we call “control organizations” to deal at once with disputes arising among themselves and with the larger community outside.

The Japanese Association, like the Chinese Six Companies, is organized to keep their nationals out of the courts. But the Japanese Association is more than a court of arbitration and conciliation. Its function is not merely to settle disputes, but to maintain the morale of the local Japanese community and to promote in every practical way, mainly by education, the efforts of the Japanese people to make their way in the communities in which they live.

The Japanese are better informed about the condition of their own people in America than are any other group with the possible exception of the Jews.

One thing that has sensibly raised the morale of the Japanese, as it has indeed of the Jews, is its struggle to maintain its racial status in the United States. Nothing, as Sumner observed, so easily establishes solidarity within the group as an attack from without. Nothing so contributes to the disciplines of a racial or national minority as the opposition of the racial or national majority.

The peoples who are making or have made in recent years the most progress in America today are, I suspect, the Jews, the Negroes, and the Japanese. There is, of course, no comparison to be made between the Jew, the Japanese and the Negro as to their racial competence. Of all the immigrant peoples in the United States, the Jews are the most able and the most progressive; the Negro, on the other hand, is just emerging and is still a little afraid of the consequences of his newly acquired race consciousness.

What is alike in the case of the Jew, the Negro and the Japanese, is that their conflict with America has been grave enough to create in each a new sense of racial identity, and to give them the sort of solidarity that grows out of a common cause.

It is the existence in a people of the sense of a cause which finally determines their group efficiency.

In some sense these communities in which our immigrants live their smaller lives may be regarded as models for our own. We are seeking to do, through the medium of our local community organizations, such things as will get attention and interest for the little world of the locality. We are encouraging a new parochialism, seeking to initiate a movement that will run counter to the current romanticism with its eye always on the horizon, one which will recognize limits and work within them.

Our problem is to encourage men to seek God in their own village and to see the social problem in their own neighborhood. These immigrant communities deserve further study.

JEWISH COMMUNITY STUDIES

CHARLES S. BERNHEIMER

The Jewish Welfare Board, the national organization with which are affiliated Young Men’s Hebrew Associations, Young Women’s Hebrew Associations, and Jewish organizations promoting cultural, social, and recreational activities in Jewish communities throughout the country, has undertaken as part of its function, studies of the Jewish population of a number of cities, with special reference to their recreational and social facilities and needs. Some thirty studies have been made.

Among the first was a study of the recreational and social resources of the Jewish community of Philadelphia, three years ago, which showed the need of recreational activities on a community-wide scale, and a central building in which to carry on the activities. Thereupon a campaign for a building for the Young Men’s and Young Women’s Hebrew Association of that city was conducted, and the building, costing one and a quarter million dollars, has recently been dedicated.

A second survey of the same community was made during the past year, which showed the distribution of the Jewish population and the manner in which the recreational needs of the Jewish
population were being met, and recommended to the association extension activities in the several sections of the city in which large numbers of Jews reside and coöperation with established agencies, including synagogues. A comprehensive program of activities to be undertaken within the building, based on a detailed examination of the needs of the Jewish community, was submitted, together with an analysis of the budgetary requirements of the association based on the staff and program recommended.

During the past year, a comprehensive study has been under way in Manhattan and the Bronx and is nearing completion. Parts of it, referring to particular sections of New York City, have been submitted for consideration to Jewish recreational organizations operating in those sections, and the study as a whole will recommend a program to be acted upon by organizations conducting recreational, social, and educational activities.

The Board has conducted a study in Pittsburgh, Pa., and in Patterson, New Jersey, with the purpose in view of recommending a program of activities, staff requirements, and budget for a "Y" building in the former city, which will be completed in the fall and one in the latter city, which is to be dedicated in March, 1925.

Studies that have led or are leading to the construction of Jewish Center buildings adapted to community-wide requirements have been made in the following cities: Newark, N. J., where a structure housing the Young Men's and Young Women's Hebrew Association, valued at three-quarters of a million dollars, was completed during 1924; Chicago, Ill., where a fund of $1,000,000 is available for two branches of the Jewish People's Institute; St. Louis, Mo., where a fund of $500,000 was raised for a Young Men's and Young Women's Hebrew Association building to be erected; Washington, D. C., Jersey City, N. J., Atlantic City, N. J., Albany, N. Y., Portland, Me., and Brockton, Mass., where campaigns for buildings have been conducted or buildings are being planned or are in process of building. There have been other building constructions or improvements where no such detailed studies have been made. In each case, the need of a center pro­ motive of the cultural, social, and recreational life of the Jews of the city has been demonstrated, and there has been generous and enthusiastic response on the part of the community.

Sometimes a particular problem has been emphasized, as in the case of Cincinnati, where a study clearly showed that a neighborhood for which a Young Men's and Young Women's Hebrew Association building was planned was rapidly tending to become populated with Negros, and the sponsors for the proposed building were thereby saved from putting a center in a location which would have become undesirable for its clientele. Inquiry into the settling and distribution of nationalities in various parts of cities has become an element in the studies, so that the possible displacement of Jews by groups of Italian or Polish nationality or of Negros, for instance, has become one of the subjects of investigation. Such consideration involves a study of the trend of the Jewish population of the city as well as of groups of other populations which tend to displace the Jewish group in an established locale, and, on the other hand, the groups which the Jewish people in their turn tend to displace in the sections to which they migrate.

In the study of the Jewish community of Washington, D. C., an examination was made of the number of men and women of Jewish faith who were in government employ and the proportion who were transient residents of the city, for the purpose of determining to what extent the responsibility of establishing a Jewish recreational center was national, in the sense of the Jews throughout the country should meet the needs of young people coming from various parts of the United States. It was found that the number of Jewish transient residents was comparatively small and that the problem of providing for this group was yearly decreasing, but that, on the other hand, there was a real need of a Jewish Center, which would provide for the leisure-time activities of the community, and ample facilities to meet the needs were thereupon recommended.

The principal objective of a number of the studies has been the securing of data as to the adequacy of the facilities; the character of the program of activities, so as to reach all age groups and all elements of the community; the quality of the supervision of the activities; and the support, material and moral, which the community has given to the operating organizations. The
recommendations have had in view the necessity for creating a center that shall plan and carry out a program of activities, community-wide in purpose and extent, that shall provide modern, adequate facilities, and that shall engage experienced and trained supervision, under the administration of a representative body of Jewish men and women of the community.

The studies have shown, in most instances, inadequacy of facilities, notwithstanding provision on the part of both private organizations and the municipality; they have given evidence of commercial dance halls not properly supervised and pool rooms used as hangouts for young boys; they have been an arraignment of the Jewish community for failure to provide far-reaching activities to meet the leisure-time needs and promote the culture and morale of the community.

There has often been one organization under Jewish auspices which has endeavored to meet, to a degree, the recreational and social needs of Jewish young people; its facilities have frequently been meager, the program of activities limited, trained and experienced direction lacking; and there has been a failure to approach the problem with a community-wide vision.

The studies have been a means of focussing the attention of Jewish communities on their recreational, social, and cultural requirements, based on a high level of performance. Representative Jewish men and women have been moved to take action in strengthening the hands of the outstanding Jewish recreational organization in the respective cities by raising funds for the erection of an adequate building, by cooperating in securing a membership that would help to maintain it, and by giving moral support. With such cooperation young people's organizations have been becoming centers catering to all elements and all age groups of the Jewish communities and have established themselves on a platform that appeals to all Jews irrespective of their affiliation with a particular type of Jewish congregation. The "Fundamentalists" and the "Modernists" of the synagogue, their sons and daughters, possess in this newly developing center a common meeting ground, a Jewish "town hall," a central forum for meeting and discussion.

In the development of the studies, the importance of the public recreational facilities has been recognized; there has been emphasis on the value of the Boy Scouts, Girl Scouts, and similar organizations promotive of the vigor and morale of youth, and there has, furthermore, been appreciation of the work of non-sectarian social settlements and centers. On the other hand, it has been manifest that the strictly non-sectarian center has failed to meet the religious requirements of Jewish youth, and that the sectarian non-Jewish center has tended to draw them away from their religious moorings.

The studies of the Jewish Welfare Board have therefore been based on the assumption that Jewish youth should be supplied with opportunities for their physical and social growth and development, and at the same time there has been a distinct implication of the duty imposed upon the Jewish community to provide, as well, for the promotion of its Jewish cultural and Jewish spiritual life, through the agency of the recreational organization.

A fundamental item of investigation in the Jewish Welfare Board studies has been the determination of the number of Jews in the particular community. There is no way of ascertaining this figure, except on the basis of a census or a calculation. The United States census, in its decennial enumeration, does not inquire into the religious affiliation of individuals. In the communities studied by the Jewish Welfare Board the number of individuals to be reached has been too large and the expense would have been too great to obtain the result by means of a census. A calculation has therefore been decided upon.

Two methods have usually been employed. One is based on the number of Jewish pupils in the public schools. This figure has been calculated by ascertaining from the public school authorities the total number of children in the elementary grades in attendance on the Day of Atonement. On the assumption that practically all Jewish children absent themselves from school on the holiest day in the Jewish calendar, the figure has been subtracted from the total attendance of children in the elementary grades on a normal day.

With this result as a basis, a calculation has been made, with the aid of the United States census figures, showing the proportion of children of school age to the total population, so that it has been possible to approximate the total Jewish
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It is not necessary here to go into the refinements that have been made in order to determine as accurately as possible the total figure, and it is clear that the result is purely an approximation.

As a check on this figure, another method has been employed. The number of deaths of Jews in a given community has been ascertained for a series of years, the best index to Jewish decedents being burials in a Jewish cemetery. It has been assumed that the death rate of Jews is lower than that of the community in which they live, as is attested by statistics concerning Jews, both in Europe and in this country, and on the basis of statistics relating to groups of Jews in this country, a death rate of eight per thousand has been assumed, which has been applied to the number of deaths per year as calculated from the records obtained for a series of years.

The Jewish population of a city has been calculated to be the mean between the figures obtained on the basis of the two methods employed.

Questions may readily be raised as to the accuracy of the results obtained; but they have served at least as the most practicable basis on which to make statements relating to the Jewish population for purposes of the studies, and are a more stable foundation than estimates which have appeared in the statistics of the American Jewish Year Book, the repository of considerable information relating to Jews.

The formal studies here discussed are but a part of a program the Jewish Welfare Board has set for itself as a national organization, with which are affiliated some three hundred Young Men’s Hebrew Associations, Young Women’s Hebrew Associations, Jewish Centers, and kindred organizations throughout the country.

The Board’s work is motivated by a standard based on a high level of ability in the personnel of the staffs and of facilities adapted to meet the requirements of a community-wide plan and program of activities. Its stimulation of and cooperation with training courses, both for professional service and volunteers, its field service through state and regional field secretaries, its issuance of The Jewish Center, a quarterly publication, and of a series of Bulletins with instructions and recommendations to Centers, its directions of and cooperation with campaigns for building funds and memberships, and its numerous acts in conference and by correspondence are evidence of a vitalizing force in Jewish community life in this country which has a steady tendency toward moulding the communities and raising their standard, and promoting the cultural and spiritual life of Jews, not only in their relationship with each other and with organizations maintained and sponsored by their own groups, but also in their relationship to fellow Americans and the organizations under non-secretarian and municipal auspices; for “Americanization” adaptation to the life and institutions of the American nation and the maintenance of high American ideals, is an essential of the Jewish Center.

ICELANDIC COMMUNITIES IN AMERICA: CULTURAL BACKGROUNDS AND EARLY SETTLEMENTS*

Thorstina Jackson

HISTORICAL AND CULTURAL BACKGROUND

THE PLACE OF ICELAND IN AMERICAN TRADITION

William Morris spoke of Iceland as “the Greece of the North.” This little mystic isle, far remote from the strife and struggle of the rest of the world, has, however, developed a national life whose influence is felt on far-away shores. Its Sagas tell us that the first white child born on the American continent was Icelandic Snorri, son of Thorfinnur Karlsefni, born in Vinland the Good.

*Editor’s Note: Miss Thorstina Jackson, A.B., (Manitoba) sometime student at the Sorbonne, daughter of Thorsteinar Jonson Jackson, a pioneer who came to America in 1876, historian of American Icelanders, author of “Partial History of the Settlement of New Iceland,” “From East to West,” “Continuation of the History of the New Iceland Settlement.” Miss Jackson is working to complete a history of the North Dakota Settlement begun by her father. At Columbia University she studied in the sociology department and in the community courses of Mr. Bowman, who has asked her to describe the community life of the Icelanders in America, giving backgrounds and old world influences.

1 Saga of Eric the Red, Islandingabok by Ari Thorgilsson, Eyrbyggia Saga.