

analogous in its character and meaning to that movement of interest and feeling for the USSR that keeps on growing among the Western European and American intelligentsia. Proof of this are the open letters to the public of such people as Romain Rolland, Henri Barbusse, U. Sinclair, and Theodore Dreiser, the clear fact of the profound interest in northern science at the London Congress on the history of science and technology in 1931; the personal good wishes of people such as Franz Boas or--in a totally different sphere--Albert Einstein. Among young American scientists, there is a growing interest in the achievements of Soviet researchers, guided by the Marxist-Leninist method, and a growing desire to work in the Soviet Union in order to enlarge their qualifications. The Museum of Anthropology and Ethnography of the Academy of Sciences of the USSR is receiving for the first time within its walls American PhD candidates, among them even one of [American] Indian nationality, A. Phinney--which cannot but be regarded as a significant event.

Mr. L. White's article that we print here speaks of the longing of young American scientists for the worldview of historical materialism. Of course, in the expositions of L. White himself, there are still remnants of the old evolutionism, with its lingering overevaluation of the biological factor ("the history of peoples is the history of their struggle for food"); there is still much mechanistic simplification, an inability to understand the unity of productive forces and relations of production (the separation of the "technological" and the "social" systems), a lack of understanding of the principle of national culture with socialist content, a global understanding of "anthropology" as a science substituting for world history; and there are also concrete statements of an erroneous nature, for example, about the domestication of the reindeer by northern peoples under the influence of the experience of the southern nomads of Central Asia. The lawful regularity in the birth of socialist society is also drawn by L. White in a mechanistic-materialistic manner. But all this cannot hide from us the fact that by starting with Morgan as the great American sociologist, Leslie White came to an understanding of both the total historical process and the modern contradictions of the capitalist system. We do not doubt that, in future, our cooperation with Leslie White will acquire a systematic character, and that in his person we will have an ally and a friend, consciously taking the path of learning the Marxist-Leninist method in the study of the development of human society.

[translated by I. Kopytoff]

SOURCES FOR THE HISTORY OF ANTHROPOLOGY

I. Preserving the Anthropological Record--The Wenner-Gren Foundation announces the publication of the second edition of Preserving the Anthropological Record. The book presents essays on the nature and use of anthropological records, the need for preservation, the issues confronting different subfields, and guidelines for individual anthropologists and associations. The expanded second edition contains six new chapters, including reports on ongoing efforts to preserve the record. Interested scholars and information specialists may receive a complimentary copy by writing The Wenner-Gren Foundation, 220 Fifth Avenue, New York, NY 10001-7708 or calling (212) 683-5000. (Limit one book per order; please allow 6-8 weeks for delivery).