CONTENTS:

Frontispiece. Fighting the Mammoth. V. M. Vasnetzoff.

Primitive Man. (Illustrated.) Editor. ........................................ 65

The Vedanta Philosophy. Charles Johnston. ................................ 81

Mr. Johnston's Vedantism. Editor. ............................................. 92

Human Immortalities, the Old and the New. Thaddeus Burr Wakeman... 95

The Bhagavadgita. Editor. .................................................. 113

Parayanasutta. (Poem.) Edward P. Buffet. .................................. 119

Wm. M. Beauchamp and the Cornplanter Medal. (With Portrait.) Fred-

erick Starr. ........................................................................ 120

"A Buddhist in Jewry." E. P. Buffet. ........................................ 122

Book Reviews and Notes. ..................................................... 124

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Just Published

To Jerusalem Through the Lands of Islam
Among Jews, Christians and Moslems
By Madame Hyacinthe Loyson
Preface by Prince de Polignac

This remarkable book, the work of one of the most remarkable women of our time, the joint work rather of a remarkable woman and a remarkable man,—for Père Hyacinthe is joint-author of it from cover to cover though he is not the writer of it,—this remarkable book is beyond the skill of the reviewer. It would be easy to blame it. Men in a hurry for copy, or in a hate at Père Hyacinthe, will fill their columns with quite plausible matter for blame, and salt it well with superiority. But when the most is said this is what it will come to, that Madame Hyacinthe Loyson remembers the words, “He that is not against us is on our part,” and remembers that they are the words of her dear Lord. He who should say that she exalts the Koran above the Bible, that she sees only the good in Islam, only the evil in Christendom, gives himself into her hands. For she writes down what her own eyes have seen; and though she has many examples of Christian prejudice and many of Muslim charity to record, she never for one moment finds Muhammad standing in her thoughts beside Christ. All that it comes to in the end is this, that Christians are rarely true to Christ, Muslims are often much better than Muhammad.—Expository Times, London.

This is one of the handsomest books of oriental travel which we know. The book pays special attention to the religious conditions of the Copts, Jews and Moslems of the East. It presents a tremendous indictment of the liquor traffic in Malta and elsewhere. The white man’s vices are the greatest obstruction to the mission work in the non-Christian world.—Methodist Magazine and Review. She has woven in much of general archeological and anthropological information.—Records of the Past.

Mme. Loyson, despite her excessive iteration of rather explosive comments, is a woman who cannot help being interesting, so her descriptions of places and account of personal experiences in Egypt and Jerusalem and elsewhere are immensely interesting, and make the reader seem to see it all.—Chicago Evening Post.

Her notes of social visits give interesting pictures of Arab manners. The Arabs she pronounces “the best behaved and most forbearing people in the world,” and not unlike “the best type of our New Englanders.” She evidently moved in the best society, but even among the common people she noted points in which Christians might learn of Mohammedans. Polygamy, however, is not as the black spot on the brow of Islam. Evidently the tour of the Loysons accomplished good. It were well if all missionaries were animated by their spirit. The volume is handsomely printed and illustrated.—The Outlook.

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FIGHTING THE MAMMOTH.

After a painting by Vasnetzoff in the Historical Museum at Moscow.
PRIMITIVE MAN.

BY THE EDITOR.

THERE has been much discussion concerning the locality where man first originated, and the common opinion among a great many naturalists points towards the sunken continent in the Indian Ocean. It seems to have included Australia on the east and covered the Sunda Islands reaching to Madagascar on the West. Presumably it connected Asia and Africa with New Zealand. It has been called Lemuria as the supposed home of the Lemurian or monkey tribe.

We will let the theory pass as probable, although we think that it will be difficult to designate any definite locality as the place of the origin of man, for it seems that a change of surroundings may repeatedly have taken place and this would have favored a higher development, new conditions demanding new adaptations and eliciting thereby new faculties. Lemuria must have been large enough and its geography varied enough to have been a territory in which the first man-ape could have appeared, while the higher development of the race seems to have taken place farther north in Central Europe.

The human race must at any rate have existed in the Antarctic Continent or Lemuria before the separation of Australia from Asia. In the Museum at Sidney there is a slab containing imprints of human feet which according to Professor Klaatsch’s opinion bear all evidences of having been made by primitive man. A sandstone ledge of the same formation shows traces of a bird long since extinct. The same anthropologist has found in his recent trip to Warrnambool, in the state of Victoria in Australia, a great number of stone tools and implements, human and animal fossils dating back to the paleolithic period.
It has been pointed out that Australia is a unique and isolated continent which harbors a number of intermediate species. It contained the lowest known human race which, however, has died out since the arrival of the white man. The wild dog called dingo, the duckbill, the kangaroo and other marsupialians are living there now.

Man and dingo are the only creatures who represent the higher mammals, and we may therefore assume that they are late arrivals. The Australian race was the lowest of all known mankind, ranging even beneath the African negro. While not very ferocious they possessed scarcely any civilization and belonged still to the paleolithic period. They did not yet understand how to polish stones,
nor to make the simplest kind of pottery.

Dr. Schötensack of Heidelberg, who assumes that mankind originated in or near the Indo-Australian Archipelago, claims that the Antarctic continent fulfilled all conditions for the development of the human race from lower forms. There were no beasts of prey to contend with, and man had there a chance to develop his type without let or hindrance. There were plenty of herbivorous animals of low intelligence which invited him to develop into a hunter and to change his nature into that of an omnivorous which distinguishes man from the apes. The country is partly wooded and partly

prairie-land and so encouraged the upright walk. The hollow trees contained plenty of honey, and the Australian bee lacks a sting. It is further peculiar that the dog, at all times closely allied to man, was his only companion on the Australian continent.

While favorable conditions are often productive of good results, we would point out that the highest development is generally not obtained by them alone, but by a change from favorable to unfavorable. Favorable conditions develop new varieties with certain free exuberance, and give them a chance to establish new qualities, while
unfavorable conditions put individuals to the test and select those that are fittest to survive. While the lower types of mankind may have been developed in a Southern climate, it seems almost certain

![Profile View of Cranium of Primitive Types](image)

**PROFILE VIEW OF CRANIUM OF PRIMITIVE TYPES.**

that a selection of the fittest has been made in the rougher regions of the north, and this supposition seems to be borne out by the fact that so far decidedly all the higher types of primitive man have been

![Old Man's Skull Found at Cro-Magnon](image)

**OLD MAN'S SKULL FOUND AT CRO-MAGNON.**
After Broca's *Conférence sur les Troglodytes de la Vézère*. (Lenormant's *Histoire ancienne de l'orient*, I, 145.)

discovered in central Europe, while of the very lowest there are not a few (viz., the Neanderthal man and those represented by the relics of Spy and Krapina) that find a most primitive counterpart
WOMAN'S SKULL FOUND AT CRO-MAGNON.

From the same source as the preceding illustration.

FOSSIL RELICS OF THE NEANDERTHAL MAN IN THE PROVINCIAL MUSEUM AT BONN.

(Weltall und Menschheit, II, 3.)
only in the relics of the ape-man of Java discovered by Professor Du Bois, called *pitheclus anthropus erectus Du Bois.*

While digging for fossils on the island of Java, Professor Du Bois discovered these bones in the year 1891 on the banks of the Bengawan river near the Trinil farm. The sand is volcanic and so the theory suggests itself that the creature to whom these interesting relics belong became the victim of a volcanic eruption, yet he was saved to posterity in the same way as the cities of Pompeii and Herculaneum. When the rain water carried away the volcanic dust it scattered and took with it some of the bones. We might further

![SKULL OF PREHISTORIC MAN OF SPIY IN BELGIUM.](image)

From Professor Fraipont's photograph of the original in the Museum at Liège. (*Weltall und Menschheit*, II, 21.)

mention that they are all in a petrified condition and nothing of the originally organic substance is left. There in the midst of tertiary drift Professor Du Bois came quite unexpectedly upon a cranium which in form is midway between the human and Simian skulls. At a distance of about twenty-five metres he found a human femur
which in addition to its unusual straightness shows a diseased growth, the latter being an evidence of an injury received during lifetime and partly healed. There was also nearby a molar tooth unequivocally human but unusually broad with widely diverging roots.

The straightness of the femur induced Professor Du Bois to call his foundling by the qualifying appellation *erectus*, but Hermann Klaatsch and his colleagues have pointed out that the typically human bone is exactly distinguished by a slight curve, and so it appears that the straightness of the bone has nothing to do with man's erect carriage. Hence it is not impossible that Du Bois' *pithecos anthropus erectus* may have been nearer in his walk to the Simians than his discoverer assumes.

The broadness of the tooth and the expanded character of its roots indicate that the jawbone must have possessed sufficient space for molar teeth, and thus favor the assumption that the mouth of its mainly herbivorous owner was more Simian than human.

While the breadth and length of the Javan ape-man's skull are
not inconsiderable, its height is extraordinarily low, and the processes at its rear for the attachment of the muscles of the back

plainly prove that the owner of this interesting relic possessed a very short stout neck not unlike that of the anthropoid apes.

In addition to these characteristic traits the skull of Du Bois's
RELICS OF THE PITHECANTHROPUS ERECTUS.

Left femur: (1) front view, (2) outside view, (3) back view, (4) from below, (5) inside view of lower end. Third upper right back tooth, (6) showing surface of mastication, (6a) back view.
CRANIUM OF THE PRIMITIVE MAN OF SPY, BELGIUM.
From a cast of the original in the Museum at Liège. (Weltall und Menschheit, II, 294.)

CRANIUM OF THE NEANDERTHAL MAN.
From the original in the Provincial Museum at Bonn. (Weltall und Menschheit, II, 20.)
man exhibits the same orbital ridge as the skull of the Neanderthal man and those of the Spy and Krapina caves. All other skulls of primitive men that have so far ever been discovered are of a higher type and represent a nearer approach to the human, both by an absence of the orbital ridges and by a considerably increased height and brain-capacity.

There are enough traces of the ape-man to establish his whilom existence beyond a shadow of doubt, but there are not enough facts
to give us any further information about details. No one knows how many centuries or millenniums it took to develop the species

a. STONE OF COLLORGUES; b. SARDINIAN MENHIR.

After Cartailhac. (Woermann's Geschichte der Kunst, I, 26.)

REINDEER BONES MADE INTO IMPLEMENTS.

From the Museum du Jardin des Plantes, Paris (Weltall und Menschheit, II, 271.)

pithecanthropus into primitive man, and why the former became extinct with the appearance of the latter is a subject of surmise, not of positive knowledge.
BONE CARVING FROM A DILUVIAL STATION IN SOUTHERN FRANCE.

After Piette (Weltall und Menschheit, II, 280.)

PREHISTORIC CARVINGS IN IVORY AND HORN.

After Lartet and Christy's Reliquiae Aquitanicae, and Dr. Hamy.
(Lenormant's Histoire ancienne de l'orient, I, 142.)
SEWING NEEDLES OF BONE SPLINTERS IN THE BRITISH MUSEUM.\textsuperscript{3862} 
(\textit{Weltall und Menschheit, II, 274}.)

ARROW-HEADS AND HARPOONS OF REINDEER BONES FROM LAUGERIE-BASSE. 
Originals in Musée du Jardin des Plantes, Paris. (\textit{Weltall und Menschheit, II, 272}.)
While we may fairly well assume that the ancestors of the human race must have been fierce in battle and presumably wilder than the savages of Australia and Africa, we have good reasons to believe that the first dawn of humanization was not without many redeeming features of humaner qualities. The age of primitive man must, at any rate, have been an interesting era stirred by a peculiar intellectual activity. What a miracle must have been the first appearance—or shall we say accidental invention—of fire-making, produced while boring holes with a hard stick in soft wood. So many relics of artifacts, art representations as well as utensils of most ancient date have been discovered, that some anthropologists speak of this period as a first efflorescence of the arts, and we may fairly well assume that there were among this primitive race of apanen quite a number of geniuses, both inventors and artists. A review of the fragments discovered in many places shows that in hours of leisure their imagination prompted them to represent objects uppermost in their minds. They drew pictures of the mammoth which they hunted, of the reindeer, of the cave-bear, fish, bison, and the horse. They sculptured ornamental staves, the use of which has not yet been determined, though they may have served the purpose of scepters. They made needles of bones, fashioned horns of the reindeer into hammers, and from flint produced arrow-heads and
knives. It is peculiar that no figure of man either carved or drawn has been discovered, but there are several sculptured women which are for plausible reasons supposed to belong to the very oldest relics of human art. One of them, very awkwardly carved and scarcely recognizable as a woman's form, is called the Venus of Brassem-pouy. Another female torso belonging to the Collection de Vibraye at Paris, and now in the National Museum there, was found in Laugerie Basse, but there are no records to tell whether it served as a doll or represented a goddess to be used for purposes of worship.

In spite of the ferocious character of primitive man, we have no reason to believe that he was under all conditions dangerous and beastlike. On the contrary there is no reason why we should think him less kindly dispositioned than many highly advanced animals, such as the elephant, the St. Bernard dog, or even the bear. Primitive man must have been social by nature, for the origin of humanity was due to their communal life. Language developed through the desire and want of intercourse, through the need of an exchange of thought caused by communal life, communal labor, communal interests, all of which presuppose a social disposition, which would be impossible without the qualities of friendly and kindly sentiment. This humane feature in primitive man has not yet been sufficiently recognized, although it must have been the most significant factor in the origin of the human race.