

The More Things Change

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This led a discussion and ultimately the incorporation of a national association of American anthropologists in 1902. At this time, the AA, which had been the responsibility of an independent group of leading anthropologists, many of whom later became founders and future officers of the AAA, was transferred to the newly formed Association. Under the 1902 Constitution, all AAA members received the AA. Until the 1980s, the AA was a benefit of AAA membership, and in 1999, it was once again reinstated as a benefit of AAA membership.

Since 1902, meetings have been important venues for the exchange of anthropological knowledge, conducting business and meeting with like-minded colleagues from all anthropological perspectives. As the AAA has grown, its meetings have expanded. The ability to "network" and make contact with colleagues remains a major reason for attending the meeting, whether those colleagues are other AAA members, members of sister societies, publishers, policymakers or media. From its beginning, the AAA frequently has held joint meetings with other societies and associations. For example, the 1946 AAA Annual Meeting in Chicago was held jointly with the American Association of Physical Anthropologists, American Folklore Society, Linguistic Society of America, Society for American Archaeology and Society for Applied Anthropology. In 2002, the AAA will create joint programming with the National Communication Association during its Annual Meeting. While we still have jointly sponsored sessions with other societies and associations, Sections today serve to bring a broad spectrum of interests to the Annual Meetings.

While many may argue that the Association has become fragmented, the AAA's core objectives and purpose have remained the same as those stated in the 1902 Constitution: "The objects of the Association are to promote the science of anthropology; to stimulate the efforts of American anthropologists; to coordinate anthropology with other sciences; to foster local and other societies devoted to anthropology; to serve as a bond of union among American anthropologists and American anthropological organizations present and prospective; and to publish and encourage the publication of matter pertaining to anthropology." Although we have outlined some changes through our history, it is clear that "the more things change, the more things stay the same." ■



AA and the Supremacy of Washington Anthropology

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In the late 19th century, American anthropology was centered in Washington. Although anthropological organizations and university programs were burgeoning in New York, Cambridge and Philadelphia, the Anthropological Society of Washington, the Smithsonian Institution and the Bureau of American Ethnology provided the most firm organizational ties for practitioners of the science of man. The ASW was founded in 1879, and only 10 years later boasted a membership of over 200 individuals, including such prominent Washington scientists as John Wesley Powell, Frank Hamilton Cushing and Otis Tufton Mason. In 1888, the Society founded its own journal, the *American Anthropologist*. Although ethnologists outside of Washington proffered occasional publications, Society members dominated the contents of the journal. By 1898, anthropologists across the nation, including Franz Boas and Daniel Brinton, began to consider alternatives to the local journal that would provide the growing constituency of American ethnologists with an open forum for publication. In early 1899, ASW members agreed to transfer the journal to the private ownership of Boas and BAE ethnologist W J McGee until anthropologists founded a national society that would assume responsibility for the publication. Under Boas and McGee, the AA was enlarged to accommodate increased publications, and the board of editors broadened to include men from as far west as Chicago.

The transfer of the journal was not, however, a simple matter of organizational unification and scientific progress. Washington and non-Washington anthropologists were in fact vying to control the future of the discipline and to decide who had legitimate claim to engage in anthropological investigation. Geographic factionalism was a pervasive theme in the transfer of the AA. Relationships between ethnologists and scientific societies in different parts of the nation fueled the heated debates that preceded the establishment of the journal under the AAA in 1902.

ASW members were not motivated to transfer the journal because they desired that anthropology be a national science. Rather, the Society lacked the financial means to continue publishing the journal. By late 1897, the Society faced increasingly dire economic circumstances. Many members had failed to pay their dues, sometimes for as many as three years. ASW Treasurer P B Pierce had been delaying bill payments to the journal's publisher, and he predicted that the publication would likely face a severe deficit by midsummer of 1898. Desperate, the Society negotiated to sell its library in order to meet bill payments, and in Feb 1898, the ASW Board of Managers decided to find a means by which they could publish the journal "outside of the Society and at less expense."

Not coincidentally, in 1898, the Board of Managers suddenly invited the Washington-based Women's Anthropological Society of America, founded in 1886, to amalgamate with its own organization. WASA was modeled upon the ASW, and in the 1890s, the two organizations held occasional joint meetings. Despite their repeated pleas, however, the ASW had continually refused to admit most WASA members to the ASW. Once financially beleaguered, the ASW Board recognized that the 49 WASA members were an untapped financial resource for Washington ethnology. The ranks of WASA were filled by prominent and affluent Washington women who reliably paid their membership dues. Additionally, as a result of the negotiations for the transfer of the journal to private ownership, the ASW was required to provide at least 250 subscriptions to the new national journal from its own membership lists. Not only would these new members allow the ASW to meet this requirement with ease, but they would also, by sheer force of numbers, amplify the scientific clout of the ASW and increase the likelihood that the Society would retain its prominence in the AA.

Buttressed by increased numbers and the WASA coffers, members of the ASW were confident that the loss of the journal would not threaten the supremacy enjoyed by Washington anthropologists. Moreover, during transfer negotiations, McGee was president of both the ASW and Section H of the American Association for the Advancement of Science, the two main factions involved in transfer deliberations. Washington anthropologists, with their multiple local and national organizational affiliations, remained certain that they could simultaneously maintain *de facto* control of the publication and rid themselves of its financial burden.

Anthropologists outside of Washington, however, wanted to distance the journal from the ASW. Thus, when the ASW proposed that the journal retain its name and that ASW members continue to dominate the editorial board, Philadelphia anthropologist Daniel Brinton objected vehemently. He wrote a letter to the men involved in the negotiations, stating that if the proposition of the ASW were accepted, "The new journal would be nothing of a continuation of the *American Anthropologist* in name, management and treatment." Recognizing the bargaining strength of the ASW, Franz Boas persuaded non-Washington anthropologists to accept the demands of the ASW. In mid-Jan 1899, the transaction was finalized and Boas and McGee became joint owners of the publication.

Following the transfer, the ASW succeeded in retaining control of the journal. Despite the Washington anthropologists' claim that they would equally represent all anthropologists in the new publication, the transfer failed to impact the dearth of contributions by non-Washington

anthropologists. It was not until the journal was transferred to the AAA that anthropologists outside of the ASW dominated the contents of the journal.⁴⁴

A version of this article originally was published in the fall 1998 issue of Anthropolog, the newsletter of the Dept of Anthropology at the Smithsonian Institution. It appears here courtesy of the department and Joy Rohde.—Ed.

Joy Rohde is a graduate student in the Dept of the History and Sociology of Science at the U of Pennsylvania. For more information on the Women's Anthropological Association of America, see her forthcoming article "It Was No Pink Tea: Gender and the Professionalization of American Anthropology," in Significant Others, the upcoming edition of the History of Anthropology series, edited by Richard Handler.



"Frederick Webb Hodge, Ethnologist"

On Apr 5 and Apr 26, 1956, Corinne Lathrop Gilb of the Regional Cultural History Project in Berkeley, CA, interviewed Frederick Webb Hodge, 7th president of the AAA, at his Pasadena home. At the time of the interview, Hodge was a very healthy 91. The following excerpt of the tape-recorded interview (Frederick Webb Hodge, ethnologist, transcript, Bancroft Library, UC-Berkeley, c1957, pp 96-99) appears courtesy of the Bancroft Library.—Ed.

American Anthropologist

Hodge: The Anthropological Society of Washington started the publication they called the *American Anthropologist*, and it went through 11 volumes, 11 years. That took it up to about 1900.

Gilb: Were you the founder of this organization?

Hodge: Oh no. As a matter of fact, when the magazine was started, I was with Cushing at Zuni. I remember sending in my subscription for it. The Anthropological Society of Washington was a local organization. When I returned to Washington, being affiliated with the Bureau of Ethnology, Mr Henshaw, who was in immediate charge of the Bureau at that time, was editor of the *Anthropologist*. It was the only outlet in the way of a magazine for anthropologists, archaeologists and ethnologists in the country, except one known as the *American Antiquarian*, which was so badly edited that people who had contributed to it refused to do so anymore. I could give instances of that.

Mr. Henshaw became ill, probably from overwork. He went to Hawaii and left the *American Anthropologist* in my hands. That was almost the beginning of any scientific editorial work that I



Frederick Webb Hodge.

Courtesy of the Smithsonian Institution.

ever did, and it proved large after that because I began to take other things on.

Gilb: You were doing this at the same time as you were working on the *Handbook*?

Hodge: That's true. But it didn't take very long to edit the *Anthropologist*. At the conclusion of 11 years, the American Anthropological Association was founded at a meeting in Pittsburgh, largely for the purpose of carrying on the *Anthropologist* and enlarging it.

Gilb: It was a national organization compared to the local one.

Hodge: Yes. So somebody else had some wishful thinking. The *Anthropologist* was started and it was published by George P Putnam and Sons of New York, the noted publishers. But there wasn't nearly enough money to carry the thing on, and Franz Boas and W J McGee entered into a contract with Putnam to publish the *American Anthropologist*, and again I had an editorial job wished on me. That was much more difficult because it was greatly enlarged and had different departments developed, but you can see how anthropology had grown in this country by simply watching the *American Anthropologist*.

What a time I had writing letters and trying to get members of the American Anthropological Association; hundreds of letters, with some success. I had to pay the postage on all these because there were no funds. Oh, they raised some money outside and I carried on for two or three years, paying the postage bills.

Then Talbot Hyde of New York, B T Babbitt Hyde, belonged to the soap people, you know, he came forward very generously and offered to pay the expense of printing the *American Anthropologist*, the editorial work on it, not the publishing, so that was just fine. I got in touch with Robert H Lowie of the U of California, who took over a large part of the editorial work. Talbot Hyde paid both of us for the time we expended, but I never was reimbursed for all the postage I had expended.⁴⁵

AAA Presidents

W J McGee	1902-1904
Frederick Ward Putnam	1905-1906
Franz Boas	1907-1908
W H Holmes	1909-1910
J Walter Fewkes	1911-1912
Roland B Dixon	1913-1914
Frederick Webb Hodge	1915-1916
Alfred L Kroeber	1917-1918
Clark Wissler	1919-1920
W William C Farabee	1921-1922
Walter Hough	1923-1924
Ales Hrdlicka	1925-1926
Marshall H Saville	1927-1928
Alfred M Tozzer	1929-1930
George G MacCurdy	1931
John R Swanton	1932
Fay-Cooper Cole	1933-1934
Robert H Lowie	1935
Herbert J Spinden	1936
Nels C Nelson	1937
Edward Sapir	1938
Diamond Jenness	1939
John M Cooper	1940
Elsie Clews Parsons	1941
A V Kidder	1942
Leslie Sapir	1943
Robert Redfield	1944
Neil M Judd	1945
Ralph Linton	1946
Ruth F Benedict	1947
Clyde Kluckhohn	1947
Harry L Shapiro	1948
A Irving Hallowell	1949
Ralph L Beals	1950
William W Howells	1951
Wendell C Bennett	1952
Fred R Eggan	1953
John Otis Brew	1954
George P Murdock	1955
Emil W Haury	1956
E Adamson Hoebel	1957
Harry Hoijer	1958
Sol Tax	1959
Margaret Mead	1960
Gordon R Wiley	1961
Sherwood L Washburn	1962
Morris E Opler	1963
Leslie A White	1964
Alexander Spoehr	1965
John P Gillin	1966
Frederica de Laguna	1967
Irving Rouse	1968
Cora Du Bois	1969
George M Foster	1970
Charles Wagley	1971
Anthony F C Wallace	1972
Joseph B Casagrande	1973
Edward H Spicer	1974
Ernestine Friedl	1975
Walter R Goldschmidt	1976
Richard N Adams	1977
Francis L K Hsu	1978
Paul J Bohannon	1979
Conrad M Arensberg	1980
William C Sturtevant	1981
M Margaret Clark	1982
Dell H Hymes	1983
Nancy O Lurie	1984-1985
June Helm	1986-1987
Roy A Rappaport	1988-1989
Jane E Buikstra	1989-1991
Annette B Weiner	1991-1993
James Peacock	1993-1995
Yolanda Moses	1995-1997
Jane Hill	1997-1999
Louise Lamphere	1999-2001
Donald Brenneis	2001-2003