

INTRODUCTION

By W J McGEE, Chief of Department

THE primary purpose of this department is to supplement the others in such manner that the Louisiana Purchase Exposition will form a picture of Man and his Works. Other departments are devoted mainly to the Works of Man; this mainly to Man himself; yet, to illustrate the connection between the types of mankind and display the course and tendencies of human development, the simple works of the lower types will be exhibited. The products of the less advanced races and peoples are drawn both from living inhabitants of remote districts and from collections of prehistoric relics. The other departments display the present condition, while this reveals the progress of mankind.

The Department comprises six sections, viz.: Ethnology, Indian School, Archeology, History, Anthropometry, and Psychometry.

The Section of Ethnology is devoted to race-types or varieties of mankind. These are illustrated by living groups occupying habitations erected by themselves chiefly from materials brought from their native lands for the purpose, each engaged in accustomed occupations, preparing and eating their accustomed food, and making and wearing their accustomed apparel. While the several groups were chosen primarily to represent the human varieties or sub-species, they were selected also with the view of illustrating the arts, industries, languages, social customs and beliefs prevailing among the various nations and people; *i. e.*, the groups represent both race-types and culture-types.

The Indian School Section is designed to display the educational methods which have been developed in the Bureau of Indian Affairs, and to illustrate the most approved methods of raising aboriginal tribes to the plane of citizenship. The central feature of the section is a Model Indian School, comprising a corps of teachers and an assemblage of pupils drawn from various reservations. In this school special attention is given to manual training, since experience has shown that among all aboriginal peoples the hand leads the mind; and, to show the contrast between the native and the new in Indian culture, groups of old Indians are kept employed in aboriginal handiwork in the Indian School Building across the hall from the class-rooms in which the modern work is displayed. The Indian talent for music is shown both by native performance and by a trained orchestra; the capacity of our Indian wards for military service is displayed on a parade-ground; and the facility with which they assimilate the culture and graces of enlightenment may be seen in the character of the more advanced pupils and teachers. In brief, the Indian School illustrates the means whereby America bears her share of the White Man's Burden, and the means by which this duty may be done in our insular possessions and in lands beyond the sea.

The Section of Archeology is devoted mainly to prehistoric relics regarded as records of earlier stages of human development. The exhibits in this Section supplement those of the living groups in the Section of Ethnology, and reveal the germs of

those industries and devices that have enabled man to make conquest over lower nature through the control of resources and powers. Certain special series of objects are so arranged as to illustrate the earliest and greatest steps in human progress—the conquest of Fire, the development of the Knife, and the origin of the Wheel. These were the chief factors of the mechanical industries which in their perfection are displayed in the great Exhibit Palaces.

In the Section of History is pictured, largely by means of original records and relics, the most remarkable example of territorial conquest the world has thus far seen—the transformation of the Louisiana Purchase Territory from a wilderness trod only by wandering tribes and wild beasts into a family of rich commonwealths, within the space of a century.

In the Section of Anthropometry definite measures and records of the types of mankind assembled on the Exposition grounds are made—*i. e.*, such impressions as those of the passing throng are so tabulated and arranged as to afford a means of tracing with scientific accuracy the physical as well as the intellectual development of mankind.

In the Section of Psychometry tests and measures of sense perception and of the power of coordination are made, with a view to scientific comparison of the types of mankind and the determination of the elements of intellectual character and progress.

west of the palace of Forestry, Fish and Game. As assembled and presented to the public, the exhibit of Anthropology comprised, (1) a representation of a limited number of the world's least known ethnic types, races or sub-races defined on the physical basis; (2) a representation of a few of the world's least-known culture types, of peoples defined on the activital or mental basis; (3) a representation of the principal methods and appliances used in research concerning the physical and mental characters of mankind; (4) a representation of typical evidences of the steps and general course of human progress, including prehistoric vestiges, prehistoric relics, and historical records, and (5) a representation of actual human development from savagery and barbarism toward enlightenment as accelerated by association and training.

Physical Types:

The physical types chosen for representation were those least removed from the sub-human or quadrumane form, beginning with the pygmy aborigines of Africa and including the negrito folk of interior Mindanao and other districts, brought to the Exposition as a part of the Philippine exhibition; the Ainu of Hokkaido or Yezo, the northern island of the Japanese Archipelago, the aborigines of Japan, of uncertain ethnic affinities; a variety of the Amerind race reputed since the time of Magellan to be gigantic and known as the largest type of primitive man, a Patagonian group of the Tehuelche tribe; another Amerind group selected chiefly to illustrate the consistent maintenance of two physical types in a single primitive folk, the Cocopa Indians inhabiting the country about the mouth of Rio Colorado in Mexico; and numerous other illustrations of the varying physical types among North American natives, among them the Pawnee group including Roaming Chief, probably the largest man present upon the exposition grounds; the Dakota or Sioux group representing the powerful and agile type of the northern plains; Pueblo folk, among the smallest of North American natives; dark-colored desert peoples (Pima and Maricopa) notable for agility and endurance, allied to the conquering Nahuatlan or Aztec tribe of Mexico; the shorthand and squat and flat-face natives of California (Pomo); and the singularly light-colored fisherfolk (Kwakiutl and Klawakwaht tribes) of humid Vancouver Island. None of the short and well rounded Eskimo type of form befitting a frigid home and reflecting frequent frosting were represented in the department by reason of the risk to life of Arctic folk attending the average St. Louis summer; though a concession concern on the grounds assumed the risk, to the interest and benefit of many thousands of visitors. Various other physical types were represented in connection with national pavilions or exhibits, or with concessions on the Pike. In the exhibit palaces upon the Philippine reservation and elsewhere within the exposition walls there were numerous typical representatives of the principal varieties of the Caucasian, Mongolian, and Malayan races gathered from all the leading countries of Europe and Asia as well as from modern America, Africa, Australia, and the larger islands of the Pacific region; and in addition there was a constant stream of visitors from every quarter of the globe. On the whole, the gathering of ethnic types of the genus homo was fairly representative and might have been considered fully so save for the absence of the Australian aborigines, the natives of certain Pacific islands, and a few Asiatic tribes. Even with these defects, the assemblage of physical types of mankind was unquestionably much more nearly complete than was ever before brought together.

Culture Types:

In this division of the department's evolutionary exhibit the African Pygmies were selected in part to represent the maternal family or clan in which the intratribal control resides in an avuncular council, the elder brothers of the clanmothers; though tribal law is partly overplaced by the control of full-size tribesmen, much as the industrial arts of the little people are affected by contact and barter with iron-making peoples ever since the iron age dawned, probably in northern Africa some thousands of years ago.

The Ainu were selected to illustrate industries connected with bodyward movements, a primitive agriculture which has produced a distinctive form of millet, special-