

'They ought to marry,' says the average man. 'Some of them, perhaps, would not object to doing so; but they are poor, and how would you like, my good sir, to marry a poor woman?' 'I would not much object,' he answers, 'if I could afford it.' 'Yes, but you cannot afford it, that is the point.' And, although the average man will have to marry a poor woman or remain unmarried, his way of thus disposing *en masse* of women falls to the ground. So long as women have only marriage to look to as a means of gaining a livelihood, so long will they be compelled to rush into the loveless and unhappy marriages that we see on all sides around us. For the welfare of society, and for the purification of marriage, as well as for other reasons, it is desirable that penniless women—the large majority of Englishwomen—should have not only the means of earning daily bread, but also, as the child in Hans Anderson's fairy tale prayed for, 'plenty of butter on it.'

### — Science Notes. —

#### HAIR AND TEETH.

THE physical characteristics of the man of the future have been frequently discussed of late years, in magazine articles and elsewhere, sometimes seriously and sometimes otherwise. We have been told that this highly-evolved being will be completely destitute of hair and teeth, and incapable of taking food, except in a liquid and highly-concentrated form; also that he will be near-sighted, and have one shoulder higher than the other. For all these assertions there is, probably, some foundation in fact.

There certainly appears to be little doubt that man has, during the progress of civilisation, degenerated in the matter of hair and teeth. The possession of a complete set of sound teeth in middle life is as exceptional among civilised races as the contrary condition probably was among primitive races, judging from what we know of them, and by the analogy of the lower animals.

It is generally believed, by those who have studied the subject, that the "wisdom" teeth will first be lost. At the present time these teeth are sometimes not cut until the 25th year or later, and the time which elapses before their appearance is more than sufficient to allow the jaw to reach its full development. It is not unusual for the wisdom teeth to be never cut on account of there being no room for them, or only one, two or three may appear. This would seem to show that the jaw is undergoing a reduction in size, as, indeed, does also the position of these teeth when all four are present; being so near the angle made by the upper and lower jaws they are of little use in mastication.

With regard to the hairy covering, so abundant in the majority of the Mammalia, and only rudimentary in civilised man, some interesting details have been recently published concerning the hairy *Ainu* or aboriginal man of Japan. These descriptions are given by Mr. A. H. Savage Landor, who spent five months among the Ainu, in his recent book about them.

Besides the hairy skin, which is a very striking feature, these people have other ape-like characteristics. Their arms are long, the measurement from the fingertips of one side to those of the other, with arms outstretched, is very nearly three inches greater than the height of the man or woman; in civilised man these two measurements are usually the same. In moving

weights the Ainu prefer to pull rather than to push, and frequently use their teeth in making special efforts; they also use their toes to assist their fingers and to obtain a good grasp of the ground. These people appear to resemble primitive man more closely than does any other savage race at present in existence.

In conclusion, it is worthy of remark, that a consideration of the development of hair and teeth shows them to be more closely connected than appears to the casual observer. Both belong to the exoskeleton, and are developed from the skin; the connection between the teeth and the jaw-bone (the latter, of course, forming part of the endoskeleton) is a secondary one; the crown of the tooth first hardens, and the fang gradually grows towards the cavity prepared for it.

Whether we consider the animal world now living, ascending from the lower to the higher forms, or whether we review the gradual succession of animals in geological time, from a study of fossil remains, we find that the exoskeleton gradually diminishes in importance, while the endoskeleton increases.

### Books of the Week.

"DREAM LIFE AND REAL LIFE." By Ralph Iron. (The Pseudonym Library, Fisher Unwin.) Price 1/6.

A new book by the distinguished authoress of "The African Farm" cannot fail to arouse the hopes of even the most *blasé* readers of novels. Unfortunately the two first stories contained in the little thin volume before us cannot fail to disappoint any reader who remembers with keen appreciation the wonderful originality of that masterpiece, "The African Farm." The first tale which gives its title to the booklet is, in spite of its vivid description of scenery, morbidly disagreeable without any relief. The second story, called "The Woman's Rose," is, to our mind, too sentimental to be pathetic. The last tale is very powerful, and though, perhaps, the situations are a little strained, they cannot fail to impress the reader. Ralph asks the question—"Was it right or wrong of the heroine of the story to give up her lover to a younger woman?" Most decidedly, if he truly loved the elder woman, it was wrong. We have no sympathy for the weakly sentimental manner in which, *in novels*, women hand over their lovers to the first foolish school girl who fancies herself in love with them. Far more do we admire the policy of Mr. Haggard's "She," who, after waiting 2,000 years for the particular person that she fancied, calmly destroyed and removed from her path the woman who interfered with her schemes!

"MIMI'S MARRIAGE." Translated from the Russian of V. Mitsoulitch. (The Pseudonym Library, Fisher Unwin.) Price 1/6.

"Mimi's Marriage" is very amusing, and the way the "Aunts" talk and behave is most natural. It is exactly the way the "Universal Aunt" always does talk. "Mimotchka" did enjoy escaping away from her elderly husband and dull baby to the freedom of life at the springs, under the plea of ill-health. The inevitable idle serpent turns up, however, in the Eden, and the dallings of the pair are cleverly described. The power of the book (to our thinking) consists in the commonplace inconsiderate selfishness of both

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