of a commercial nature on the programs of the Pharmacological Society, for the other two members of the federation do not have this clause which excludes from membership those in the employ of business concerns. It may be stated that the Pharmacological Society did not take this action because of any specific occurrence, but because the society deemed it proper at this time to again emphasize its individual position in the matter.

*Dinners and Smokers.*—Excellent subscription dinners of very moderate cost formed an enjoyable feature of the Philadelphia meetings and were at-

tended not only by the members of the federation, but also by the Naturalists, Zoologists and Pathologists. They were held on the evenings of December 29 and 30 at the Walton Hotel and Kugler's restaurant, respectively. There were only a few speeches; at the first dinner Drs. W. W. Keen and S. J. Meltzer spoke; at the second dinner the Naturalists presided and Dr. Raymond Pearl delivered a short address.

At the last executive session of the society a motion was passed unanimously to thank the local committee representing the University of Pennsylvania and Jefferson Medical College for the comprehensive and efficient way with which all arrangements for the meetings and the visitors' comfort were made. No names are mentioned in this expression of appreciation because the secretary is informed that practically every Philadelphia member of the three constituent societies labored on the local committee to make the first meeting of the federation as enjoyable as possible. It will be the opinion of every one present that their efforts were entirely successful, that the visitors attended with pleasure and left with regret.

JOHN AUER,  
*Secretary*

THE ROCKEFELLER INSTITUTE

### SOCIETIES AND ACADEMIES

#### THE ANTHROPOLOGICAL SOCIETY OF WASHINGTON

At a special meeting of the Society held on November 4, at the National Museum, Dr. John R. Swanton read a paper entitled, "The Indian Village." He stated that while it is a common notion that country life preceded urban life, this view is not absolutely correct, urban life in its germs going back almost as far as man himself. He then took up the various factors tending to produce the village, determine its character, and subsequently knit it together. These he found to be of three orders, material, social and religious. Among the first he enumerated material available for the construction of houses, position with reference to the food supply and fresh water, and occasionally also position with reference to the sun. Among social factors he treated trade, desire for exchange of ideas, need of mutual protection and relationship, especially in the peculiar form it assumed under totemism. Finally the growth of a village or town cult was traced from the practical independence of shamanism pure and simple to the complete town ritual, sometimes directly, sometimes through the fusion of clan ceremonies

and sometimes through the rituals of religious or other societies. These factors were illustrated by reference to the tribes of the North Pacific Coast and the Gulf area. A possible evolution was suggested in three stages, first, the haphazard collection of hunters, fishers, or perhaps agriculturalists, in a certain spot; second, the development of social relations among them, particularly through intermarriage, and thirdly, a religious seal or stamp of unity, though it was not the writer's intention to set this up as a hard and fast process of evolution. It was noted that totemic clans among some tribes might have been evolved in a similar manner. In conclusion, a short comparison was made between the Indian village and the modern city, attention being called to the fact that in the latter the most important determining factor is trade, while in the former relationship, religious observances, and to some extent motives of protection, were much more prominent.

The subject was discussed at some length by Mr. J. N. B. Hewitt, who confined his remarks to the village in the social organization of the Iroquois. The basis of the social organization was actual or fictitious blood kinship traced through the mother. The cohesiveness of the several units was obtained through the ties of duty and privilege subsisting between clans united by the marriage of their sons and daughters. The clans were organized into two phratries or sisterhoods of clans, one of which represented the masculine and the other the feminine, in nature. This division was maintained in all public meetings. The one side was, therefore, called the "father side," and the other, the "child side," which of course was the "mother side." Strong lines of actual or artificial kinship and cleavage existed between these two groups.

The clans' totems have no especial religious significance at present, that is, there are no ceremonies in honor of them. That there were such in early times is quite possible. The decadence of the worship of the clan totem was probably due to the unification of the clan government into that of the tribe, and later, of the tribe into that of the confederation. The great influence of the council of women, composed of mothers only, in the affairs of the village and tribe and confederation was emphasized, and illustrated by the effectiveness with which they could stop or prevent a war. They needed only to forbid their sons to engage in warlike activity under penalty

of becoming outlaws to the tribe and confederation. The gradual adoption of the Tuscarora tribe of North Carolina by the Iroquois League on motion of the Oneidas as their sponsors, was described, the Tuscaroras being first regarded as infants, then as boys who were not allowed to take part in the wars and councils of the League, and then, finally, as warriors having their own federal chiefs to represent them in the Federal Council of the League.

The 469th regular meeting of the society was held November 25, 1913, the president, Mr. Stetson, in the chair.

Dr. Daniel Folkmar, who has charge of the report on "Mother Tongue" in the Bureau of the Census, addressed the Society on "Some Results of the First Census of European Races in the United States." Statistics of the mother tongue, or native language, of the "foreign white stock" of the United States are presented in the report soon to be issued by the Bureau of the Census. It was prepared under the supervision of the chief statistician for population, assisted by the speaker as expert special agent. There are presented, for the first time in the census, figures directly relating to the ethnic composition of the white population of the United States, in so far as that is indicated by the native language. This term is taken to mean the language of customary speech in the homes of the immigrants before immigration.

One of the most interesting facts disclosed in this report is the great numerical preponderance which is still held by the mother tongues of northwestern Europe, as a whole, notwithstanding the high rank numerically which has been gained by a few individual mother tongues from eastern and southern Europe—especially the Italian, Polish and Yiddish. These three now stand third, fourth and fifth in rank. The English and Celtic mother tongues are by all odds the ones most largely represented in the foreign white stock of the United States. The number, 10,037,420, is considerably greater than that of the German mother tongue, which latter contributes more than one fourth (27.3 per cent.) of the total foreign white stock of the United States, as reported in 1910. Italian, Polish and Yiddish come next in rank, but none of them number as much as one fourth of the German. To these three mother tongues, intermediate in rank but considerable in numbers, may be added the Swedish, French and Norwegian, all belonging to northwestern Europe, except a por-

tion of the French. No other mother tongue than the eight thus far enumerated furnishes as much as 2 per cent. of the total of the foreign white stock of the United States, or numbers as much as 1,000,000. The eight major mother-tongue stocks already named account for 87.5 per cent. of the total foreign white stock.

How small a factor the "new" immigration from southern and eastern Europe really is up to the present time, may be better shown by comparing it with the total white population of the United States. Taking as 100 per cent. the total white population of the United States in 1910, numbering 81,731,957, the so-called "native stock" constitutes 60.5 per cent. and the three great linguistic families of foreign stock from northwestern Europe constitute 27.1 per cent., making a total of 87.6 per cent. The elements from southern and eastern Europe constitute, therefore, less than 13 per cent. of the total. Of this the two principal Latin mother tongues—the French and the Italian—contribute less than 5 per cent., and the two principal Slavic mother tongues—the Polish and the Bohemian—and the Hebrew, taken together, contribute also less than 5 per cent., leaving to all the remaining mother tongues another 5 per cent. or less of the total. Of the total foreign white stock of the United States, 32,243,382, there are 8,817,271 persons who are of German stock when counted according to mother tongue, but a trifle under 8,500,000 (8,495,142) of German stock when counted by their country of origin, Germany.

Immigrants from Austria are far more Slavic than Germanic. Russian immigration is shown to be far more Hebrew (52.3 per cent.) than Russian (2.5 per cent.) or even Slavic. Immigration from Turkey in Europe is not so much Turkish as Greek and Bulgarian. Both the first and the second generations of immigration from Russia show that over 50 per cent. report Yiddish and Hebrew as their mother tongue. The returns for "Yiddish and Hebrew" reflect ethnic composition less satisfactorily than the returns for other mother tongues. A part—how large a part there is no means of judging—of those whose ancestral language is Hebrew doubtless have reported German, English, Polish or other mother tongues. Of the total number of Yiddish-speaking people 838,193 came from Russia, 144,484 from Austria-Hungary, 41,342 from Roumania, 14,409 from the United Kingdom, and 7,910 from Germany.

The full list of mother tongues as reported at

the Thirteenth Census is given for the total foreign white stock (which includes the foreign born and the natives of foreign or mixed parentage) and for the foreign-born whites separately, as follows:

Mother Tongue	Total Foreign White Stock, 1910	Foreign born White
All mother tongues .....	32,243,382	13,345,545
English and Celtic <sup>1</sup> .....	10,037,420	3,363,792
Germanic:		
German .....	8,817,271	2,759,032
Dutch and Frisian .....	324,930	126,045
Flemish .....	44,806	25,780
Scandinavian:		
Swedish .....	1,445,869	683,218
Norwegian .....	1,009,854	402,587
Danish .....	446,473	186,345
Latin and Greek:		
Italian .....	2,151,422	1,365,110
French .....	1,357,169	528,842
Spanish .....	448,198	258,131
Portuguese .....	141,268	72,649
Roumanian .....	51,124	42,277
Greek .....	130,379	118,379
Slavic and Lettic:		
Polish .....	1,707,640	943,781
Bohemian and Moravian..	539,392	228,738
Slovak .....	284,444	166,474
Russian .....	95,137	57,926
Ruthenian .....	35,359	25,131
Slovenian .....	183,431	123,631
Serbo-Croatian:		
Croatian .....	93,036	74,036
Dalmatian .....	5,505	4,344
Servian .....	26,752	23,403
Montenegrin .....	3,961	3,886
Bulgarian .....	19,380	18,341
Slavic, n. s. ....	35,195	21,012
Lithuanian and Lettish...	211,235	140,963
Miscellaneous:		
Yiddish and Hebrew....	1,676,762	1,051,767
Magyar .....	320,893	229,094
Finnish .....	200,688	120,086
Armenian .....	30,021	23,938
Syrian and Arabic .....	46,727	32,868
Turkish .....	5,441	4,709
Albanian .....	2,366	2,312
All other .....	790	646
Unknown .....	313,044	116,272

DANIEL FOLKMAR,  
Secretary

<sup>1</sup> Includes persons reporting Irish, Scotch or Welsh.