

Development of Anthropological Ideas and for a course in the history of anthropology and notes for courses and a book on the development of culture and personality studies. The same file includes notes and published materials concerning many anthropologists and scientists in other closely related fields.

Certain restrictions apply to each of these three collections. Generally they concern the anonymity of informants and the limitation of use to trained researchers. A small amount of material in the Beals collection is totally restricted for the present. It should also be noted that additional accessions are expected from the three donors. Researchers are advised to contact the archives concerning the collections before making a visit.

Other collections recently acquired include papers of Eugene Knez, an oral history interview with Henry B. Collins, Leonard Mason's field notes and photographs concerning the Cree, additional materials of Sister M. Inez Hilger, and additional materials of the Central States Anthropological Society. Cavalliere Ketchum has donated photographs he took at a 1976 University of Wisconsin-Nicollet College "live-in" course on Woodland Algonquians. The archives has also acquired photographs showing Washington Matthews using physical anthropological apparatus at the Army Medical Museum and photographs showing Hugh L. Scott and Plenty Coups together at Fort Custer in 1927.

## II. DISCOVERY OF CHARLES STANILAND WAKE PAPERS AT THE FIELD MUSEUM OF NATURAL HISTORY

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During renovations at the Field Museum of Natural History in Chicago in 1975, a trunk containing the papers of the social anthropologist Charles Staniland Wake (1835-1910), was discovered. The preliminary inventory of the collection was done by W. Peyton Fawcett of the Field Museum Library and Ann Koopman, a graduate student at the University of Chicago. Koopman has prepared a preliminary guide to the papers which is available at the Field Museum Library. Researchers are also advised to consult Needham (1967, 1972), for a general account of Wake's life and importance as a social anthropologist.

The papers are divided into two correspondence series and a number of more specialized subdivisions for photographs, diaries, memoirs, manuscripts, newsclippings and memorabilia and artwork. The correspondence series is subdivided into a British correspondence series (1877-1910) arranged chronologically and an American correspondence series arranged alphabetically. There is one major gap within the correspondence series between 1895 and 1900 due to the fact that many of Wake's papers were destroyed in a fire around 1900.

Of particular interest within the British correspondence series are the 1877 McLennan letter in which Wake lays the groundwork for his critique

of McLennan, using the Fison and Howitt data, and a series of letters to Wake from Alfred Lionel Lewis (d. 1920), treasurer of the RAI, who kept Wake alerted to developments within the RAI between 1890 and 1910. In this series, there is also a copy of a letter sent to Rev. James Sibree, the IMS missionary in Madagascar who founded the Antananarivo Annual, which may be of interest of Malagasay scholars. In addition, there is a series of letters to family and friends in England. At the end of this series, there is a tantalizing Wake letter to the Nobel Prize Committee requesting that his Vortex Philosophy be considered for the Nobel Prize. Also, there are some letters of Sir Patrick Geddes.

The American series (1890-1910), includes letters from Daniel Brinton, Horatio Hale, A. L. Leubuscher (a voluminous correspondence), Stephen Peet, Harlan Smith, Cyrus Thomas, H. R. Voth, and Alexander Wilder among others. An index to the American correspondence has been prepared by Loveland and one for the British correspondence will be completed shortly.

The diaries of C. S. Wake are of general interest to students of American life around the turn of the century. The 1889-90 diary describes life in Philadelphia about this time, while the 1891 diary gives us a view of Chicago in 1891. Also of interest are the 1909 and 1910 diaries which were written in the year preceding and the year of his death. The memoirs are of particular interest to researchers studying the nature of the controversy between the Ethnological and Anthropological Societies of London in the 1860's. (Wake's version of how their eventual merger occurred will be presented in a paper I am preparing on the subject.) He also gives us his reminiscences concerning a number of early British anthropologists including Davis, Lewis, Beddoe and others. Unfortunately the memoirs or diaries do not reveal why Wake had to leave England. Transcriptions of the memoirs, the 1889-90, 1891, and 1909-1910 diaries have been prepared by W. P. Fawcett and Loveland.

The rest of the collection is catalogued and is in the process of being analyzed. Mr. William Darrah of Gettysburg, Pennsylvania has dated each of the photographs and has prepared a general statement about the photographs which are mostly of family or friends. Loveland has produced an index to the photographic collection which lists each photograph by number, date taken, photographer and subject of the photograph. Christine Loveland is doing a content analysis of the newspaper clipping collection which should be completed shortly. The artwork, reading notes and incomplete manuscripts, remain unanalyzed. It is my goal to produce a short biography of Wake based on this collection and additional materials collected in other archives.

Needham, Rodney. Introduction. C.S. Wake, The Development of Marriage and Kinship. Edited by R. Needham. Chicago, University of Chicago Press, 1967.

Needham, Rodney. "Charles Staniland Wake, 1835-1910: A Biographical Record." Studies in Social Anthropology. Edited by J. Beattie and R. G. Lienhardt. Oxford: Clarendon Press, 1975, pp. 354-87.