

this the distribution of hair upon the face. The man is supplied with a mousfache to act as a dust filter and protection for the nostrils (and it should therefore be all brushed upwards), and a beard to protect the throat and chest. It is he, therefore, that is evidently intended to go out and face the elements and the dust and other dangers of most kinds of work. And the absence of this hirsute addition to the face of the woman must surely be nature's indication that she is intended for the shelter and protection of the home. But though that is her rightful realm, and she is the angel of the home, the source of all its beauty and grace, and sweetness and comfort and joy, it by no means follows that she is to sit there with folded hands in smiling and idle acceptance of our homage and adoration. Looking again at the faces, we see that both sexes have been given eyebrows. Now, the physiological use of the eyebrow is of course to prevent drops of moisture upon the forehead running down into the eye. As women have eyebrows, it is evident that besides the beauty of those eyebrows being a fit subject for the rhapsodies of the lover and the sonnets of the poet, they are given for their physiological purpose also, and that women should carry out all the active and energetic labours symbolized by the expression "the wielding of the broom." (Not the wooden end upon her male relatives except under very exceptional circumstances, but the bushy end). And certainly in no better way can they labour for themselves and for others than in sanitary work in the home.

In this every one can do a little, if only to make one home or one room more bright, more cleanly, more wholesome. Sunlight, pure air and cleanliness are the natural enemies of disease germs. There is no sounder philosophy than is contained in the old sayings: "There is more health in a sunbeam than in drugs, more life in pure air than in the physician's skill," and that "sunlight may fade your carpets but better that than have disease fade your cheeks."

In the temples of Hygeia the statue of Apollo sometimes is found standing with that of the goddess of health for worship. This is possibly because he was originally a god of medicine. I like to think, however, that there may be another explanation, and that is that he is present in his character of Helios the sun-god; and that this placing of the sun-god in the temple of the goddess of health shows an appreciation even at that day of the health-giving effects of sunshine.

The Roman Epoch or Era of Municipal Sanitation

This epoch or era is so named because the great city of Rome set perhaps the most remarkable example of this phase of preventive medicine; a city which worshipped as a divinity the sweet smiling goddess of