

where every facility is offered for drinking and bathing in the rich mineral waters which flow as freely now as they did in the days of the Cæsars. Later on we find that the gilded youth of Rome had become so enervated in mind and morals that they would spend a greater part of the day lounging in their baths; so a virtue became a vice, and the barbarians from the north sacked the city, scoffing at a foppish generation which could no longer hold its own, despite the veneer of cleanliness which masked nothing but effeminacy and vice.

In the Middle Ages we find a quite opposite idea rampant. The good and saintly seem to have evolved the notion that cleanliness of the body was a snare of the devil and a sinful pandering to the flesh. The "dirty saint" was a model of holiness, and the monk who could wear his hair shirt the longest without washing, in fact, until the garment went into dissolution of its own accord, was considered a person of great spiritual attainments. In those days the laws of Moses were evidently in disrepute, and it is not surprising to find that in the fourteenth and fifteenth centuries epidemics such as the "black death" swept over Europe, killing off three-quarters of its inhabitants. So outraged nature intimated to humanity that if it would survive, it must find the happy medium between an enervating, half aquatic existence which paralyzed its manhood, and a degrading neglect of cleanliness which bred wholesale destruction and death.

A short statement of the structure of the skin will help us to understand how important it is that the functional activity of our outer

covering should not be impeded.

The skin consists of an outer surface or epidermis composed of layers of minute cells, which, when they reach the surface, dry and fall off as scales. This is especially noticeable in the scurf of the scalp, but the shedding of epidermal scales goes on continually all over the body, though not perceptible to the eye on account of their minuteness. Below the epidermis is the dermis or corium, which contains blood vessels and nerves and is sometimes called the true skin. In the dermis there are two kinds of glands, the sudoriparous or perspiration glands which secrete from the blood vessels in the dermis a varying quantity of water, containing chiefly salt and some solids of an acid or fatty nature; and the sebaceous glands which secrete a fatty or oily substance. Both kinds of glands open on the surface of the epidermis, the sebaceous glands are always connected with hairs and their excretion keeps the skin smooth and supple. Hence we see that the skin is primarily an organ for excreting waste matter taken from the blood. It has, however, another most important function, namely, the regulation of the temperature of the body. Heat is generated by the oxidation of the tissues in just the same way as it is produced by the oxidation of coal in burning. The circulation of the blood distributes the heat and keeps the temperature even. The skin is always a little colder than the internal organs, and the blood passing through the capillaries in the dermis gives up some of its heat which passes off from the body by evaporation with the sweat and by radiation. When more heat than usual is formed, more blood is sent