

tax on annual net incomes above 3,000 marks; III. Trading tax. (b) On real property: IV. Ground tax; V. House tax.

Under I. were put, in twelve classes, the incomes above 420 and under 3,000 marks; and the annual tax is from 3 to 72 marks, incomes under 420 marks being exempt.

By a law passed in 1883, all incomes under 900 marks were exempted, and the remaining classes relieved from one-fourth of their tax; the instalments due in July, August, and September of each year being remitted.

Under II. are put the incomes over 3,000 marks; and they fall into forty classes, the tax ranging from 90 to 21,600 marks, the latter on an income from 720,000 to 780,000 marks. The pay of persons in the standing army is exempt from state taxation, and has only this year been made liable to local taxation. In assessing the communal surtaxes, only half the salary of government officials is taken into account. An annual net income is construed to be the net income derived from all descriptions of property and occupations after deducting interest paid on proved debts, amounts paid in other taxes, and costs of production. Deductions are also allowed in special cases where the tax-payer has a large family to support. The assessment of this class tax is intrusted to a board composed of the president of the commune and of members elected by the communal representative body, all classes of tax-payers being represented as far as possible. Each tax-payer is duly notified of the class in which he is placed, and opportunity is offered him for protest or application for deduction.

The system of assessing III., the trade tax, is quite complicated. Persons liable to this tax are distributed into classes, ranging from large trades down to hackmen. The individual assessment is thus determined: each class, except the highest, is subdivided into four sections, and a medium rate is fixed for each section in each class. This medium rate, multiplied by the number of persons liable for taxation in the first three sections of each class in the case of towns, and in the fourth section in the case of a *Kreis* or circumscription, represents the total annual amount of the tax for which the town or *Kreis* is liable, and which it has to collect for the state. If the medium rate falls too heavily on any members of a class, they are assessed less, and the rate is raised for those members of the same class who are better able to pay. Steamers pay an annual tax of 0.75 of a mark for every horse-power; and carriers by land, with two horses and upwards, pay an annual tax of 3 marks for each horse.

The report on the United States is prepared by

Mr. Helyar, second secretary of legation at Washington, and is based on the works of Burroughs and Cooley, and on some details gathered by Mr. E. J. Reinck of the U. S. treasury.

A HAIRY HUMAN FAMILY.

THE superabundance of hair in certain members of the human family is one of the important problems of anthropology. Dr. Ecker named this phenomenon 'hypertrichosis' ('On the pilous system and its anomalies,' analyzed in *Revue d'anthropologie*, 1880, p. 170). In Ecker's third class, or 'dog-men,' are included those subjects in which the hypertrichosis is general. In 1879 two Russians, father and son, were exhibited in Paris, who were good examples of this anomaly. The case of Barbara Ursler, reported in 1639-56, is reviewed by Dr. Ecker, with an illustration, in *Archiv für anthropologie*, xi. 1879, p. 176 (see also *Globus*, xxxiii. 1878, Nos. 12 and 14; and Stricker, 'Ueber die sogenannten Haavmenschen, Frankfurt-a.-M.,' 1877, p. 97; Bernhard Ornstein, in *Archiv für anthropologie*, xvi. pp. 505-510; Dr. O. Fraas, *Archiv*, xiv. 1883, pp. 339-342; Mme. Clemence Royer, 'Sur le système pileux,' *Revue d'anthropologie*, 1880, pp. 13-26).

Adrien Teftichew, of the government of Koscroma, Russia, mentioned above, was, at the time of his exhibition in Paris, fifty-five years old. It was from his appearance that this type received the name of 'dog-men.' His forehead, cheeks, eyelids, ears, and nose were covered with long, smooth hair. The neck, body, and extremities were covered with hair, but not so long as that upon the face. The son Theodore did not differ materially in this respect from his father.

The Birman family, as described by Ecker, consisted of Schwé-Maong, thirty years old, his daughter Maphoon and her two sons,—three generations presenting this anomaly. Moreover, the lower jaw of Schwé-Maong had only four incisors and the left canine; the upper jaw, only four teeth; the molars are entirely wanting, their place being filled by fleshy gutters on the gums. Even the alveolar processes are supposed to be absent.

Schwé-Maong affirms that he never lost any teeth, and that the eruption of his permanent teeth did not take place until he was twenty years old. Maphoon also lacks canines and molars, whose places are supplied by the fleshy gutters with which she does her masticating.

Dr. Ecker further describes the famous Mexican danseuse, Julie Pastrana, and a child named Possassi, of Hufeland, described by Dr. Beverne in 1802.

It is well known that at seven months the human foetus is entirely covered with hair. These hairs traverse the skin obliquely, and continue to increase slowly until they attain from a quarter to half an inch in length, when they are replaced by the small persistent hairs. The infant comes into the world covered with embryonal hair. The dog-men are covered with a woolly or silky hair, presenting embryonal characters. Both Ecker and his reviewer, Dr. Vars, agree that general hypertrichosis is simply an arrest of development; that is to say, the down, instead of being replaced by hair, persists and continues to develop.

I had not heard of the transfer of the Birman family to England until I read the newspaper report recently. There is no reason to discredit the account, proper allowance being made for enthusiastic hyperbole.

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CONTAGIOUS DISEASES.

In a paper recently read before the Philadelphia county medical society, Dr. Arthur V. Meigs takes the ground that scarlet-fever is very much less contagious than is commonly supposed; much less, in fact, than measles and whooping-cough; and in proof of his opinion, he cites the fact, that, while it is the rule for measles and whooping-cough to affect all the children in a household, scarlet-fever usually limits its attack to one or two, even though there may be others who have never had the disease, and are therefore presumably susceptible. There is one point which the author of the paper does not, it seems to us, lay sufficient stress upon; and that is, that, while parents dread scarlet-fever, they have but little fear of measles or whooping-cough, and, being influenced by that popular impression that all children must at some time of their lives have these latter diseases, they take no pains to isolate the sick from the well, as they do if the disease be scarlet-fever. The writer could give repeated instances where the most rigid isolation was practised in cases of measles, in which but one member of a family was attacked, though there were a number of others who were presumably susceptible. Until, therefore, the same scrupulous care is taken to separate the affected child from the unaffected in measles as is done in scarlet-fever, we shall hesitate to accept the conclusion that scarlet-fever is much less contagious than measles. This will probably never be done until parents are taught that measles is not a trivial disease, but is, in fact, many times a most serious one. In England the number of deaths in five years from measles was 42,139; in Brooklyn in ten years 1,012 children

died from this cause; and in New York during the week ending Dec. 4, 42 deaths from it are recorded. This takes no account of the countless number that are left with impaired constitutions and lung diseases, and who, within a very short time after this attack of measles, appear in the mortality statistics as victims to bronchitis or pneumonia. And the same may be said of whooping-cough, — a disease which, in the period 1875-79, caused in England alone 66,730 deaths.

SYNECHDOCHICAL MAGIC.

ALL students of anthropology are familiar with the belief among lower peoples that what is done to a part of a person or to his property is done to him. These people all dread to have the smallest part of their bodies or their intimate possessions go from them. It has always seemed to me to need further explanation, a more simple and commonplace solution.

This is given in Mr. A. W. Howitt's paper in the August number of the *Journal of the Anthropological Institute*. I quote his language:—

“Connected with the throwing of magical substances in an invisible form is the belief that they can be caused to enter the body of a victim by burying them in his footsteps, or even in the mark made in the ground by his reclining body. Sharp fragments of quartz, glass, bone, charcoal, are thus used, and rheumatic affections are frequently attributed to them.

“Another form of this belief is seen in the practice of putting the jagged cone of the *Casuarina quadrivalvis* into a man's fire, so that the smoke may blow into his eyes and cause him to become blind. The idea seems to be that the *eidolon* of the cone will produce acute ophthalmia.

“A piece of hair, some of his faeces, a bone picked by him and dropped, a shred of his opossum rug, will suffice. Even his saliva may be picked up and used for his destruction.”

The explanation of all this, which I have long sought, is given in the very words of one of Mr. Howitt's informers, who said, “You see, when a blackfellow doctor gets hold of something belonging to a man and roasts it with things, and sings over it, *the fire catches hold of the smell of the man* [*italics mine*], and that settles the poor fellow.” In other words, the smallest part of a man, or of any thing he has touched, will suffice to give the demon his scent.

Of course, customs survive millenniums after the cause of their origin is forgotten, and it is scarcely probable that those who carefully burn their waste hair and nails do so to avoid giving