1-1-1975

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data were derived from animal dissection. Physicians assumed that relations between anatomical structure and physiological function obtained in both men and animals, but the issue was complicated theologically and philosophically when this seeming-ly innocuous method was applied to the comparative anatomy of the brain. Darwinism intensified these tensions without materially changing them.

Erickson, Paul A. (Ph.D., anthropology, University of Connecticut, 1974) "The Origins of Physical Anthropology" (cf. HAN I:2).

Reingold, Judith C. M. (Ph.D., anthropology, University of California, Berkeley, 1973) "German Nationalism and the Inquiry into German Origins during the Nineteenth and Early Twentieth Centuries."

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**Development of Ethnology in France**

The doctoral dissertation of the late Donald Bender, "Early French Ethnography in Africa and the Development of Ethnology in France" is available in bound mimeographed form from the Department of Anthropology, Ford Hall, University of Minnesota, Minneapolis, MN 55455. The cost, postpaid, is $1.00 in North America, $2.00 for overseas subscribers. Checks should be made out to the University of Minnesota.

**Bibliography of the History of Anthropology**

Don Fowler, Director of the Desert Research Institute, Building 3700, University of Nevada, Reno, NV 89507, is willing to send copies of a seventy-five page bibliography he uses in teaching the history of anthropology to those interested.

**RESEARCH IN PROGRESS**

**FRANZ BOAS AND THE AMERICAN PHYSICAL CHARACTER**

Peter Gregg Slater
Dartmouth College

Alarmed at the onslaught on Nazism, concerned with the rescue of European scholars, and anxious to complete as much as possible of his life-long work on the Northwest Coast Indians, Franz Boas in 1940 had a heavy heart and full hands. Nevertheless, Boas found the time and energy to write an article rebutting recent criticisms of an investigation of immigrant families he had conducted three decades earlier. The next year, his penultimate one, he was again publicly defending the "head form" study he had done in 1908-1911 for the U.S. Immigration Commission. Why, in these crisis years, did the octogenarian anthropologist believe that the "head form" study was of such significance as to require the refutation of arguments against its validity? Why, so long after the publication of the results, was it still controversial?