

tion produced by an expenditure of physical vitality.

Such an assumption is a physiological heresy. It altogether ignores the essential difference that exists between the two modes in which perspiration is excited. In the case of bodily labour, there is necessarily an active expenditure of vital energy, and the perspiration that oozes from the pores of the skin is evidence of so much physical vitality expended, the natural effect of which is, to induce bodily fatigue that may be carried to any endurable amount of bodily exhaustion.

On the other hand, perspiration excited by a bath of pure hot air is, in all respects, the exact reverse as regards both cause and effect. In producing such perspiration no bodily labour whatever takes place, no vital energy is put in motion; hence, as there is no physical action of any kind, there can be no consequent exhaustive wear and tear—no expenditure of physical vitality—no waste whatever of what is ordinarily called our “strength.” The bather, on the contrary, remains in a state of quiescence, and the pleasurable repose he enjoys is heightened by the grateful influence of the bath, the salubrious action of which necessarily relieves the system by the exudation of burthensome impurities. In this state with profuse perspiration teeming from every pore, cold water—to drink which when in such a condition, produced by bodily exertion, would be almost certain death—can be imbibed freely, not only