The ancestry of man

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DOUGLAS PRICE MEMORIAL LECTURE, No. 3

THE ANCESTRY OF MAN

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Wholly set up and printed in Australia.

Registered by the Postmaster General for transmission through the post as a book.

Printed for the Trustees.

R. G. GILLIES & CO. LTD.,
149 Elizabeth Street, Brisbane.

1923.
INTRODUCTION.

The third Douglas Price Memorial Lecture was delivered in the Albert Hall, Brisbane, on Thursday, 23rd November, 1922, before a large audience. His Excellency the Governor, Sir Matthew Nathan, presided, and introduced the lecturer. A vote of thanks to Professor Wood Jones was proposed by Mr. H. A. Longman, seconded by Mr. A. Ralston, supported by the chairman, and carried with enthusiasm. On the motion of Mr. T. L. Jones, chairman of the trustees, His Excellency was thanked for presiding.

To ensure a continuance of these lectures, the trustees of the fund will welcome further subscriptions from sympathisers. Contributions may be forwarded to the Hon. Treasurer, Mr. A. Ralston, Box 301, G.P.O., Brisbane.

The Trustees of the fund are as follows:—Mrs. H. White, Mr. T. L. Jones, Rev. Geo. Neal, and Messrs. H. W. Jenkins, Hober A. Longman, and A. Ralston.

Copies of the first Douglas Price Memorial Lecture, "The Place of Ethics and Religion in Education," by Professor Meredith Atkinson, M.A., may be obtained through booksellers, or on application to Mr. A. Ralston, Box 301, G.P.O., Brisbane. Cloth, two shillings; paper, one shilling.

Copies of the second lecture, "Psychology and Religion," by Professor Elton Mayo, may be similarly obtained for one shilling and six pence.
CHAIRMAN’S ADDRESS.

By His Excellency the Governor, Sir Matthew Nathan, G.C.M.G.

Douglas Price, in whose honour the lecture this evening is to be delivered, attempted, I understand, by the bridge of his keen and honest intelligence, to connect the truths of science and criticism with his old faiths, restated according to these truths. The world, for its advancement, depends largely on its bridge-builders—on those whose natural inclination it is to throw a communication across a chasm, to link up creeds and parties, theories and periods. The character and the power of the bridge-builders in whatever sphere they may operate has always seemed to me admirable, and a slight historical sense, of great assistance in the enjoyment of life, has also interested me in the constantly narrowing chasm between history and pre-history. It is intensely attractive to watch the historians throw back the story of man until Sargon, of Accad, and Mena, of Egypt, are passing from the dawn to the mid-day of civilisation, and at the same time to see the anthropologists, by their investigations, throw it forward, connecting old forms of the human species with the men grown nearly historical, who drew their pictures on the rock of the cave and the bone of the reindeer. Then, just as there is this chasm between his historic descendants and pre-historic man, so is there one between him and his mammal ancestors. It is for this chasm that Pro-
fessor Wood-Jones will this evening show us in outline the drawing of the bridge he has designed. His complete training in and practice of Anatomy, Anthropology, and even Archaeology, have fitted him to make such a design, and in confidence that he will present to us a clear and attractive picture, we ask him now to give the third Douglas Price Memorial Lecture.
THE ANCESTRY OF MAN:

MAN'S PLACE AMONG THE PRIMATES.

FOREWORD.

On February 27th, 1918, it fell to my lot to deliver a lecture at King's College, London. This lecture was intended for the general public. The subject of it was "The Origin of Man."

The thesis then put forward was that the general notion that Man had evolved along the line of the Linnean Classification was wrong. Far from the Lemurs, the Monkeys, and the Anthropoid Apes being landmarks upon the line of human progress, it was contended that the human stock arose from a Tarsioid form, that the Lemurs were not ancestors of the Tarsioids and that the Monkeys and Apes were more specialised away from the Tarsioids than was Man himself, and, therefore, were not his ancestors, but rather his collateral descendants from a former assemblage of animals, of which we have only one direct living descendant, in the form of Tarsius spectrum.

In the interval of four years two lines of criticism have been levelled against my presentation of this thesis: the one, that it was all well known long ago, and was, therefore, not worth repeating; the other, that it was entirely wrong.
Criticisms of the second class may be found in the following publications:—


Since all these publications contain destructive criticisms of my original thesis, I have thought it well to restate all my contentions in the light of the accumulated adverse criticism. In order to do this I have laid each contribution under toll, and have gathered from each those definite conclusions which, urged against my thesis, seem to me to help towards its final acceptance.

I have ascended the same ladder of argument as I ascended in 1918 but now, thanks to an interval of four years, the rounds of the ladder are largely built of the assertions of my critics. This is my
excuse for the large number of quotations from, and criticism of the work of others.

To read a written lecture is a simple matter. To write down, with any justice, a lecture which had no more substance than a sequence of ideas at the time of its delivery is a far more difficult business.

I imagine that, despite the unattractive literary style which such a method must of necessity produce, it is most just to put a lecture into a written form as nearly as possible resembling the actual sequence, and the actual form, of the statements made during the course of delivery.

Simple though this proposition may appear, it has by no means always been respected in discussions on the Origin of Man; for there have been cases where the written accounts of contributions to debate have varied very widely from the sentiments actually voiced at the time of discussion.

It will readily be admitted that if we are to enquire into the ancestry of Man we will do well to be guided by the same general principles as guide us in attempting to determine the phylogeny of any other animal. If there are certain principles which must be regarded in coming to a conclusion concerning the descent of a marsupial, these same general principles must not be disregarded in a discussion of the origin of Man. A thorough examination of the structure of any animal will reveal the fact that the anatomical details of which its body is compounded are the outcome of two factors; the
anatomical form of the individual is the resultant of ancestral inheritance, combined with the effects of adaptation to the life circumstances of the animal. In the nomenclature of American paleontologists: *An animal, regarded from the point of view of structure, is a complex of the basal plans of heritage and the adaptations of habitus.* It should always be our endeavour to sort out these two factors in the make-up of an animal, and herein lies the greatest interest in the investigations of modern comparative anatomy.

At one time, great merit was supposed to attach to the mere compilation and comparison of tables of anatomical characters, and investigations conducted on these lines have had an almost unbroken sequence from the time of the publication of Edward Tyson's "Anatomy of a Pygmie," in 1699 to the present day. The method may best be illustrated from Tyson's own work:

Forty-eight details of structure in the anatomy of the Chimpanzee were found by him to be more like the corresponding parts of Man than those of a Monkey. Fifty-seven details were found to be more akin to the type prevailing in a Monkey than to that characteristic of human anatomy.

Now, these different structural details had, of necessity, very varying values; some were important, some trivial, some, maybe, were the products of heritage, some the products of habitus. It requires no great erudition to realise how fallacious such a me-

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