

ANTHROPOLOGICAL INSTRUCTION IN IOWA

In the January number of THE IOWA JOURNAL OF HISTORY AND POLITICS the writer discussed the *Historico-Anthropological Possibilities in Iowa*. It is desirable now to ask how such anthropological possibilities are finding expression through the organized means of public instruction? To what extent has Anthropology been taught, or to what extent is it being taught? What agencies are active in disseminating it? Judged by these agencies, what is the estimate placed upon it by our educational authorities? Compared with the stress laid upon it by the national government and by some of our higher institutions of learning, where does Iowa rank?

The academic side of this inquiry is answered in the large by two articles from the pen of Dr. George Grant McCurdy, of Yale University. In these articles Dr. McCurdy gives the results of inquiries from the principal universities and colleges of Europe and the United States. He desired to learn the amount and character of instruction in, or of tendency toward, anthropological subjects.¹

IOWA WORKERS OF FORMER YEARS

In that aspect of Anthropology which has been most cultivated in Iowa it was shown, in the article referred to as having appeared in a previous number of THE IOWA

¹See *Science* for December 22, 1899, and February 7, 1902.

JOURNAL OF HISTORY AND POLITICS, that much valuable information is at hand and much more is waiting to be uncovered by the diligence of students who should now presumably be working in this field. It was pointed out that in anthropological interests Iowa presents the finest of possibilities. Again, it is known that Iowa has produced more than her quota of original or pioneer workers. These investigators have done a great amount of profitable labor, though the results have not been put together. Indeed, the public is not aware of the really creditable efforts in which it shares the honor. Several of the most eminent Anthropologists and Ethnologists in America to-day have either been raised upon Iowa soil, or, at least, have had a considerable amount of their schooling in the study of archæological remains and other anthropological investigations in this State. I refer of course to William J. McGee, Frederick Starr, William H. Holmes, Frank Russell, to the various men connected with the Davenport Academy of Sciences during its years of growth and usefulness, and to the men who have written for and supported *The Annals of Iowa*. In any adequate treatment of this subject, the work of these and other investigators should severally receive attention. They have done much in the way of "Anthropological Instruction," chiefly because of their love of science, and not so much as part of any organized educational effort toward such an end. It is doubtful if any other State in the Union has furnished so many Anthropologists of the first rank.¹

¹ It is perhaps not altogether creditable to our State enterprise that not one of the four Anthropologists just named has been kept within our borders.—EDITOR.

In addition to those already mentioned, there have been numerous workers who have contributed much to public intelligence and interest (if not in all cases to scientific accuracy) by lectures, articles, pamphlets, books, and collections. Among them I must mention Charles Aldrich, W. E. Alexander, W. V. Banta, Edwin A. Barber, F. E. L. Beal, Major Beebe, Geo. W. Bettisworth, A. Blumer, A. L. Brace, Allie B. Busby, Samuel Calvin, Augustus Campbell, John Campbell, George Catlin, A. D. Churchill, E. W. Claypole, A. J. Conant, J. B. Cutts, Robt. N. and Chas. L. Dahlberg, M. W. Davis, Seth Dean, J. O. Dorsey, S. B. Evans, P. J. Farnsworth, R. J. Farquharson, J. W. Foster, A. R. Fulton, Isaac Gallard, John Garretson, J. Gass, Charles E. Harrison, Richard Hermann, S. S. Howe, Cora M. Jordan, Charles R. Keyes, L. G. Kimberling, Isaac Loos, Clarence Lindley, E. P. Lynch, Garrick Mallery, Benjamin Morgan, Justus M. T. Myers, Samuel Murdoch, J. R. Nissley, Charles Negus, C. C. Nutting, Stephen D. Peet, W. H. Pratt, S. V. Proudfit, C. E. Putnam, E. Schmidt, G. Seyffarth, R. E. Sloan, J. E. Stephenson, C. Thomas, Theron Thompson, A. S. Tiffany, William L. Toole, G. C. Van Allen, Clement L. Webster, Charles A. White, William Williams, F. M. Witter, and H. T. Woodman.

THE DAVENPORT ACADEMY OF SCIENCES

Another feature worthy of special note is the contribution made by the Davenport Academy of Sciences during the thirty-five years of its existence. Anthropology has really received a great deal of attention from this remarkable insti-

tution. Many of the names above mentioned have been in one way or another related to the Academy. In its museum there is a large and creditable collection of objects illustrating anthropological topics. The *Proceedings of the Davenport Academy of Natural Sciences* contain many articles descriptive of the "finds" and summarizing the discussions and papers read at its meetings. This work, as a whole, has commanded the respect of scientific organizations throughout the world. Its publications have been passed in exchange for those of other societies here and in Europe. It has steadily accumulated these exchanges and other works until it has a library of perhaps forty thousand volumes, printed in more than a score of languages. In addition to this, the Academy has from year to year maintained public lectures and scattered its influence in definite ways through the schools of Davenport and other places.

ANTHROPOLOGICAL COLLECTIONS

In a paper of this character there ought to be a heading on the anthropological collections in Iowa; but it would be hard to make any just statement or estimate concerning such collections. The one at Davenport in connection with the Academy by far exceeds all others. There are numerous individual collections in many parts of the State. Some have attracted considerable attention. Among these I should mention those of Mr. M. W. Davis, of Iowa City, Mr. Clement L. Webster, of Charles City, Mr. Seth Dean, of Glenwood, etc. Certain institutions possess articles of interest which may some day be assembled in an anthropological museum that will do credit to the State and be a

center of public instruction. Such institutions are the State Historical Society of Iowa at Iowa City, the Historical Department at Des Moines, the State University, several of the Iowa colleges, and some of the secret societies—e. g. the Masonic Library at Cedar Rapids.

ACADEMIC INSTRUCTION

The foregoing remarks are merely suggestive of what has been done outside the sphere of purposive, organized, educational effort. It will be seen from what follows that anthropological instruction has entered very little into the organic educational consciousness of the State. In occasional departments here and there in the higher institutions a few lectures or references are made to the science of man. Occasionally a professor realizes this gap and supplies in his course a few lectures to make the proper connections with his subject.

The honor of the first definite college work in Anthropology within the United States is believed to belong to Rochester University, through the enterprise of Professor Gilmore. To Iowa belongs the second place. About 1886 or 1887, Professor Frederick Starr (now of Chicago University) taught classes in Anthropology at Coe College.¹

THE STATE UNIVERSITY OF IOWA

From the catalogue for 1902-3 the following branches, courses, and hours of instruction are taken:—Greek, 35

¹ Perhaps Harvard University has third place through Dr. Duren J. H. Ward's lectures delivered in 1888-9. For years before all this, Harvard, through Professor Putman, and Pennsylvania, through Dr. Brinton had fostered the archæological work which must pioneer the way for Anthropology as a science.—EDITOR.

courses, with 1218 hours; Latin, 37—1476; Sanskrit, 2—72; French, 16—1620; Spanish, 2—108; Italian, 2—108; German, 20—2304; Scandinavian, 20—468; English, 30—1576; Public Speaking, 19—540; History, 14—576; Sociology, 13—432; Political Economy, 20—630; Political Science, 14—648; Philosophy, 20—936; Education, 13—900; Animal Morphology and Physiology, 10—684; Zoology 7—360; Botany, 10—576; Geology, 12—792; Chemistry, 11—450; Physics, 16—558; Mathematics, 30—1961; Astronomy, 2—180; Civil Engineering, 17—1008; Anthropology, 0—28 hours; Ethnology, 0—7 hours. Total, 392 courses, 20,217 hours. Total in anthropological studies, 35 hours.

SOME DETAILED COMPARISONS

In the average college curriculum there are no superfluous studies. Every branch has inestimable importance. The comparisons here instituted are on the basis of the proverb, "These ought ye to have done, and not to leave the other undone." Among things of great value to life, the opportunity for each must be provided, and then the choice must be left to the individuals. There is no good reason why a college education should be marked out as four years long. Within these years no one can take all the studies now laid down in the catalogue. And still they are there, and in ever greater number—for choice. Their influence, their relative importance, are by common consent acknowledged by their presence in the list. But there are others not yet seen by average catalogue-makers. In the nature of things, knowledge must increase. He errs who thinks "to finish his education" by completing any course whatever.

From the University catalogue let us next take at random one study under each department and observe the number of hours of instruction, i. e., the relative importance assigned to it. Let us follow this with a chapter or section from Anthropology or Ethnology. Sometimes there may be analogous relationships, sometimes not. In this way, perhaps, we may see the fact of disproportion.

GREEK—Old Greek life—House, dress, marriage, funeral, market, trade, war, etc. 72 hours.

Ethnology—The same of Chinese, Japanese, Hindus, Egyptian, Slavic, Scandinavian, American, Polynesian and African peoples. 00.

ROMAN—Plautus—Captivi, Trinummus, Menæchmi, Rudens, Amphitruo, Miles Gloriosus, and Pseudolus. 54 hours.

Anthropology—Beginnings of Thought-interchange—Cries, signs, gestures, articulated vocals, language (types: agglutinative, inflectional, monosyllabic, and positional), records (quipos, pictographs, ideographs, phonetics—alphabets, words, syntax, rhetoric, literature, poetry, science, history), engraving, printing, etc. 00.

FRENCH—Merimée, Colomba, or Quatre Contes; and Alphonse Daudet, Tartarin de Tarascon. 450 hours.

Anthropology—Psychogeny—Origin of literature, forces or motives developing it, stimulations, inventions, artistic outcome in prose, poetry, etc. 000.

GERMAN—Old High—Tatian's Evangelienharmonie, Benedictiner Regel, Isidor, Notker's translation of Boethius de consolatione philosophiæ, and the Trierer capitulare. Also Hildebrandslied, Muspilli, Wessobrunner Gebet, Merse-

burger Zaubersprueche, Ludwigslied, and Otfrid's Evangelienbuch. 72 hours.

Ethnology—Origin and characteristics of the German, French, Italian, Spanish, English, Scandinavian, Slavic, Roman, Greek, Persian, and Hindu races—thence back again to the early Aryan, Semitic, Turanian, Mongolian, etc. 00.

SCANDINAVIAN—Norse—Readings from Bjornson's Smaastykker, En Glad Gut, and Synnøve Solbakken, Jonas Lie's Fortællinger og Skilldringer fra Norge, and Ibsen's Et Dukkehjem. 108 hours.

Anthropology—Primitive Man—Physical, intellectual, social and religious development of prehistoric European races—Canstadt, Furfooz, Cromagnon, etc. 000.

ENGLISH—Old and Middle—Chaucer's Canterbury Tales, Langland's Piers the Plowman, Beowulf, etc. 180 hours.

Anthropology—Religiogeny—Source of religious attitude (objective and subjective or external and internal); Animism, Fetichism, Revelation, Nature Worship, etc. 000.

PUBLIC SPEAKING—Literary Interpretation—Lyric, epic, dramatic, and oratoric forms. 72 hours.

Ethnology—Ethnical cultus—Ceremonies, ordinances, organization, orders, symbols, places, etc. 00.

HISTORY—Greece and Rome. 72 hours.

Anthropology—Historical landmarks—Vesalius, Linnaeus, Buffon, Blumenbach, Prichard, Boucher de Perthes, Spencer, Darwin, Lyell, Huxley, etc. 00.

SOCIOLOGY—General—From Plato to Spencer. Social amelioration: police, sanitation, charities, correction, public utilities, education, etc. 108 hours.

Anthropology—Sociogeny—Zoögenic associations, zoögenic industry, economogeny, etc., etc. (Treated in Sociology, first semester by several lectures.) 6.

POLITICAL SCIENCE—Historical and descriptive—Primitive man, evolution, relations to Anthropology, Indo-European peoples, origin of government, political institutions of Greeks, Romans, Germans, etc. 54 hours.

Anthropology—Sociogeny—Politics, origin of law and order, justice and equity, administration and government, etc. (Treated in Political Science, first course by several lectures.) 10.

PHILOSOPHY—Abnormal Psychology—Perception, memory, imagination, reasoning, will and feeling discussed with reference to sleep, hypnosis, illusions, automatisms, alterations of personality, insanity, degeneracy, and crime. 36 hours.

Anthropology—Ethnical outlooks—Ideas of man's origin, of relation to supernatural beings, of salvations from certain evils, of future lives and destinies. 00. Courses 9 and 12 of Philosophy are in close connection with chapters in Anthropology.

EDUCATION—Principles—Meaning of education from standpoint of psychology, neurology, biology, anthropology, sociology, heredity and environment; nervous system, mental hygiene, habit, association, memory, imagination, apperception, instinct, sense perception, observation, feeling, volition, motor training, suggestion, imitation, etc., etc. 108 hours.

Anthropology—Sociogeny—Origin of purposive training, cultivation of rational selection, imitation by the

young, primitive teaching, learning trades, origin of schools, division of knowledge, beginnings of science, specialization in teaching, origin of book methods, museum collections, reactions, etc. (Touched upon in one division under "Principles," above.) 6.

ANIMAL MORPHOLOGY AND PHYSIOLOGY—Vertebrates—Laboratory study of representative protochordates: lamprey, shark, skate, catfish, necturus, frog, turtle, pigeon, rabbit, etc. 108 hours.

Anthropology—Somatogeny—Man as an organic being, his embryological and anatomical characteristics, origin of his physiological and pathological peculiarities (gestation, lactation, puberty, longevity, diseases, etc.) (Incidentally touched in courses 1, 3, 8, and 10 of Animal Morphology.) 00.

ZOÖLOGY—Speculative—Theories of origin and development of animal forms, historical review of prominent workers; special attention to habits, instincts and intelligence of animals. 72 hours.

Ethnology—Physiological varieties among races: gestation, lactation, puberty, longevity, diseases, deterioration, fertility, sterility, amalgamation, etc. 00.

(Frequent reference is made to Anthropology in the Zoölogical Department.)

BOTANY—Plant physiology: laboratory and field work, processes of absorption, assimilation, respiration, transpiration, geotropism, hydrotropism, etc. 72 hours.

Anthropology—Ethnogeny—Origin of races, modes of classification, (zoölogical, linguistic, mythological, social, genealogical, etc.); evolution and race, destiny of races. 00.

GEOLOGY—Rock Types and Families. 144 hours.

Ethnology—Human Types and Families. 000.

CHEMISTRY—Aliphatic, Carbocyclic, and Heterocyclic compounds. 144 hours.

Anthropology—Families—Consanguine, Punaluan, Syndyasmian, Polyandrous, Polygamous and Monogamous. 000.

PHYSICS—Heat and Thermodynamics, Alternate Currents and Transformers. 144 hours.

Ethnology—Anatomical, Physiological, Psychological, Sociological, Moral, and Religious Characteristics of the Human Races. 000.

MATHEMATICS—Rectangular and Polar Coördinates; Loci in general, including the *Graphs* of the Rational Integral Function; Circle, Ellipse and Hyperbola; Tangents, Normals and Asymptotes. 144 hours.

Anthropology—Psychogeny—The beginnings of Calculation and Computation—counting, weighing, combining and generalizing things; measuring matter, laws and processes. 000.

ENGINEERING—Mechanical and Freehand Drawing; oblique, isometric, cabinet and orthographic projections and lettering; linear perspective, shades and shadows. 72 hours.

Anthropology—Origin of Art for the eye: marking, scratching, painting, carving, sculpturing, etc. 00.

MILITARY SCIENCE AND TACTICS. 336 hours.

Anthropology—Sociogeny—Origin of Administration or Government, law, order, violation, civil disturbance, war, etc. (Treated briefly in course 1 in Political Science.) 10.

Who will undertake to say that the subjects above named under the paragraphs beginning "Anthropology" and "Ethnology" are unworthy of academic recognition? Who will care to say that they are of less value than the studies named before them? Is not every one conscious that they would hold an honored place in any consensus of opinions? And who can render any satisfactory explanation for this wholesale neglect?

THE STATE NORMAL SCHOOL

In the catalogue issued in June, 1902, there are offered about 20 branches of study under the headings of 57 courses. The number of hours not being stated, the relative proportions of time given are not obtainable. They include the customary studies and are treated in commendable spirit and method. It does not appear that Anthropology and Ethnology receive any attention as sciences. Undoubtedly the anthropological attitude and some of the facts are found in several of the courses. No systematic study of Mankind in the State Normal School? And yet the people who leave its halls are expected to deal most intimately in the schools with growing and developing human beings!

DRAKE UNIVERSITY

A study of the catalogue issued in May, 1902, shows the following facts. In the College of Liberal Arts there are 28 branches taught in 68 courses, covering 8154 hours of instruction. Of these Christian History and Evidences occupy 3 courses, with 284 hours; Hebrew, 3—432; Aramaic, 1—28; Syriac, 2—116; Assyrian, 2—144; Semitic Antiquities, 1—14; Ancient Inscriptions, 1—36; while

Sociology and Political Economy have but 1 course with 144 hours, and Anthropology and Ethnology 0 courses with 000 hours! The College of the Bible gives 9 branches in 23 courses of 2536 hours. The descriptions of instruction given in Physiology and Archaeology show close relationship to Anthropology.

IOWA COLLEGE

In the catalogue for 1902-3, instruction leading to the two bachelor degrees of arts and philosophy is offered in 18 branches with 148 courses and 8928 hours. Among these, Greek, Latin, English, Mathematics, Philosophy, Political Science and Zoölogy are most emphasized.¹ Music is offered in 7 courses with 342 hours. Anthropology and Ethnology are not mentioned under these or other titles.

CORNELL COLLEGE

The catalogue examined is for 1901-2. Twenty-five branches are treated in 51 courses and 6442 hours. Latin, Greek and Engineering are strongly emphasized. The English Bible is studied in 2 courses of 112 hours, and Theism and Apologetics in 2 courses of 88 hours, while Anthropology and Ethnology are omitted.

¹This long detailed study has some rewards in the curious contrasts presented in certain features of the courses of various colleges. For example, Iowa College offers 12 courses with 540 hours in Political Science; and Drake offers 1 with 144 hours in Sociology and Political Economy. Drake offers 10 courses with 570 hours in Semitic Languages and Literature; and Iowa College offers nothing in this line for bachelor degrees. Iowa College mentions 148 courses with 8928 hours, and Drake 68 courses with 8154 hours.

THE GREAT OVERSIGHT

The above is a small part of the result of an analytic and comparative study of the courses offered in several of the representative institutions of higher education in the State of Iowa. The catalogues of the other colleges have also been examined. They do not show that Anthropology and Ethnology are offered as branches for a liberal education, nor that their facts and laws are treated under other branches. Thus it would appear that the two or three dozen lectures, voluntarily given by professors in several of the departments of the State University, constitute the sum of definite academic instruction along this line within the State.

If "liberal education" includes intelligence regarding mankind in the largest available ways, a great mistake is being made. From the point of view of *time relations*, no study can open up the mind to a realization of the vastness and meaning of human life as can *Anthropology*—whose special business it is to study man from the point of view of origins, that is, his antiquity, the beginnings of his faculties as human, and the first stages of his accomplishments as conscious upward effort. Again, from the point of view of *space relations*, no other study of the "humanities" so broadens the intelligence of man about man as "kind" as does *Ethnology*—whose very essence is the study of all kinds, the understanding of the causes for their varied racial characteristics, for their wondrous distributions, and for their widely varied languages, customs, societies, and religions.

A SCIENCE WITHOUT A PLACE

It is now forty years since Sir Charles Lyell published his *Antiquity of Man*. In that year (1863) the *London Anthropological Society* was formed. Men of science in Paris had founded the since world-renowned *Société d'Anthropologie* four years before, in 1859, the year in which Darwin's epoch-making *Origin of Species* appeared. Since then a long array of scientific scholarship has elaborated a line of facts and laws strange to men before. Among books of recent years, whose trend and central thoughts are indispensable for up-to-date culture, the following might be mentioned: E. B. Tylor, *Anthropology*; E. B. Tylor, *Primitive Culture*, 2 vols.; A. De Quatrefages, *The Human Species*; A. J. and F. D. Hubertson, *Man and His Work*; P. Topinard, *Anthropology*; Fr. Starr, *Some First Steps in Human Progress*; Fr. Ratzel, *Mankind*, 3 vols.; Fr. Ratzel, *Anthropogeographie*; E. Haeckel, *Natural History of Man*; A. H. Keane, *Ethnology*; A. H. Keane, *Man, Past and Present*; Joseph Deniker, *The Races of Man*; D. G. Brinton, *Races and Peoples*; Edward Clodd, *Story of Creation*; Edward Clodd, *Story of Primitive Man*; Henry Drummond, *Ascent of Man*; Charles Morris, *Man and His Ancestor*; Sir John Lubbock, *Prehistoric Times*, 6th ed.; Sir John Lubbock, *Origin of Civilization*; G. De Mortillet, *Le Préhistorique*; G. F. Wright, *Man and the Glacial Period*; McLean, *Manual of the Antiquity of Man*; T. H. Huxley, *Man's Place in Nature*; R. Wiedersheim, *The Structure of Man*; G. J. Romanes, *Origin of Human Faculty*; O. T. Mason, *Origin of Inventions*; W. J. Hoffmann, *Beginnings of Writing*; E. Grosse, *Beginnings of*

Art; R. Wallaschek, *Primitive Music*; Geddes & Thomson, *Evolution of Sex*; Ch. Letourneau, *Evolution of Marriage and the Family*; J. F. McLennan, *Primitive Marriage*; C. N. Starcke, *The Primitive Family*; Edward Westermarck, *History of Marriage*; A. Sutherland, *Origin and Growth of the Moral Instinct*; Lewis H. Morgan, *Ancient Society*.

"Anthropology is now a well established science," says Professor Putnam of Harvard. To which of the sciences then belongs the task of explaining why this field of knowledge, cultivated so ably and by such eminent workers, has not long ago been adopted, provided for, and unquestionably and efficiently expounded in every curriculum labeled "liberal," "higher," "advanced," or "collegiate" education?

PRACTICAL SUGGESTIONS

For the furtherance of anthropological science within the State and elsewhere, there should now be organized an *Anthropological Academy of Iowa*. It should have a branch in every county and in every important town. It should be founded and maintained for the development of this large field of information and interest which is in no other way adequately cared for.

For the complementation of the opportunities for "liberal education," each university and college should at the earliest possible moment provide from one to several courses in this rich but neglected field.

1. An introductory course in *General Anthropology*, or the Science of Man as a whole, covering also a sketch of the landmarks in the rise of this science.

2. A course in *Iowa Ethnology*, or the Races who have inhabited the State.

3. A course in *Iowa Anthropogeny*, or the Origin of these Races.

4. A course in *General Ethnology*, or the Races of Mankind.

5. *Seminaries* on special questions of paramount importance, instituting *archaeological investigations* in various parts of the State, and undertaking the collection of data for numerous problems awaiting solution.

6. *Museums* should be begun by adding to and developing the present available collections by the work of students, professors, and volunteers.

DUREN J. H. WARD

IOWA CITY, IOWA