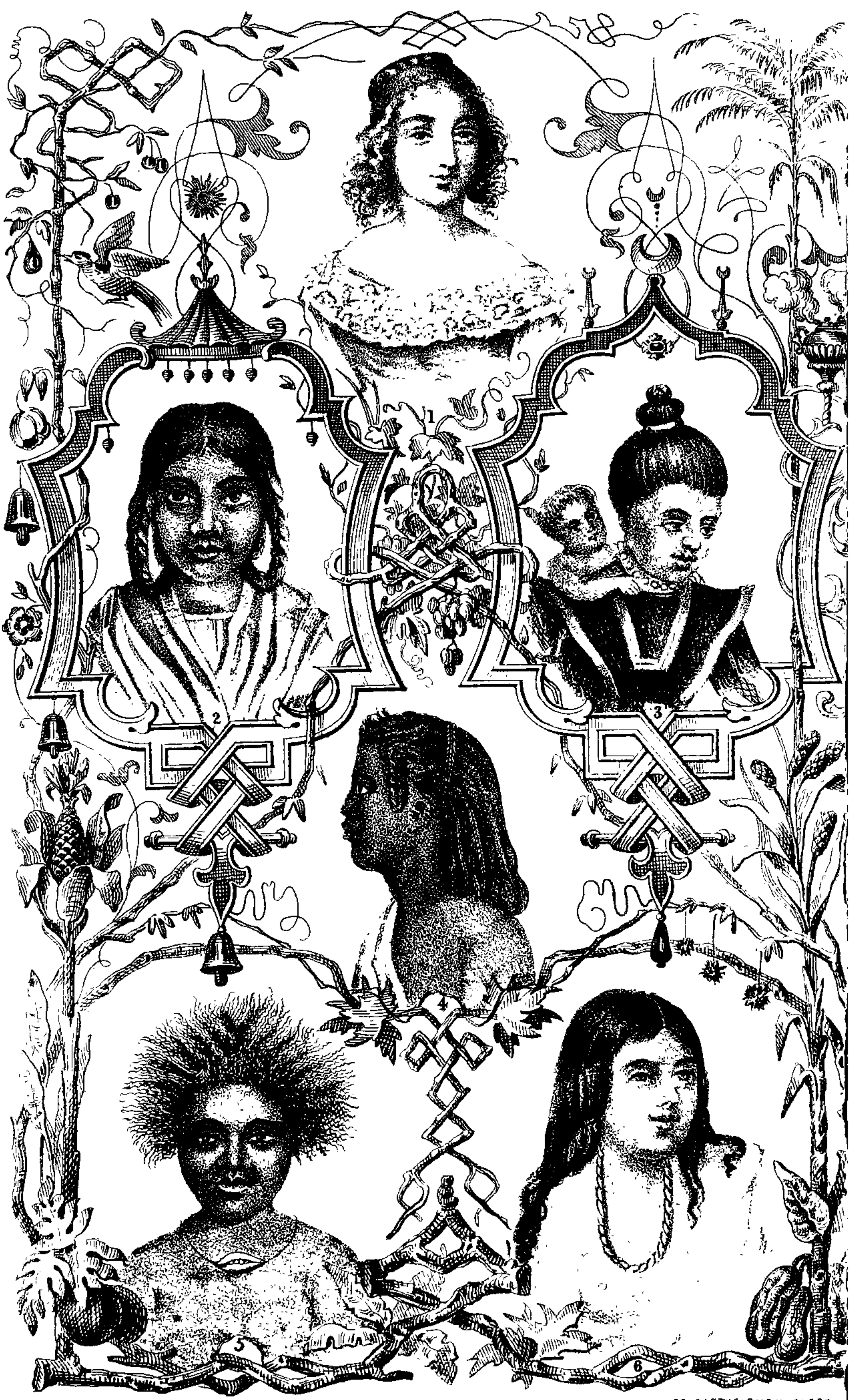


www.forgottenbooks.com

Copyright © 2016 FB &c Ltd.
All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher, except in the case of brief quotations embodied in critical reviews and certain other noncommercial uses permitted by copyright law.



Plate, 1.

THE HUMAN HAIR,

POPULARLY AND PHYSIOLOGICALLY CONSIDERED

WITH SPECIAL REFERENCE TO ITS

PRESERVATION, IMPROVEMENT AND ADORNMENT,

AND THE VARIOUS MODES OF ITS DECORATION

IN ALL COUNTRIES;

BY

ALEXANDER ROWLAND.

WITH SEVEN ILLUSTRATIONS.

"Love in these labyrinths his slaves detains,
And mighty hearts are held in slender chains.
With hairy springes we the birds betray,
Slight lines of hair surprise the finny prey,
Fair tresses man's imperial race insnare,
And Beauty draws us with a single hair."

POPE'S *Rape of the Lock*, Canto II.

LONDON:

PIPER, BROTHERS, & Co., PATERNOSTER ROW.

1853.

LONDON:
PRINTED BY W. OSTELL, HART STREET, BLOOMSBURY.

PREFACE.

"O MONSTROUS!" (methinks I hear the reader exclaim) "but one half-penny worth of bread to this intolerable deal of sack!" Two hundred pages of close print on the Hair! What can be said on such a subject, to fill a volume? Surely here is "much ado about nothing." But, gentle reader, judge not hastily nor harshly. Dr. Mantell elaborated an elegant and instructive volume, with "Thoughts on a Pebble." Pope wrote a poem of world-wide fame on "The Rape of the Lock." Another author delighted the world with a series of volumes, descriptive of "A Journey Round my Room." The *Quarterly Review* has thought it not beneath its dignity, in a recent number, to investigate and illustrate popularly the subject of the Human Hair. Exclaim not hastily, therefore, "all is barren."

Hitherto, of all the tissues of the human body, the Hair has occupied the least attention among the scientific, and less among popular writers; and yet how much is the personal appearance dependant on its healthy vigor; and how great the care bestowed on its culture and arrangement in all countries.

When first I commenced my enquiries, many years ago, there was a remarkable paucity of materials to assist me in my illustrations and investigations; but gradually, year by year, as my researches extended, I discovered in the field of continental and English literature, scattered through a variety of volumes of standard reputation among the medical profession, various inci-

dental references, elaborate scientific essays, curious facts recorded, and novel theories advanced, which aided me materially in my elucidations.

Delving into this unexplored mine, I have been able to bring to light much that is curious and instructive; and which had long laid buried and hidden among the purely technical information with which it was surrounded. I have aimed at no elegant writing; but have contented myself with the simple narration of facts and opinions, interspersed with anecdotes bearing on the subject; and if, in any case, my opinions run counter to the pre-conceived notions of the public, I trust the attention I have bestowed on the subject, and the experience I have gained, during more than half a century may be allowed to have some little weight in the scale.

Amongst the able professional works (for there is really no popular book on the Hair), to which I am principally indebted for citations and authorities, are Dr. Copland's valuable "Dictionary of Practical Medicine," Dr. Hassall's "Microscopic Anatomy of the Human Body, &c.," M. Cazenave's "Diseases of the Human Hair," Mr. Erasmus Wilson, F.R.S., "on Skin Diseases," and some desultory papers in a few of the periodicals of the day. Several of the quotations I have made, prove that a demand had long existed for a descriptive illustrated work on the Hair; and as no one else has entered this special field of literature, I trust I may be pardoned for addressing myself to the task, and giving to the world the collected result of my researches and experience; confidently believing that the book will meet with an approving perusal from very many in all classes of society, and add something to the general stock of information.

20, Hatton Garden, September, 1853.

EXPLANATION OF THE ILLUSTRATIONS.

PLATE I.

ETHNOLOGICAL FEMALE GROUP, ILLUSTRATING THE HAIR.

Figure 1. European type.
„ 2. A Patagonian female, from a treatise of Professor Retzius, on the Patagonians; also given in Dr. Latham's "Natural History of Man."
„ 3. Esquimaux female, from Egede's "Greenland."
„ 4. A Bisharee woman, from Dr. Pickering's "Races of Man."
„ 5. A Feejee girl, from the same.
„ 6. Indian female of the Warrau tribe, South America, from Sir Robert H. Schomburgk's "Illustrations of Guiana."

PLATE II.

MICROSCOPIC REPRESENTATION OF THE STRUCTURE OF THE HUMAN HAIR, DRAWN FROM NATURE SPECIALLY FOR THIS WORK, BY LEONARD ALDOUS.

(Described under Chap. I.)

Figure 1. A curious and unusual specimen of alternate-colored hair: magnified 150 diameters.
„ 2. A line representing the same hair with the alternations of color: slightly magnified.
„ 3. A portion of the same hair, showing the scaly structure: magnified 500 diameters.
„ 4. Longitudinal and transverse sections of the hair of an Albino, showing the structure and slight character of the coloring fluid: magnified 500 diameters.
„ 5. Longitudinal and transverse sections of brown hair: magnified 500 diameters.
„ 6. Longitudinal and transverse sections of black hair, showing in one the crisped or curly hair peculiar to the Negro race: magnified 500 diameters.
„ 7. Longitudinal section of a grey hair, proving the absence of the coloring fluid: magnified 500 diameters.
„ 8. An infant's hair under one month old, showing the form of the natural termination of the hair, and the tubular structure throughout: magnified 500 diameters.
„ 9. Root of the hair: magnified 250 diameters.

PLATE III.

ETHNOLOGICAL MALE GROUP, ILLUSTRATING THE HAIR.

Figure 1. European type.
„ 2. Negro, from Dr. Pickering's "Races of Man."
„ 3. A Papuan (Feejee), from the same.
„ 4. A Bosjesman lad, Hottentot, (Africa), from the same.
„ 5. Kutchin Kutchin warrior (Arctic America), from Dr. Sir John Richardson's "Journal of a Boat Voyage through Rupert's Land."
„ 6. Aboriginal native of Van Diemen's Land; drawn by Campbell de Morgan, Esq., from a cast belonging to the Ethnological Society, and published in Dr. Latham's "Natural History of the Varieties of Man."

PLATE IV.

STRUCTURE OF THE HAIR.

(*Figures* 1 *to* 5, *described under Chapter* XIV., *page* 185.)

PLATE V.

GROUP OF MALE PORTRAITS ILLUSTRATIVE OF THE FASHIONS OF WEARING THE HAIR AND BEARD.

Figure 1. Thomas, Lord Seymour of Sudeley, ob. 1549; from the original, in the collection of the most noble the Marquis of Bath.
„ 2. Godefroid Duc de Bouillon, the Crusader, ob. A.D. 1100.
„ 3. Leonardo da Vinci, A.D. 1512.
„ 4. William Powlett, Marquis of Winchester, ob. 1572; from the original, in the collection of his Grace the Duke of Northumberland.
„ 5. John Powlett, Marquis of Winchester, ob. 1674; from the original of Peter Oliver, in the collection of the most noble the Marquis of Winchester.
„ 6. William, first Lord Paget, ob. 1563; from the original of Holbein, in the collection of the most noble the Marquis of Anglesea.
„ 7. Marc de Wilson, chevalier sieur de la Colombier, A.D. 1650.
„ 8. Charles II., from a painting in Bridewell Hall, by Sir Peter Lely, A.D. 1660
„ 9. General Lafayette, A.D. 1790.

PLATE VI.

GROUP OF FEMALE PORTRAITS ILLUSTRATIVE OF THE STYLES OF WEARING THE HAIR IN DIFFERENT REIGNS.

Figure 1. Miss G—— a reigning belle of London, in 1776.
„ 2. Madame Elizabeth, sister of Louis XVI., A.D. 1790.
„ 3. Mademoiselle de Pompadour, A.D. 1750.
„ 4. The Right Honorable Lady Charlotte Bertie; from a painting by W. Peters, R.A., A.D. 1777.

Figure 5. Diane de Poitiers, A.D. 1550.
„ 6. Julia de Roubigné; from a painting by John Hoppner, A.D. 1786.
„ 7. Marie Antoinette, A.D. 1790.
„ 8. Mademoiselle Damoreau Cinti, of the Academie de Musique, A.D. 1832.
„ 9. The Right Honorable Catharine Compton, Countess of Egmont, A.D. 1765.

PLATE VII.

STRUCTURE OF THE HAIR.

(*Figures* 1 to 10, *described under Chapter* XIV., *page* 186.)

ERRATA.

PAGE 10—Line 14 from top of the page, for "usually" read "often."
„ 11—Line 16 from top, for "certical" read "cortical."
„ 15—Line 10 from bottom, for "and has been detected" read "and *it* has been detected."
„ 15—Line 13 from top, for "oxygen purified" read "oxygen alone."
„ 17—Second line from bottom, for "support" read "vitality."
„ 20—Line 15 from top, for "the Negro 53" read "the Negro 55."
„ 21—Line 6 from bottom, after "woolly" add "8. Telingan, hair straight and fine, beard copious."
„ 22—Line 11 from bottom, for "Finny," read "Finnish."
„ 24—Line 4, for "is" read "was."
„ 40—Line 5 from top, for "rosin" read "wax."
„ 41—Line 13 from bottom, for "midrib or leaflets" read "midrib of the leaf."
„ 49—Line 10 from bottom, for "tense," read "dense."
„ 55—Line 8 from top, for "people" read "nations."
„ 89—Line 6 from top, for "spiritous" read "spirituous."
„ 133—Line 9 from bottom, for "but the idea has been exploded" read "this idea has been confirmed."
„ 184—Line 20 from bottom, for "are" read "is."

DIRECTIONS TO THE BINDER.

PLATE 1 ..... FRONTISPIECE.

„ 2 ..... to face page 18

„ 3 ..... „ 31

„ 4 ..... „ 61

„ 5 ..... „ 91

„ 6 ..... „ 145

„ 7 ..... „ 186

CONTENTS.

CHAPTER I.

INTRODUCTORY AND GENERAL.

LITTLE attention which has been paid to the Hair by Scientific Men. Formation and Growth of Hair, as exemplified by Anatomical and Physiological Investigations. M. Chevalier's definition. Dr. Prichard's distinction between Wool and Hair. Dr. Browne's opinion that the Negro has Wool on his Head. Physiology and Anatomy of the Hair. Economical purposes of the Hair. Electrical Properties and Sensitiveness of the Hair. Its indestructibility. Microscopic discoveries of Hair on Human skin nailed for Centuries to church doors. Peculiar Properties of Hair. Measurement and Thickness of growth of the Hair. Its Chemical Properties. Sectional Structure. Coincidence between the Color of the Skin and Hair. Coloring matters. Origin and progressive Formation of Hair. Its Appearance and Configuration when seen through a Microscope. Difference in Texture and Color among various Nations ..... 10—18

CHAPTER II.

CLASSIFICATION OF THE HUMAN FAMILY, AND DISTINGUISHING CHARACTER OF THE HAIR OF DIFFERENT RACES.

Blumenbach and Lawrence's Division of Man into Five varieties. Cuvier's Three Divisions. Dr. Prichard's Seven varieties. Distribution and relative Numbers of the Races. Shades of Color of the Hair. Prichard and Pickering's Classifications. Marked Characters of the Hair in the Caucasian race. The Mongolian, the Malayan, and the American varieties ..... 19—23

CHAPTER III.

GEOGRAPHICAL DISTRIBUTION—ASIA AND THE EASTERN ISLANDS.

Customs of Wearing the Hair by the ancient Assyrians, the Persians and Parsees, Arabs and Bedouins. Toilettes of the Egyptian Ladies. Dyeing the Eyelids. The Vale of Cashmere. Natives of Cutch and Sindh. Affghans. Qualifications of a Singhalese Belle. Tortoise-shell Combs worn by the Ceylonese Chiefs. Magnificent Jewelled Hair-pins used by the Ladies. Hindoo and Chinese Customs. Itinerant Barbers of the Celestial Empire. Depilation in Practice among the Malays and Asiatics. Dexterity and Skill of the Japanese Hairdressers. Style of wearing the Hair by Children. Dyaks of Borneo. Elaborate mode of Dressing the Hair in the Melacoshima Islands. Frizzed Hair of the Papuan race..... 24—30

CHAPTER IV.

AFRICA—THE NEGRO OR ETHIOPIAN RACE.

National Customs of Wearing the Hair in various Tribes. The Ashantees, Foulahs, Mandingoes, &c. Beard worn Striped Grey and Black. Flaxen Locks Artificially Obtained. Spinsters alone to Wear the Head Uncovered. Number of Locks of Hair worn an Indication of Successful Warfare among the Galla Tribes. Abyssinian Race. Tasteful Braids of the Bisharee Women. Singular Hair of the Hottentots and Kafirs. Strongly Frizzled Hair of the Nubians. Fashionable Hairdressing in the African Desert. False Tails and False Locks used by the Negresses of Madagascar. An African Monarch's Expedient..... 31—35

CHAPTER V.

AUSTRALASIAN ISLANDS AND THE PACIFIC.

Natives of Australia. Headgear of the Aboriginal Ladies. Custom and Practices of the New Zealanders. Beard Plucked Out. Feathers of various Birds Worn. Grey Hair and Baldness Uncommon. Peculiar character of the Hair of the Papuan Negro. Wigs worn in New Guinea. Mop-headed Indians. Natives of New Caledonia. Wooden Combs Worn. Singular kinds of Artificial Tresses. Taste of the Polynesians evidenced in their

Care of the Hair. Ornamented with elegant Wreaths and Bunches of Natural Flowers. Perfumed Oils Used. Natives of Easter Island. Their Envious Admiration of Whiskers. Sandwich Islanders used to Dye their Hair. Elaborate Headdress of the Feejees. Wigs Worn and Hair-dyes in Use. Practices of the Tahitians. Shells and Sharks' Teeth serve the purpose of Razors and Scissors. No Barbers by Profession, but neighbourly Kindness Prevails. Barbarous mode of Proceedings Adopted. New Hebrides—Men Wear the Hair Long, Females and Children have it Cropped. Feejee Girls wear tight Corkscrew Curls. A Dozen resident Barbers attached to the Household of a Native Chief. Elaborate Care and Dressing of the Head and Beard, which resemble an Artificial Turban. Coloring Matter of the Hair removed by Artificial Means. Natives of the Duke of York's Island Powder the Hair Yellow and Red. Wigs Worn at Darnley Island. Women Wear the Hair Short, frequently quite Shaved Off. Injurious Effects of Salt Water. ..... 36—47

CHAPTER VI.

THE AMERICAN VARIETY.

Not a Beardless People. Queues Worn by the Indians of Guiana. Hair worn by others Elaborately Frizzed or Puffed Out; standing up erect, a Foot or more from the Forehead. Grey Hair and Baldness very Uncommon among the aboriginal Brazilians. Great Luxuriance of the Hair. Americans rarely Grey or Bald until a very Advanced Age. Hair worn Plaited into two Long Tails, and Adorned with Strings of small Brass or Gold Bells. The old Custom of Tinging the Eyelids Black prevails among the natives of the shores of Bhering's Strait. Moustaches and Imperials worn by the Esquimaux. Detailed Notices of the Customs prevalent among them respecting the Hair. Cutting Off the Hair by the female considered Disgraceful, and a Doom to perpetual Celibacy. Antipathy Manifested to the Beard..... 48—54

CHAPTER VII.

SCRIPTURAL NOTICES OF THE HAIR.

The Hebrews Forbidden to Cut their Hair in Honor of the Dead. The Vows of the Nazarites and Case of Samson. Parallel In-

stances among Heathen Nations. Shaving the Head a token of Affliction and Humiliation. Scripture Texts bearing on the Subject. Ancient Customs. Baldness formerly Considered a Curse. Powdering the Hair with Gold. The Practice Revived in fashionable circles in France. The Hair Plaited and Embroidered in Olden Times..... 55—60

CHAPTER VIII.

DISEASES OF THE HAIR, AND DIRECTIONS FOR ITS MANAGEMENT.

Predisposing Causes of Baldness. Morbid Condition of the Hair. Dr. Hassall's Opinion on the Re-formation and Regeneration of the Hair. Mr. Wilson on the Wasting and Decadence of the Hair. Hard Curl-papers Injurious. Directions for the Management of Hair. Mal-disposition of the Hair. No Benefit accrues from Cutting Children's Hair Close. Effects of Fright in Blanching the Hair. Historical Instances. Citations from Shakspere, Scott, Seneca, and Virgil. Premature Loss of Hair. Dr. Copland's Opinions on the Remote Causes of Baldness. Baldness alleged to be Endemic in some Places. Means of Restoring the Hair. Incidental Causes of Loss of Hair. The modern Hat Injurious to the Hair. Those whose Heads are most Exposed have the Finest and most copious Hair. Reasons assigned for the Hair turning Grey. Not a Natural Indication of Old Age. Instances of Parti-colored Hair. Influence of Climate. Shaving the Head Injurious. Ringworm, Symptoms, Causes and Cure. The Disease extremely Contagious. Plica Polonica. Partial and General Excess of Hair. Ladies with Beards and Superfluous Hair... 61—79

CHAPTER IX.

PRACTICE OF APPLYING UNGUENTS AND OIL TO THE HAIR.

Various National Applications for the Hair. Vegetable Oils Preferable. Curious Compounds in vogue at Different Times. Quantity of Bears slaughtered for Grease. Description of the Lubricating Fluid of the Hair. Custom of Anointing in the East. The Jewish Sacred Ointment. The richest Oils and Perfumes used by the Greeks and Romans after Bathing. The Practice of Anointing the Body again recommended as Favorable to Health, and Preven-

tive of Scrofula and Consumption. Laughable Anecdote of an African Fop. Egyptian Beauties Dripping with Castor Oil. Various Oceanic Applications for the Hair. Typee Damsels and their Attention to their Tresses. Washes and Dyes for the Hair. 80—90

CHAPTER X.

A PLEA FOR THE BEARD AND MOUSTACHE.

The Beard the most Marked and Distinctive peculiarity between the Two Sexes. A handsome Ornament to the Face. The *London Methodist Review* advocates Beards. Dr. Dixon recommends Beards being again Worn in his publication, *The Scalpel*. Arbitrary Laws and Enactments of continental Sovereigns against having Ornaments to the Face. The Annals of the Beard interesting. The Beard recommended for its Hygienic Purposes. The Beard again Coming into Fashion. Its Comfort and ornament Advocated in *Douglas Jerrold's Newspaper*. Southey's calculation af the Time Lost in Shaving. Reasons urged Against Shaving in *Rees's Cyclopedia*. The Russians compelled to Shave, to distinguish them from their enemies, the Turks. A Correspondent of the *Globe* points out the Advantages of the Beard to the Russian Peasants. Sir Francis Head recommends its Adoption by Railway Guards. The *Edinburgh News* urges its use, with the Moustache, by Stonemasons, Steel-grinders and other trades. A few words on Beards from *Tait's Magazine*. The *Naval and Military Gazette* advocates the Moustache. The *United Service Gazette* does the same. Colonel Napier writes in Favour of the Beard. The *Agra Messenger* supports the same opinions. Some consider the Beard Unbusinesslike. Useful purposes served by the Beard. Want of Courage to Wear it. Beards nevertheless Returning to Fashion..... 91—109

CHAPTER XI.

THE HISTORY OF THE BEARD—ITS FASHIONS AND MUTATIONS.

The Beard worn by the early Eastern Nations. Aaron's Beard. A mark of Distinction to the Priest, the Doctor, &c. Romans commence to Shave. Whole Nations named from their Beards. Barbers have wielded the Destinies of Empires. Certain heathen Gods distinguished by their Beards. Chinese wear Artificial Beards. King Arthur's

Beard Threatened. Anglo Saxons wear Beards. Various Styles of Beard worn according to the Profession. Poetical descriptions thereof. Individuals characterized by their Beard—Rufus, Longbeard, Barbarossa, &c. Custom of Dyeing the Beard prevails. Fashions of Beards prevalent on the Continent. Russian Beards Taxed. Shakspere's frequent allusions to the Beard. Insults to the Beard terribly Avenged. Influential position of Barbers in the East. Various Anecdotes respecting Beards. Varieties of Whiskers cultivated in England ..... 110—125

CHAPTER XII.

FAVORITE COLORS OF THE HAIR—POETS' DESCRIPTIONS—COMMON MODES OF WEARING THE HAIR, &c.

The Ornament to a Woman of a fine head of Hair—its essential accompaniment to beauty. The great Attention paid to it in all circles in England. Various Styles of Wearing it—bands, braids, plaits, ringlets, &c. Long Hair proper in Woman—out of character in man. Scripture reasoning thereon. Milton's Description of our First Parents. The Clergy denounce Long Hair in Men. A work published on the "Loathsomeness of Long Hair." Remarks and Observations on the Coloring principle of Hair. Analysis of different Colored Hair. The Hair Considered by some an Indication of Temperament. Lavater's remarks thereon. The Fair-haired Countries Enumerated. Predilection for certain Colors. Black Hair admired in the East. Partiality evinced elsewhere for Red Hair. Poets' preference for Golden Hair—extracts in proof. Singular Plan for Bleaching the Hair, by exposing the Head to the Sun. German Wigs Worn by Roman Ladies. Poetical extracts from Sir Walter Scott. Common Mode of Wearing the Hair in various countries. The Lombard Women wear Artificial Beards to imitate their enemies. Whisker Curls of French Belles. Hints to the Ladies on the Disposition of the Hair. Demand expressed for an Illustrated Volume on the Styles of Wearing the Hair. Inattention to Artistic Arrangement of the Hair. Suggestions for Grace and Beauty. Different Styles of Headdress described. Curl-papers Attacked. Grecian and Roman Coiffures. Coins worn in the Hair. Care of the Eyelashes and Eyebrows. Japanese Tradition respecting them. Powers of the Scalp to move the Hair. Ridiculous story thereon told by Mr. Abernethy ..... 126—153

CHAPTER XIII.

TRADE AND COMMERCE IN HUMAN HAIR.

Extensive Employment caused by the Care and Adorning of the Hair. Barbers and Surgeons formerly combined, and forming an influential Corporation. The Hair Harvest of France. Original Cost of the Hair, and the extra Value given for it by Manufacturers. Benefits it Confers on other Trades. Light Hair comes from Germany. Black Hair from the South of France. Extreme Length to which the Hair will Grow—instances thereof. Number of Persons engaged in the trade of Hairdressing, &c. Varieties of Pigtails Worn. The Chinese Scalp-lock. Pigtails Abolished in the Army. Hair Powder almost Obsolete. Statistics of the French Commerce in Hair. A Plait of 270 feet of Human Hair. Love Locks Worn by Cavaliers. Foreign Wigs. Scalps Worn by North American Indians. A new Patented Forensic Wig. Wigs Worn by the ancient Egyptians—one preserved in the British Museum. Artificial Beards of regulated dimensions, according to rank, Worn. Perukes brought into use in France. Introduced into England. Pepy's account thereof. Binetti, the Prince of Hairdressers. Fashions and Mutations of the Wig. The Master Peruke-makers Complain by Petition to the Crown, in 1763, of their Decline. Enormous Price paid for Full-bottomed Wigs. Judgment and Taste required in suiting Artificial Hair to the Countenance and contour of the Features. Absurdity of the Horse-hair Official Wigs. Mr. Westmacott attacks them. Anecdotes of Wigs and False Hair. Charles II. denounces Wigs, Tobacco, and Written Sermons. "Seeing is not Believing." Cæsar conceals his Baldness. Indians' Terror of Wigs. Bald Skulls Painted in Imitation of Wigs. Origin of Hair Powder. Immense Consumption of Flour. Ornaments of Hair. Mantles garnished with Beards. The same subject versified. Drayton and Spencer's account thereof. Commercial Value of Hair. Chemical Constituents of the Hair. Its Fertilizing Properties and Value as an Addition to the Soil .... 154—183

CHAPTER XIV.

THE USES OF THE MICROSCOPE IN INVESTIGATING THE STRUCTURE OF HAIR, WOOL, AND OTHER MINUTE OBJECTS.

Its Value to Scientific Men, and Members of the Medical Profession especially, as well as to the public at large. Dr. Hassall's elegant work on Microscopic Anatomy. Leeuwenhoek's Investigations. Joshua Brooks. Varied Collection of Microscopes shown at the Great Exhibition. The great Improvements made in them. Structure of the Hair as seen through the Microscope. Indestructibility of the Hair. Professor Quekett's Investigations. Hair and Wool. The Microscopic Researches of Mr. Maudl. The Tartar of the Teeth composed of Animalcules. *Plica Polonica* supposed to be caused by a Fungus. Mr. Albert Way, the Archeologist. Skin nailed on Church Doors identified as Human, by the Microscope, in several instances. Instances of the Durability of Hair. Human Hair increases after Death. Cases related. The Bones decay whilst the Hair is preserved ..... 184—194

APPENDIX.

Mr. Charles Dickens's arguments against Shaving, and in favor of Wearing the Beard, from "*Household Words*" 195

Article on the Hair, by Miss Youatt, from "*The Ladies Companion*"..... 204

THE HAIR,

POPULARLY AND PHYSIOLOGICALLY

CONSIDERED.

CHAPTER I.

INTRODUCTORY AND GENERAL.

THE hair of the head among all nations, civilized and savage, ancient and modern, has ever been considered an ornament to the person, and its healthy preservation and orderly arrangement have usually occupied a considerable share of attention. Luxuriant and tastefully arranged hair certainly adds a peculiar degree of style, elegance, and finish to the features of the female face, and excites admiration in the most casual observer, and a due regard to the trim and appearance of this appendage to the human face, is not out of place even in the opposite sex; for all should cultivate and preserve the gifts with which Heaven in its good providence has seen fit to adorn the person.

The hair has met with little consideration from the scientific world, and few works have been written on the subject, whilst the most trivial things have furnished materials for elaborate treatises and learned discussions; it cannot, therefore, be deemed out of place, that one of the most prominent characteristics of the human countenance should be investigated and popularized, so as to render its properties and purposes better understood by the many thousands to whom a fine head of hair is justly an object of solicitude. Having for more than half a century devoted myself specially to the consideration of the various peculiarities of the hair, and the best means of improving it; I trust I shall be able to offer much useful information and advice to the notice of the reader, and present, at the same time, a popular, interesting, and readable book.

The distribution, concentration, and location of hair is deserving of attention, and will occupy the first place in our investigation.

Whilst in most quadrupeds the whole of the body is covered with long hair, in the human race only a small portion has much that is visible to the naked eye. In man, the hair on the limbs varies considerably in length; in some, being merely pubescent, while in others it is nearly an inch long, giving to the limbs a hairy aspect. It is always met with on the back of the hand and foot, but never on the sole or palm, a circumstance of great importance to the delicacy of the touch.

The growth of the hair is limited. In the female it grows longest, waving over the neck and shoulders, screening and protecting, as it were, from injuries which might be sustained by free exposure to air, light, &c. In the softer sex the hair of the head usually reaches to the waist, and frequently, when suffered to grow, much longer. Sir Charles Bell mentions one woman who had hair six feet in length. So Tennyson speaks of the Lady Godiva—

> "Anon, she shook her head,
> And showered the rippled ringlets to her knee."

No animal in creation experiences from his mane such inconvenience as man would do from the hair of his head, if obliged to walk on all fours, an evident proof that he was intended by his Maker to maintain an erect position. The hair supplies a sort of pad to the head, by which it is protected from mechanical injury, and guarded from the inclemencies of the weather.

The hairs (says M. Chevalier) are inserted, or perhaps I should say rooted, on the exterior part of the corium, in such a manner, as, together with the obliquity of their direction, to make them astonishingly secure in their allotted situations. In a great number of animals, they appear to be like slender horns conical in their form, and as it were hermetically closed at the point, and are periodically shed off. In the sheep they continue to grow, that they may be sheared for the benefit of their purveyors and protectors, for wool is hair, adapted to particular circumstances, and we know that a variation in the climate will, in some instances, cause a change from the one form of growth to the other, so as to fit the animal for its new residence. In man the hairs are tubular, and the tubes are intersected by partitions, resembling, in some degree, the cellular tissue of plants; such for instance as are beautifully seen in slitting up the leaves and stalks of the

Sparganium ramosum, and other aquatic plants. Being intended for protection from violence as well as for covering, they are thus formed on the same principle as the bones themselves; their hollowness preventing incumbrance from weight, with rather an increase than a diminution of their powers of resistance, on account of the rounded form of their transverse sections.

The late Dr. Prichard in his "Natural History of Man," devotes a section to a physiological examination of the nature of wool and hair, in which the labours and opinions of Bidder, Gurlt, Grant, and Carpenter are criticised and examined. But these do not possess any interest for the general reader; the whole pith of their doctrines and discoveries being contained in this paragraph from Dr. Carpenter's "Principles of General and Comparative Physiology."

"That each of the cells contained in the hair-bud, or bulb, gives origin to a bundle of fibres, in the same manner as does that of the certical substances of the feather; and that the fibres are really, in both instances, elongated secondary cells." This, I believe, is the general opinion, so far as regards the nature of hair. According to Youatt, hair, although sometimes covered with scales or rugosities, has no serrations or tooth-like projections. Thus, then, the difference between wool and hair may be simply said to be, that hair is imbricated or scaly, wool toothed or serrated.

"I have seen," says Prichard, "and examined the filaments of hair belonging to different races of men, and have compared them with the filaments of wool from the Southdown sheep, with the assistance of Mr. Estlin, who is skilful and long-practised in the use of the microscope, with the aid of glasses magnifying about 400 times. Hairs of a negro, of a mulatto, of Europeans, and of some Abyssinians, sent to me by M. d'Abbadie, the celebrated traveller, were, together with the wool of a Southdown sheep, viewed both as transparent and opaque bodies. The filament of wool had a very rough and irregular surface, though no serrations, distinctly so termed, were perceptible. The hair of the negro, which was extremely unlike that of wool, and of all the other varieties mentioned, had the appearance of a cylinder with smooth surface; they all appeared more or less filled with a dark colouring matter, which, however, did not entirely destroy their transparency. The colouring matter was apparently much more abundant in the hair of the negro than in the others. The Abyssinian hair was also very dark, but so far diaphanous that a riband-like band appeared running down through the middle of a cylindriform tube; and the

mulatto hair resembled the Abyssinian in this respect. The filament of European hair seemed almost transparent; it had the appearance of an empty tube, coated internally with something of a dingy or dusky colour, which only prevented it from being quite pellucid. European hair of a light colour had the same appearance, but was still less darkened. From these observations, I am convinced that the negro has hair, properly so called, and not wool. One difference between the hair of a negro and that of an European, consists in a more curled and frizzled condition of the former. This, however, is only a difference in the degree of crispation, some European hair being likewise very crisp. Another difference is the greater quantity of colouring matter or pigment in the hair of the negro. It is very probable that this quality is connected with the former, as its cause, though we cannot determine in what manner one depends upon another; but as these properties vary simultaneously, and are in proportion one to another, we infer that they do not depend upon independent causes."—*Natural History of Man.*

Mr. P. A. Browne, LL.D., in a paper read before the American Ethnological Society, in November, 1849, refutes the declaration of Pritchard, that "The covering of the negro's head is hair, properly so termed, and not wool." The following are Mr. Browne's conclusions—

1st. Hair is in shape either cylindrical or oval, but wool is eccentrically elliptical or flat; and the covering of the negro's head is eccentrically elliptical or flat.

2nd. The direction of hair is either straight, flowing, or curled, but wool is crisped or frizzled, and sometimes spirally twisted; and the covering of the negro's head is crisped or frizzled; and sometimes spirally twisted.

3rd. Hair issues out of the epidermis at an acute angle, but wool emerges at a right angle; the covering of the negro's head issues out of the epidermis at a right angle.

4th. The colouring matter of a perfect hair, for example that of the head of the white man, is contained in a central canal, but that of wool is disseminated in the cortex, or in the cortex and intermediate fibres; and the covering of the head of the negro has no central canal.

5th. The scales of the cortex of hair are less numerous than those of wool, are smooth and less pointed, and they embrace the shaft more intimately; and the scales on the filaments of the covering of the negro's head are numerous, rough, pointed, and do not embrace the

shaft intimately. Corollary.—Hair will not felt, but wool will; and the covering of the negro's head will felt—has been felted."—*De Bow's Industrial Resources of the South and West.*

Although hair seems so smooth to the touch, yet the fact is confirmed by Bichat and others, that it actually possesses an imbricated or bristled texture, the projections all pointing in one direction from the root to the tip, analagous to the feathered part of the quill; it was long supposed that upon this structure the operation of "felting" depended, in which hairs are mechanically entangled together, and retained in this state by the inequalities on their surface; but careful investigation proves that this is not the ease.

The bulb from which hairs grow, consists of three coverings or membranes, superposed, or placed in the same manner as the different coverings of the onion or any other bulbous plant, the third, or innermost, constituting the nucleus. At the bottom of the bulb, the nucleus of which is a sort of bag, there is an opening, connected with very minute vessels, resembling roots. These convey nourishment from the blood-vessels, which supply the necessary secretions to the hair. At the top of the bulb, about a dozen stumps grow together in a circular form, and by their union constitute a round hollow tube, which is the hair. The white knob at the lower extremity of the hair, and which is erroneously termed its root, is only the part inserted in the sac of the bulb. It is the first formation of the collective stumps growing together, which constitute, when united, a single hair.

The hair of the beard and whiskers, which is the last to appear, does not grow so long as that of the head, nor has it the same tendency to fall off; on the contrary, it remains till the latest period of life. It is also of a more frizzled and curly nature, setting generally, when not shaved off, in short, crisp curls. In some individuals, however, the beard will grow to a great length, but always displaying an undulatory form, or waviness, which the hair of the head does not possess, its curls being larger, except in the case of the African negro.

We come now to the question, what purpose does hair perform in the animal economy? Let us first hear Mr. Erasmus Wilson on the subject, for that gentleman has acquired a universal reputation by the attention he has paid to all that relates to the skin—

"That it effects an important one, we have evidence in its almost universal distribution among the mammiferous class of animals; and if we admit the analogy between the feather and the hair among all warm-blooded animals, additional evidence is obtained in the perfection of its

structure, and again, in its early appearance in the progress of development of the young. As a bad conductor of heat, it tends to preserve the warmth of the body, and in man it would have that effect upon the head, and serve to equalise the temperature of the brain. It is also an agent of defence against external irritants—as the heat of the sun's rays, and the bites of insects; and against injuries inflicted with violence, as we see illustrated in the use of the horses' tail on the helmets of warriors. Of special purposes fulfilled by the hairs, we have instances in the eyebrows and eyelids, which are beautifully adapted for the dèfence of the organs of vision; in the small hairs which grow in the apertures of the nostrils, and serve as guardians to the delicate membrane of the nose; and in similar hairs in the ear-tubes, which defend their cavities from the intrusion of insects. Among the larger mammiferous animals, the hair of the tail is used as a whisk to remove flies that pierce the skin to suck its blood or deposit eggs; and in those parts of the body which the tail cannot reach, a flowing, or bushy mane serves to supply its place. By a power of conduction of outward impressions, common to the hairs with all rigid bodies, these organs are calculated to perform the office of an apparatus of touch. We feel distinctly the disturbance of the hairs of the head by the movements of a fly, although the little animal is at some distance from the skin; and, on a similar principle, the long and rigid hairs of the upper lip of feline animals are an agent of touch, transmitting whatever impression they receive, to the sensitive pulp upon which they are implanted. Indeed, animals of the cat tribe have the power of erecting their hairs and rendering them fixed, so that the slightest impression of contact is transferred to the nerves of the sensitive pulp."

The hair has strong electric properties—witness the fact of stroking the hairs of a cat in the dark. Brushing and combing the hair have a soothing effect, and frequently lull to sleep.

The following remarkable instance of the sensitiveness of the hair is derived from a perfectly authentic source—

"In the hospital of the Royal Guards at Paris, was a private soldier who had received a violent kick on the back of the head from a horse. The excitement of the hair produced was extreme, and could only be kept under by almost innumerable bleedings, both local and general. Among a series of phenomena produced by this state of preternatural excitation, the sensibility acquired by the hairs of the head was not the least remarkable. The slightest touch was felt instantly, and cutting them gave exquisite pain, so that the patient

would seldom allow any one to come near his head. Baron Larrey, on one occasion, to put him to the test, gave a hint to an assistant who was standing behind the patient, to clip one of his hairs without his perceiving it. This was done with great dexterity, but the soldier broke out into a volley of oaths, succeeded by complaints, and it was some time before he could be appeased."

The various uses and economical purposes of the hair are not clearly understood. There is little doubt, however, that, like the pubescence and leaves of plants, the hairs perform some useful operations for the skin, in absorption and ventilation. The leaves of plants and trees, we know, are mainly instrumental in absorbing the noxious carbonic acid gas of the atmosphere, and, after retaining the carbon, giving out the oxygen purified. Plants which are divested of their leaves are invariably weakened in their growth or destroyed. So, a deprivation of the human hair is usually found to weaken and enervate the frame; and the history of Samson, proves that strength lies in the luxuriance, vigorous growth, and proper functions of the hair. Occasionally, however, it is found necessary to remove the hair from the head, in cases of fever or disease, to stay the inflammatory symptoms, and to relieve the brain. The head should invariably be kept cool—close night-caps are unhealthy, and smoking caps and coverings for the head within doors are likewise detrimental to the free growth of the hair, weakening it, and causing it to fall off.

When screened from contact with the atmosphere, hair may be preserved uninjured for centuries, as it does not possess within itself the principle of decay peculiar to all other animal substances, but would seem to be in a great measure incorruptible. It does not even rot or decay when exposed to air, or immersed in water. Next to the bones, hair is evidently the most indestructible of the constituents of the body; there are accounts of its having been found in old tombs, after all the soft parts have disappeared; and has been detected on portions of the human skin which have been nailed to church doors for centuries; an interesting account of which is given by Mr. Quekett, in the "Transactions of the Microscopical Society of London."

When hair is boiled in water, a portion is dissolved. This portion solidifies on cooling, and possesses the character of gelatine. Hair thus treated, becomes more brittle than before. Indeed, if the process be continued long enough, the hair crumbles between the fingers. Bones lose in the same way their toughness by boiling or exposure to the atmosphere, but may be rendered firm again by a fresh supply of

gelatine. The portion of hair insoluble in water, possesses the properties of coagulated albumen. Mr. Hatchett has concluded from his experiments, that the hair which loses its curl in moist weather and is the softest, is that which yields its gelatine most easily, whereas, strong and elastic hair gives it out with the greatest difficulty, and in the smallest proportion. This conclusion has been confirmed by a very considerable hair-merchant in London, who assured me that the finest kind of hair was much more injured by boiling than the second.

A remarkable property of hair, is the manner in which it is affected by the dampness of the atmosphere, which, by relaxing its substance, increases its length—hence, hairs are often used for the construction of the best hygrometers. Hair can be stretched to one-third of its ordinary length, and will contract again to its ordinary dimensions.

The hair of different individuals differs considerably in thickness, ranging between $\frac{1}{300}$th to $\frac{1}{700}$th of an inch in diameter; and it is no less variable in its other physical properties; some kinds being much more dense and elastic than others, a circumstance which, as we have just seen, depends greatly upon the proportion of gelatine which it contains. Some measurements of the hair of the head have been made, by which it is ascertained that black hair is thicker than brown, and brown than blonde. The average diameter of the hair of the head seems, however, to be $\frac{1}{350}$th of an inch. From inquiries instituted into the number of hairs grown upon a square inch of the skin of the head, it appears that of black hairs there were 147, chesnut 162, and blonde 182.

The chemical properties of hair are like those of horn, the nails, &c. Sulphuret of iron and a fluid secretion give the prevailing color; black hair containing the largest proportion of iron, while in red or grey hairs the sulphur is absent.

Dr. Bidder was the first to point out the fact of the prolongation of the cuticle over the hair, since which, Mr. Erasmus Wilson has aptly compared the hair to a microscopic tree-stem, both consisting of thin concentric layers of different densities,—in the tree known as pith, wood, and bark—in the hair (as shown by the microscope on either a vertical or horizontal section,) composed of nucleated cells, concentrically arranged, and also differing in density and compactness; the similitude to the tree-stem being indicated, however, by a soft central layer, the pith; a middle fibrous layer, the wood; an outer scaly layer, the bark. (*See Plate* 2.) "How unexceptionable," observes Mr. Coventry, "the perfection of Creation's works, alike evinced in the simplest and

most complex! Contemplating the ineffable care and skill displayed in the construction of a hair or a straw, we cease to wonder at the extension of a superintending Providence to the meanest created object, and that even the very hairs of our head are all numbered."

There is a sufficient difference between the fine, colorless, and downy hair with which the human body generally is beset, and the long silky or woolly hair with which even the smoothest apes are covered, to adopt this as a specific characteristic of mankind.

With the varieties in the color of the skin, there generally coincide analogous differences in the hair and eyes. It is probable, indeed, that the coloring matter is the same in all; being combined in the cuticle with its peculiar cells and scales, in the hair with a horny substance.

The hair from its structure, we have seen, has, not inappropriately, been compared to the section of a plant. Every hair has a stem and a root, the latter being imbedded in the skin, as a tree is in the earth. But the comparison does not end here. The tree has bark, medulla, and intervening substance,—the hair has the same. The bark (or cortex) of the hair displays a series of imbricated scales, placed, one overlapping another, just as we see tiles or slates overlap on a house top. Immediately below this scaly bark, we have a fibrous portion forming two-thirds of the bulk of the hair. These fibres are seen to separate when hair splits from being left too long uncut. The centre of the hair has a little canal, full of an oily lubricating substance, containing the greater part of the coloring matter, which is blackish-green in black hair, brown in brown hair, red in red hair, and is almost absent when the hair has become grey, containing then, phosphate of magnesia, which is not met with at other times.

The hairs ordinarily appear round or cylindrical, but the microscope also discovers triangular and square ones, which diversity of figure arises from that of the pores, to which the hairs always accommodate themselves. Their extremities split into two or three branches, especially when kept dry, or suffered to grow too long, so that what appears only a single hair to the naked eye, will be found a brush in the microscope. All short curly hair is mostly flattened, particularly the hair of the whiskers, beard and moustaches. A transverse section of the hair will therefore show an elliptical form in some cases, from one side being grooved, appearing in shape like a bean.

The hair does not derive its support from the nutritious juices of the body, hence it will live, though the body be starved. And we

thus find that the hair and beard grow for a considerable time after death.

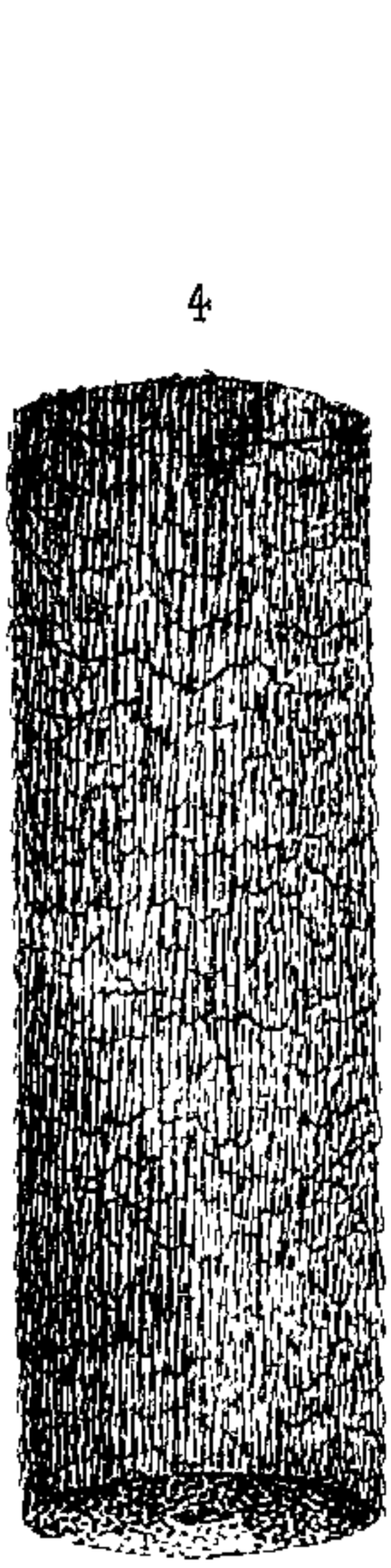
The manner of the formation of the hair is identical with that of the production of the scarf-skin on the surface of the sensitive skin. A fluid filtrated from the blood is deposited on the surface of the vascular layer of the tube; this is converted into granules, then into cells, and the cells, by a subsequent modification of their arrangement and form, become the bulb of the hair. The cells then undergo a little alteration from their original spherical form, which, by a process of lengthening, are finally converted into fibres, so that a hair in its section presents three different textures—a loose cellular texture in the centre, a strong texture of parallel fibres, and a thin varnish-like layer of flattened cells, constituting the polished surface.

The configuration and formation of the hair, as seen through one of the most powerful microscopes, and from which I have had careful drawings specially made for this work (*Plate* 2), will convey an intelligible idea to the reader of the preceding remarks; for the eye is invariably an apter pupil than the ear.

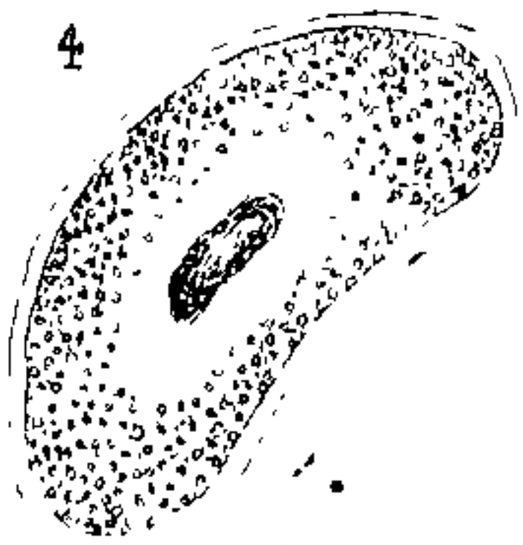
The hair differs almost as much in its texture as in its color. Its chief varieties are observed in the copious, long, soft, and more or less curly hair, of various colors, in the European; the strong, straight and scanty hair of the South Sea Islanders; and the black, fine, wiry, crisp hair of the Negro. A very general characteristic of the darker-colored nations is, either an entire want of beard, or a very scanty one, developed later in life than in the white races. Mr. Lawrence has adduced proofs of this in the Mongols, the Chinese, Japanese, Malays, South Sea Islanders, Negroes, and the Indians of North and South America; but the fact has become somewhat obscured by the practice, which is so prevalent among many of these nations, of extirpating the hair.



3

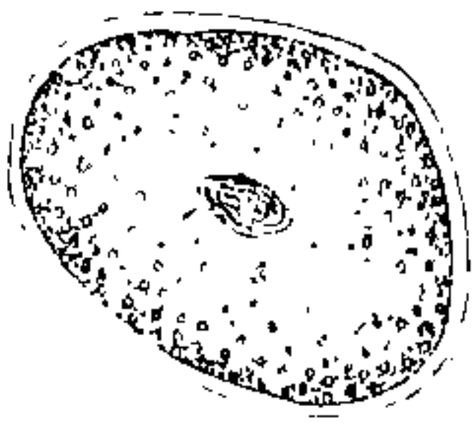


4

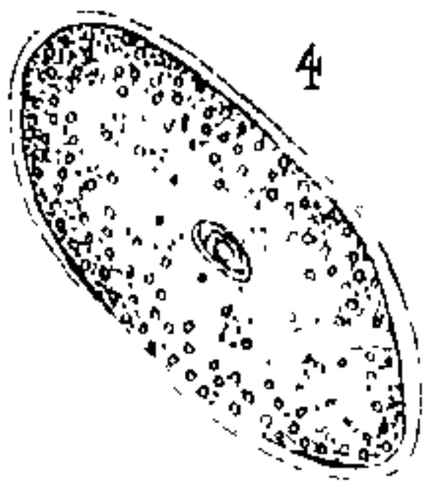


4

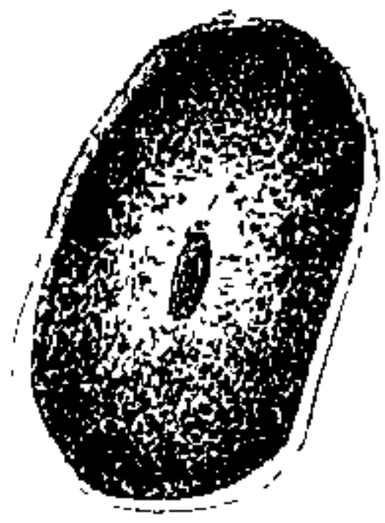
4



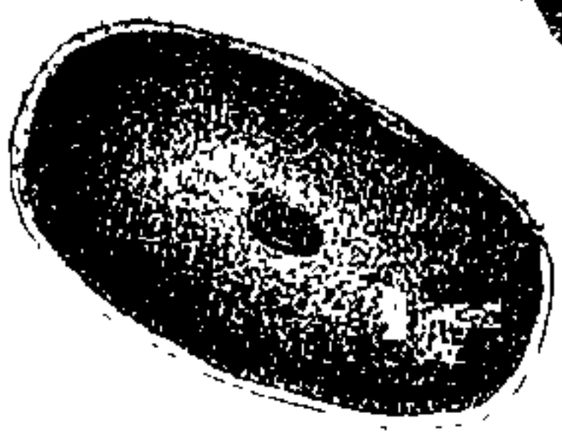
4



5



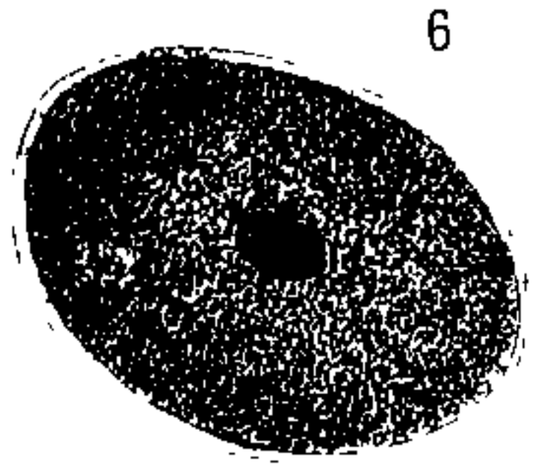
5



5

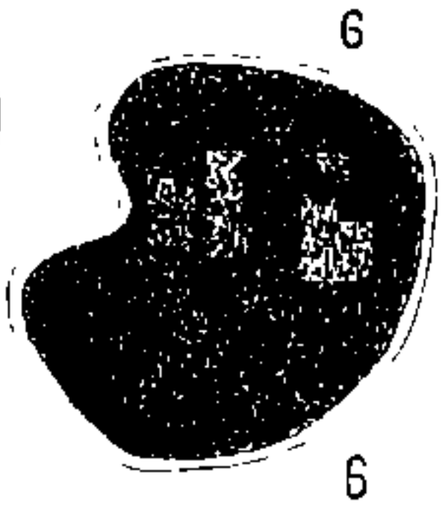


6

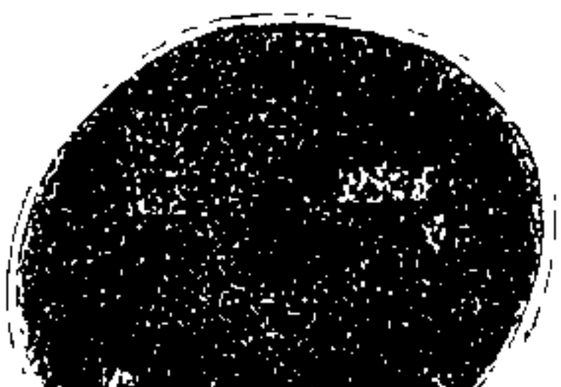


6

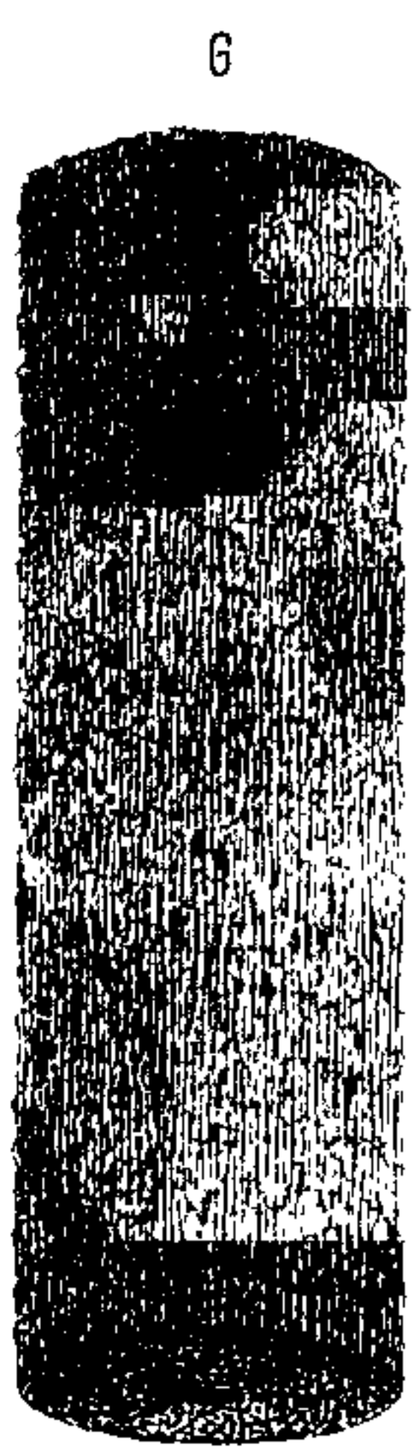
6



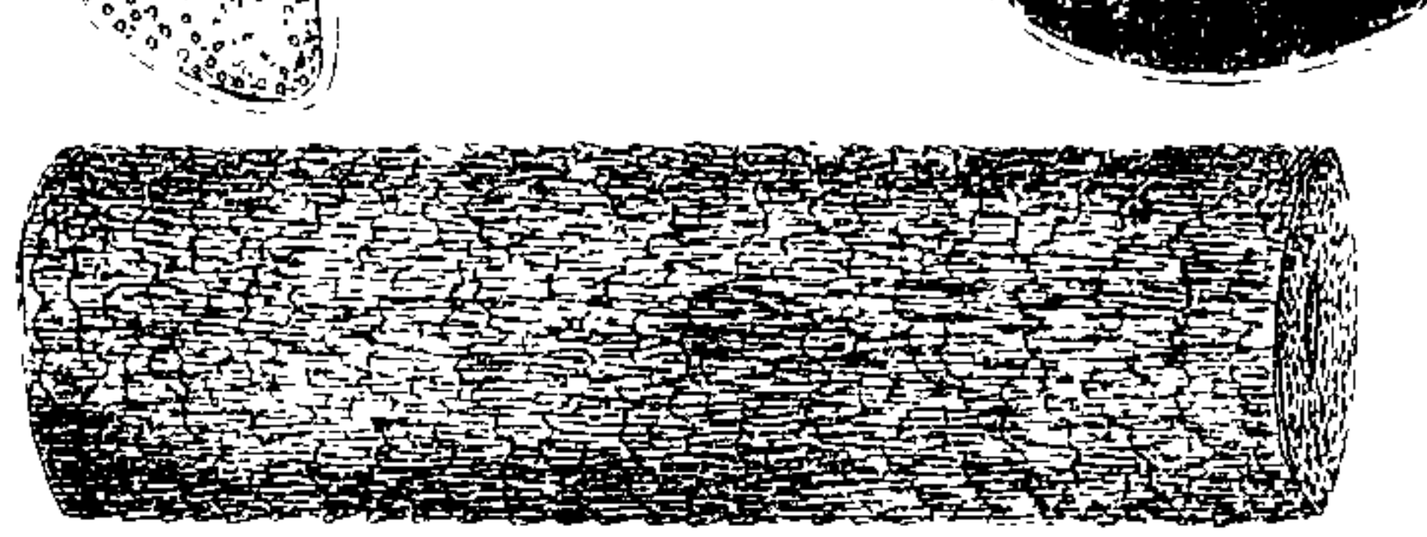
6



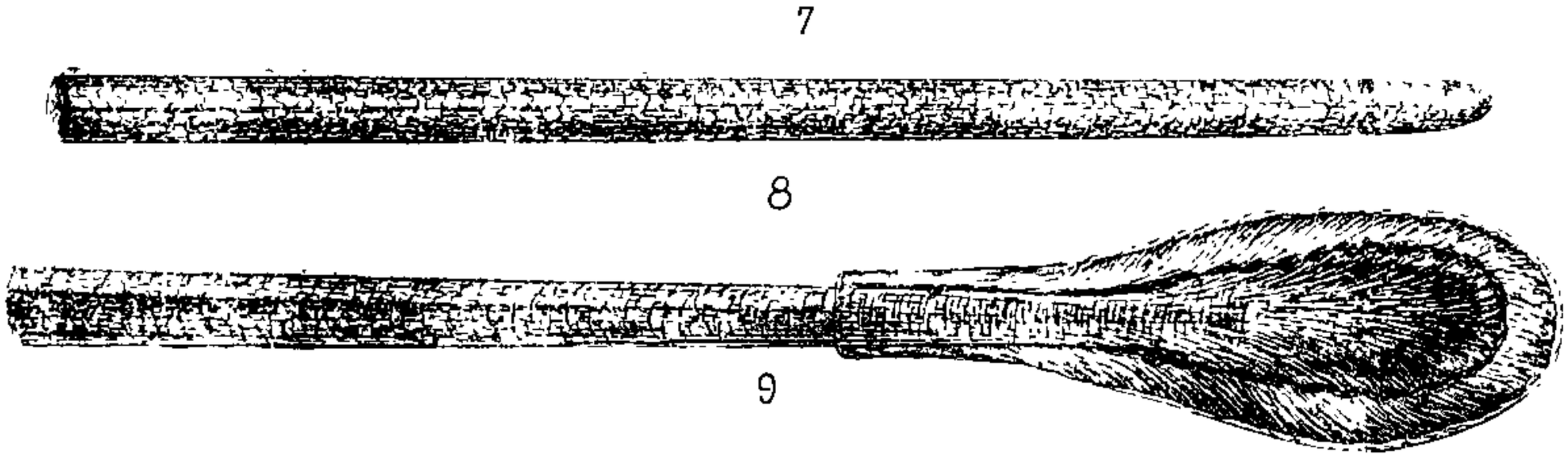
6



7



8



9

CHAPTER II.

CLASSIFICATION OF THE HUMAN FAMILY, AND DISTINGUISHING CHARACTERS OF THE HAIR OF DIFFERENT RACES.

It is not my purpose to go into a full description of all the peculiar characters of the different races of men, which would require an ethnological volume to do justice to it—I shall merely confine myself to the single distinguishing feature of the hair, as exemplified in various tribes and nations.

Blumenbach classes man into five varieties;—an arrangement which is also recognised by Mr. Lawrence: 1st. The Caucasian (so named, from its supposed origin in the Caucasian range), and which occupies the central parts of the Old Continent, namely, Western Asia, Eastern and Northern Africa, Hindostan and Europe. In this variety the hair is usually long, black, brown, or of the various lighter colors, copious, soft, and generally curled or waving.

2. The Mongolian, or eastern variety, which comprises the Asiatics to the east of the Ganges and of Mount Beloor, except the Malays. These have, for the most part, bright, stiff, straight, strong, and thin hair, with little or no beard. The color of the hair is evidently influenced by the dark olive hue of the skin.

3. The Negro, or Ethiopian race, with hair black and woolly, or frizzly, which comprehends all the nations of Africa, with the exceptions already made, the north of Africa being peopled by the European race. The hair of this race is usually very uniform, being deep black, crisp, woolly, and always curled. There are, however, very great differences in some of the tribes included in this variety;—the Negro, with the complexion of jet and wool—the Kafir, with a copper complexion, and long hair—the sooty Papuans, or New Guinea men, &c.

4. The American variety, which includes all the native Americans, except the Esquimaux. They have stiff, thin, black, straight, and strong, coarse hair, with small beard, and, in this respect, bear a strong resemblance to the Mongolians.

5. The Malay variety, which includes the inhabitants of Malacca, most of the Asiatic islands, and those of the South Sea, and is characterised by soft, black, bushy hair, more or less curled and abundant.

Cuvier distinguishes only three principal divisions—the Caucasian, Mongolian and the Ethiopian; remaining doubtful as to the Malay and American varieties. Dr. Prichard, on the other hand, divides the species into seven practical varieties, allotting a separate class to Hottentots and Bushmen, and another to the Alfornou and Australian races.

According to Dr. Pickering, the human family would seem to be distributed among the races in something like the following proportions, estimating them in millions—

The White 350, the Mongolian 300, the Malayan 120, the Telingan, or Indian, 60, the Negro 53, the Ethiopian 5, the Abyssinian, Papuan, and Negrillo, 3 each, the Australian and the Hottentot half a million each; in all about 900 millions.

All shades of color of hair, from coal black to light flaxen, may be reduced to two classes—the black and the yellow; and in all varieties of mankind, the color of the hair corresponds with that of the skin—being black or dark colored, with a dark complexion; and red, or yellow, with a fair skin. When a white skin is seen in conjunction with black hair, as among the women of Syria and Barbary especially, the apparent exception arises from protection from the sun's rays; and opposite characters are often found among people of one prevailing feature. Thus, red-haired Jews are not uncommon, though the nation in general have dark complexion and hair.

In Europe, we find several well-marked varieties of complexion succeeding each other with gradations of latitude and climate, from south to north, and the people of Europe may thus be grouped under the four latitudes of the Mediterranean, France, Germany, and Scandinavia. In the first division we have the Italians, Spaniards, Greeks, Moors, and Mediterranean islanders; among these, black hair and dark eyes, with the complexion termed "brunette," are almost universal. In the latitudes of France, the prevalent color is a chestnut brown, to which the complexion and color of the eyes bear a relation. In the latitudes of Germany, in England, Denmark, and a great part of Russia, yellow hair and fair skin are prevalent. Lastly, in the northern latitudes of Scandinavia, we find the Norwegians and Swedes generally tall, with sandy hair and light grey eyes.

In all climates, however, the inhabitants of mountainous districts approximate in character to those of northern latitudes; for instance, the Swiss of the mountains above the plains of Lombardy, have sandy or brown hair; while the Milanese peasants have black hair and eyes, with strongly marked Italian features. In the higher parts of Biscay, the fair complexion, light blue eyes, and flaxen hair, contrast with the black hair and dark complexion of the Castilians.

Dr. Prichard, however, refers all the differences of complexion in man to three principal varieties—

1. The Melanocomous, or black-haired, (which is the complexion generally prevalent, except in the northern parts of Europe and Asia,) distinguished by black or very dark hair.

2. The Leucous or Albino variety, examples of which occur in almost all countries, but perhaps most frequently in hot climates. They are distinguished by the total absence of the colouring matter of the cuticle, hair and eyes; hence their skin, is of a milk-white or pinkish hue, the hair silky, white, or a pale-yellow cream colour; in texture, it is soft, and gives to the touch the sensation of combed flax. *See Plate* 2.

3. The Xanthous, or yellow-haired variety, which includes all those individuals who have light brown, auburn, yellow, or red hair. This variety may spring up in any black-haired tribe, as it has in the Jews, already referred to, who, though generally black-haired, present many examples of the light, fair complexion and reddish hair.

Dr. Charles Pickering, who accompanied the United States Exploring Expedition, has, from personal observation, increased the number of races of man to eleven, which he thus classifies in the order of complexion—

White. 1. Arabian, who have the beard abundant, and the hair straight or flowing. 2. Abyssinian, the hair crisped.

Brown. 3. Mongolian, beardless, with the hair perfectly straight, and very long. 4. Hottentot, with negro features, and close woolly hair. 5. Malay, with the hair straight or flowing.

Blackish brown. 6. Papuan, the beard abundant, and the hair crisped or frizzled. 7. Negrillo, apparently beardless, and the hair woolly. 9. Ethiopian, the hair crisped.

Black. 10. Australian, having negro features, but combined with straight or flowing hair. 11. Negro, with close woolly hair.

Five of the races, Dr. Pickering states, have the hair straight or flowing, while in the others it is more or less crisped, and in two of them it may with propriety be termed woolly.

I. CAUCASIAN RACE.

In the Caucasian race, the hair of the head is rarely of any other color than brown or black, and, indeed, it may here be once for all observed, that the great variety in the color of this tegument, with which we are familiar, is confined to Europe, black being nearly universal in every other part of the world. The hair on other parts of the body with the Caucasian family, is abundant.

In the Turkish or Scythian race, the hair is generally black, strong, and long, but when the complexion is remarkable for its fairness, it is brown, and also of a more delicate texture.

The Arabian or Semitic family, have long, lank, and almost always black crinal hair, with a bushy large beard, generally black, but sometimes of a reddish tinge.

II. MONGOLIAN VARIETY.

In this race the eyelashes are almost imperceptible; the eyebrows scanty; black, lank, thin, and straight hair. This variety embraces all the nations of northern and eastern Asia, with some of northern Europe. I shall take a glance at a few of the chief tribes.

1. The Finnish Tribes.—The Laplanders have short, straight, thin, and black hair, though most northern nations are inclined to fairness. Among the Permians, Votiaks, and other tribes of Northern Russia, the common color of the hair is chestnut brown, but a fiery red is more frequently met with than among any other tribe in the world. The Vogouls and Ostiaks are wandering savages, inhabiting the forests on both sides of the Uralian chain. The women are tolerably handsome, with long brown, or black hair; light or red hair is rare among them.

The Tcheremiss, inhabiting the banks of the Middle Volga, have light hair, and a scanty beard: the Morduins, the most south-western of the Finny tribes, have also a thin beard, and brown and straight hair—some of them are red-haired: the Tchuvatch have black and somewhat curled hair.

Though Asiatics are in general deficient in hair, the natives of the long chain of Kurile islands, the Arno tribe, as they are termed by Latham, would seem to be the most hairy people in the world. La Perouse speaks of their beards hanging upon their breasts, and their arms, neck, and back being covered with hair. Dr. Latham, however, doubts this statement.

The Mongolian is pre-eminently a beardless race, the chin often remaining perfectly smooth, even to extreme age. "In the instances

where a thin beard does make its appearance, I have never, says Dr. Pickering, seen it attain a greater length than two or three inches, and it was always perfectly straight. The hair also has appeared to me more uniformly straight, and to have a tendency to grow longer than in the other races; when left to itself, I think it will, not unfrequently, reach the ground.

III. THE MALAYAN VARIETY.

This division embraces the natives of the islands of the Eastern and Australasian Archipelagos,and the Southern Ocean. It comprises three distinct races—the Papuas, Alfornous, and Polynesians.

In general character, the Papuas resemble negroes; they have black hair, thick and rather woolly, worn frizzled out, or in large twisted masses; eyebrows thick and long; beards thin.

The Alfornous have straight, black, lank, dishevelled hair. The Polynesians have also lank hair.

One class of the oceanic islanders have long, black, and straight hair; another, wavy, crisp, curly, frizzy, or even woolly; and upon some physical differences, especially that of the hair, subdivisional groups have been formed. In most, the beard is scanty, the hair has often a rusty tinge, and is frequently matted and curly.

IV. THE AMERICAN VARIETY

Is characterized by long, coarse, straight, shining, black hair, but not very abundant; a thin beard, which is generally eradicated; and thin eyebrows. Mr. Catlin tells us, that out of forty-eight tribes of North American Indians, he found eighteen or twenty were entirely without the appearance of a beard. The hair on other parts of the body is also very deficient.

Having thus given the ethnological classification, I shall now adopt the geographical distribution of races, as more convenient, and agreeable for description, in following the manners and customs of the various nations and tribes, in respect of their care of the hair and the general mode of wearing it.

CHAPTER III.

GEOGRAPHICAL DISTRIBUTION.

ASIA, AND THE EASTERN ISLANDS.

FROM the various Assyrian sculptures which have been placed in the British Museum, it would appear that the hair of ancient nations was for the most part elaborately curled; and in personages of rank, the beard is of considerable length, and of a prescribed form. The hair falls in masses of curls upon the shoulders, and the beard hangs down upon the breast. The hair, beard, and eyebrows seem to be invariably black. In the beardless figures (attendants and persons of inferior rank), the hair of the head is formally curled in six rows.

The hair was always very carefully attended to, and gathered up on the shoulders in an enormous *chignon*, formed of regular rows of curls. Their eyelids, according to the ancient and universal custom of the east, were stained with kohl, a black dye. The Assyrian monarch has his hair arranged in the same manner, and his long beard is dressed with minute care. His whiskers are arranged in little curls, and his moustache, which is cut clean off above the lip, is similarly curled at the corners of the mouth. Numerous and regular curls cover his cheeks, and the part of his beard which hangs down is divided into tightly twisted cords, broken by three horizontal rows of curls; and three similar rows are found again at the bottom. This arrangement, more or less tastefully and systematically carried out, occurs in all the male figures, which have not, like those of the eunuchs, lost the signs of their manhood, and may be considered as an ancient proof of the care that the orientals always took, and still take, of their beards.

The Persians of the present day have long, straight, and almost always jet black hair; and the beard is abundant, bushy, and generally black, but now and then with a reddish tinge. In Bokhara the Persians use the henna herb to dye their beards. The women braid their hair, and dye their eyelids and eyebrows with plumbago.

The Parsees shave the head, and wear a round inner cap, like that of the Arabs. They usually preserve the moustache, but always shave

the chin. Sometimes, a portion of the hair is left on the sides of the head, in continuation of the whiskers; in accordance, in some measure, with the practice of the Pharaonic princes.

At Mocha, among the Arabs, there is an unusual shortness and scantiness of beard; the only long beards seem among the native population, being those of the Jews.

The Bedouins there have the hair curling in ringlets all over the head.

At Muscat, the people, like those of the Hedjaz, have splendid beards. The Bedouins visiting Muscat, have long hair, much undulated, and usually wear a fillet round the head, such as is seen on the Pharaonic monuments, in representations of captive monarchs.

The Kahtan Arabs, unlike the Abyssinians, have regular hair.

The Moplahs or Mopillahs, the Moslem inhabitants of Malabar, are a mixed race, who have long bushy beards. They shave the hair, and trim the moustaches, according to the Sunnat; the practice of the Prophet, whom every good Moslem is bound to imitate even in the most trivial and every-day occurrences.

The genuine Arab, especially in Yemen and Tehamah, is, generally speaking, a Kusaj, or scant-bearded man; and his envy, when regarding the flowing honours of a Persian chin, is only equalled by the lasting regret with which he laments his own deficiency in that semi-religious appurtenance to the human face.

The toilet of the Arab ladies in Egypt is the only thing they study, and usually with great success; their dress is rich, graceful and picturesque; long curls and plaits of their beautiful black hair, with ornaments of gold suspended to them, hang over their neck and shoulders.

They dye the eyelids with a black powder, called kohl, and the inside of their hands and nails with a red stuff, called henna (the leaves of the Egyptian privet).

"Who has not heard of the Vale of Cashmere?"

A Mussulman gentleman, attached to the court of Jehangur, writing to a friend at Delhi, of the lovely damsels of this beautiful valley, after exhausting the powers of language in his description of their various attractions, amongst other details says: "The musky and wavy ringlets of those heart-ravishing plunderers, turn into a thousand wily snares, like the links of a chain. When they let loose those flowing tresses from their soul-enchanting heads, the point of each hair can captivate a thousand hearts. They can draw a thousand Josephs from the well

where his brethren have immersed him." The Moslem writer seems to have paraphrased Pope's lines—

> "Fair tresses, man's imperial race ensnare;
> And Beauty draws us with a single hair."

Unlike Mahomedans generally, the Sindhian Beluchi cultivate the growth of the hair on the head as well as the beard. In Sindh the former is confined under the cap by a knot and comb, being thrown back from the forehead; but in Cutch and the mountains it is allowed to fall in wild luxuriance over the shoulders, and is often twisted in with the folds of the turban, imparting a peculiarly wild and savage appearance. The hair is dyed black when it becomes grey; and holy characters use the henna plant to impart a red tinge to the beard and hair.

The Affghans are marked by black hair, sometimes brown, and a profusion of beard of the same colour; but they shave the middle of the head. The women divide the hair on the brow, and plait it into two locks, which they fasten behind. The Belooches have black hair. The Brahoos frequently have brown hair and beard. The Booteas have scarcely any eyelashes, beard, or whiskers. At Allahabad, which is at the junction of the Ganges and Jumna, many thousands of pilgrims come yearly from all parts of India to bathe and purify themselves in the sacred stream. When a pilgrim arrives, he sits down on the bank of the river, and has his head and body shaved, so that each hair may fall into the water; the sacred writings promising him one million of year's residence in heaven for every hair so deposited.

Nature has given to the Singhalese a liberal supply of hair, which they universally allow to grow on their face as well as head, to a considerable length, conceiving that the beard does not deform, but improves the face; and in many instances it certainly has the effect of investing the countenance with a dignity that would be wanting under other circumstances. Among the qualifications of a Singhalese belle are, that "her hair should be voluminous, like the tail of the peacock; long, reaching to the knees, and terminating in graceful curls, and her eyebrows should resemble the rainbow."

Both sexes of all ranks, except the very lowest, wear their hair long, divided smooth from the middle of the forehead, and turned up into a knot called a "cundy;" that of the men on the back of the head, is fastened in the maritime provinces with a large square comb of tortoiseshell, while the women allow theirs to rest on the neck as far

down as the shoulders. They have often expressed their surprise at seeing European ladies with their hair curled, as it was a fashion they could not account for, inasmuch as they consider a tendency to curl in the hair a blemish.

The chiefs or nobles (Moodliars) of Ceylon, wear their long, dark hair combed back from the face, and twisted into the peculiar knot at the back of the head (before referred to), where it is confined by a high tortoiseshell comb, whilst a smaller comb, of a semicircular form, is placed in the front hair.

The ebon hair of the Kandian women is also drawn from off the face and twisted into a knot at the back of the head, where it is confined either by gold, silver, or tortoiseshell pins, which are usually most exquisitely chased. This style of arranging the hair is adopted in Ceylon by every native women, and the coiffure of the hair at the back of the head is classically elegant. The four hair ornaments of a principal chief's wife, when studded with ambers and other gems, have often been valued at £250.

In the Hindoos the hair is always long, coarse, and black, the beard of the same color, and not deficient.

In the Hindu-Chinese the hair of the head is always black, lank, coarse, and abundant. On every other part it is scanty, and the beard is throughout thin and defective.

In Burmah the hair of both sexes is worn long, and tied in a knot on the top of the head, as in Ceylon, and the men pluck out the beard.

In the Chinese the hair of the head is lank, black, coarse, and shining; the beard always black, thin, and deficient. There is but little hair on any other part of the body. The tail of hair worn by the males is well known. The females wear their heads uncovered, and decorated with beautiful artificial flowers. Indeed this custom of sticking flowers in the hair is so prevalent, that a recent traveller tells us he has known a dirty old cook, running out to buy a little garlic or a cabbage top, to adorn her grey locks.

The barbers in towns in China go about ringing bells to get customers. They carry with them a stool, a basin, a towel, and a pot containing fire. When any person calls to them they run to him, and planting their stool in a convenient place in the street, shave the head, pick the ears, dress the eye-brows, and brush the shoulders—all for the value of a farthing.

The natives of the empire of Annam, Cambogia, &c. have copious black coarse hair on the scalp; the beard is grisly and thin, and they

have no hair on the cheeks. The Annamites of Cochin China allow their hair to grow long; they roll it up, and fasten it with a comb at the top of the head, like other Eastern nations.

In the Kariens of Asia, the beard increases, the hair becomes crisper, and the complexion darkens.

Among the Malays and some of the other Asiatics, depilation is effected either by means of quick-lime or tweezers. The parts of the body which are meant to be kept smooth, are rubbed with quick-lime; and the isolated hairs that afterwards appear, are plucked out carefully by tweezers in detail.

Of the Orang Binua, or men of the soil (Aborigines), in the Malay Peninsula, some have a darker complexion and crisper hair than the intruding population (Mahomedan Malays); and when we reach a particular section, called the Semang, we find them described as having curly, crisp, matted and even woolly hair, thick lips and a black skin.

The Japanese generally have hair black, thick, and shining, from the profuse use they make of oils. Some of the inhabitants of the coast have crisped hair.

It is usual among the Japanese to shave the top and sides of the head, and bringing the remaining hair forwards, to fasten it in a short tuft over the crown.

The natives of the Aleutian Islands have hair strong and wiry, with a scanty beard.

In the Luchoo Islands the hair of the inhabitants, which is of a glossy black, is shaved off the crown, but their beards and moustaches are allowed to grow.

The men shave the head and beard, but leave the hair long over the temples and in the neck; they bind it together with a thin white lace on the back part of the head, then bend it forward in a tuft, and bind it an inch and a half farther on, with the same lace, so that it lies upon the skull. Simple as this fashion of wearing the hair is, the Japanese beaux endeavour to improve it by using very fine pomatum, and take care that the hair lies extremely even and regular, so that it forms a solid mass; the hair tuft must perfectly resemble a four-cornered piece of japanned wood, which has at the top and two sides an opening. The Japanese hairdressers are really clever enough to give the hair such a form—but it does not cost a little time. The female headdress resembles the old-fashioned one of our ladies; only with the exception that the Japanese women do not powder them, but put in the hair many flowers and ribbons, and besides some gold or silver

bodkins which resemble our tuning keys. Of children who are not five years old the hair is cut every year differently: in some of them a circle of hair is left round the head and the rest is cut away; others keep a tuft of hair upon the crown of the head, which is braided with ribbon; in others the hair is shaven from the crown of the head and left only on the temples and on the neck, and braided with ribbons or artificial flowers, as among the elder females.

M. Sonnerat, in his "Voyage to India and China," (vol. III. cap. 10,) speaking of the Manilians, says: "Their hair, which is black and highly beautiful, sometimes reaches to the ground; they bestow the greatest care on it, anoint it with coco-nut oil, plait it in the Chinese fashion, and towards the crown of the head form it into a knot, fastened with a gold or silver pin."

There are two varieties of blacks in the Philippine Isles: one with long, fine, and glossy, the other with crisped hair.

Mr. G. W. Earl, describing the Dyaks of Borneo, says: "The hair is straight and black, and is kept cut rather short by both sexes; but, if permitted, would grow to a great length. Some of the Dyak women who are married to Chinese, adopt the fashion of wearing tails. I never saw a nearer approach to a beard among the men, than a few straggling hairs scattered over the chin and the upper lip. There is said to be a race in the interior with woolly hair like the Papuans."

The men of Timor-laut wear their hair very long, and appear to take a great pride in it. They have a peculiar mode of dyeing it of a flaxen color.

The natives of the Solomon group have frizzled or woolly hair, which they dye red or yellow, according to their fancy; others paint it white with a kind of lime.

The inhabitants of the Melacoshima Islands, off the east coast of China, are thus described by Sir E. Belcher, who visited them in H.M.S. *Samarang*—

"Their method of dressing the hair, which is generally performed by a youthful valet, appears to engross much time, and requires some dexterity to produce a fashionable finish. Their long black hair, after a great deal of manipulation with an oleaginous matter, is worked up evenly on all sides of the crown of the head, where the operator, confining it by one hand, keeps passing turns of silk between the hand and the head, straining every hair to its root; it is then tied. He then combs out the remainder, and doubling it back over the two fingers, expands it over the ligature of the crown, and inserting the

same kind of ornament mentioned by M'Leod and Beechey, the kaamee-saashee and oosce-dashee, through the under part completes the operation. It has an air of neatness and cleanliness. The moustache and hair on the chin is allowed to grow to the natural length; but all the hair and whisker, to the tip of the chin, is closely shaved, similar to the Chinese and people of Loo-choo."

The Papuan race, or east insular Negroes, have brilliant black hair, which is crisped or woolly, in small tufts, each hair (according to Mr. Crawford) with a spiral twist. It is often elaborately frizzed and spread out. Sometimes, as in New Guinea, they have the hair simply tied back behind, occasionally with the head partially shaved.



Plate, 3.

CHAPTER IV.

AFRICA: THE NEGRO OR ETHIOPIAN RACE.

If the African nations be examined, every possible gradation in the hair will be perceived, from the short close curls of the Kafir to the crisp but bushy locks of the Berberine, and again to the flowing hair of the black Tuaryk or Tibbo.

I have already alluded to the controversial opinions respecting the woolly character of the Negro hair.

The Ashantees and others have hair which is rather curled than woolly, and is occasionally so long as to reach to the shoulders.

Mr. Duncan, speaking of the kingdom of Dahomey, says: "The hair of the females, though woolly, is longer than is usually seen among the African tribes."

The Foulahs or Fellatahs, natives of Soudan, have crepid and crisp, sometimes woolly hair; both men and women wear it in long plaits, extending down the sides of their heads.

The Mandingoes in Senegambia have the genuine black frizzled or woolly hair of the Negro.

Among some of the mixed race of Arabs residing at Singapore, Dr. Pickering found two or three who had the beard striped longitudinally grey and black, it is presumed by artificial means.

In the slave market of Egypt the same traveller remarked among the females, contrary to the practice of the Arabs, considerable variety in the mode of dressing the hair; and much pains had been often taken to form it into rolls, or in other instances into numerous slender braids, according to their respective national fashions.

The flaxen locks of the Somali females (stained like those of the Feejeean girls) render them conspicuous. At Mocha, where there is a separate village of them, the unmarried women were designated by an obvious sign; not, indeed, by flaxen hair, (which was here worn only by the men), but by the head being altogether destitute of a covering. Great pains were always taken by the women in dressing

their hair, which was sometimes braided into fine cords, and in several instances these cords were united at the ends.

The men commonly wore a wooden pin for the hair, or a three-toothed wooden comb, and occasional instances of baldness were met. The head was always uncovered in both old and young, and lads sometimes had it shaven.

The Galla tribes shave the head, preserving a lock of hair on it for every man they have killed. They have strong beards, which are habitually clipped, or else shaved with a sort of small iron chisel. The king, however, wears a longer beard.

In a general way the Abyssinian race may be said to possess European features, in combination with crisped or frizzled hair.

Dr. Pickering, speaking of some he had met, says: "The hair was fine, neither coarse enough nor in sufficient quantity to form a resisting mass. The beard of one individual was in pellets, absolutely like the close wool of the Negro. Another individual had a straighter beard, which was black and grey in regular stripes." Most frequently the Abyssinians have long and lank hair, like that of an Arab or Hindoo. The Ababdeh, Bishareen, and other desert tribes of Africa, do not dress their hair with any foreign substance except ghee, or butter, which in that climate is entirely fluid, and is an effectual safeguard against vermin. I have given a representation of a Bisharee woman (*Plate* I., *Figure* 2) in which the style of wearing the hair is tasteful and pleasing.

The Touarick, from his habit of wearing the *litham*, does not like a beard, which is hence pulled out.

Sir John Barrow, describing the Hottentots, says: "The hair is of a very singular nature: it does not cover the whole surface of the scalp, but grows in small tufts at certain distances from each other; and when kept short, has the appearance and feel of a hard shoe-brush, with this difference, that it is combed or twisted into small round bumps about the size of a marrowfat pea. When suffered to grow, it hangs on the neck in hard twisted tassels like fringe. The hair of the Kafir is tufted like the Hottentots. It is short, curling, and woolly, but it is not the woolliness of the Negro." (*See Figure* 4, *Plate* III.)

The Nubians have a scanty beard and long, strongly frizzled or slightly crisp (but never woolly) hair. It is sometimes of a shining jet black. but in other cases of a color intermediate between the ebon black of the Sennaar Negroes and the brown of the Egyptians.

The late Mr. James Richardson, a great African traveller, while

residing at Ghat, thus describes the mode of fashionable dressing of the hair there:—

"At the Governor's I observed the style of cutting and braiding fashionable young ladies' hair in the example of his daughters. The forehead is shaved high up, having, however, one long curl or withe of hair depending. This curl is braided, and hangs down gracefully over the forehead. On each side of the head, over the ears, depend three other separate curls or locks of hair, each double braided. Behind the head hangs also two other longer curls, and each double braided. Between these curls, as they detach themselves from the head, the cranium is clean shaven, and the hair or tuft on the crown of the head, whence the several curls depend, covers a very small space. At the end of the braided curls is tied a piece of coloured string or narrow ribbon, the same as is done amongst our little dressy nymphs. The hair is dressed with olive oil or daubed over with liquid butter. My old Negress landlady is a hairdresser of the first style, and the fashionable Negresses come to have their woolly crispy locks dressed by her, *secundum artem*, nearly every day. This hairdressing takes place on my terrace, and affords me a splendid field for observation. I ought to have brought with me into the Desert the book, 'How to Observe,' in order to have given a complete and satisfactory description of the fashionable Libyo-Saharan hairdressing. The old lady sits down, spreading out her knees, and the young sable belle throws herself flat at full length, sprawling on the terrace floor, putting her head into the lap of the arbitress of the Desert toilette. The operation then commences. The woolly locks, not more than three inches in length, are gradually drawn up tight to the crown of the head and parted in tiers, in the shape of a high ridge, whilst they are being rubbed over with liquid butter. The lower circle of the cranium is left all bare, not a curl depending, and is shaven quite clean. The hair, fully dressed in this style, assumes the shape of an oval crown or the head part of the helmet. Some Negresses use false tails as well as false locks, as our belles do, the long flowing curls being preferred by the sooty Nigritian beauties, in spite of such an ornament being unnatural to them."—*Travels in the Great Desert of Sahara*, vol. II., p. 202.

In the island of Madagascar the long black hair of the men is plaited into small tails, three or four inches in length, with a knot at the end. These are trimmed so as not to hang below an imaginary line above the eyebrow, and across the ear; while from one in the

centre of the forehead is suspended a circular piece of ivory neatly turned, about an inch and a half in diameter.

"The fashion of allowing the hair to grow to a great length, braiding and knotting it, and then plastering on an immense quantity of coco-nut oil and grease, Radama, one of the former kings, found to be highly productive of uncleanliness as well as inconvenience, especially to his soldiers; he therefore determined, if possible, to abrogate it; but, as the necessity for this measure was not so urgent as that for the one last mentioned, he considered it useless to attempt carrying his point by calling a Kaba, which he was well assured would oppose it.

"He accordingly had recourse to the following expedient. At a grand review that took place he appeared in the field, to the astonishment of all, with his hair cut close in the military fashion of England. The young men, desirous of imitating their king in every action, stole away as soon as they could from the field and returned before Radama had left, with their hair as closely cropped as his own. The old men were not so easily persuaded to part with their long-cherished locks and grease, while the women set no bounds to their clamor; for it had been their pride to dress their husband's hair, and to vie with one another in the taste and neatness they displayed. By means of this little act of endearment many a morose temper had been softened, quarrels made up, and causes gained, when words had failed.

"It cannot be supposed that a custom, leading to such conciliatory effects in domestic life, would be quietly given up by those who were benefited by it; the consequence was that the women repaired in a crowd to Radama, and in a most tumultuous manner insisted upon its revival. In vain the prince represented to them his object in effecting the change; in vain he attempted to combat their objections by jokes; their blood was up, their tongues were going, and Radama was obliged to resort to other means; especially as he perceived that the noisy rhetoric of the women, though lost on him, was not so on many of the populace.

"A great fermentation was evidently excited, a rebellion was on the eve of taking place, and to restrain it some strong measure was absolutely necessary. Radama called his guards, and pointing out to them a few of the most riotous among the women, directed them to take these to a neighbouring wood, and there 'to cut off their hair in such a way that it should never grow again.' The soldiers obeyed, and arrived at the wood prepared to execute their orders; but in what manner it was necessary to consider.

"'How can it be done?' was the question from one to the other. 'Cut it how we will, or ever so close, it must and will grow again in spite of us.'

"But after turning Radama's words over in their minds for some time, they at length discovered their true meaning—they cut off their heads!"—*Capt. Owen's Voyage to Africa.*

CHAPTER V.

AUSTRALASIAN ISLANDS AND THE PACIFIC.

EXCEPT that the hair (which is often either straight, or only crisp or wavy) has not attained its *maximum* of frizziness, and has seldom or never been called woolly, the Australian, according to Dr. Latham, is a Semang under a climate and soil similar to South Africa.

The hair of the Australian aborigine is naturally fine, smooth and glossy, dark, and very long; but filth, neglect, and exposure renders it coarse. Captain Cook long since described the race very correctly:—"Their hair is naturally long and black, and cropped short; in general it is straight, but sometimes it has a slight curl: it is usually matted and filthy, though without grease. Their beards are of the same color with the hair, bushy and thick, but they are not suffered to grow long."

The aboriginal "ladies" of Australia are conspicuous principally for their head gear; glowing in grease and red ochre, the ringlets of these "dark angels" are decorated with opossum tails, the extremities of other animals, and the incisor teeth of the kangaroo.

William Schouten, in his "Voyage to the Polynesian Isles," speaking of the inhabitants of Horn Island, off the north-eastern coast of New Holland, says: "They wore their hair, some combed, some frizzled, some tied up in knots, some had it standing bolt upright, their heads like hog's bristles, a quarter of an ell high. The king and some of his courtiers had very long locks hanging down below their hips, bound up with a knot or two; but the women were all cropped close."

Abel Tasman, in 1642, describing the New Zealanders, states they wore "their hair long and almost as thick as that of the Japanese, combed up, and fixed on the top of the head with a quill, or some such thing, that was thickest in the middle, in the very same manner the Japanese fastened their hair behind their heads."

The hair of the New Zealanders now is frequently allowed to grow long and tied in a bunch at the top of the head. It is adorned with

lofty feathers, sustained by an elaborately carved wooden comb. The hair is cut with a shell, and generally quite close at the top of the head, but behind it is left long. For some days after cutting their hair the persons are rémoved from the society of their families, and are *tabooed* or consecrated. Very few of them wear beards, as they pluck out the hairs with a pair of mussel shells, or pincers, as soon as they appear.

Mr. George Fife Angas, one of the latest writers on the manners and customs of the New Zealanders, says :—

"The hair of the men is usually cut at certain periods, though a few still wear it fastened in a knot at the top of the head. The married women permit their tresses to flow loosely over their shoulders, and the young girls generally adopt the fashion of letting their hair fall over the forehead, cutting it a little above the eyebrows. Boys and girls have their hair cut short; and occasionally it is fantastically displayed by closely cropping a line crosswise, and leaving the remainder of the hair in tufts or bunches. The hair is sacred; and to put a lock of hair into the fire is considered a great insult, not only to the party to whom it belonged, but also to those who may happen to be present. The beard is usually plucked out, either with a pair of shells, acting as nippers, or with tweezers, which are eagerly sought after by the men. It is a frequent sight to see a chief sitting in the verandah or court before his dwelling, busily employed for hours at a time eradicating all traces of his beard. Occasionally old men may be observed wearing a beard, but such instances are not of general occurrence. A few instances occur among the natives of red and sandy hair.

"Wooden combs, of small size, but very neatly made, were formerly used by the men for fastening up the hair into a knot at the crown of the head; but these are now becoming obsolete. Oil is employed in beautifying the hair; two sorts of this substance are in use amongst them: one expressed from the seeds of a tree called *titoki*, the other obtained from the shark, which has a most disagreeable odor and renders the approach of those using it very offensive.

"Bunches of the white feathers of the albatross or of the gannet and the beautiful tail feathers of the *huia*, which are black tipped with white, are frequently worn in the ears of both sexes; and occasionally similar feathers are stuck all over the head, forming a strong contrast to the raven blackness of their hair."

Occasionally their hair inclines to a brown colour; and Mr. Angas states that he noticed one or two children in the interior with hair of a

flaxen or golden color, and a girl amongst the Nga-ti-watua tribe, whose locks were of a beautiful auburn tint. The hair of the men is generally curly, but no approach to a woolly nature is discernible. Baldness is very uncommon; Capt. Cruise ("Journal of a Residence, &c.," 1820) says, We knew but of one instance of it; and many very old men go to the grave without a single grey hair. Benny, a chief in the Bay of Islands, who says he was a grown up man when Capt. Cook was there, had not one in his head.

The most singular physical character of the Negro of New Guinea consists in the texture of the hair of the head. It is neither that of the Negro of Africa, nor seemingly that of the oriental Negro north of the equator.

Mr. Earl, who has seen most of the Negro tribes of New Guinea, and who best describes them, gives the following account of it in his notice of the Papuan Indians (*Journal of Indian Archipelago*, vol 4, p. 1):—"The most striking peculiarity of the oriental Negro," he observes, "consists in their frizzled or woolly hair. This, however, does not spread over the surface of the head, as is usual with the Negroes of Western Africa, but grows in small tufts, the hairs which form each tuft keeping separate from the rest, and twisting round each other until, if allowed to grow, they form a spiral ringlet. Many of the tribes, especially those which occupy the interior parts of the islands, whose coasts are occupied by more civilized races, from whom cutting instruments can be obtained, keep the hair closely cropped. The tufts then assume the form of little knobs, about the size of a large pea, giving the head a very singular appearance, which has not been inaptly compared to the head of an old worn-out shoe-brush.*

"Others, again, more especially the natives of the south coast of New Guinea, and the islands of Torres Straits, troubled with such an obstinate description of hair, yet admiring the ringlets as a head dress, cut them off and twist them into matted skull-caps, thus forming very compact wigs. But it is among the natives of the north coast of New Guinea and of some of the adjacent islands of the Pacific, that the hair receives the greatest attention. These open out the ringlets by means of a bamboo comb, shaped like an eel-spear, with numerous prongs spreading out laterally, which operation produces an enormous bushy head of hair, that has obtained for them the name of "Mop-headed Indians."

* This description bears a close resemblance to that given of the Hottentot and Bushman of South Africa. See ante page 30.

Dr. Thompson, R.N., speaking of the aboriginal tribes of New South Wales, says, "Those about Moreton Bay have little whisker, but some have a good quantity of hair on the chin, in fact, bushy beards. The hair of the head is inclined to be long (usually about eight inches), soft and silky; it is generally quite glossy, but always curly. Those about Torres Straits have the hair shorter, and the beard small."

The hair of the New Caledonians is bushy and frizzled, of a jet black; the beard is strong. The method of pulling up the latter by the roots is sometimes resorted to; others leave this patriarchal symbol to luxuriate from the upper lip downward. The hair on the head is worn differently, it being equally fashionable to have it tied up in a bunch on the crown, or parted in the centre with artificial tresses pendant, made of the fibres of long grass covered with the hair of the vampyre bat.

Combs, composed of sticks reduced to the size of knitting needles, tastily made fast together, are placed on the side of the head as an ornament; they are generally about ten inches long. This method of wearing similar combs was formerly a usage common among the South Sea Islanders, but has since become repudiated in favour of European ornaments.

THE OCEANIC ISLANDS.

The Polynesian stock have hair various colored, wavy, and curled as well as straight, sometimes it is chesnut colored.

These islanders appear to have paid at all times great attention to the adornment of their persons. The hair of the females, which was neatly trimmed and sometimes appeared in short loose curls, was an object of great attention; the eyebrows were also reduced, or shaped according to their ideas of beauty. The hair was ornamented with elegant native flowers, sometimes exhibited in great profusion and vanity, at others with only one or two jessamine blossoms, or a small wreath interwoven with their black and shining ringlets. They displayed great taste in the use of flowers and the adorning of their hair. Frequently they were to be seen with beautiful wreaths and garlands of yellow flowers round their brows, and small bunches of the brilliant scarlet *Hibiscus rosae Chinensis* fastened in their hair. The men were equally careful of preserving and dressing their hair. They generally wore it long, and often fastened it in a graceful braid on the crown or on each side of the head, and spent not a small portion of their time in washing and

perfuming it with mouoi, or scented oil, combing and adjusting it. When it was short, they sometimes dressed it with a gummy substance obtained from the trunk of the coco-nut tree, called *pia*, or with the viscid gum of the bread-fruit tree, which gave it a shining appearance, and fixed it as straight as if it had been stiffened with rosin.

The open air was the general dressing place of both sexes, and a group of females might often be seen sitting under the shade of a clump of wide-spreading trees, or in the cool mountain stream, employing themselves for hours together, in arranging their curls, weaving their wreaths of flowers, and filling the air with their perfumes. Their comb was a rude invention of their own, formed by fixing together thin strips of the bamboo. Their mirror was one supplied by nature, and consisted in the clear water of the stream contained in a coco-nut shell.

Speaking of the natives of Easter Island, Captain Beechey says, "The hair is jet black, and worn moderately short. One man, of about fifty years of age (the only exception that we noticed), had his hair over the forehead of a reddish ash grey. The beards of such as had any were black, but many had none or only a few hairs on the chin. None of the men had whiskers, which seemed to be rather a subject of regret with them; and they appeared envious of such of our party as had them, who were obliged to submit to the ordeal of having them stroked and twisted about, for the admiration and amusement of their new acquaintances."

Captain Cook, when he visited the Sandwich Islanders, describes their hair as naturally black but dyed brown, and mostly worn cropped short, though others wore it long and flowing, or tied in a bunch. They generally had beards.

Dr. Pickering states: "The hair of the Papuan is in great quantity, is naturally frizzled and bushy, and so coarse as to be rather wiry than woolly. When dressed according to the Feejee fashion, it forms a resisting mass, and offers no slight protection against the blow of a club. I have had occasion to remark, that it actually incommoded the wearer when lying down; and to this circumstance, rather than to any foppery, I am disposed to attribute the origin of the wooden neck-pillow. The beard does not appear to grow so long or to cover so large a portion of the face as in the white race; but the Papuan exceeds the remaining races in the quantity of beard. Points connected with the personal appearance of the Feejeeans first arrested attention: as the presence of wigs, and the variety of colours imparted

to the hair. Of these the flaxen or ashy tint alone appeared to be the result of a process of dyeing; while the coal black and the red were merely derived from the mixture of foreign substances. Among a variety of fashions, the men sometimes wore very numerous slender braids; and though I saw nothing to justify the report that 'the Feejeeans count the separate hairs,' the attentions bestowed on the head-dress occupy no inconsiderable portion of their lives."

"In the Malay the hair," the same author adds, "seems in greater quantity than in the other races, the Papuan perhaps excepted, and it is straight, or at most wavy, and usually raven black. When cropped within about two inches, I have observed that it will generally stand erect, owing, apparently, to a coarser texture than in the Telingan and White races. The beard grows long, but is almost always thin, though some variety prevails in different countries. The East Indian tribes are nearly all beardless; while among the Polynesians a beard is not unusual, though it does not seem to get strong till late in life. I have occasionally seen Polynesians in whom the beard was nearly thick enough to conceal the skin. The practice, however, of eradicating it prevails very generally in the countries inhabited by the Malay race."

The hair of the Tahitians is not universally black, but in some instances has a russet tinge; and the same was observed at Samoa and Tonga. The first Polynesian with frizzled hair was seen at Manua, and other instances occurred both in the Samoan group and at Tongatabu. Except in the hair, these individuals did not differ from the surrounding natives; and the peculiarity is perhaps attributable in part to art, in imitation of the Feejeeans.

At Tontagabu, one of the Friendly Isles, very pretty combs are made by the women, of the midrib or leaflets of the coco-nut tree, the upper part being beautifully worked with the coir or fibre of the husk of the nut. These combs are stained by the bark of the same tree, of a dark reddish colour, intended as a rude imitation of tortoise-shell.

The Tahitians allow the lower part of the beard to grow, but shave the whiskers and the upper lip. Some cut the hair short off, others bind it together at the top of the head; both hair and beard they grease with the oil of the coco-nut.

An interesting description is given in "Beechey's Voyage to the Pacific," of the personal adornments and practices of the Tahitians—

"No hair was allowed on their limbs; formerly it was plucked out by the roots, or shaved with a shell or a shark's tooth; and those

who do not wear the European dress are still very particular in removing the hair from their legs and arms. This is usually done with a knife, the razors they have amongst them being reserved for removing the beard.

"The adults formerly wore their hair in a variety of forms; the heads of their children they always shaved with a shark's tooth. This operation was frequently repeated during their juvenile years. The females generally cut the hair short, but the men wore theirs in every diversity of style: sometimes half the head only was shaved, the hair being cut short, and the other half covered with long hair; sometimes the crown was cut and the edges left the original length. Frequently it was plaited in a broad kind of tail behind, or wound up in a knot on the crown of the head, or in two smaller ones about each ear. Since the introduction of Christianity it has been worn remarkably neat. The men's hair is usually short, the females the same, excepting in the front, though some wear it longer, curled about the face and bound up on the crown. Formerly the men plucked the beard out by the root, shaved it off with a shark's tooth, or removed it with the edges of two shells, acting like the blades of a pair of scissors, by cutting against each other; while others allowed the beard to grow, sometimes twisting and braiding it together. These fashions have, however, all disappeared, and the beard is generally shaved at least once a week, and by the chiefs more frequently. They cut their whiskers rather singularly sometimes, and leave a narrow stripe of their beard on the upper lip resembling moustaches; the greater part, however, remove the beard altogether, which must often be no easy task. There are no barbers by profession, yet every man is not his own barber, but contrives to shave his neighbour and is in return shaved by him. Some of the most ludicrous scenes ever exhibited in the islands occur while they are thus employed. Only a few of the chiefs are so advanced in civilization as to use soap; the majority, not being able to understand how it can help to remove the beard, dispense with it altogether. When the edge of the knife or razor is adjusted, the person to undergo the operation, in order to be quite stationary, lies flat on his back on the ground, sometimes in his house, at other times under the shade of a tree, and his friend kneels down over him and commences his labour. When he has finished he lays himself down, and the man who is shaved gets up and performs the same office for his friend. Frequently the razor becomes rather dull, and something more than a little additional strength is necessary. A whetstone is then applied to the edge, but if this be not at hand,

the man gets up half-shaved, and both go together to the nearest grindstone; and the transition from the grindstone to the chin is sometimes direct, without any intermediate application to the edge of the razor.

"The hone and the strop have, however, been introduced, and ere long will probably supersede the use of the grindstone and also the whetstone."

The natives of the New Hebrides suffer their hair to grow to a tolerable length. It is black and often brown, and is sometimes worn neatly arranged in a bunch at the top of the head, or in large curls at the sides.

It is usually the fashion to twist or curl it round a small plant to within an inch of the roots; as the hair grows it is regularly wound round the stick, which serves for a roller. Each lock of hair is about the thickness of whipcord, and resembles numerous small strings, hanging down from the crown of the head. The "ladies" and boys wear their hair cropped.

The hair of the different South Sea Islanders is, however, worn in various fashions, according to the taste of the wearer. Some few, doubtless of Malay origin, have hair similar in length and substance to that people. Many of them shave the head, with the exception of a small tuft on the crown of the skull, similar to the North American tribes. It is often combed into various divisions, similar to the Madagascans, and a mucilaginous gum or "bandoline" is applied to keep it in the form intended.

The natives of the Tonga Islands have straight and fine hair.

The Feejeans exhaust their adorning efforts on their heads and faces. The hair, which is curly, hard, and crisp, is, when full dressed, most curiously frizzed and dyed of various colors; the most usual form is to have a parting across the head from ear to ear, the anterior part being whitened, the posterior black. A well made-up head lasts, with care, some days.

Captain Wilkes, of the American navy, in the official narrative of his exploring expedition, gives the following detailed account of their customs—

"The frizzled appearance of the hair, which is almost universal, and which at first sight seems a distinct natural characteristic, I was after a long acquaintance with this habit, inclined to ascribe to artificial causes. Besides the long, bushy beards and moustaches, which are always worn by the chiefs, they have a great quantity of hair on their bodies.

"The hair of the boys is cropped close, while that of the young girls is allowed to grow. In the latter it is to be seen naturally arranged in tight, cork-screw locks, many inches in length, which fall in all directions from the crown of the head. The natural colour of the hair of the girls can hardly be ascertained, for they are in the habit of acting upon it by lime and pigments, which make it white, red, brown or black, according to the taste of the individual.

"When the boys grow up, their hair is no longer cropped, and great pains is taken to spread it out in a mop-like form. The chiefs, in particular, pay great attention to the dressing of their heads, and for this purpose, all of them have barbers, whose sole occupation is the care of their master's head. The duty of these functionaries is held to be of so sacred a nature, that their hands are 'tabooed' from all other employment, and they are not even permitted to feed themselves. They are attached to the household of the chiefs in numbers from two to a dozen. To dress the head of a chief occupies several hours, and the hair is made to spread out from the head on every side, to a distance that is often eight inches. The beard, which is also carefully nursed, often reaches the breast, and when a Feejean has these important parts of his person well dressed, he exhibits a degree of conceit that is not a little amusing.

"In the process of dressing the hair, it is well anointed with oil, mixed with a carbonaceous black, until it is completely saturated. The barber then takes the hair pin, which is a long and slender rod, made of tortoiseshell or bone, and proceeds to twitch almost every separate hair; this causes it to frizzle, and stand erect. The bush of hair is then trimmed smooth, by singing it, until it has the appearance of an immense wig. When this has been finished, a piece of *tapa*, so fine as to resemble tissue paper, is wound in light folds around it, to protect the hair from dew or dust.

"This covering, which has the look of a turban, is called *sala*, and none but chiefs are allowed to wear it; any attempt to assume this head-dress by a kavsi or common person, would be immediately punished with death. The *sala*, when taken care of, will last three weeks or a month, and the hair is not dressed except when it is removed; but the high chiefs and dandies seldom allow a day to pass without changing the *sala*, and having their hair put in order."

Another authority observes, respecting these singular people—

"The hair is neither straight nor woolly, but may be properly

designated as frizzled. When allowed to grow without interference, it appears in numerous spiral locks, eight or ten inches in length, spreading out on all sides of the head. Sometimes, these curls are seen much longer, falling down to the middle of the back. It is, however, very seldom allowed to grow naturally. The young boys have it cut very close, sometimes shaved to the skin like the Tahitians. In girls, before marriage, it is allowed to grow long, and is coloured white, by washing it with a solution of lime, except a portion around the crown, which is plastered with a black pigment. After marriage, it is either cut to the length of one or two inches, or frizzled out like those of the men; in both cases it is frequently soaked in colouring liquids, either red or black. The men, in general, have their hair dressed so as to form an immense semi-globular mass, covering the top, back, and sides of the head. The arrangement of this chevelure is performed for the chiefs by professional barbers, and is a work of great labour. Six hours are sometimes occupied in dressing a head; and the process is repeated at intervals of two or three weeks. It is, probably, to guard against disarranging this work, that the piece of bamboo which is placed under the neck in sleeping is employed, instead of the ordinary pillow. For the same purpose, the natives usually wear, during the day, a *sala*, or *kerchief*, of very thin gauze-like paper cloth, which is thrown over the hair, and tied closely around the head, so as to have very much the appearance of a turban."

Captain Hunter, R.N., speaking of the natives of Duke of York's Island, says—

"The hair is woolly, but it is so arranged by some sort of grease or ointment, and a white or red powder with which they dress it, that it hangs on some like so many candle-wicks, or like the thrums of a new mop reversed, or turned upside down. They are generally as fully powdered as a beau dressed for an assembly. Some have their hair of a yellow, sun-burnt color, others quite red; none are seen with the hair of its natural color. This yellow or red appearance, I believe, may be occasioned by this universal method of powdering, for the powder seems to be made from burnt shells and coral, and is really a kind of lime; they generally carry a small gourd or box filled with it, about them."

Mr. Jukes, in the "Voyage of H.M. Ship 'Fly'," says—

"The natives of Masseed have frizzled hair, which is dressed into long, narrow, pipe-like curls, smeared with red ochre and grease, and they wear a band round the forehead. Those of Darnley Island have

the same, but sometimes the hair is left of its natural black color. Others have wigs not to be distinguished from the natural hair, till closely examined. The hair of their bodies and limbs grows in small tufts, giving the skin a slightly woolly appearance.. The girls had their hair rather long, but the women had almost all their hair cut short, with a bushy ridge over the top. Many of the elder women had their heads shaved quite smoothly, and we never saw a woman wearing a wig, or with the long ringlets of the men."

Captain Sir E. Home, of H.M. Ship "North Star," speaking of the natives of Wallis Island and the Navigator's Group, says that in most things they resemble the people of Tongataboo, except that they wear the hair long. "Indeed," he adds, "I never knew what a head of hair was, until I came to this place; loose, it is a most perfect protection to the head against the rays of the sun, and in rainy weather tied round upon the crown of the head, no wet could penetrate it."

The natives of the Britannia Islands have their hair frizzled, and they take great pains in dressing it with a comb made of two long slender pins or prickers; when dressed, it has a large bushy appearance, similar to a mop. Many of the boys and girls whiten their hair with lime, which, when they grow up, gives it a brown appearance, similar to the color of their skin. The wooden hair-pricker or pin is worn as an indication of rank. The king wears it on the front of his hair; the chiefs a little on one side; while the lower classes have it tied round the neck, and hanging down the back.

The natives of the Loyalty Isles have hair black and frizzled, and besides the long beards and whiskers worn by many, they have a great quantity of hair on their bodies. In the Isle of Pines the hair is frizzly, and generally combed out in a mop-like form.

In the Isle of Bornabi both men and women have beautiful long, straight hair, very black, and which they take no little pains in dressing with a variety of perfumes, mixed with coco-nut oil. The men wear neither whiskers or beard, they extract the hairs as soon as they make their appearance by means of tweezers, made either of a small piece of tortoiseshell bent double, or a pair of small cockle shells.

Both sexes wear round their head at feasts, and on other occasions, wreaths of beautiful sweet-scented white and yellow flowers. The female has often a few pale blossoms wreathed around her hair, richly contrasting its jetty curls.

Mr. Thompson, master of H.M. Ship "Talbot," speaking of the inhabitants of the Sandwich Islands, says—

"Their hair is generally straight, but in some it has a natural and beautiful curl; when worn straight they turn it all back from the forehead and temple, and tie round the head a black piece of ribbon or handkerchief. The hair is rather coarse, and owing to the frequent washings in salt water, and the absence of comb and brush, looks rough, and has not that gloss which results from the use of Rowlands' Macassar oil, and the various little et ceteras of an English lady's toilet."

CHAPTER VI.

THE AMERICAN VARIETY.

It was formerly supposed that the Americans were without beards, and certainly there are many among them who have neither beard nor hair on any part of their person, except the head. But the Indians who inhabit the torrid zone and South America, have generally a small beard, which becomes longer by shaving; and among the Patagonians there are many who have beards. A late traveller (Temple) asserts that the Chiriguano Indians of the province of Tarija are beardless, without stating any opinion as to their being natural, or the effect of plucking out the hair.

A remarkable tradition, mentioned by Humboldt as common both to the Mexican and to the widely-separated Muyscas of Bogota, attributes the origin of their civilization to a man having a long beard. Now, a long beard is precisely a circumstance that would be apt to make a lasting impression among a beardless people.

Almost all the Indians near Mexico, and some on the north-west coast, wear moustaches. An inference has been drawn that the Indians have a larger quantity of beard in proportion to their distance from the equator. The deficiency of beard does not exclusively belong to the Americans, nor is it by any means a certain sign of degeneracy, for some beardless races, such as the Negroes of Congo, are very robust, and of colossal size.

Sir Robert Schomburgk, speaking of the Tarumees, a tribe of Indians in Guiana, says—

"Their hair is uncommonly coarse and wiry, and does not fall over the outlines of the head, but stands out, as if the individual were frightened or as the imagination of the artist paints Shakspere's witches."

In the Pianoghottos, a fine race—

"That important piece of head-dress, the queues, was attended to with such neatness, that it would have done honour to a Parisian

coiffeur of the old regime. The hair of the hinder part of the head was all gathered up into the queue; that on the forehead was cut rather short, with the exception of two tufts sweeping from the ears towards the face, much in the fashion of our gallants who are not graced with the head of an Apollo."

The Cafusos, a mixture of Indians and Negroes, are a very singular race. The travellers Spix and Martius tell us, that what gives them a peculiarly striking appearance, is the excessively long hair of the head, which, especially at the end, is half curled, and rises almost perpendicularly from the forehead to the height of a foot, or a foot and a half, thus forming a prodigious, and very ugly kind of peruke. This strange head of hair, which seems more artificial than natural, is merely a consequence of their mixed descent. (Vol. I., page 324.)

The remarkable appearance of the hair is only a consequence of its being combed or puffed out, and allowed to remain so.

Any one who has seen the Sambo, or black women of Jamaica, combing their hair, will have noticed that their hair presents the same appearance as that of the Cafusos women, before they curl or twist it into innumerable tortuous bands, which bear an apt resemblance to cork-screws. Nor is it at all unlikely that it might have been "the fashion" to wear the hair in that form, when those intelligent German travellers visited them. Every one must recollect Cook's account of the change of fashion among the South Sea Islanders, relative to the scarlet feathers, proving that even savages have some idea of the *beau-monde*.

The Cafusos greatly resemble, we are told, the Papuans, who inhabit the interior of New Guinea, New Britain, and New Ireland, and the prints of the head of the Papuans show that the hair is elevated much in the manner as the Cafusos, with the exception, that it is more wavy, or glories in what Solomon calls "dove's eyes."

In the aboriginal Brazilian, the hair is long, hard, tense, black, and shining, and hangs down in thick disorder from his head. It is never curly, though often cherished with care, and, indeed, in many tribes, shaved in a particular way, or pulled out as a national distinction. His hair is very late in getting grey, and very rarely becomes white; baldness is hardly to be found in one among a thousand. The hair on the chins of the men is very weak and scanty; yet sometimes one sees an Indian with a tolerably strong black beard, but never with a curly one.

The Tapuyas, another aboriginal race, are characterised by black

and sleek hair, which hangs over the shoulders; and instances are related by Roulon Boro, of its growing so luxuriantly as to form a sort of garment.

D'Orbigny, in his classification of the Indians between the Isthmus of Darien and Cape Horn, thus particularises their hair: "Thick, coarse, black, smooth, and long. Beard thin, never wavy; late in making its appearance."

Among some of the Indians about Peru, the men cut the hair short, leaving it to fall in front to the brows, and behind as low as the point of the ear; on the top is a wreath interwoven with long and beautiful feathers. The women wear it in front the same, but are particularly careful of their back hair, which is suffered to flow loosely and copiously over the shoulders.

The Arbas, Willuches, and Chanases, other tribes of South America generally allow the hair to hang down loosely behind, and on each side of the face, but sometimes it is confined by a band worn round the forehead.

The Auracanians have thick and black hair, rather coarse; they permit it to grow to a great length, and wind it in tresses around their head; of this they are as proud as they are averse to beards, nor could a greater affront be offered than to cut it off. They pluck out carefully every hair from the face and body. They rarely begin to be grey before they are sixty or seventy, and are not bald until eighty. The women divide their hair into several tresses, which float in graceful negligence over their shoulders.

Captain Gardiner says their hair is parted behind, and plaited into two long tails, which are often ornamented with strings of little brass or gold bells, which make a tinkling noise at every movement of the head. Sometimes the two ends of the hair are connected behind by a string of these bells.

Dr. Darwin, speaking of the Patagonian Indians, about the Rio Negro, describes the hair of the women as coarse, but bright and black; they wear it in two plaits, hanging down to the waist.

Henry Brewer, writing of the natives of Chiloe, on the Western shores of South America, in 1643, says the hair of the men is coal-black, and usually cut short to the ears; they pull out the hair of their beards, and tie a broad ribbon about their heads. Some of the women twist their black hair with ribbonds of divers colours; others let it hang carelessly down their backs.

Among the Chinooks the beard is not always wanting, but occa-

sionally attains the length of an inch or more. One man, Dr. Pickering tells us, had both beard and whiskers, quite thin, but full two inches long.

The fashion, aboriginal with the Oregon females, of wearing the hair in two lateral braids, is also widely diffused in Spanish America, and as far as Chili.

Mr. Marsh regards the native Californians as more hairy than the Indian tribes of the United States. The men almost universally have some show of a beard, an inch or so in length, but very soft and fine.

Colnet, in his visit to Nootka Sound, speaking of the Indians about Vancouver's Island, states that "Very few young men wear their beards; and scarce an old man is without one. The hair of the head is dark, inclining to black, and thick, on many of them a good length, hanging down over the shoulders and forehead in a wild manner; but when going on a visit, it is dressed in different styles, ornamented with the white down of birds."

Captain Beechey, in his voyage to Behring's Strait, states that the hair of the Indians and natives of that quarter was done up in large plaits on each side of the head, and the edges of the eyelids were blackened with plumbago, rubbed up with a little saliva upon a piece of slate.

This is a very ancient practice which is often alluded to in the Sacred Writings (II. Kings, ix. 30; Jer., iv. 30; Ezek., xxiii. 40; Prov., vi. 25); and the custom prevails extensively now among eastern ladies.

"The hair and edges of the eyelids are tinged with a fine black powder, moistened with oil or vinegar, which causes a small black line to appear around the edge, and at a distance, and especially by candle light, gives a heavy dark shade to the eyes. The manner of doing it is particularly described by eastern travellers. A smooth cylindrical piece of silver or ivory, shaped like a quill, and about two inches long, is dipped into the composition and placed within the eyelashes, which are closed over it. The 'eye salve' was made of lead ore, with other ingredients."—*Eadie's Dictionary of the Bible.*

Among the itinerant Esquimaux of Behring's Strait, Beechey found many had their heads shaved round the crown, after the fashion of the Otaheitans, and all had their hair cut short. The old men had a few grey hairs on their chin, but the young ones, though grown-up, were beardless.

In the Esquimaux the beard is scanty, and few instances occur of

the chin being entirely covered. The moustaches are more thick. The hair is straight, coarse, and of a raven black; but it has for a few years during infancy, a shade of brown. On their bodies there is but little hair, in fact, some are totally destitute of it; and at St. Lawrence Island there is a deficiency even of beard. The hair becomes blanched in persons advanced in years, which is common at Regent Inlet; while at Herschel Island, to the westward of the Mackenzie River, an old woman, whose hair was silvered with age, was a conspicuous object. A solitary case of bald head is recorded in a native of Regent Inlet, aged fifty-six years. Dr. King, collecting the observations of northern voyagers, observes—

"They have various modes of arranging their hair, according to the locality. As regards the men, some wear it long, and allow it to hang about their heads in a slovenly manner. Some cut it short before, so as not to incommode their face, and others, both before and behind; while at Kotzebue's Sound and Schismaroff Inlet, the only part that was cut was a circular patch upon the crown of the head, like the tonsure of the Roman Catholic clergy. This fashion was adopted by a few natives of Melville Peninsula and of the Mackenzie River, while at St. Lawrence Island, many had that part shaved. At Southampton Island, the hair is worn in one large mass, as large as the head of a child, rolled into the form of a ball, and projecting from the rise of the forehead. One of these bundles Captain Lyon found to consist of six long strings of his own locks, originally plaited, but then so matted with dirt and deer's fur as to resemble a rough hair tether. These extraordinary tresses were bound tightly together at their base, and measured about four feet. Hair is pretty universally worn by the Esquimaux on the upper lip and chin from one inch to one inch and a half in length, and some cultivate a little tuft between the chin and lower lip.

"The women of Prince William's Sound, tie a small lock of the hair on the crown, and a few club it behind after our own manner, leaving the rest of the hair to hang down. Those of the Mackenzie River, wear it very tastefully turned up from behind to the top of the head, and tied by strings of white and blue beads on cords of white deer skin. It is divided in front, so as to form on each side a thick tail, to which are appended strings of beads, that reach to the waist. At Kotzebue's Sound, Boothia, and Melville Peninsula, they separate their hair into two equal parts, one of which hangs on each side of their head, and in front of their shoulders.

"To stiffen and bind these, they use a narrow strip of deer-skin attached at one end to a round piece of bone, fourteen inches long, tethered to a point, and covered over with leather. This looks like a little ship, the handle of which is placed up and down the hair, and the strap wound round it in a number of spiral turns, making the tail, thus equipped, very much resemble one of those formerly worn by our seamen. The strap of this article of dress, which altogether is called a "togluga," is so made from the deer skin as to show, when bound round the hair, alternate turns of white and dark fur, which give it a very neat and ornamental appearance. On ordinary occasions, it is considered slovenly not to have the hair thus dressed, and the neatest of the women never visited the ships of our Arctic voyagers without it. Those who are less nice, dispose the hair into a loose plait on each side, or have one togluga and one plait; and others, again, wholly disregarding the business of the toilette, merely tuck the hair in under the breast of their jackets. This slovenly disposal of the hair was found to be the case with the natives of the River Clyde, and Hudson Strait.

"The Esquimaux of Labrador, Hudson Strait, and the Great Fish River, wear their hair parted in front into two festoons, secured by a fillet of white deer skin, twined round the head, whilst the remainder flows gracefully over the neck and shoulders, or is tied up into a knot behind.

"At Southampton Island the same style is adopted, but instead of using a band for the purpose, it is twisted into its position.

"The natives of Greenland braid it, and tie it up in a bunch on the top of the head."—*Transactions of the Ethnological Society of London*, vol. i.

The women consider it as disgraceful to cut off their hair—it is done only in deep mourning, or on a resolution never to marry. They wreath their locks into a double ringlet on the crown of the head, consisting of a larger and a smaller tuft, which they bind with a grey coloured ribbon, tricked out, perhaps, with the additional ornament of glass beads.

As the Esquimaux grow old, they have more hair on the face than the RedIn dians, who take some pains to eradicate it, but we meet with none who have thick bushy beards, or whiskers, like those of an European who suffers them to grow.

The act of cutting off her hair, it will be seen, is of greater importance to an Esquimaux woman, than that of assuming the veil to an European, for she is then doomed to perpetual celibacy, whatever her after inclination may be.

Captain Chappell, describing the Esquimaux of Hudson's Bay, says —"The men have a few straggling hairs on the chin and upper lip, while the women carefully remove them from every part of the body, excepting the head, where they have a lock on each temple neatly braided, and bound with a thong of hide. On the back of the head, the hair is turned up, much after the fashion of the English ladies."

The Koluch of North America have long and lank hair, and the lip and chin is often bearded.

The Arawak females are rather neat in their mode of dressing the hair, which is tied up on the crown of the head.

The Chaymas are almost without beard on the chin, like the Tungooses, and other nations of the Mongul race. They pluck out the few hairs that appear; but it is not just to say, in general, that they have no beard, merely because they pluck out the hairs. Independently of this custom, the greater part of the natives would be nearly beardless. We say the greater part of the natives, for there exist tribes, which, appearing distinct among the others, are so much more worthy of fixing our attention. Such are in North America the Chippeways, and the Yabipaaes, near the Toltec ruins at Moqui, with bushy beards; in South America, the Patagonians and the Guaranies. Among these last, individuals are found, some of whom have hairs on the breast. When the Chaymas, instead of extracting the little hair they have on the chin, attempt to shave themselves frequently, their beard grows. Humboldt saw this experiment tried with success by young Indians, who served at mass, and who anxiously wished to resemble the Capuchin fathers, their missionaries and masters. The greater part of the people, however, have as great an antipathy to the beard, as the eastern nations hold it in reverence. This antipathy is derived from the same source as the predilection for flat foreheads, which is seen in so singular a manner in the statues of the Aztec heroes and divinities. Nations attach the idea of beauty to everything which particularly characterizes their own physical conformation, their natural physiognomy. Thus, in their finest statues, the Greeks exaggerated the form of the forehead by elevating, beyond proportion, the facial line. Thence it results, that if nature have bestowed very little beard, a narrow forehead, or a brownish red skin, every individual thinks himself beautiful, in proportion as his body is destitute of hairs, his head flattened, his skin more covered with arnotto, chica, or some other coppery red colour.

CHAPTER VII.

SCRIPTURAL NOTICES OF THE HAIR.

THE Mosaic law enjoined nothing respecting the mode of wearing the hair. The priests had theirs cut every fortnight, whilst in waiting at the temple.

They were forbidden to cut their hair in honour of the dead, though on other occasions of mourning they might cut it without scruple.

Lucian is an evidence that the Syrians offered their hair to their gods; and it is well known to have been common among other people. They were forbidden to make themselves bald, in the manner of the heathen (Deut., chap. xiv. v. 1)—"Ye shall not round the corners of your heads;" in imitation of the Arabians, Ammonites, Moabites, and the Edomites, of the people of Dedan, Terna, and Buz, who did this, it is said, in imitation of Bacchus.

Nazarites were never to cut off their hair during the time of their vow (Numbers, ch. vi., v. 5 to 9); but at the expiration of their vow they shaved it off (*Ibid*, v. 18, 19). Samson having broken his vow, by suffering his hair to be cut, God deprived him of his extraordinary strength (Judges, ch. xvi.)

It was usual with the heathens to make vows that they would suffer their hair, or their beards, to grow, till they had accomplished certain things. Civilis, having taken arms against the Romans, vowed never to cut off his hair (which was of a red colour, and which, out of mere artifice, he wore long, after the manner of the Germans) till he had defeated the legions.—(Tacitus Hist. lib. iv.)

In Osburn's "Ancient Egypt" it is shewn that many of the ancient nations of Canaan shaved some parts of the head, but in various proportions.

The practice of shaving the head, in token of great affliction and humiliation for sin, was common among the Hebrews even as early as Job's day (Job, ch. i., v. 20). Sometimes the mode of expressing

sorrow was by plucking the hair out by the roots, or cutting off the beard.

Lucian says, that the Egyptians expressed their grief by cutting off their hair, on the death of their God Apis; and the Syrians in the same manner at the death of Adonis.

The idea seems to have been, that mourners should divest themselves of that which was usually deemed most ornamental; an idea which lies at the foundation of mourning in all countries and all ages.—See Jer., ch. vii., v. 29, and Isaiah, ch. vii., v. 20.

Thus Isaiah (ch. xxii., v. 12) says, "In that day did the Lord God of Hosts call to weeping, mourning, and to baldness, &c," Ezekiel, (ch. xxvii., v. 31)—"And they shall make themselves utterly bald for thee."

Again Micah (ch. i., v. 16)—"Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle, for they are gone into captivity."

Herodotus (ii., 36) speaks of it as a custom among all nations, to cut off the hair as a token of mourning. So also Homer says, that on the death of Patroclus they cut off the hair, as expressive of grief.—"Iliad" xxiii., 46-47—

> "Next these a melancholy band appear;
> Amidst, lay dead Patroclus on a bier;
> O'er all the course their scattered locks they threw."—*Pope.*

See also "Odyssey," iv., 197. This was likewise the custom with the Romans (Ovid, Amor. 3, 5, 12), the Egyptians (Diod. i., 84), the Scythians (Herod. 4, 71), and the modern Cretans.

At Accra, Adampé, and other parts of the Gold Coast, upon the death of any native, the wives and other near relatives, in token of bereavement, shave the hair entirely from the head, and remove every ornament and personal decoration; immuring themselves in their chambers for three weeks.

The partial or entire removal of the hair, as a native testimony of affliction and sorrow, is one of those remarkable peculiarities that bear a close affinity to the ordinances introduced by the Jewish legislator (Deuteronomy, ch. xxi.), in which it is duly enjoined as follows—"Thou shalt bring her home to thine house, and she shall shave her head and pare her nails. And she shall put the raiment of captivity from off her, and shall remain in thine house, and bewail her father and mother a full month." That this was a usage of great antiquity

and common to many nations, from the earliest ages of the world, long previous to its dissemination among the Jews, may be distinctly affirmed. Mention has been made of its prevalence by Herodotus, who relates that "It is elsewhere customary, in cases of death, for those who are most nearly affected to cut off their hair in testimony of sorrow; but the Egyptians, who at other times have their heads closely shaven, suffer the hair on this occasion to grow."—Lib. ii., c. 36; *vide* also lib. vi., c. 21.

It was also equally practised by the Greeks, upon the intelligence of any public or private misfortune, the women clipping their hair short, and the men allowing it to grow long; whereas in their seasons of prosperity the reverse happens, the women wearing their hair long, and the men close, as stated by Plutarch.

Dr. Millingen tells us that in ancient times locks of hair were suspended over the door of the deceased, to show that the family were in mourning. On these occasions the hair was torn, cut off or shaved. It was then sometimes strewed over the dead body, or cast on the funeral pile. On the demise of great men, whole cities and communities were shorn, while animals shared a similar fate. Admetus, on the death of Alcetis, ordered this operation to be performed on his chariot horses; and when Masistius was slain by the Athenians, the Persians shaved themselves, their horses and their mules. Alexander, not satisfied with this testimony of grief, ordered the very battlements of a city to be knocked down, that the town might look bald and shorn of its beauty.

Among the Jews, when a man was suspected of having a leprosy, inspection was carefully made, whether the color of the hair were changed, or if it fell off; these being considered indications of the disease. When he was healed, he washed his body and clothes, cut off the hair of his head and of his whole body, and presented his thank-offering to the Most High, at the door of the tabernacle (Levit., ch. xiii., v. 4, 10, 31-33, &c.); but he did not enter into the camp till eight days after, again cutting away all the hair off his body, in demonstration of his desire not to leave any place where the least pollution might remain undiscovered and uncleansed (Lev., ch. xiv., v. 8-9).

Among the Hebrews baldness was considered not only a defect, but as a curse. The Prophets often figuratively applied it as a denunciation of judgments. Thus Isaiah (ch. iii., v. 17 and 24) observes, that "Instead of well-set hair there shall be baldness." "And shame shall

be upon all faces, and baldness upon all their heads."—Ezekiel, ch. vii., v. 18.

Isaiah (ch. xv., v. 2) "On all their heads shall be baldness, and every beard cut off." And Jeremiah (ch. xlviii., v. 37) says the same of Moab—"For every head shall be bald, and every beard clipped."

Elisha, the prophet, (II. Kings, ch. ii., v. 23) was insulted on this account by the youth of Bethel, who, as he was ascending Mount Carmel, cried out—"Go up thou bald head!" which was a term of reproach and contempt among the Jews.

One of the strict prohibitions in the Mosaic law was—"They shall not make baldness upon their head, neither shall they shave off the corner of their beard, &c."—Levit., ch. xxi., v. 5, "nor make any baldness between your eyes for the dead"—Deut., ch. xiv., v. 1.

In the time of David the hair was accounted a great ornament, and the longer it was the more it was esteemed. They were in the habit of powdering it with dust of gold. Josephus informs us, that such ostentation was in use amongst the Jews; for, speaking of the guard which attended Solomon, with long flowing hair about their shoulders, he says, that "They scattered in their hair every day little particles of gold, which made their hair shine and sparkle by the reflection of the rays of the sun upon it." This circumstance, and the practice of anointing it with various kinds of oil, may in some measure account for the great weight of Absolom's hair; for we are told (II. Samuel, ch. xiv., v. 26)—"And when he polled his head, (for it was every year's end that he polled it; because the hair was heavy on him, therefore he polled it;) he weighed the hair of his head at 200 shekels, after the king's weight."*

The Emperor Commodus, for one, is said to have powdered his hair with gold.

It is singular how old fashions are revived. Some distinguished ladies in the Paris fashionable world, who wish to create a sensation, have re-introduced the practice of wearing powder in the hair. Others, carrying the matter still further, have made this fashion more costly by adopting gold and silver hair powder: gold for brunettes, silver for Italian blondes. Several belles have appeared in the first boxes of the Theatre, with their hair thus glitteringly powdered.

There were five or six *merveilleuses* in gold and silver powder. It had a ravishing effect. They might have been called the Danae powdered by Jupiter. The most remarkable of the brunettes in gold

* A shekel was equal to about 219 grains.

powder was Madlle. Fould, a lady of the high financial circle. The silver powder was most adorably wedded to the locks of that young and charming foreigner and Spanish blonde, Madlle. Montijo, since become Empress of the French.

The fashion of simple perfumed flour powder, which was worn by the grandmothers of these ladies was resumed some twenty years ago, soon after the revolution of July, and several aristocratic ladies have preserved the fashion, and still wear it on great and solemn occasions. Very often this old powder dusts the magnificent blonde hair of a great and fair lady of the high diplomatic aristocracy. But notwithstanding the success of the attempt, it may be presumed that gold and silver powder will hold its place merely among the eccentricities of the day. It is a pity it should be so, and it would be a magnificent present to give one of these *merveilleuses* a powder box, containing a thousand louis scraped up and reduced to dust.

Political economists urge the adoption of this fashion on the ground that we shall never know what to do with all the gold from California and Australia.

The successful gold diggers there, will be able to carry this fashion into full practice, by showering the glittering spangles of virgin gold on the heads of their lady-loves.

Black hair, among the Jews, was thought to be the most beautiful; thus in the Song of Solomon (ch. v., v. 11)—"His head is as the most fine gold, his locks are bushy, and black as a raven." This was also the prevalent taste of the Romans, at least in the days of Horace.

Great pains were taken in decorating the hair, which was curiously braided and adorned, and this still continues to be the common usage in the countries of the east.

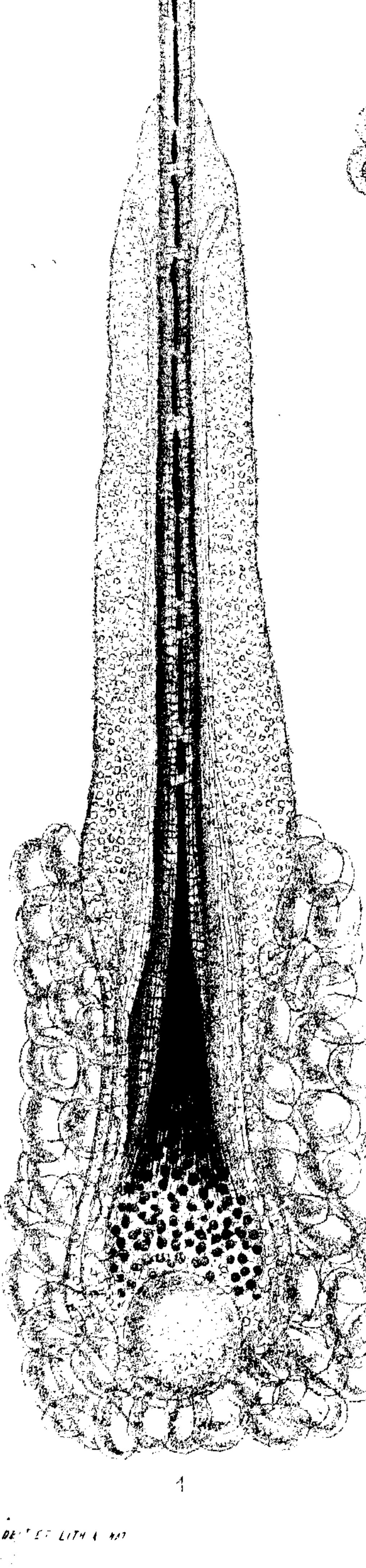
The editor of "The Ruins of Palmyra" (p. 22), found that it anciently prevailed there; for he discovered, with great surprise, mummies in the Palmyrene sepulchres, embalmed after the Egyptian manner; by which means the bodies were in such a state of preservation, that among other fragments which he carried off with him, was the hair of a female, plaited exactly after the manner commonly used by the Arabian women at this time.

Allusion is made in Isaiah (ch. iii., v. 24), I. Peter (ch. iii., v. 3), and I. Timothy (ch. ii., v. 9), to this practice of plaiting or broidering the hair, and to long hair as an ornament for women (1 Cor. ch. xi, v. 14.)

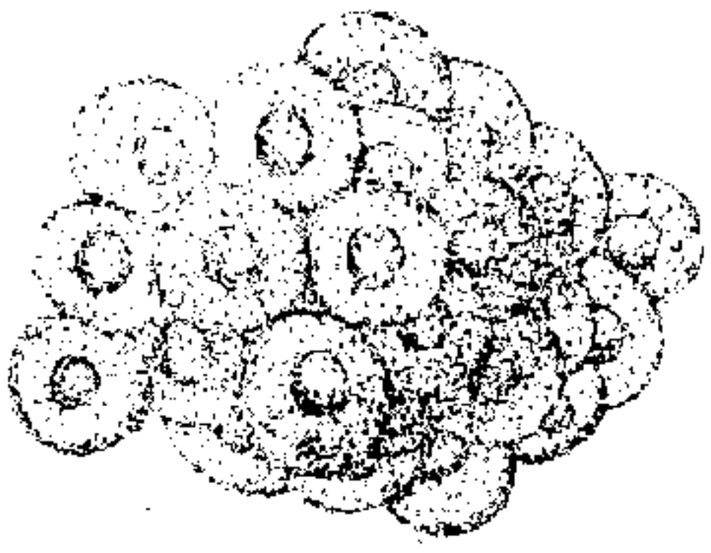
Chardin says, "The women nourish their hair with great fondness,

and lengthen it by tresses and tufts of silk, down to the heels." Lady Mary Wortley Montague thus describes the modern mode of wearing the hair, by the ladies in the east—"Their hair hangs at full length behind, divided into tresses, braided with pearl or ribbons, which is always in great quantity. I never saw in my life so many fine heads of hair. In one lady's I have counted one hundred and ten of these tresses, all natural."

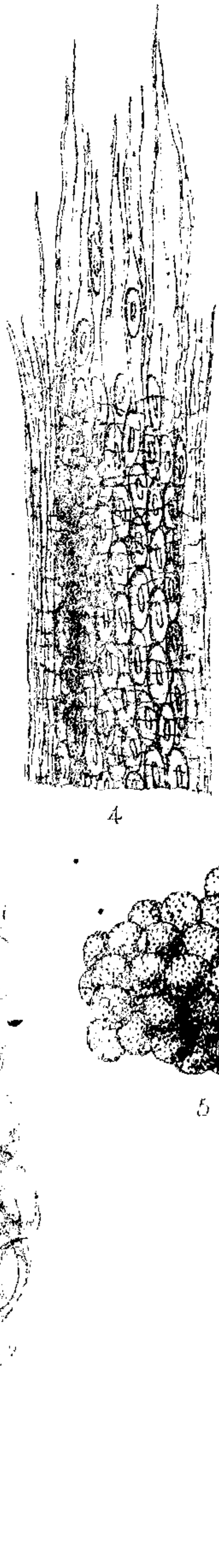
No females pay more attention to the dressing of the hair than the dancing girls of India; for as they never wear caps, they take great delight in this their natural ornament. "When a dancing girl is in full dress," says Roberts, speaking of the Hindoos, "half her long hair is folded in a knot on the top of her head, and the other half hangs down her back in thick braids." Miss Pardoe, in "The City of the Sultan," tells us, "That after taking a bath, the slave who attended her spent an hour and a half in dressing and adorning her hair."



1

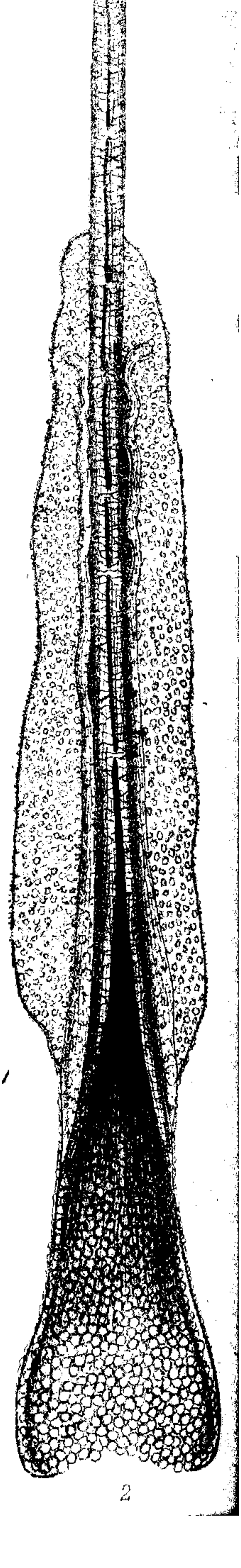


3



4

5



2

L. DE T. ET LITH. A NAT.

CHAPTER VIII.

DISEASES OF THE HAIR, AND DIRECTIONS FOR ITS MANAGEMENT.

I come now to speak of a few of the principal disorders of the hair, and to point out the predisposing causes of baldness, ringworm, and premature grey hair, &c. Bodily infirmity, disease and mental irritability, as well as sudden change of climate, have an injurious effect on the healthy condition of the hair, and the supply and flow of the coloring principle.

There are many morbid states and conditions of the hair, all of which it would be impossible to allude to here, and many of them from their virulence and connection with diseases of the skin, come more especially under the province of the medical practitioner. I may allude, however, to some few of the principal disorders of the hair, as mentioned by Drs. Copland, Willan, Burgess, Todd, Wilson and others.

The hair of the head may become weak and slender, and may split at the extremities. This is a very common affection, and depends upon a deficient action of the bulb of the hair; in consequence of debility or impaired vital power, frequently connected with disorders of the assimilating organs.

Those who study the health and preservation of their hair, should avoid all excesses or extraordinary excitement; they should equally shun mental and bodily over-stimulation, and endeavour to preserve an equable temperament of mind and body. Frequent profuse perspiration is extremely injurious to the hair.

Hairs, says Dr. A. H. Hassall, are peculiarly susceptible of being affected by the condition of the health, even more so than the epidermis. If this be vigorous, as a rule to which there are many exceptions, it will be found that the hairs themselves are thickly and firmly set in the skin: if, on the contrary, the powers of the system be debilitated from any cause, the hair will either fall off spontaneously, or a very slight degree of force will serve to dislodge them from their

connexions. If the basis of those hairs which fall out of themselves be examined, or which are removed by combing and brushing, it will be seen that the bulb alone has come away, the entire sheath remaining behind. In such cases the hair is doubtless regenerated, and after its regeneration is usually stronger than it was previously. It has not yet been ascertained by positive experiment whether the hair is capable of reformation in those instances in which both bulb and sheath have been removed; it is most probable, however, that where they have been entirely abstracted, no renewal of the hair could ensue. It is possible that in some cases the apparent regeneration of the hair arises not from the development of new hairs in the primitive sheaths and upon the old germs, but from the formation of new hair follicles and germs; of this, however, no proof has yet been given.

That a regeneration of new shafts of the hair is continually in progress, (whether from new germs or the olden ones is not known,) is proved by the detection of small and pointed hairs just emerging from the skin in the scalp of even old persons.

When a hair has obtained the full term of its development, according to the researches of Eble, it becomes contracted just above the bulb; this change probably announces its death and approaching fall.—(*Hassall's Microscopic Anatomy.*)

"When," says Mr. Wilson, "hairs are left to their natural growth, they attain a certain length, and are then thrown off by a process analogous to the change of the coat in animals, or the moult of birds, their place being supplied by young hairs, which grow from the same tubes; and this temporary decadence of the hair occurs also when it is kept cut of moderate length. When, on the other hand, hair is closely shaved, it appears to become persistent, and at the same time increases in strength and bulk."

Curling the hair in strong and hard paper has a very injurious effect; and twisting, plaiting, and tying it tightly in knots at the back of the head, prevents the circulation of the fluid, strains the scalp, and necessarily injures the roots, besides contributing to induce headache and cause irritation of the brain. The more loosely the hair can be folded or twisted, and the less it is artificially crisped, the better is it for its free and luxuriant growth.

Ladies who curl the hair should use for the purpose, soft paper or silk, which will prevent the hair cracking and other injuries that might result from hard *papillottes*. Those who simply wear the hair in bands or braids, ought to twist or fold it very loosely at night, when retiring

to rest. It should then always be liberated from forced constraints and plaits. It must be well combed and thoroughly brushed every morning, and afterwards nicely smoothed with the palm of the hand, which gives it a high gloss, after oil has been applied. In order to add to its length and strength the ends should be tipped at least once a month, to prevent the hair splitting.

M. Cazenave, physician to the hospital of St. Louis, Paris, in his treatise, translated by Dr. Burgess, gives the following general directions for the management of the hair:—

"Pass a fine-tooth comb, at regular intervals every twenty-four hours, through the hair, in order to keep it from matting or entangling; separate the hairs carefully and repeatedly, so as to allow the air to pass through them for several minutes; use a brush that will serve the double purpose of cleansing the scalp and gently stimulating the hair-bulbs. Before going to bed it will be desirable to part the hair evenly, so as to avoid false folds, or what is commonly called turning against the grain, which might even cause the hairs to break. Such are the usual and ordinary requirements as to the management of the hair. There is, on the other hand, a class of persons who carry to excess the dressing and adornment of the hair, especially those who are gifted with hair of the finest quality. Thus, for example, females who are in the habit, during the ordinary operations of the toilette, of dragging and twisting the hair, so as almost to draw the skin with it: the effect of which is, in the first instance, to break the hairs and fatigue the scalp, and finally to alter the bulb itself.

"The fine-tooth comb is also too freely used, especially when the hair is divided—a part that the most particular attention seems to be bestowed upon. These separations, and the back of the neck whence the hair is drawn, in females, towards the crown of the head, are the parts which first show sign of decay or falling off of the hair."

In a hygienic point of view, the dress of the hair best adapted for females, and especially for young girls, is that which keeps the hair slightly raised, drawn as little as possible, carefully smoothed, and arranged in large bands so as to admit the air to permeate; to unfold it morning and evening, and brush it lightly, but carefully; in a word, to dress it in such a manner as will not require dragging or twisting, but leave it free. If fashion requires it to be tied and drawn, and the individual yields to the mode, it should be unfolded morning and evening, and allowed to hang loose for several minutes.

It occasionally happens, from some cause or other, that the follicles

are implanted in a manner the reverse of that which should obtain;—this is especially seen in those of the scalp of children, in whom frequently certain tufts of hair grow up, and incline in a direction opposed to that of the contiguous hairs. This mal-disposition of the hair is the source of much trouble and annoyance to anxious nurses and mothers, who spend much time in endeavouring to bring the refractory lock into order. In this endeavour there can be no question but that it is possible to succeed, as is proved by the very different arrangement which the hair of the head is made to follow, in accordance with the manner in which it is dressed.

Many mothers are in the habit of having the hair of their daughters cut close when young, on the supposition that this will tend to prevent baldness, and improve the hair, by causing it to grow longer, thicker, and more abundant. This is a mistaken notion, and is rather calculated to injure its beauty and retard its maximum growth. It is quite sufficient to have the ends tipped, or shortened, occasionally, as the original hair is always the finest and most beautiful.

It is asserted that mental emotions and violent passions have, in a single night, made the hair grey. This is said to be owing to the increased determination of blood stimulating the absorbents into preternatural activity, and causing them to take up the coloring matter of the hair. Disappointment, bereavement, deep grief, intense care and anxiety, produce devastating effects upon the hair. Dr. Wardrop, writing upon "Diseases of the Heart," states, that the changes which are induced by arterial disturbance upon the cutaneous capillaries, are illustrated in a remarkable manner, in persons where the hair of the head has suddenly become white, from increased action of the heart caused by violent mental excitement. A lady who was deeply grieved on receiving the intelligence of a great change in her worldly condition, and who had a very remarkable quantity of dark hair, found on the following morning the whole of her hair had become silver white. Some striking instances of this kind are narrated by historians. I may instance that of Mary, Queen of Scots. Sir Walter Scott says—

"For deadly fear can time outgo,
And blanch at once the hair."—*Marmion*, Canto I.

M. Bichat relates that, in the course of one night, the hair of an acquaintance of his turned almost conspicuously white, on receiving some dreadful intelligence. Sir Thomas More, we are told, became grey during the night preceding his execution. Lord Byron alludes to this generally received opinion in "The Prisoner of Chillon"—

"My hair is grey, though not with years;
Nor grew it white
In a single night,
As men's have grown from sudden fears."

Falstaff in Shakespeare's "King Henry IV.," says—"Thy father's beard is turned white with the news."

Mr. Erasmus Wilson, F.R.S., doubts, however, the possibility of the blanching of the hair in a single night, or even in a single week.

It is generally stated (observes Dr. Hassall) as an undoubted fact, that the hair may turn white, or become colorless, under the influence of strong and depressing mental emotions in the course of a single night. This singular change, if it ever does occur in the short space of time referred to, can only be the result of the transmission of a fluid possessing strong bleaching properties along the entire length of the hair, and which is secreted in certain peculiar states of the mind.

"I was struck," says Madame Campan, "with the astonishing change misfortune had wrought upon Marie Antoinette's features; her whole head of hair had turned almost white during her transit from Varennes to Paris." When the Duchess of Luxembourg was caught making her escape during the terrors of the French Revolution, and put into prison, it was observed the next morning that her hair had become white. A Spanish officer, distinguished for his bravery, was in the Duke of Alva's camp, and an experiment was made by one of the authorities to test his courage. At midnight the provost-marshal, accompanied by his guard and a confessor, awoke him from his sleep, informing him that, by order of the viceroy, he was to be executed, and had only a quarter of an hour left to make his peace with Heaven. After he had confessed, he said that he was prepared for death, but declared his innocence. The provost-marshal at this moment burst into a fit of laughter, and told him that they merely wanted to try his courage. Placing his hand upon his heart, and with a ghastly paleness he ordered the provost out of his tent, observing that he had "done him an evil office;" and the next morning, to the wonder of the whole army, the hair of his head from having been of a deep black color, had become perfectly white.

Borellus relates the circumstance of a young nobleman who "was cast in prison, and on the morrow after, ordered to lose his head; he passed the night in such fearful apprehensions of death, that the next day, Cæsar sitting on the tribunal, he appeared so unlike himself, that

he was known to none that were present, no, not to Cæsar himself, the comeliness and beauty of his face being vanished, his countenance like a dead man's, his hair and beard turned grey, and in all respects so changed, that the emperor at first suspected some counterfeit was substituted in his room. He caused him, therefore, to be examined if he were the same, and trial to be made if his hair and beard were not thus changed by art; but finding nothing counterfeit, astonished at the countenance and strange visage of the man, he was moved to pity, and mercifully gave him pardon for the crime he had committed."

When hair becomes suddenly white-under the shock of a severe moral impression, Vauquelin is of opinion, that this phenomenon is to be attributed to the sudden extrication of some acid, as the oxymuriatic acid is found to whiten black hairs. Parr thinks that this accident may be owing to the absorption of the oil of the hair, by its sulphur, as in the operation of whitening woollen cloths.

Man, to a certain extent, and many animals in a considerable degree, possess the power of erecting the hairs. This power, in man, is limited to the hair of the head; in many animals it is much more general. Most persons on sudden exposure to cold, and on experiencing any emotion of fear or horror, feel a creeping sensation pass over the head; this sensation is accompanied by a certain degree of erection of the hair; but not, indeed, to such an extent, as to cause it to "stand on end." Now this emotion, according to Dr. Hassall, from whom I quote, is the result of the distribution of fibres of elastic and contractile tissue, throughout the substance of the corium, and which interlacing amongst the hair follicles, occasion the erection of the hairs themselves.

Macbeth says—

> "Whose horrid image doth unfix my hair."

And again—

> "The time has been— * * *
> * * * and my fell of hair
> Would at a dismal treatise rouse and stir
> As life were in't."

The effects of sudden fright, passion, and excitement, it is well known have frequently an astonishing effect upon the hair. Sir Walter Scott alludes to this—

> "Back from her shoulders streamed her hair;
> The locks, that wont her brow to shade,
> Stared up erectly on her head."—*Marmion*, Canto II.

In the book of Job, at the appearance of a supernatural presence, Eliphaz states that the hair of his "flesh stood up."

Seneca uses language remarkably similar to this, in describing the effect of fear, in "Hercule Œtaeo"—

"Vagus per artus errat excussos tremor.
Erectus horret crinis, impulsis ad hoc
Stat terror animis, et cor attonitum salit,
Pavidumque trepidis palpitat venis jecur."

So Virgil—

"Steteruntque comae, et vox faucibus haesit."—*Æn.* II., 774.

And again "Æn." III., 48, and IV., 289.
So also "Æn." XII., 868—

"Arrectaeque horrore comae."

A similar description of the result of terror is given by Shakspeare in the Ghost's speech to Hamlet—

"I could a tale unfold, whose lightest word
Would make * * *
The knotted and combined locks to part,
And each particular hair to stand on end,
Like quills upon the fretful porcupine."

The *fact*, that alarm or fright causes the hair to stand on end, is too well established and too common to admit a doubt. The *cause* may be, that sudden fear drives the blood to the heart as the seat of vitality, and the extremities being left cold, the skin thus contracts, and the effect is to raise the hair.

The decay, or fall of the hair, in a gradual and diffused manner, commonly commences first on the crown, or on the forehead and temples. It may take place prematurely, and as a consequence of disorder of the digestive organs, or of the constitution, or of a local affection of the scalp, extending to the pilous follicles. It is often an indication of premature exhaustion of organic nervous energy. Premature loss of hair is not confined to the scalp; but often extends to the eyebrows, beard, and other parts of the body.

The remote causes of baldness, according to Dr. Copland, *(Dictionary of Practical Medicine)* are, Whatever debilitates and exhausts the system; such as dangerous hemorrhages, low fevers, care and disappointments, the depressing passions and anxiety of mind, excessive

application to study, the contact of rancid, septic, or putrid animal matters with the scalp, and the frequent, or prolonged use of mercury.

It may also be caused by exposure to the sun's rays, by the fumes of quicksilver, by the friction of a military cap or helmet, by chronic eruptions of the scalp, and by the use of tobacco.

It is said to be endemic in some places. Leo Africanus has stated that baldness is common in Barbary; Tournefort, that it is almost universal in Mycone, one of the Cyclades; and Sir R. Sibbald, that it was frequent in Shetland, in his time, owing to the fish diet of the inhabitants. That living chiefly on fish, and on poor unwholesome food, may aid in its production, is not improbable. The salts of sea water, left in the hair, will sometimes cause it indirectly; hence it is desirable in sea bathing, for ladies to wear an oil skin cap, as it will, else, be found difficult to dry the hair thoroughly.

Extreme distress of mind has produced a gradual loss of hair within twenty-four hours; but such instances are extremely rare.

The loss of the hair is frequently the result of some organic disturbance, arising from derangement of the stomach, indigestion, excess of food, want of exercise, and nervous excitement.

The best treatment for this defect is frequent cutting; and due attention to the digestive organs and proper state of health of the body.

Baldness may arise either from contraction or relaxation of the skin of the head. Strong local irritation, producing a tendency of blood to the part, has frequently been found efficacious in restoring the hair in bald places on the head. Blistering; the application of caustic potash; and an ointment composed of cantharides and lard, have been severally tried, with more or less advantage; but they are dangerous applications. If the bald parts become red after smart friction with the hand, there is every chance that the skin may be rendered soft and permeable for the renewed growth of the hair.

To restore the hair in cases of baldness, requires unremitting attention; the action of the blood through the thick and deadened tissue of the skin must be promoted; the hair tubes relieved of external embarrassment; and a free secretion of the fluid by which hair is nourished, excited. Where hair has once grown, there this organization exists; it may be torpid, but while the constitutional power is unimpaired by advance of years, or actual disease, it possesses vitality; and may be restored to activity.

Several German writers (among others, Dzonde, Dieffenbach, and

Wiesemann) assert as the result of experiments, that hairs plucked from the follicles, and inserted in the punctures of the skin, will take root and grow. This statement, according to Dr. Muller, requires confirmation. Dr. Hassall *(Microscopic Anatomy of the Human Body)* also alludes to the assertion. "Hairs," he observes, "may be transplanted, and it is said, will grow after such transplantation, in consequence of the adhesions and organic connection established between them and the adjacent tissues; a fact, of which practical advantage might be taken, if correct."

Among the Hebrews, as we have seen, baldness was accounted not merely a defect, but a curse; and among all nations, a premature loss of hair has been usually considered degrading or humiliating.

The loosening of the hair, which frequently takes place, if neglected, would terminate in baldness.

Blanching of the hair is comparatively rare in persons of light hair and complexion, being most prevalent in those of swarthy complexion and black hair.

"No Indian virtue (says a writer in *Blackwood* for December, 1852) is powerful enough to resist the temptation of your hair. Premature baldness, which is not much coveted in this country, is the first of all blessings in those American States that border on the territories of the savage. Few are the certificates that reach Messrs. Rowland and Sons from the frontiers of the far West! In order to travel with anything like safety, your head must be like a billiard ball. No greater mistake can be committed than to take off your hat, if you have anything like a *chevelure*, to a Chippeway, a Sioux, or a Crow; it is like exhibiting your purse to a footpad, who knows that he can await you half an hour afterwards in a dark lane, and who will meet you undoubtedly, and ease you of your burden, if you are not able to offer resistance."

The hair of men more commonly falls off than that of women; and they become bald from the greater excitement of the brain which their pursuits occasion. Bald women are scarcely ever seen; nevertheless, some ladies who follow the pursuits of literature are obliged to cover their baldness with head dresses of hair prepared by the coiffeur. It has been observed that agriculturists, and labouring men in good health, who exercise manual labor out of doors, retain their hair to a late period in life, whilst the man of science and literature, the merchant confined to his counting-house, the shopkeeper, and the factory operative, often become bald. This affliction, for it certainly is one, falls also upon ministers of state, lawyers, and legislators, upon all

those, in short, who over exert the intellectual powers, and neglect, or are ignorant of, the precautions necessary to preserve the hair. The sedentary, the studious, the debilitated, and the sickly, are, with few exceptions, those who are earliest visited with grey hairs. The farm laborer, the seaman, all whose employment consists in exercise in the open hair, and whose diet is no better than is necessary to preserve health, are those whose hair latest affords signs that the last progress has commenced, that the fluids have begun to be absorbed, the textures to dry up and become withered.

The heavy covering for the head, to which men have been doomed, is an unfailing cause of injury to the hair. Many ineffectual attempts have been made to alter the fashion of the unsightly hats in vogue. "Even at the present day," observes Dr. Casenave, "the hat, by its weight, impermeability, and the pressure which it occasions round the head, materially assists in the premature destruction of the hair." M. Rostan entertains a similar opinion. He considers that the caloric accumulated between the hat and the surface of the head, and also the rarification of the air, which is like that of a stove, exercises an injurious influence upon the hair itself. M. Précy, in an interesting thesis upon the subject, insists upon the truth of this. He says "that this pressure, in proportion to its force, will have the effect of interrupting the free action of the arteries, diminishing the circulation of the parts, and, consequently, the nutrition of the hair, which then becomes easily detached and falls." In support of this view, he remarks, "that valets, footmen, &c., who remain a great part of the day, with the head uncovered, preserve for a long time a copious supply of thick hair; and that soldiers, who are obliged to wear heavy caps and helmets, become very soon bald."

I may add, in confirmation of the foregoing remarks, that sailors, butchers' boys, and boys of the Blue-coat School, the lower classes of Irish, the Esquimaux, and others, who continually go with the head uncovered, have usually a copious and fine head of hair.

Four causes have been assigned by different parties, for the hair turning grey. 1st.—Lack of the coloring, occasioned by debilitated state of the body, from whatever cause arising. 2nd.—Contraction of the skin, which, nipping the hair too tightly, prevents the colored oil from ascending. 3rd.—It has been supposed that an excess of phosphate of lime (which is always formed more largely in old persons than young) causes the hair to change color, by forcing itself into the channels which should be occupied by the oil. And 4th.—It has been

pretended that the depressing emotions of the mind generate a white fluid, and that hence arises the greyness of the hair.

The two last reasons are, I think, untenable.

White and grey hairs are natural to old age. When the body becomes infirm from the decay of nature, the coloring matter of the hair refuses to flow. Of course, the hair, either in falling off, or losing its color, must yield to that general law of nature, by which all organized beings are born, and grow, and reach maturity, and then decline, decay, and die.

An American writer has well observed, that from the earliest periods, there seems to have existed in the minds of even the most intellectual, a general and great dislike to the approach of grey hairs. This prejudice does not exist in the female mind alone, but is equally shared by the sterner sex. Philosophers tell us that grey hairs are honorable, but they are also very venerable in appearance.

Show me the most honorable man or woman that would not much rather enjoy their honors with youth and beauty, than to have the fact constantly before the mind's eye, that their honors will soon be forgotten.

Many a *viveur* who has taken no note of time is suddenly startled by the discovery, as he shaves, of a few grey hairs—"pursuivants of death"—and he eradicates the tell-tales with any but an agreeable sensation. Our Parisian friends, who seem to be profoundly afflicted at the appearance of the first snows of age, have organised a diligent army of young girls to war against decay, and to wrest from Time the fatal ensigns he plants upon our brow. The *Salons Epilatoires*, where youth pays this little attention to age for an inconceivably small sum, usually hang out "*Plus de Cheveux Gris!*" and, indeed, of late, many advertisements in the London papers begin with "No more Grey Hairs!"

It is a great mistake to suppose that grey hairs are the natural indication of old age; such is not the fact. I have seen grey hairs in children not exceeding six years' old; and it is very common to see youth, of both sexes, with quite a mixture of grey hairs; and from twenty to twenty-five, with heads that looked as though seventy winters had passed over them. I am personally acquainted with a gentleman, over seventy years of age, who has not a grey hair in his head; proving conclusively, that age has nothing to do with the absence of coloring matter in the hair, neither does it affect in any perceptible manner, the vitality of the hair. The instances I have cited respecting

aged New Zealanders and the aboriginal Brazilians, with black hair, corroborate this.

I find it stated in "Chamber's Encyclopedia," that the people of ancient Troy were so disgusted with grey hair, that they would hold their heads for hours over the steam of boiling herbs, used at that time, in ineffectual attempts to change the color of the hair.

An anecdote as to the cause of grey hairs, which is floating about just now, may appropriately be given here. At a private party in London, a lady—who, though in the autumn of life, had not lost all dreams of its spring—said to Douglas Jerrold, "I cannot imagine what makes my hair turn grey; I sometimes fancy it must be the 'essence of rosemary,' with which my maid is in the habit of brushing it. What do you think?" "I should rather be afraid, madam," replied the distinguished dramatist drily, "that it is the essence of *Time!*"

Loss of color of the hair may be accidental, premature, or senile, and it may be partial or general. The hair begins to be grey first, at its free extremities; but it often changes in that portion which is nearest the skin. Men usually begin to get grey about forty, many between thirty and forty, and some not until a more advanced age. Blanching of the hair, appears to arise from a diminished secretion of the coloring matter, by the bulbs or follicles. Miscolored hair, or a preternatural change from a very light to a very dark color, is not unfrequent.

In some, though very rare, instances, persons have been born with patches of white hair; and disease will occasionally bring about this singularity. There is in the Museum of Natural History at Paris a veritable portrait of a piebald negro, in which the hair of the head presents very much the parti-colored appearance of the wigs exposed in the hairdressers' windows, half black and white, as specimens of the power of the various hair-dyes.

The pure whiteness of the hair in Albinos arises from the non-development of the pigment, and this absence extends also to the choroid coat of the eye, as well as to the iris.

Climate has a great influence on the hair. If dogs taken to the frigid zone, grow shaggy, and if sheep transplanted to the torrid zone, exchange their wool for hair, why may not the human species gradually partake of the influence of climate? as experience shows that it does. The testimony of M. De Pages, who himself experienced this change, is particularly worthy of notice.

In his travels round the world, during the years 1767-71, speaking of the passage over the Great Desert, he says, "The tribes which frequent the middle of the desert, have locks somewhat crisped, extremely fine, and approaching the woolly hair of the Negro. *My own*, during the short period of my travels in those regions, *became* more dry and delicate than usual; and, receiving little nourishment, from a checked perspiration, *showed a disposition to assume the same frizzled and woolly appearance.* An entire failure of moisture, and the excessive heat of the climate, by which it was occasioned, seem to be the principal causes of those symptoms; my blood was become extremely dry, and my complexion, at length, differed little from that of a Hindoo or an Arab."

Fineness and silkiness of the hair are esteemed as beautiful; but fineness must not be confounded with weakness. The hair, however fine, of a healthy person, is as strong as if it were coarse; but the thinness of substance of the hair from ill health of body or overgrowth, shows a want of strength and a tendency to break;—the one cannot be mistaken for the other.

Shaving the head is injurious to the hair, and should never be resorted to unless absolutely necessary, as in cases of sickness. The injurious effects are plainly visible in the tonsure of the Roman Catholic priesthood, who will be observed, for the most part, bald, before they are forty.

Breschet and Becquerel found, that on shaving off the hair of rabbits and greasing the cuticle, the temperature quickly sunk.

Herodotus, indeed, tells us that "those who shave the hair most frequently, become bald the latest;" but this assertion is not borne out by practical experience; on the contrary, it increases the irritation, on which loss of hair depends; and while it causes the hair to grow thicker, it, at the same time, induces it to fall earlier, and more easily.

There are several varieties of the disease, known in the medical profession as *Porrigo*. *Porrigo furfurans* is usually confined to the scalp; but sometimes extends to the ears. The hair which partially falls off, becomes thin, less strong in its texture, and frequently lighter in color. It occurs principally in adults, especially in females. *P. lupinosa* is sometimes hereditary: and is not exclusively confined to the head. *P. decalvans*, bald, or ringworm scall, is a singular variety of the disease, which presents limited patches of simple baldness, of more or less circular form, on which not a single hair remains; while that

which surrounds the patches, is as thick as usual. The surface of the scalp within these areæ, is smooth, shining, and remarkably white. If the scalp is cleared by constant shaving, and, at the same time, some stimulant liniment be steadily applied to it, this obstinate affliction may be at length overcome, and the hair will regain its usual strength and color. Children, under four years of age, are liable to another form of the eruption, named *P. favosa*. All crude vegetables and fruits, saccharine preparations, and stimulating substances should be avoided in this form of the disease.

That troublesome disorder, ringworm, or scalled head, as the disease called *Porrigo scutulata* is commonly denominated, usually appears spontaneously on children of feeble habit, who are ill-fed, and not sufficiently exercised; and originates, in a great measure, from uncleanliness. The eruption usually appears in distinct circular patches upon the scalp. As these extend, the hair loses its color, breaks off short, and the roots are gradually destroyed. The accumulation of scurf on the head is one of the primary causes of ringworm. The symptoms are so various, and the methods of cure so dependent upon the general state of health, and other matters, that a medical man should always be consulted; particularly as the disease is as virulent as contagious.

The ringworm of the head is readily disseminated among assemblages of children, not only on account of the actual contact of their heads, but also from the thoughtless interchange of hats, bonnets, caps, &c., and the use of the same combs and hair-brushes, which should be carefully guarded against. Whilst the blotches and the adjoining scalp in this complaint are red or inflamed and very tender, the whole surface should be sponged twice a day with warm water, or some mild fomentation, and afterwards covered by light, clean linen caps. All irritating applications at first tend to aggravate; the weekly shaving, though absolutely necessary for the preservation of the hair, cannot be performed without pain and difficulty. A blister applied to the scalp sometimes removes the complaint entirely, but in spite of all treatment it often returns. Those who eradicate the hair by violent means, expecting that the disease may be thus removed, and the hair grow as thick as before, will find themselves disappointed. Some depilatories do more injury to the scalp in one day, than the disease, left to itself, would effect in three years, if the head were kept clean.

A change in the color of the hair was, as we have seen in the last chapter, one of the earliest indications of the leprosy in the east, and

hence the removal of the hair was particularly enjoined by the Levitical law.

The long hair of persons who have neglected it, frequently becomes matted, or inextricably interlaced. This kind of false *Plica* is somewhat favored by a morbid secretion from the scalp, and is frequently met with in connection with *Porrigo favosa*, and other chronic affections of this part.

In trichomatose hair, or *Plica Polonica*, the hair is thickened, softened, matted, or entangled; and agglutinated by a morbid secretion from their bulbs, and from the scalp: a peculiar offensive smell attends this exudation from the hair and scalp. The length of the matted hair in *Plica*, is frequently considerable. Bachstrom relates the case of a Prussian woman, whose hair extended beyond the sides of her bed, and she was in the habit of turning it over to make a quilt of it. Caligerus saw a man in Copenhagen, whose clotted locks were six feet three inches in length; and Rzaczyński gives an account of a woman whose hair measured six ells. In the museum of Dr. Michel, at Halle, is to be seen a specimen of the disease, eight feet long. The beard and the hair of other parts of the body are equally liable to these attacks.—(*Dr. Millingen's Curiosities of Medical Experience.*)

As with the body so with the hair, a want of cleanliness has its share in the production of disease. Thus the extraordinary disease, *Plica Polonica*, is scarcely known, excepting among the unkempt serfs of the unfortunate country whose name it bears.

Dr. Good, in his "Nosology," describes *Plica Polonica* to consist in the hairs being increased in thickness and vascularity, inextricably curled and matted by the secretion of a glutinous fluid from their roots. Most authors ascribe it to uncleanliness, which is no doubt the ordinary exciting cause, though there seem to be others of equal activity. Dr. Kerckhoffs regards it as a mere result of the custom common among the lowest classes of the Poles, of letting the hair grow to an immense length, of never combing, or in any other way cleaning it, and of constantly covering the head with a thick woollen bonnet or leather cap.

And hence, he adds, while the rich are in general exempt from the disease, it is commonly to be met with among the poor alone, who wallow in filth and misery, and particularly among the Jews, who are proverbially negligent of their persons. It is somewhat singular that this disease should be unknown in other countries, where the hair is in like manner suffered to grow without cutting, and as little attention is

paid to cleanliness. Many writers contend for a predisposition in the habit, and affirm that any local accident and a variety of affections in remote organs, may become exciting causes.

Some curious specimens of the matted and entangled mass of hair resulting from this disease on the human subject, as well as on domestic animals, are to be seen in the Museum of the Royal College of Surgeons, Lincoln's Inn Fields, London. Dogs and cats which are forcibly confined, and thus prevented from cleansing and separating their hair and fur, soon become possessed of a diseased coat, in which the hair is matted and entangled in large and unsightly masses of an unnatural growth. A remarkable instance of this is afforded in the singular appearance of the hair of a cat, which is preserved in the above museum under a glass case.

A curious case is related on this subject, by Dr. Schlegel. "A drunken coachman was carried away by a pair of spirited young horses, who precipitated themselves, with the fragments of the broken carriage, into the Moskwa. One of the animals was drowned; but the other contrived to extricate itself, and swam ashore. It continued sick for a considerable time, and on its convalescence, the *Plica* broke out in its entire coat."

A man bearing the name of Scapiglione, described as a modern Samson, was shown in Paris and London in 1841, who had a most wonderful head of hair, more like a mop, and much resembling the Fejee head-dress. It stood out in a kind of helmet, four feet and a half in circumference, and required cutting every week.

Partial excess of hair, or the growth of hair in unusual parts, is very common. The most frequent examples of it, are in sterile women, who often have more or less of a beard, after they pass the age of thirty. The growth of hair on the upper lip, is sometimes seen in young, as well as in aged women; and either on the chin chiefly, or on both the chin and upper lip, is often met with in females about, or after the change in life, and occasionally even in those who have had several children.

General excess of hair is not often seen; but Dr. Copland states, that he knew two persons whose bodies were so thickly covered with hair, excepting the parts of the face, hands, and feet, that are usually devoid of it, as nearly to prevent the skin from appearing through it. Both were remarkable for strength and endurance; and in both the hair was dark brown.

Hanno, we are told, brought two females from the Gorgodes (Cape

de Verde Islands), whose bodies were profusely covered with hair, and their skins were subsequently stuffed and suspended in the temple of Juno, at Carthage. Crawfurd, in his "Mission to Ava," mentions a man who was covered from head to foot with hair. The hair on the face of this singular being, the ears included, was shaggy and about eight inches long. On the breast and shoulders it was from four to five, He was a native of the Shan country, on the banks of the Martaban river. He married a Burmese woman, by whom he had two daughters, and the youngest was covered with hair like her father, only that it was white or fair, whereas his had become brown or black, although it was fair when he was a child.

Occasionally ladies are troubled with beards. A bearded woman was taken by the Prussians, at the battle of Pultowa, and presented to the Czar, Peter I., in 1724; her beard measured a yard and a half in length. Another woman was also seen at Paris with a bushy beard.

Hippocrates has preserved in his sixth book the names of two bearded fair ones, in whom this masculine appendage was no obstacle to matrimony. Phœtusa, the wife of Pythias of Abdera, and Hanysia, the wife of Gorgippus, of Thases. Schenkius, in his "Observationa Medica," states that at Paris in his day there was a woman with a black moustache of great size, whose chin was also exceeding hairy. Bulwer, in his "Anthropometamorphis," affirms that there is a mountain in Ethiopia, near the Red Sea, where women live who have prolix beards. Southey, in his "Omniana" (vol. 2, p. 54,), alludes to a female saint whom the Jesuit Sautel, in his "Annius Sacer Poeticus," has celebrated for her beard, a mark of divine favour bestowed on her for her prayers! In the Cabinet of Curiosities of Stutgard, in Germany, there is the portrait of a woman called Bartel Graetge, whose chin is covered with a very large beard. It was drawn in 1587, when she was but 25 years of age. There is, however, a second portrait of her in the Cabinet, taken at a more advanced period of life, with the beard still strongly marked. The Duke of Saxony is said to have had the portrait of a poor Swiss woman taken, who was remarkable for a long bushy beard. At the Carnival at Venice, in 1726, a female astonished the spectators not more by her talents in dancing than by her chin being covered with a black bushy beard.

The great Margaret, governess of the Netherlands, had a very long stiff beard.

Madame Fortunne, a native of Geneva, lately exhibited in London, had a beard of enormous length. Her neck and arms also produced

hair in large quantities. She had not long been married, and had a female infant. She was stated to be twenty-one years of age, and her face was surrounded by a thick bushy beard as black as jet, about four inches in length. She is the same person who was described in the *Lancet*, in 1852, as J. B.

In the year 1655 there was publicly shown for money a woman named Augustina Barbara, the daughter of Balthazar Ursler, then in her twenty-second year. Her whole body, and even her face, was covered with curled hair, of a yellow color, and very soft, like wool; she had besides a thick beard that reached to her girdle, and from her ears hung long tufts of yellowish hair. She had then been married about a year.—(*Caulfield's Portraits, Memoirs, &c., of Remarkable Persons.* Vol. 2.)

Evelyn, in his "Diary," vol. I., p. 297, mentions this female under the name of Barbara Van Beck or Urseline:—

"Sept. 15, 1657.—I saw the hairy woman twenty years old, whom I had before seen when a child. She was born at Augsburg, in Germany. Her very eyebrows were curled upwards, and all her forehead as thick and even as grows on any woman's head, neatly dressed; a very long lock of hair out of each care; she had also a most prolix beard and moustaches, with long locks growing on ye middle of ye nose, like an Iceland dog exactly, the colour of a bright browne, fine as well-dressed flax. She was now married, and told me she had one child, and it was not hairy, nor were any of her relations. She was very well shaped, and plaied well on ye harpsichord, &c."

Pepys also speaks of a bearded female, shown about eleven years subsequently:—

"Dec. 21, 1668.—Went into Holborne, and there saw the woman that is to be seen with a beard. She is a little plain woman, a Dane; her name Ursula Dyan, about forty years old, her voice like a little girl's, with a beard as much as any man I ever saw, black almost and grisly; it began to grow at seven years old, and was shaved not above seven months ago, and is now so big as any man's almost that I ever saw. I say bushy and thick. It was a strange sight to me, I confess, and what pleased me mightily."—(*Diary, vol. IV., p. 222.*)

Dr. Chowne, physician of the Charing Cross Hospital, in a lecture on unusual hirsute growths in females, delivered in 1852, cites several other very remarkable instances. He mentions the fact that he had been informed by Mr. Druit, of Clarges-street, that he had seen at St. Cloud a female with profuse beard and moustache, who occupied a booth,

as a curiosity to be seen by the public. Mr. Druit says he found a modest looking girl of seventeen years of age, born in Switzerland. She had a long, curly beard and moustache which might have excited the envy of a cuirassier, and had almost every visible part of the body covered with black hair. Wherever on the body of an ordinary human being there is a short down, there this girl had quite a thick coat of hair, especially on the back of the neck, down the back, and on the arms. With the exception of the inordinate growth of hair, she was a feminine looking person, of modest manner.

A female with singular patches of hair and moles on the neck, arms and body, was shown in London in 1720. Another young lady of thirty years of age, a native of Barcelonette, in the Lower Alps, was also exhibited here in 1841, who had a beard of six inches in length, whiskers and moustache.

In May, 1829, a female, aged 26, a native of Piedmont, was shown at 26, St. James's Street, London, with a beard eight inches long, large whiskers and moustaches.

CHAPTER IX.

PRACTICE OF APPLYING UNGUENTS AND OILS TO THE HAIR.

"THE hair," observes Dr. Burgess, "is one of the most important elements of that *ensemble* which constitutes human beauty. It is owing to the universal admission of this fact, that ingenuity has been set to work in every age, with the view of discovering remedies capable of increasing, or of even creating the constituent characters of a fine head of hair: for instance, to increase the length, to increase its thickness, its pliancy and lustre, to repair the defects of nature, or of age, to remedy false direction of the hair, to alter its color, in short, to do all this by means of postiches."

Every nation, however barbarous, has its peculiar greasy application for the hair, locally obtained. The Esquimaux uses train and seal oil; the Greenlander and others, various fish oils; the natives of the rivers and coasts of parts of Brazil and South America, near the Amazon, Orinoco and other large rivers, turtle oil, and fat obtained from the crocodile and alligator; some of the New Zealanders and natives of the Pacific, shark oil. These rancid applications, and, indeed, most animal fats, from their harsh properties, are peculiarly injurious, and are the promoting causes of many of the scrofulous diseases of the scalp.

Vegetable oils are infinitely preferable, and are in general use in most warm countries. Olive oil is that used by the natives of the shores of the Mediterranean. Coco-nut and castor oil by the natives of the West Indies and Pacific Islands. Palm oil, shea oil from the butter tree; nut oil, from the earth nut; and Ghee, or fluid butter, are patronized by the various African tribes.

Since Cleopatra first employed bear's grease, an endless variety of oleaginous applications have been extolled for stimulating the growth of the hair. Among others recommended from time to time, have been the oils of laurel, nuts, wormwood, juniper, and the fat of ducks,

moles, and serpents, particularly the viper. Beef marrow and hog's lard are common applications in the present day. We find, in the works of Licbaut and Guyon, a number of strange compounds recommended; the latter, among other secret remedies, strongly praises lizard's oil; and the traditionary fame of some of these unguents still exists on the continent. Crow's liver, swallow's dung, and other offensive substances were also formerly in use for the hair, as alleged improvers and beautifiers.

Some forty or fifty bears, of the common European brown species, according to a writer in the *Quarterly Review*, are annually slaughtered in London for their grease, but this would go but a small way towards supplying the necessary unguent for some two millions of heads; and we are not told whether any native grease is imported from Russia other than the tallow, for which we so largely depend on that empire. The American black bear is also encased in an enormous layer of fat, but we do not hear that the colonists in Canada ever use its grease for the hair.

Custom and experience have preceded science in teaching us to keep the hair clean by occasional washing and frequent brushing, and to avoid daubing it profusely with coarse and common unguents and ointments, pomades and flour, by which our ancestors converted the hair into a dirty pudding. Many females for cheapness use lard, others clog the roots of the hair with thick compounds, sold under various popular names. These applications are injurious, as they prevent the scalp from being properly cleansed, and act as a foreign substance, in addition to the ordinary products of the secretion of the parts: and so, according to the nature of their composition, excite more or less irritation in the skin, and even inflammation itself. These results, according to Dr. Burgess, almost invariably occur when rancid grease or bad oil, are often used, and especially when cosmetics containing active ingredients, as canilla, quinquina, &c., are habitually employed.

When the dry scales and cells of the oil and hair-tubes collect at the source of the latter, from a deficiency of oleaginous products they impede the growth of the hair, and occasion a good deal of itching and uneasy feeling, which can only be removed by tearing up the filmy covering with a hard brush, and applying fluid oil.

The hair is sometimes rigid, crisp, and hard. This condition seems to depend upon a deficient secretion of oily matter, by which the hair is covered and protected. Fluid oil should therefore be applied. The

nutrient vessels and sentient nerves of each hair, are, according to Dr. Hassall, distributed around and outside the sheath, and not in a raised papilla, as generally described; although this may really be the case in the large hairs of the whiskers of some animals; as for example, the tactile hairs of the seal, &c. The fact of the hair usually penetrating below the level of the true skin and into the sub-cutaneous fatty tissue, seems to disprove the notion of a distinct and vascular papilla.

Hairs are eminently hygroscopic, and imbibe moisture from the air and from the skin, in consequence of which they lose their set, or curl, and become flaccid and straight.

Chemical analysis proves to us that the natural and free secretion of the lubricating fluid which is found in the tubes of the hair, is essential to its proper growth and healthy action. When the quantity secreted is small, the hair is usually harsh, coarse, and unmanageable; whilst in those who have it in the greatest abundance, the hair, on the contrary, is fine and silky, and comparatively free from scurf. As science and experience have taught us to improve the growth of plants by artificial fertilizers, so should the practice of the various uncivilised nations induce us to supply the hair with that nourishment of which, from constitutional weakness or extraneous and exciting causes, it may be deficient. Pure fluid vegetable oils are among the best topical applications, of which we have no better examples than the inhabitants of the coasts of the Mediterranean, the various islanders of the Pacific and the Negroes of the West Indies and Africa, where olive, cocoa-nut, castor, palm, earth nut, and other translucid stimulating oils are in general use. Animal oils and fatty substances, as I have already observed, are objectionable as being too caustic, and from their want of fluidity not easily absorbed by the hair.

Oil, if not applied too copiously, will keep the hair in curl during moist or damp weather, as well as in ball-rooms, theatres, and other places of public amusement. Hair loses its curl when it imbibes moisture, and oil prevents this.

In applying oil, care should be taken to anoint the hairs not only in their entire length, but also at the roots, where the hair should be separated or divided, so as to admit of its more direct application. The hair should never be made too greasy; but the superfluous quantity should be removed or diffused with the brush, or with the palm of the hand.

Oil tends to relax the skin when it is harsh, dry, and contracted, and the bulbs of the hair show symptoms of decay from a want of nourishment.

The practice of pouring oil on the hair, head, and beard is alluded to in CXXXIII. Psalm, v. 2. Anointing in general was emblematical of a particular sanctification, a dedication to the service of God, to a holy and sacred use. They anointed kings and high priests at their inauguration. God prescribed to Moses the manner of making the oil, or perfumed ointment, with which the priests and the vessels of the tabernacle were to be anointed. It was to be composed of the most exquisite perfumes and balsams, and was prohibited for all other uses. The Jewish sacred ointment was compounded of olive oil, cinnamon, calamus or sweet flag, (an aromatic reed,) cassia, and pure myrrh. It contained twice as much of the two latter spices as of the former ingredients. The prophet Ezekiel (ch. xxiii., v. 41) upbraids his people with having made a like perfume for their own use. The Saviour speaks of anointing the hair in his sermon on the Mount (Matthew, ch. vi., v. 17).

Where it could be effected, the head or other parts of the body were daily anointed with sweet or olive oil (Ruth, ch. iii. v. 3; II. Samuel, ch. xiv. v. 2) In a warm climate exposed to the great heat of the sun, this practice conduced much to health, preserved the skin smooth and tender, and afforded a most grateful sensation and odor.

This custom of anointing the hair and body is common at the present day throughout the east, where it is used not only as a part of personal elegance and dress, but also medically, as being beneficial in certain disorders, and even, as some say, preventing the plague.

We read of ointments for the head in Eccles. ch. ix. v. 8; our own pomatums, some of which are pretty strongly essenced, may indicate the nature of these, as being their representatives in this country.

Ointments and oils were used in warm countries after bathing; and as oil was the first recipient of fragrance, probably from herbs &c. steeped in it, many kinds of unguents not made of olive oil, retained that appellation. As the plants imparted somewhat of their color as well as their fragrance, hence the expression "green oil," &c., in the Hebrew. The oil of gladness spoken of in Psalm, xlv. v. 7, and Isaiah, lxi, v. 3, is the perfumed oil with which the Hebrews anointed themselves on days of rejoicing and festivity. The unguents and perfumed oils were kept in alabaster boxes and other costly vessels. Roberts

states, that no one ever enters into company in the east without being well perfumed, and in addition to various scents and oils, they are adorned with numerous garlands made of the most odoriferous flowers. The persons and hair of the Assyrian ladies were scented with the richest oils and perfumes.

The Jews, says Dr. Cox, in his "Biblical Antiquities," addicted themselves to anointing, which consisted either of simple oil or such as had aromatic spices infused. They applied ointments chiefly to those parts of the body which were most exposed to the atmosphere, and by this means they were considerably secured against its changes and inclemencies.

The practice was followed by the Greeks and Romans, and according to Dr. Adam, there was attached to the Roman public baths an *unctuarium*, where the visitors were anointed all over with a coarse cheap oil before they began their ablutions. Here the finer odoriferous ointments which were used in coming out of the bath were also kept; and the room was so situated as to receive a considerable degree of heat. This chamber of perfumes was quite full of pots, like an apothecary's shop; and those who wished to anoint and perfume the body, received perfumes and unguents.

It is singular how frequently we fall back upon old customs, and this is well exemplified in the case of fashions in dress, which are regularly reproduced, with some few alterations, after the lapse of years, leading to the conviction that there is really nothing new under the sun. *Chambers' Edinburgh Journal*, in March, 1853, had an article recommending on the score of health, the revival of the ancient practice, which is still followed extensively in eastern countries, of anointing the body with oil. Medical men have recently discovered that workers in the wool mills of our manufacturing districts, owing to the large absorption of oil by the skin, are exempt from the attacks of consumption and scrofula, and hence it is thought that anointing the body with oil might be of important service, as far as some of our most serious maladies are concerned. Cod liver oil frequently excites nausea when swallowed, and if the same nutriment to the body could be obtained by supplying fatty matter for the blood from the exterior, it would be a valuable change to the delicate patient.

The Asiatics, Polynesians, Africans, and other intertropical natives diffuse oil over their persons, to soften the skin and protect it from insects; and at Tahiti, Tongataboo, and others of the Polynesian islands it is used scented with various native perfumes, giving a delightful

fragrance to the flowing tresses and elegant persons of the dark, fascinating beauties of those delightful islands.

My own preparation for the hair has been so long before the public, (more than half a century,) and is so thoroughly appreciated, that it is quite unnecessary for me to do more than allude to it in this place. In the progress, however, of my widely extended business transactions with all parts of the world, I have acquired much valuable botanical and scientific information, and have at the same time constantly availed myself of every ingredient and improved addition that appeared calculated to be useful for promoting and stimulating the growth of the hair. The discoveries of chemical science, careful analysis, and the rapid extension of trade with distant parts of the world, have enabled me to add largely from time to time to the virtues of my Macassar oil, so that it has maintained and preserved its high reputation in the face of all rivalry; and is well known and esteemed in every town throughout the world. Its periodical use gives to the hair not only a beautifully smooth and glossy appearance, but serves to strengthen and invigorate its growth.

Byron long since, in his description of Donna Inez, has immortalised it—

> "In virtue nothing earthly could surpass her,
> Save thine 'incomparable oil'—Macassar!"

The general use of such precious oil and fragrant perfumes among the ancient Romans, particularly by the ladies of rank and fashion may be inferred from these words of Virgil—

> "Ambrosiæque comae divinum vertici odorem
> Spiravere."—*Æn. I.*, 403.
>
> From her head ambrosial locks breathed divine fragrance,

In most countries at the present day oleaginous applications are applied to stimulate the growth, and to darken and give a glossy appearance to the hair. Each nation, as we have seen, has its local oil.

Dr. Chas. Johnston relates a laughable anecdote of a mistake committed by a native of Africa. The doctor had set a bowl of milk and ground rice aside to cool, and one of the tribe amidst which he was located, seeing as he supposed such a capital opportunity of greasing his hair with what he took to be prepared sheep's-tail fat, squatted down by the side of the bowl, and before the hungry traveller could

prevent him, had filled his hair with the greater part of its contents, having taken two large handfuls from the bowl, and well rubbed it into his long dirty matted locks. No one could help laughing at the mistake, as the disappointed Bedouin anxiously tried to wipe away with his tobe, all traces of a composition, which he was led to believe by his joking companions would have the effect of reddening the color of the hair, like the quicklime dressing, which changes to that hue the hair of the Somalee exquisite.—(*Travels in Southern Abyssinia, vol. I., p.* 415.)

Mr. St. John in his "Isis, or an Egyptian Pilgrimage," thus alludes to a young Nubian beauty:—"I should observe, moreover, that her skin was well moistened, and I am sorry to add, with castor oil, which rendered her anything but odoriferous. With its assistance, she kept her hair in the finest order imaginable, her curls and tresses being very numerous, and descending in black masses on her shoulders; but they were so saturated that she seemed to have taken her head out of an oil-jar. The dripping from her hair descended on her bosom and shoulders, and trickled gradually to her feet. This was the general custom, but the little girls about twelve or thirteen must have made use of some more delicate substance, for, though their forms looked smooth and polished, they emitted none of those effluvia which in my friend of the bracelets were so unpleasant. When they sat in the sun, crouched in front of a wall—their favorite situation—I could smell them, with a favorable wind, at a distance of two hundred yards. Returning one day from the desert, I observed to one of my companions, as we approached a village—'You will find there is a bevy of women behind yonder wall;' and sure enough, when we came up, there they were, to the number of twenty or thirty, dripping with oil and mutton fat, and looking as sleek and shining as if they had just emerged from a bath of melted tallow."

Among the Negroes in the West Indies and Brazil coco-nut oil is the principal unguent; but castor oil is sometimes used for the hair.

In Trinidad and some of the other West India islands, the Negroes use carap oil, obtained from the seeds of a common indigenous tree called *Carapa guianensis*, and this oil is highly esteemed as an unguent for the hair. Many of the South Sea Islanders lubricate it with shark oil and other fish oils, without distinction as to its sweetness or rancidity.

Coco-nut oil is often scented with aromatic herbs at Tahiti, to be

employed by the natives in anointing the hair and body. At the island of Tongatabu, small calabashes (fruit of *Melodinus scandens*) are filled with coco-nut oil perfumed by the sandal wood, or various sweet-scented flowers, indigenous to the island.

Herman Melville, in his interesting work describing a "Residence in the Marquesas," says—

"The long, luxuriant, and glossy tresses of the Typee damsels often attracted my admiration. A fine head of hair is the pride and joy of every woman's heart! Whether, against the express will of Providence, it is twisted up on the crown of the head and there coiled away; whether it be built up in a great tower with combs and pins, or is plastered over the head in sleek, shining folds; or whether it be permitted to flow over the shoulders in natural ringlets,—it is always the pride of the owner and the glory of the toilette.

"The Typee girls devote much of their time to the dressing of their fair and redundant locks. After bathing, as they sometimes do, five or six times every day, the hair is carefully dried, and if they have been in the sea, invariably washed in fresh water, and anointed with a highly-scented oil extracted from the meat of the coco-nut. This oil is obtained in great abundance by the following process. A large vessel of wood, with holes perforated in the bottom is filled with the pounded nut, and exposed to the rays of the sun. As the oleaginous matter exudes, it falls in drops through the apertures into a wide-mouthed calabash placed underneath. After a sufficient quantity has thus been collected, the oil undergoes a purifying process, and is then poured into the small spherical nuts of the moo-tree, which are hollowed out to receive it. These nuts are then hermetically sealed with a resinous gum, and the vegetable fragrance of their green rind soon imparts to the oil a delightful odor. After the lapse of a few weeks, the exterior shells of the nuts become quite dry and hard and assume a beautiful carnation tint; and when opened they are found to be about two-thirds full of an ointment of a light yellow color, and diffusing the sweetest perfume. This elegant little odorous globe would not be out of place even upon the toilette of a queen. Its merits as a preparation for the hair are undeniable, it imparts to it a superb gloss and a silky fineness."

"The glowing sky of the Indian Isles
Lovingly over the coco-nut smiles,

And the Indian maiden lies below,
Where its leaves their graceful shadows throw;
She waves a wreath of the rosy shells,
That gem the beach where the coco dwells.
She binds them into her long black hair,
And they blush in the braids like rosebuds there.
Her soft brown arm and her graceful neck,
With those ocean-blooms she joys to deck.
Oh, wherever you see
The coco-nut tree,
There will a picture of beauty be."

Mrs. Osgood.

The Singhalese anoint their bodies with coco-nut oil after bathing, and invariably use it for the sake of giving a glossy and smooth appearance to the hair, and it is in great requisition by both sexes.

Uncivilized nations, however, although appreciating fully the value of vegetable oils for the hair, are obliged to use them in their crude state, and lack the advantages possessed by Europeans of being able to test by scientific enquiry the peculiar properties and virtues of each, and thus having a combination of those most beneficial for the preservation and improvement of the hair.

Dr. Sir John Richardson tells us that the Indian tribes of Arctic America use the *Geum strictum* for the purpose of increasing the growth of the hair. They dry the flowers in the sun, powder them, and mix them with bear's grease.

The pods of the *Mimosa saponaria* are collected in some parts of India for washing the hair.

M. Arago, in his voyage round the world, remarks that the South Sea Islanders, who have fine long hair, with a silky gloss, promote its beauty by frequently washing it, and then oiling it.

The oil used by the Feejeeans for the hair is procured by squeezing a nut called maiketu; and the carbonaceous black mixed with it, to color it, is prepared from the laudi nut. The oil of the ground, or earth-nut, very common in Western Africa, is sometimes used for the hair; and that of the kanari nut in Java.

Washing the hair occasionally with lukewarm water is found beneficial. Some advocate washing the head with cold water daily, while others strongly condemn the practice. "Frequent cutting of the hair, observes Dr. Willich), is of advantage to the eyes, the ears, and, indeed, to the whole body; in like manner, the daily washing of the head with cold water, is an excellent remedy against periodical headaches. It is

altogether a mistaken idea, that there is a danger of catching cold from the practice of washing the head, or leaving it exposed to the free air after having been washed. The more frequently the surface is cleansed of scorbutic and scaly impurities, the more easy and comfortable we feel."

Various spiritous washes for the hair have been from time to time recommended, of which it would be impossible to give even an enumeration.

Some writers inform us that in China and other eastern countries, the hair is darkened with the juice of several plants indigenous to the soil; but what these are we are not told. The hair may be tinged, it is said, with the juice of the Ketmia rose, but then, where is a sufficient quantity of petals to be obtained to furnish anything like a proper supply of the juice.

The hair, as well as the surface or scarf-skin, can be dyed of various colors, but the color is not durable, and the process requires to be often renewed. Every hairdresser and perfumer has his particular hair dye; the virtues of which, as a matter of course, are alleged to be superior to all others. It would be out of place to go into their several properties or merits here, and I should exceedingly regret having to enter on any invidious discussions in a popular treatise of this kind intended for extensive circulation.

The practice of dyeing the hair (observes Dr. Casenave) is of very ancient origin, for we find in all ages, men, who were the votaries of fashion, changing the color of their hair; and others endeavoring to conceal the ravages of time, of mental anguish, or of disease, using cosmetics, seldom innocuous, for the same purpose. In many pages of this volume, I have cited instances to show the prevalence of this custom among nations, savage and civilized, ancient and modern. Fashion holds its sway in this respect alike among the ignorant and savage residents of the Oceanic isles, and the more civilized and educated Europeans.

At a large dinner party, given the other day by one of our fashionables who has already passed a "certain age," yet who piques herself on her beauty and her abundance of raven tresses, her little daughter, a fair-haired, blue eyed fairy of some six or seven summers, appeared at the dessert with her golden tresses dyed as black as a raven's wing. "What is the meaning of this metamorphosis?" exclaimed both parents and guests, in astonishment. The child laughed joyfully, and

naively answered, "Ah! I have blackened my hair with the water mamma blackens hers with!"

Acids and alkalies dissolve the hair, and this accounts for the use of alkaline and soapy solutions to soften the hair, by all nations that cut the beard.



















PRINTED BY W CORNISH,

63 BARTHOLOMEW CLOSE.

Plate, 5

CHAPTER X.

A PLEA FOR THE BEARD AND MOUSTACHES.

It may be safely argued, as a general physiological principle, that whatever evinces a free and natural development of any part of the body is by necessity beautiful. Deprive the lion of his mane, the cock of its comb, the peacock of the emerald plumage of its tail, the ram and deer of their horns, and they not only become displeasing to the eye, but lose much of their power and vigor. And it is easy to apply this reasoning to the hairy ornaments of a man's face. The caprice of fashion alone forces the Englishman to shave off those appendages which give to the male countenance that true masculine character indicative of energy, bold daring, and decision.

The presence or absence of the beard as an addition to the face, is the most marked and distinctive peculiarity between the countenance of the two sexes. Who can hesitate to admire the noble countenance of the Osmanli Turk of Constantinople, with his un-Mongolian length of beard? Ask any of the fair sex whether they will not approve and admire the noble countenance of Mehemet Ali, Major Herbert Edwardes, the hero of the Punjab, Sir Charles Napier, and others, as set off by the beard?—We may ask with Beatrice—

> "What manner of man is he?
> Is his head worth a hat, or his chin worth a beard?"

I have noticed the whiskers and beards of many of our most eminent physicians and merchants encroaching upon their former narrow boundaries, while it is well known that not a few of our divines have been long convinced of the folly of disobeying one of nature's fixed laws; but hitherto, their unwillingness to shock the prejudice of their congregations, have prevented them from giving effect to their convictions. The *London Methodist Quarterly Review* recently took up the subject, and the following is an extract from it:—

"It may surprise not a few when we say that the bronchitic affec-

tions under which ministers of the gospel so frequently labour, are often due to the violation of a hygienic law. The fact that the Creator planted a beard upon the face of the human male, thus making it a law of his physical being, indicates, in a mode not to be misunderstood, that the distinctive appendage was bestowed for the purpose of being worn. Moreover, physiologically considered, these views are corroborated by experience; for diseases of the throat have, in many instances, been traced directly to the shaving of the beard, the liability disappearing with its growth, and *vice versá*. Let then all our ministers of religion wear beards, for the Bible and nature are in favour of it; nor is the great head of the Church, Christ himself, ever seen in a painting without a beard; and it was said by the early Christian father Tertullian, that to shave the beard is 'blasphemy against the face.'"

Dr. Dixon, a leading physician of New York, in his influential publication, *The Scalpel*, strongly advocates the wearing of the beard, and some able letters have recently appeared on the subject in the *Montreal Herald*, a commercial daily journal of Canada.

A recent decree of the Emperor of Austria forbids his civil functionaries, of whatever grade, to wear beards. "Genteel" whiskers and properly trimmed moustaches may still be worn. The new regulation is anything but popular with those whose chins have not been familiar with cold steel since the year of grace 1811.

The mode in which young men wear their beards is the one solemn question of the Neapolitan government at the present time (April 1853). A little more or less hair on the chin of a pale dandy, makes the State tremble. However absurd this may appear to Englishmen, it is no joke for the Neapolitans, who are dragged daily into the barber's shops by the police, and their beards trimmed according to the political creed of the authorities, who just now believe, that nature grows rebellious on the lip. The police wanted a decree to appear, prohibiting men from wearing hair on their chins, but His Majesty is said to have declined his signature to the document, so that the inspectors are obliged to act without official authority.

Lorenzo Benoni gives some passages in the life of an Italian, which portray this system of merciless persecution. "I am now twenty-one, and a thick circlet of hairs has grown under my chin. I should also have a pair of beautiful moustaches—the object of my ambition as a child—if moustaches were not unmercifully proscribed. I have made several attempts towards wearing them, but all have been frustrated. One day, a long, long time ago, M. Merlini, meeting

me in the peristyle of the University with a show of down upon my lip, protested, with sundry indescribable nods, jerks, and grimaces, that he had taken me for a pioneer. I understood the hint, and my budding moustaches fell under the razor. Twelve months later, the moustaches having reappeared thicker than ever, the Director of Police had the kindness to send me word through my father, that if I did not shave them off of my own accord he would have them cut off for me; a very simple ceremony, not at all unprecedented. Two carabineers would take you by each arm, force you into a barber's shop, and stand present during the operation."

In a general order issued from the Adjutant General's office, at Washington, to the American army, it is laid down that the beard is to be worn at the pleasure of the individual, provided it be kept short, and neatly trimmed. The reason given for the permission being that "the human beard is equally valuable as a protection against the cold blasts of the north, and the scorching suns of the south." In our navy, on the contrary, the Admiralty has made it incumbent on all commanders of stations, to issue orders that no officer or man is to be allowed to wear "unseemly tufts of hair under the chin;" and the moustache is, in like manner, strictly prohibited.

M. Jourdan states, that when the long hair worn by the soldiers in the revolutionary war was cut off in all the regiments, many complained of headaches of several week's continuance. Persons in the habit of wearing long beards, have often been afflicted with rheumatic pains in the face, or with sore throat, upon shaving them off. In several cases of frequently recurring, or of chronic, sore throat, Dr. Copland (*Dict. of Pract. Medicine*), tells us wearing the beard under the chin and upon the throat, has prevented a return of this complaint.

The annals of the beard are rather interesting. Within the range of modern history, it has gone out and come into fashion about a dozen times. At the present moment, it is gradually creeping into favor, and in the course of a few years it may, probably, approach the zenith of its glory, again to be cried down as "vulgar," and shorn of all its pristine charms.

Many of my readers have no doubt seen the portraits of such men as Drake, Raleigh, Francis Bacon, Vandyke, and all the remarkable men of the times of Elizabeth and the two Charles's. Compare those faces, set off by magnificent beards, with the portraits of our closely shaved moderns, in their high, stiff-starched shirt collars; the eye at once acknowledges the superiority of the former in the picture;

why does it not extend its judgment to the living pictures?—The reason is—Fashion deters.

——————"By Jupiter,
Were I the wearer of Antonius' beard,
I would not shave to-day."

Beards never flourished in England so universally as previous to the Norman conquest, and as the Normans only wore whiskers, they were thought by the English spies to be an army of priests.

Beards were worn in the reigns of Mary, Elizabeth, James I., and Charles I., but not generally.

A correspondent in Douglas Jerrold's *Weekly News*, some time since urged the subject with much force and justice:

"Why" said he, "should men cut off what nature has given them for use, comfort, and ornament, and as a distinguishing characteristic of their sex! Is shaving a pleasing operation? If the choice lay between two evils, something might be urged in favor of the custom of shaving; but I do most strenuously contend that the beard is a positive good. It is useful, for it affords naturally, what we are forced to supply artificially—warmth and protection to the throat. If the fashion of wearing beards was to come in, we should have no more sore throats. It is ornamental—if you doubt it, look at Cardinal Benbo's picture—at the portraits of Titian, Shakspeare, Fletcher, Spencer, Chaucer, Alfred, Plato,—I could name a great man who wore a beard, for every hair which I painfully shaved off this morning. It sets off the face as in a frame; it gives dignity, and conveys the idea of strength, decision, manliness, depth of intellect, solidity,—in short, everything may be said in its favor—nothing against it. 'What!' I hear a fair friend exclaim, 'would the wretch have our husbands, our brothers, our sons and our nephews, wear nasty beards and look like Frenchmen?' Certainly not, Madam; and one reason why we should *not* look like Frenchmen is that our beards would *not* be nasty. If we ceased to shave, we should not cease to use soap and water, and I will venture to say that the English beard would be the cleanest, glossiest, handsomest thing in the world. Besides the beard which I advocate, is the beard given us by nature, in the form in which she caused it to grow. I would not have it touched by the razor; let the scissors curtail and shape it when too exuberant, but my cry is '*a bas* the razor!' You very seldom see a foreigner with the beard, the whole beard, and nothing but the beard. He shaves off his whiskers or

moustache, or in some way or other manages to disfigure himself. Now what I want is, the whole or none. Once admit that the use of the razor may be advantageous to some extent, and I am as far off my end as ever. Dear Madam, you know not the pains of shaving, and the beauties of the beard."

The poet Campbell is said to have calculated that a man who shaves himself every day, and lives to the age of three score and ten, expends during his life as much time in the act of shaving as would have sufficed for learning seven languages. Southey in his work called "The Doctor" (vol. 5), states that he tested this assertion by timing himself, and he found that he occupied ordinarily nine minutes; but if he had to strop his razor, another minute or two would have been lost. "Now (he goes on to state) as to my beard, it is not such a beard as that of Domenico d'Ancona, which was *delle barbe la corona*, that is to say the crown of beards, or rather in English idiom, the king.

"Una barba la più singulare
Che mai fosse discritta in verso o'u prosa."

A beard the most unparallel'd
That ever was yet described in prose or rhyme.

"And of which Berni says, that the barber ought to have felt less reluctance in cutting the said Domenico's throat, than in cutting off so incomparable a beard. Neither do I think that mine, even by possibility, could vie with that of Futteh Ali Shah, King of Persia at this day; nay, I doubt whether Macassar oil, bear's grease, elephant's marrow, or the approved receipt of sour milk with which the Persians cultivate their beards, could ever bring mine to the far inferior growth of his son's, Prince Abbas Mirza. Indeed no Mussulman would ever look upon it, as they did upon Mungo Park's, with envious eyes, and think that it was too good a beard for a Christian. But for a Christian, and moreover an Englishman, it is a sufficient beard; and for the individual a desirable one: *nihil me pœnitel hujus barbae;* desirable I say, inasmuch as it is in thickness and rate of growth rather below the average standard of beards. Nine minutes therefore will be about the average time required for shaving, by a Zebedeean—one who shaves himself. A professional operator makes quicker work; but he cannot be always exactly to the time, and at the year's end, as much may have been lost in waiting for the barber, as is gained by his celerity of hand.

"Assuming then the moderate average of nine minutes, nine minutes

per day amount to an hour and three minutes per week; an hour and three minutes per week are fifty four-hours thirty-six minutes per year. We will suppose that our shaver begins to operate every day when he has completed his twentieth year; many, if not most men, begin earlier; they will do so if they are ambitious of obtaining whiskers; they must do so if their beards are black, or carrotty, or of strong growth. There are then fifty years of daily shaving to be completed, and in that time he will have completed two thousand seven hundred and thirty hours in the act of shaving himself. Dividing this number by seven, we have three hundred and ninety hours for learning each language; three hundred and ninety lessons of an hour long,—wherein it is evident that any person of common capacity might with common diligence learn to read, speak and write, sufficiently well for all ordinary purposes, any European language."

On the other side it is urged, if beards are to be worn, some care and, consequently, some time must be bestowed upon them. The beard must be trimmed occasionally, if you would not have it as ragged as an old Jew clothes-man's: it must also be kept clean, if you would not have it inhabited like the Emperor Julian's; and if you desired to have it like Aaron's, you would oil it. Therefore it is probable that a Zebedeean who is cleanly in his habits, would not save any time by letting his beard grow.

"I myself (observes Southey), if I wore a beard, should cherish it, as the Cid Campeador did, for my pleasure. I should regale it on a summer's day with rose water; and without making it an idol, I should sometimes offer incense to it, with a pastille, or with lavender and sugar. My children, when they were young enough for such blandishments, would have delighted to stroke and comb and curl it, and my grandchildren in their turn would have succeeded to the same course of mutual endearment."

The following physical argument is gravely advanced in Ree's Cyclopædia:—

"The practice of cutting the hair of the head and the beard is attended with a prodigious increase of the secretion of the matter of the hair. It is ascertained that a man of fifty years of age will have cut from his head above thirteen feet, or twice his own length of hairs; and of his beard, in the last twenty-five years of the same period—above eight feet. The hair likewise, besides this enormous length, will be thicker than if it had been left uncut, and must lose most of its juices by evaporation, from having its tube and the ends of its fibres always exposed.

"The custom of shaving the beard and cutting the hair of the head has, we believe, been justly deprecated by some physiologists. The latter has been supposed, and with much apparent reason, to weaken the understanding, by diverting the blood from the brain to the surface of the head. The connection which exists between the beard and the muscular strength of the individual, would seem to render it improper to interfere with its natural mode of growth. Bichat attributes the superior strength of the ancients to the custom of wearing their beards; and those men who do not shave at present are distinguished for vigor and hardihood."

I cannot agree with all these assertions and speculations, especially the assumption that clipping the hair is calculated to weaken the understanding.

When the Russian soldiers were first compelled to part with their beards, that they might look like other European troops, they complained that the cold struck into their jaws and gave them the tooth-ache. The sudden deprivation of a warm covering might have occasioned this and other local affections. But they are not said to have complained that they had lost their wits. On the contrary, in the days of Peter the Great they are reported to have made a ready use of them in relation to this very subject. Other arguments had been used in vain for persuading them to part with that comfortable covering which nature had provided for their cheeks and chins, when one of their priests represented to them that their good Czar had given orders for them to be shaved only from the most religious motives, and a special consideration of what concerned them most nearly. They were about to march against the Turks. The Turks, as they well knew, wore beards, and it was of the utmost importance that they should distinguish themselves from the misbelievers by this visible mark, for otherwise their protector, St. Nicholas, in whom they trusted, would not know his own people. This was so cogent a reason that the whole army assented to it, and a general shaving took place. But when the campaign against the Turks was over, and the same troops were ordered to march against the Swedes, the soldiers called for the priest, and told him they must now let their beards grow again—for the Swedes shaved, and they must take care St. Nicholas might know his friends from his foes.

Beatrice (in "Much Ado about Nothing") says—"I could not endure a husband with a beard on his face;" and yet she subsequently admits that "he that hath no beard is less than a man."

A correspondent in the *Globe*, (Aug. 28, 1852,) states that he

spent nine years of his life in Russia, where the frost was so excessive, that the thermometer fell sometimes (by our scale) to 35 degs. below zero, and yet he never saw a common Russian with any covering round his neck except that provided by nature, which effectually protects his chin and the glands of his throat. They travel in their sledges at almost railroad speed, and are therefore exposed to the utmost severity of the frost, from which, thus protected, they never suffer any inconvenience.

Sir Francis Head, in his recent work, "A Faggot of French Sticks," after speaking of a French railway guard with an unusually long and thick black beard, says—"It occurred to me at the moment that our railway directors in England might for the same service recommend the adoption of this fashion. In regions of intense cold it is invariably found necessary to cover a shaved chin, and there is no cheaper or warmer protection than that which nature has granted to the lower half of a man's face, it would be especially economical and convenient to railway guards, who, when travelling at thirty or forty miles an hour, through cold air, itself flying in an opposite direction, say from forty to sixty miles an hour, are exposed—to say nothing of rain, sleet, snow, hail and sunshine—to very trying vicissitudes of temperature and climate."

In an article in the *Edinburgh News*, the masons in that city were recommended, on the score of health, to wear the moustache and beard as a preventative to breathing the fine dust which so much injures the working mason, and shortens his life. The recommendation was given by a grave professor at Edinburgh—Dr. Alison, who would be the last, it is said, to countenance anything like puppyism—or continentalism shall we call it—on the part of our operatives. The consequence is, that nearly all the masons in Scotland, in the north of England, and even, we understand, in certain districts of Ireland have begun to cultivate moustaches! Other trades, such as millers, cabinet makers, steel grinders, and the like, are rapidly following this example. The practice of wearing the moustache, and even the imperial, is an old British one, as every one knows; but it is really from knowing its beneficial influence in lengthening the lives and protecting the health of German, French, and other continental stone-cutters and masons, that its revival in this country is advised; and the recommendation is now being carried out by the Glasgow masons.

It is a notorious fact that cavalry regiments suffer less than regiments of the line from consumption. Their beards and moustaches act like

a respirator; and the same line of reasoning applies with greater force to stone-masons and other trades where impalpable fine dust is breathed into the lungs. In the south of Germany—in Bavaria and Wurtemberg, for example—where freestone is extensively worked, and where the masons are fine-looking, muscular fellows with large beards, such a disease as phthisis is never heard of.

Tait's Magazine for November, 1852, had a pleasant article under the heading of "A few words upon Beards," from which I shall take an extract or two.

"Have not men, aye, whole nations, been named from the color and fashion of their maxillary hair? Was not the fate of Rome decided by an insult offered to the venerable appendage? Have not laws been framed for the regulation of beards and for keeping their proportions curtailed within conscientious limits?

"We declare ourselves at once as champions of the long beard; we regard it with profound respect, and deeply lament that so comely an ornament should be banished. We cannot forget the picturesque effect which the shape of the beard had in the reigns of the Tudors, and we mourn that so refined an adornment should have gone out of fashion. But then, as now, France exercised taste for all Europe—Louis XIII. and Louis XIV. both ascended the throne in their minority and in a spirit of fulsome flattery it was proposed among the courtiers, and carried by acclamation, that to present a loyal compliment to their bald-chinned sovereign, they should surrender their cherished beard and moustaches, and exhibit their features feminine and free."

Hence the fashion spread, until, in later times, no one dared, Esau-like, to gratify nature at the expense of art.

Hudibras's beard must have been perilously attractive, for

> "The upper part thereof was whey,
> The nether orange, mixed with grey."

Bottom, the weaver, had a very accommodating taste in reference to his beard; for in allusion to the part of *Pyramus*, which he was to play, he says—"I will discharge it in either your straw-colored beard, your orange-tawny beard, your purple-in-grain beard, or your French crown-colored beard—your perfect yellow." No less cheering is it to notice the refined cultivation which was given to beards in days still nearer to our own. The peaked beards in Vandyke's portraits we regard as being very comely; and they almost

make us think that a more handsome fashion of wearing the beard could not be devised. Sir Thomas More's attention to this classical ornament claims our highest admiration. When kneeling before the block, with the axe already suspended over his neck, he bade the executioner wait till he had put aside his beard, for that had committed no treason.

We have a few words more to say, and those are words of hope —we are enabled to prophecy that beards are coming back again. Civilized chins shall again repose in the shadow of perennial pilosity; and the barber, no longer condemned to reap the barren crop of a stubble field, shall be restored to his pristine dignity as the artistic cultivator of man's distinguishing appendage. Already the martial moustache, the haughty imperial and the daily expanding whiskers like accredited heralds, proclaim the approaching advent of the monarch, Beard; the centuries of his banishment are drawing to their destined close, and the hour and the man are at hand to re-establish his ancient reign.

"Be not so mad (says Quarles) as to alter that countenance which thy Creator made thee; remember it was the work of his hands; if it be bad, how darest thou mend it? If it be good, why dost thou mar it? Art thou ashamed of his work and proud of thy own? He made thy face to be known by, why desirest thou to be known by another? It is a shame to adulterate modesty, but more to adulterate nature. Blush not to appear what he blushes not to make thee. It is better to be his picture than thy own."

The *Naval and Military Gazette* of the 12th March, 1853, in a leading article advocating the wearing of the moustache generally by the military, says—"If the cavalry—and the first to wear the moustache were the hussars and the household troops—did not wear this military mark, we then might have believed there was an impression that 'the moustache was not British,' and that we were better looking fellows without it. However, the moustache is now called for on better grounds than merely the wish of the service and its military propriety. It is now called for on medical grounds. If the appearance of the soldiers alone were in question, we could have much to say in favor of the moustache.

"Why are the cavalry only to be allowed to wear this distinctive military mark? Why does Prince Albert himself wear it? He is not a cavalry officer? Why do two-thirds of the army on half-pay wear the moustache? Because it is a very becoming and soldier-like and

healthy adornment of the human face. Civilians too largely indulge in it. Are they less English on that account? It is well known that nothing better protects from both the sun and frost than whiskers and moustache. Ask those who have long served in India and Canada, the Cape colony and the Arctic regions."

A correspondent of the same paper speaks personally of the advantages he derived from wearing the hair about the face. "On my regiment landing (he says) from England at Algoa Bay, South Africa, in 1846, we proceeded at once to join Colonel Somerset's division, encamped on the Chalumna river, about fifteen days' march, during which both officers and men suffered much from sore lips, caused by the heat of the sun and dry wind. I recollect one sergeant-major in particular was a pitiable object, his lips being in a worse state almost than any others. I was one of the sufferers (for few of us escaped), and therefore can speak feelingly; and I know that as soon as our 'Chief' gave the order to allow the moustache to grow, those who were fortunate enough in possessing a beard never suffered afterwards."

In a recent number of the *United Service Gazette*, the editor thus takes up the subject:—

"A feeling appears to prevail that the Englishman has as good a right to wear hair upon his upper lip as a Frenchman or a German; and that if the hirsute adornment is suitable to the cavalry, it is equally appropriate to the infantry. Let us examine the question in a common-sense spirit. Nature says to man, wear moustaches on the upper lip; and it is the opinion of the pro-moustache party that nature's laws should be obeyed. Civilisation says, society could not hold together if this doctrine were admissible. Natural impulses are the apologies of the savage, who sets decency at defiance. Therefore, for the sake of order and harmony, and to remove man from the same low state as the beasts of the field, social rules are introduced, which place nature's laws in abeyance. Good: but may not this restraint upon nature be carried to a mischievous and absurd length; may not the advocates of these restrictions run into extremes which have not the commonest justification of reason? Why is not the moustache popular in modern England? Simply, because it is popular elsewhere, and John Bull has a dread of being thought anybody but John Bull. The excellent friend of Church and State stands much upon his reputation. No one, in his opinion, enjoys so high a character for honesty and bravery, and, as people are judged of by their

appearance, he does not fancy that any one who wears a moustache can be taken for an Englishman. John has a notion that in proportion as the inner man is deficient in sterling qualities, he is assiduous to decorate his personal. If a man with an adorned upper lip goes into his counting-house, John takes it for granted he is either a "distinguished foreigner," or a member of the swell mob, or of some other class of society equally to be doubted; and he buttons his pockets with a mixture of alarm and resolution instantaneously. Nothing, therefore, but the suggestion of personal vanity stronger than the love of reputation, a 'most false imposition' (as *Iago* says) induces an Englishman to challenge the antipathy and distrust of his sober fellow-citizens. You will not often hear men admit that they wear moustaches because they look all the better for them. No; any excuse serves them but the true one. This man is subject to the toothache; that one is always travelling, and must 'at Rome do as Rome does.' Sometimes the practice of ours is the justification, or the pain of the razor, and not unfrequently the fear of inhaling malaria, which otherwise settles on the moustache and is wiped away. Why cannot men be honest at once, and say that it is because Anna Maria or Sarah Jane love those dear moustaches, that they allow the hair to grow? Or more likely still, that because after an extensive study of the mirror it is obvious that they are handsomer with than without the hair? But all this has nothing to do with the military part of the business. 'To be, or not to be,' on the infantry soldier, 'that is the question?' Well, then, we say, let the soldier have the moustache, and let razors, shaving-pots and brushes no longer remain in his knapsack, to add to the weight so badly adjusted on his unhappy back. Shaving takes up time, is often a torture, and costs money. Let whiskers and moustaches have fair play, and that they may not become as dirty as those of Napoleon's grognards, let the drummer's scissors once a week be employed in a wholesale trimming. The soldier will look all the more manly for his hairy appendages, but not the more fierce. That is a fallacy. If men look the more ferocious for a few hairs more or less, women wouldn't like moustaches as they unquestionably do. It is the contrast—not the ferocity—that carries the day. 'Affection mateth not with its like, but its opposite.'"

Colonel E. Napier, in the *United Service Magazine*, for Sept. and Oct., 1851 (in "The Soldier as he Is and as he Ought to be," an article of extreme interest), advocates the adoption of the beard, having observed and experienced the extraordinary luxury of it during his

campaigning at the Cape; and it is to be hoped such an authority may have its due weight in deciding so important a matter; conducing, as it would do, to simplification of the toilet, picturesqueness and propriety; to say nothing of the deliverance from that sum of suffering from daily shaving, which Byron declared quite made up for what the other sex endured in parturition.

The *Agra Messenger*, an influential Indian journal, in a satirical but truthful article a few months ago, instituting an inquiry into the difference between the valor of the British soldier and the native Sepoy, has the following pertinent remarks—

"The British soldier *is* undoubtedly superior to the native, but to what particular cause is the superiority first attributable?

"After mature reflection and careful study of the idiosyncracies of military usage we flatter ourselves that we have hit the right solution at last. It is a very simple one, simple as the rule by which Samson preserved his strength; only that in the present case systematic transgression has produced the results which systematic obedience ensured in his, and *vice versa*. The true secret of British superiority lies in a nutshell, or, more correctly, in a barber's basin; the difference between the things compared literally turning in true Homeric phrase, 'epi-xyru acme' on the edge of a razor. The heart of the difficulty is to be found on the mere face of it. No diving below the surface will bring up the secret, which lies on the surface itself. In the cropped head and shaven visage of the British soldier, we must look for the source of those peculiar excellences which place him so far above his hirsute and long-haired comrade in a purely military view. By the cut of his figure-head shall ye measure a man's capacity for warlike achievements. Long hair and whiskers of natural growth predicate physical weakness and courage of a very inferior order. A single touch of nature may make us all friends, but it takes many a touch of art—the art tonsorial—to make us passable soldiers. The external difference is only in a hair or two, but how wide is the difference of intrinsic worth which a hair more or less will betoken in the realms of Mars! According to the rule of close shaving enforced in the British army, Curius 'of the unkempt locks' was a downright impostor, unworthy of the niche he enjoys in the Horatian apotheosis; while the 'long-haired Achæans' proved their inferior breeding by taking ten years to conquer Troy. Mars himself must have kept a barber, or the wonders related of him have belied his natural inaptitude for achieving wonderful things.

"This is the only rational way that has yet occurred to us of accounting for the jealous negligence with which the Sepoy's personal appearance has been kept distinct from that of the European. For while the latter is obliged to curtail his locks to a uniform pattern of regulated ugliness, and check the luxuriance of his chin and cheeks by frequent use of lather, the former is allowed the luxury of growing his hair to a reasonable length, and producing whiskers of a size sufficient to make the fortune of a May-fair dandy. Of course there is reason alleged for the indulgence as well as the prohibition. Respect for national prejudices forbids in the one case the curtailment which cleanliness demands in the other. Fear of political consequences professedly spares the whisker which fear of personal consequences would have clean effaced, root and branch. But such pleas are clearly inadequate to express the full purport of a distinction so obstinately maintained at no little abatement of the comfort and personal comeliness of our gallant countrymen. We cannot accept them as aught but groundless pretences for maintaining a distinction in which the secret of our military progress is so emphatically asserted. For has not the wondrous virtue of deficient hair been yet more emphatically asserted in a recent order issued by Sir W. Gomm, widening the old license enjoyed by the native army of wearing unlimited hair, into a direct commandment for every Briton connected with the native army, to encourage the unlimited growth of hair on one portion at least of the human countenance? Does not the new commandment clearly develop the principle concealed in the previous concession? Is not the moustache now set in evident antagonism to the razor? For cleanliness being assumed as the sole end and aim of close shaving in the British army, why is the British officer serving in the native army henceforth compelled to wear the outlandish symbol of a cause with which he and cleanliness have apparently naught in common? The commandment to desist from shaving the upper lip cannot imply the extension to British officers of the principle on which the investiture of the upper lip was outwardly conceded to the prejudices of the native army. What other solution remains then but the one already proposed? Can this mode of assimilating the officers with their men in respect of facial equipment, mean aught but the wish to carry out the ancient principle of preventing all possible assimilation between the British and native soldiery in respect of military efficiency?

"Pleasantry apart, we are fain to say what end of public utility has been or is to be gained, of sufficient urgency to justify the contempt

for private tastes and prejudices evinced in measures regulating the precise amount of hair to be worn or shorn by the members of public society? If the soldier's deficiency depends in no intelligible way upon the smoothness of his cheek or the trim of his moustache, why in the name of common sense and humanity is he forced to shave or not to shave in keeping with some trivial and childish scheme of an uniformity which practically does not exist at all? Are cleanliness and martial appearance compatible only with a shaven face? Or does the soldier who wears moustaches of necessity fight or look worse than the soldier who is forbidden to wear them? Are the habits of the European cleanlier than the habits of the Sepoy? Is the excrescence which nature has planted on faces of every color less unsightly on a black than a white ground? Why is the principle of uniformity between officers and men, carried to an outrageous excess in the matter of a whisker, and entirely set aside in the more prominent items of belts and white taping? If we really encourage cleanliness by shaving clean and cropping the upper hair in true convict fashion, would not the end be yet more simply attained by sticking at nothing short of total baldness? The assimilation of lips and cheeks should clearly be extended to an assimilation of mouths and noses. The officer in a British regiment is allowed the option of a partial whisker. Why split the difference of a hair and refuse him the option of a whisker in perfect bloom, or the additional comfort of a moderate moustache? We blush for the credit of a *regimé* which requires at this time of day to press the justice and propriety of leaving its subjects to wear what nature gave them in any fashion they pleased, consistent with general usage and due regard for personal decencies."

Many of your "smooth-faced" men say, wearing the beard looks unbusiness-like, and forfeits confidence. Others assert that it is a piece of egregious vanity to wear the beard; in fact, they seem to consider that they have a perfect right to say everything that is disagreeable respecting beards.

In standing up in defence of beards, I must say that this assertion about vanity is *utterly* illogical. A beard grows naturally on a man's face; undoubtedly, if we did but know it, for some good and wise purpose. Hair grows on the head and eyebrows, as well as on the cheeks and chin. Now if a man were to shave the hair off his head and brows, as smoothly as he does from his chin, the chances are that he would be thoroughly laughed at, and yet one proceeding would not be a whit more senseless than the other.

There is one certain fact I would mention with regard to beards. It is this. As a general rule, every man with a beard is a man of strongly-marked individuality—frequently genius—has formed his own opinions—is straightforward—to a certain degree, frequently reckless—but will not fawn or cringe to any man. The very fact of his wearing a beard, in the face, as it were, of society, is a proof that his heart and conscience is above the paltry aid of a daily penny shave.

If men would not shave from boyhood up, they would find their beards would be flowing, their moustaches light and airy, both adding a dignity to manhood and a venerableness to age, to which shorn humanity must be strangers.

But the beard is not merely for ornament, it is for use. Nature never does anything in vain, she is economical and wastes nothing. She would never erect a bulwark were her domain unworthy of protection, or were there no enemy to invade it. I shall proceed to show that the beard is intended as a bulwark, and designed for the protection of the health. The beard has a tendency to prevent diseases of the lungs by guarding their portals. The moustache particularly, as we have already seen, prevents the admission of particles of dust into the lungs, which are the fruitful cause of disease. It also forms a respirator more efficient than the cunning hand of man can fabricate. Man fashions his respirator of wire, curiously wrought; nature makes hers of hair placed where it belongs, and not requiring to be put on like a muzzle. Diseases of the head and throat are also prevented by wearing the beard.

If any inconvenience is felt from the beard in summer, I think it will be found to be chargeable to the manner of dressing the neck. Lay aside flashy cravats and stiff collars, leaving the neck free and open, and the beard will never be felt to be a burden. Hear what a well known physiological writer says on this point: "The Byronic fashion of dressing the neck is preferable to all others. The true plan ought to be to allow the beard to grow, and thus protect the neck and chest. This appendage was not created for naught, and cannot be cut off with impunity."—Weakness and disease in the eyes may be obviated in a great measure by wearing the beard. There is an intimate connection between the upper lip and the eye. Every one must have noticed, when he has had a small pimple upon his lip and has squeezed it, how the tears will start involuntarily to his eyes. Shaving the upper lip with a dull razor which pulls the hair, will produce the same effect. Many can speak to the beneficial effects of wearing the beard

upon weak eyes. The tooth-ache, too, has been prevented by the wearing of the beard.

Frequently cutting and shaving the hair has a tendency to make it thicker, hence the beard of man becomes the thickest of all human hair. The marrow-like substance of the hair and its two outer coatings are well seen in a section of hair from a well shaved chin. The razor cuts it across; it cannot grow longer, so it grows thicker and stronger; and each slice taken away by the shave, looks under the microscope, like the section of a bone, just as a bone is cut across when a ham is cut up into slices for broiling, whilst the *stump* remaining on the chin has just the same look as the bone on the section of the grilled ham ready for the breakfast table. The primly shaved mouth is thickly dotted round by myriads of hideous hair stumps, with inner layer and marrow all exposed. Fashion, ever since the days of Louis Quatorze, has demanded the sacrifice, and men continue to pay it. Happily they do not see the stumps of their beards through a microscope, or razor makers would starve. M. Withof, a curious investigator quoted by the celebrated Haller, has calculated that the hair of the beard grows at the rate of one line and a half in the week; this will give a length of six inches and a half in the course of a year, and for a man of eighty years of age, thirty feet will have fallen before the edge of the razor.

It is occasionally urged that beards are dirty appendages, such as dust gatherers. So far from being an encourager of filth, the beard, on the contrary, is an efficient protection against it. It gathers dust and dirt only to prevent their being inhaled into the lungs, or stopping up the pores of the skin. This important office it performs much in the same way that the eye-lashes and the short hairs in the ears and nostrils protect the organs about which they are placed. And it would be quite as sensible an operation for a man to clip his eye-lashes every morning as to remove his beard and moustache. The dirt which the beard collects, can be more easily removed than if, by the absence of the beard, it were allowed to lodge itself in the pores of the skin. Because a man with a beard of one or two days growth *looks* dirty, people are apt to conclude that it is the beard which caused that appearance, while it is only its shortness that does so; as soon as it has attained some length it no longer looks dirty.

There are many who in their own minds are convinced of the folly of flying in the face of nature by cutting the beard, but who lack the moral courage to follow their convictions. The beard, indeed, is a

tender point for foolish ridicule to aim its shafts at. Every man who has passed the age of twenty knows what stereotyped, but yet cutting jests, his youthful whiskers have had to encounter. Many a man who might have faced the cannon's mouth, has felt the laughter of fools too much for him. The only way to conquer this ridicule is to learn to despise it. If a man were to be turned aside by every laugh he would be a living weathercock.

Many persons are now becoming somewhat ashamed of their antiquated prejudices against a most becoming and useful ornament to the human face divine. I might quote numerous medical authorities to prove the utility of the growth of hair on the upper lip, especially of men who, in their professional avocations, are liable to exposure to all the ever varying changes of season and climate, now subject to chilling damps, freezing cold, or unwholesome night vapors, and anon to hot parching winds, or the scorching rays of a powerful vertical sun. But we should rest satisfied with the *prima facie* evidence afforded by the fact that an all-wise Creator, for some useful and benevolent purpose, has ordained that the masculine face shall be protected and adorned by the growth of hair. Irrespective, therefore, of considerations of health and comfort, we fly in the face of God's providence, when we inconsiderately divest our features of every particle of their natural protection. Who so forward as an Englishman to ridicule and condemn the eccentricities of other nations. The contracted feet of Chinese women, the long tails, the shaven heads, the scalp locks of Oriental races, excite our contempt at their senseless folly: while follies on our part, equally as senseless, escape animadversion, and are complacently attributed to the rational dictates, or to the natural consequences, of a higher civilization. It was not the progress of civilization, it was a servile imitation of the first George that introduced among Englishmen the ridiculous practice of divesting their faces of every particle of hair. Prior to the reign of George I. such a practice was unknown, and would have been scoffed at as preposterous. Feelings of rancorous hatred and enmity towards a neighbouring nation, with whom we have perpetually come into collision, and over whom we have frequently triumphed, have tended to foster the practice into a prejudice, and to perpetuate it as a national peculiarity, distinguishing us in features, as widely as we were severed in feelings, from our miscalled natural enemies. Intellectual progress and general enlightenment are fast dispelling such absurd prejudices, and overcoming such ungenerous feelings. Few care to acknowledge

that they entertain and cherish the bigoted opinions of bygone days. It is encouraging to know that those who share in these antiquated sentiments are fast disappearing from the arena of public life. Common sense has triumphed over bob wigs, pigtails, grease and hair powder, and will yet extend more generally that protection to the features which a luxuriant growth of hair affords, and men will sedulously cultivate beard, whiskers and moustache.

To apply Douglas's defiant speech in a perverted sense :—

> "No man so potent breathes upon the ground
> But I would *beard* him."
>
> "Henry IV." Act 4, scene 4.

With regard to the growing fashion of again wearing the hair profusely on the face, much more might be advanced, but I shall speak of this in the next chapter. The prevalence of the moustache among Englishmen may be attributed, like many other of our social customs, to the favor with which it is now viewed among our continental neighbours. Indeed, such is the rage in France for long beards and outrageous whiskers, that where nature has denied that ornament, the Parisian dandies, like the Chinese, have recourse to art to supply the deficiency; and false beards among certain classes there, are no more uncommon than wigs amongst us. In the event, too, of the color of the beard being red or very light, it is quite usual to dye it, as we do the "white stockings" of the horses in our cavalry regiments.

CHAPTER XI.

THE HISTORY OF THE BEARD—ITS FASHION AND MUTATIONS.

A CHRONOLOGICAL history of beards (observes a recent periodical writer), would be a history of the world, and we should have to trace it from Adam downwards; for it is almost certain that the hair's decoration came into fashion with the first man himself; though it is a disputed point, whether coming into the world a full grown biped, he possessed a luxuriant black beard from the moment of his creation, it being strongly maintained by Martinus Scriblerus and others, that our first father had no such distinguishing mark of manhood till after the fall, and that the pain of shaving was thereupon inflicted on him and his posterity for ever; and the author of "Don Juan" seems to have been of the same opinion, for he says,—

> "That ever since the fall, man for his sin
> Has had a beard entailed upon his chin."

Like all the oriental nations, the Assyrians appear to have taken extreme care of the beard, which, to judge from the bas-reliefs from Nineveh, they allowed to grow long, and arranged in so regular a manner, that the representations of it might almost be regarded as merely conventional.

Without pausing to inquire whether the custom of shaving, "pollarding the chin top, top and top," was practised by the patriarchs, it will be sufficient to observe that it must have been known to Homer; for that blind old bard of the "Iliad" borrows some of the finest of his metaphors from the art; describing the fate of Troy as being *on the edge of a razor*.

In the "Psalms" we read of Aaron's beard; and the golden beard of Esculapius, the father of physic, is universally celebrated; so that it is not at all improbable that in those days it was a professional distinction with the priest and the doctor to keep their chins unshorn, and hence might have arisen the proverb of the wisdom of the wig, and superior sanctity in a quantity of hair depending from the chin. The gods of the ancients are, with the exception of the "imperbis

Apollo," always represented with beards reaching to their breasts; and Thetis, we are told, in the first book of the "Iliad," wishing to conciliate the great Jupiter, sat at his feet with one hand embracing his knees, and the other smoothing his flowing beard.

The custom of shaving appears to have varied considerably in different ages and countries, according to the caprice of fashion, the arbitrary will of sovereign princes, or the necessities of the climate; but the practice of abrasion, nevertheless seems to have become more common as mankind have advanced in civilization. We are told by Cicero, that for some hundred years there were no barbers in Rome. Pliny and Varro inform us that the Romans did not begin to shave till the year of the city, 452, when Publius Ticinius Mena brought over barbers from Sicily. Scipio Africanus, Pliny adds, was the first Roman who shaved every day.

Speaking of the early Roman Kings, Juvenal tells us that they were proud of their long beards. And this reminds me of an anecdote I have heard, or read, somewhere, of the good old King George the Third. It is said that the monarch, whose chin had remained unshorn for many years, was present at the chapel in Windsor, when the preacher, by an unfortunate impediment in his speech, misread a sentence so as to make it appear "O Lord *shave* the King!" a *lapsus linguæ* which, of course, set the congregation into hysterics of well-bred laughter.

Few fashions have undergone greater mutations than those to which the hair and beard have been subject. With women long tresses—those natural jewels of the sex—have always been admired; but with men, the changes of dress, manners and language have been of less importance than the way of cutting their beards and trimming their locks. There was a time when

> "'Twas merry in hall, where beards wagged all."
>
> "King Henry IV."

Whole nations have been named from their beards. The Tartars waged long and bloody wars with the Persians, because they would not consent to cut their beards in the Turkish fashion. The insult offered to the beards of the senators, decided the fate of ancient and imperial Rome, which fell before the swords of the barbarous unshaven and audacious Gauls. Beards were worn by the Greeks till the time of Alexander the Great, B.C. 330; by the Romans till the year B.C. 297; by the Jews, from the earliest period, till in A.D. 1066, when they

were discontinued in this country. Peter the Great of Russia had such a horror of hair on the face, that he appointed officers to go about and cut off the beards of all those of his subjects who wore them above a foot and a half in length.

The fashion of the beard, we all know, is an interesting topic with the male sex, from the stripling of sixteen to the patriarch of sixty. Barbers have wielded the destinies of empires, taking their rulers by the chin; and have sometimes been the greatest of tyrants. A ludicrous tale is told of our government in 1831, who, by the mouths of Lord Goderich and Howiek, ordered an allowance of two razors per annum, for renovating the ebony chins of the West Indian negroes, a people without beards; and Mr. Hume, in the House of Commons, publicly declared about that time, in opposition to the razor grant, that the best instrument of the kind he ever possessed, had been bought of a Jew boy some twelve years previously for a shilling. Alas! for Sheffield, if all men found shilling razors last so long and shave their epidermis so cleanly as did that belonging to the honorable member.

The ancient Indian philosophers, called gymnosophists, were solicitous to have long beards, which were considered symbolical of wisdom. The Assyrians and Persians also prided themselves on their long beards; and St. Chrysostom informs us that the kings of Persia had their beards interwoven or netted with gold thread. The figures on the Babylonian cylinders are usually represented with beards, and those on the reliefs from Persepolis, in the British Museum. The first Etruscans wore a large long beard, pointed and turned up in front. Mercury was represented with this sort of beard. In the earlier times the Etruscans marked the hair of their statues like scales of fish, or in corkscrew curls. The hair and locks (says Winckelman, the first great sculptor who treated the hair with care,) disposed *par etage* (in stories) are found without exception in all Etruscan figures. Aaron Hill, in his "Account of the Ottoman Empire," published in 1709, draws this distinction between the Persians and the Turks: "The Persians never shave the hair upon the upper lip; but cut and trim the beard upon their chin, according to the various forms their several fancies lead them to make choice of; whereas the Turks preserve with care a very long and spreading beard, esteeming the deficiency of that respected ornament a shameful mark of servile slavery."

The Chinese are said to affect long beards; but nature having denied their natural growth, they are sometimes supplied to the chin artificially.

Plutarch, in his life of Theseus, mentions, incidentally, that Alexander cut off the beards of the Macedonian soldiers, that they might not be used as handles by their enemies in battle; for nothing is so painful to the feelings as a tug at the heard.

The Greeks continued to shave the beard till the time of Justinian, under whom long beards came again into fashion, and so continued till the taking of Constantinople by the Turks, in 1453. The Greek philosophers usually made the beard a distinguishing feature in their appearance. Persius terms Socrates the bearded master (*magister barbatus*), and Prudentius bestows the same title of "*barbatus*" upon Plato. Adrian was the first of the Roman emperors who wore a beard. Plutarch says he wore it to hide a large wart and other scars in his face. The emperors who followed him continued to wear the beard.

An antiquarian writer has discovered that the custom of shaving off the beard, on the continent, was introduced by Peter Lombard, 1160. Innocent III. confirmed it with the monks at the Council of Lateran, in the year 1200; and the reason which induced the Council to make the injunction for shaving beards was, lest in the ceremony of receiving the Sacrament the beard might touch the bread and wine, or crumbs and drops fall and stick upon it.

The clergy, however, were averse to this change, and it appears that in France, from 1515 to 1547, Francis I. made the priests pay a large sum for wearing their beards.

The Christian priests seem to have adopted the custom of wearing beards from opposition to the heathen and Egyptian priests who shaved themselves.

Southey, in "The Doctor," tells us of an insolent message sent by one of the early kings of North Wales to King Arthur. And this was his message—

"Gretyne wel Kynge Arthur in this manere wyse, sayenge, 'that Kynge Ryons had discomfyte and overcome eleaven kynges, and everyche of hern did hym homage, and that was this; they gaf hym their berdys clene flayne off, as moche as ther was; wherfor the messager came for Kynge Arthur's berd. For Kynge Ryons had purfyled a mantel with kynges berdes, and there lacked one place of the mantel, wherfor he sent for his berd, or els he wold entre in to his landes, and brenne and slee, and never leve tyl he have thi hede and thi berd."

According to Hudibras, we should always

"Speak with respect and honour
Both of the beard and the beard's owner."

The Anglo-Saxons at their arrival in Britain, and for a considerable time after, wore beards. The Normans not only shaved their beards themselves, but when they became possessed of authority they obliged others to imitate their example. It is mentioned by some of our historians as one of the most wanton acts of tyranny in William the Conqueror, that he compelled the English (who had been accustomed to let the hair of their upper lips grow) to shave their whole beards; and this was so disagreeable to many of them, that they chose rather to abandon their country than to lose their whiskers. Ordericus Vitalis relates a curious anecdote of Henry I., submitting to lose his beard at the remonstrance and by the hands of Serlo, Archbishop of Sees.

In the higher classes of society the beard, in a greater or a less degree, was encouraged by the English for a series of centuries, as is evident from the sepulchral monuments of our kings and chief nobility, and from portraits where they remain. Edward III. is represented upon his tomb at Westminster, with a beard which would have graced a philosopher. Stowe, in his Annals, under 1535, says, "The 8th of May the king (Henry VIII.) commanded all about his court to poll their heads, and to give them example, he caused his own head to be polled, and from thenceforth his beard to be knotted and no more shaven."

The practice of wearing the beard continued to a late period, and the reader will readily call to recollection the portraits of Paulet, Marquis of Winchester, Cardinal Pole, and Bishop Gardiner, all ornamented with flowing beards, in the reign of Mary I. The commentators on Shakspere show, that in the reign of Elizabeth beards of different cut were appropriated to different characters and professions. The soldier had one fashion, the judge another, the bishop different from both. While the churchman wore a long beard and moustaches that flowed on the breast, and was known as the *cathedral beard*, the soldier wore the *spade beard* and the *stiletto beard*, equally indicative of their calling. These beards were so called from their fancied resemblance to these weapons.

Malone has quoted an old ballad, inserted in a miscellany, entitled "Le Prince d'Amour," in 1660, in which some of these forms are described and appropriated:—

"Now of beards there be
Such a companie,
Of fashions such a throng,
That it is very hard
To treat of the beard,
Though it be ne'er so long.

"The soldier's beard
Doth match in this herd
In figure like a spade;
With which he will make
His enemies quake
To think their grave is made.

"The stiletto beard,
O, it makes me afeard,
It is so sharp beneath:
For he that doth place
A dagger in his face,
What wears he in his sheath?"

John Taylor, the Water-poet, in his "Whip of Pride," also particularizes the fashions of the beard, &c., as they still continued to subsist in his day:—

"Now a few lines to paper I will put,
Of men's beards' strange and variable cut;
In which there's some do take as vain a pride,
As almost in all other things beside.
Some are reap'd most substantial, like a brush,
Which makes a nat'ral wit known by the bush.
(And in my time of some men I have heard,
Whose wisdom have been only wealth and beard.)
Many of these the proverb well doth fit,
Which says, 'Bush natural, more hair than wit.'
Some seem as they were starched stiff and fine,
Like to the bristles of some angry swine;
And some (to set their Love's desire on edge)
Are cut and pruned like to a quickset hedge.
Some like a spade, some like a fork, some square,
Some round, some mow'd like stubble, some stark bare,
Some sharp, stiletto-fashion, dagger-like,
That may with whisp'ring, a man's eyes outpike;
Some with the hammer-cut, or Roman T.
Their beards extravagant reform'd must be;
Some with the quadrate, some triangle fashion,
Some circular, some oval in translation;

Some perpendicular in longitude,
Some like a thicket for their crassitude.
That heights, depths, breadths, triform, square, oval, round,
And rules geometrical in beards are found.
Besides the upper lips strange variation,
Corrected from mutation to mutation;
As 'twere from tithing unto tithing sent,
Pride gives to *pride* continual punishment.
Some (spite their teeth) like thatch'd eaves downward grows,
And some grow upwards in despite their nose;
Some their moustaches of such length do keep,
That very well they may a manger sweep.
Which in beer, ale, or wine they drinking plunge,
And suck the liquor up as 'twere a sponge.
But 'tis a sloven's beastly pride, I think,
To wash his beard, where other men must drink.
And some (because they will not rob the cup)
Their upper chaps like pothooks are turned up
The barbers thus (like tailors) still must be
Acquainted with each cut's variety."

William Rufus, the second Norman King of England, was so called for his red beard—it being common to give surnames in manhood from various peculiarities of person, and not as now by inheritance. The great hero of the East—the Nelson of the Turks, and the rival of Andrew Doria—Haireddin Pasha, better known by his noble title Barbarossa or Redbeard, acquired that name in manhood, as did Frederick the First of Germany, also surnamed Barbarossa; and who does not remember that tale of fearful interest wherein Bluebeard sacrificed so many fair maidens to his lust.

William Fitzosbert, or Longbeard, the great demagogue, re-introduced among the people, who claimed to be of Saxon origin, the fashion of long hair, in contra-distinction to the citizens and Normans, and, from wearing his own beard hanging down to the waist, obtained that name by which he is best known to posterity.

Jean Staminger, a citizen and counsellor of the magistracy of Brannan, upon the river Jura, in Upper Austria, who died Sept. 28, 1567, had a remarkably long beard, which reached to his feet, and rendered him an object of great attraction, especially to strangers.

Martin Van Butchell, father of the present Dr. Van Butchell, had a very long and fine beard, which reached beyond his waist.

The fashion of wearing a long beard, although banished by the Normans, gradually revived, and in the time of the Tudors we find

the portraits of their great men all grim and warlike, with bristling hair and fierce moustache. A melancholy interest clings still to the venerable beard of old Sir Thomas More, who, when the executioner had already lifted high his axe to perform his deadly office, raised his weak hand from the block, exclaiming, "Wait my friend, till I have put aside my beard; *that* has committed no treason." And again there is a story told of the gallant, but unfortunate, Sir Walter Raleigh, who, when the barber visited him in the Tower to trim his beard, said gently to him, "Desist, dear sir; there is a lawsuit pending between the king and me about this head, and I don't wish to lay out any capital upon it till the cause is tried."

It was the custom of old to color the beard and whiskers artificially, either for disguise or foppery; softness in love, or ferocity in war. Arrian alludes to it, and states "that the people of India daub their beards white, red, purple and green."

In former times as much pains were bestowed on dressing the beard, as in later ones upon dressing the hair. Sometimes, as we have seen, it was braided with threads of gold. It was dyed to all colors, according to the mode, and cut to all shapes.

In Lodowick Barry's comedy of "Ram Alley," 1611, one of the characters asks "What colored beard comes next my window?" receiving for answer, "A black man's, I think." To which comes the response, "I think a red, for that is most in fashion." In Ben Jonson's "Silent Woman," the barber exclaims, "I have fitted my divine and canonist, dyed their beards and all."

The church never showed itself so great an enemy to the beard as to long hair on the head. It generally allowed fashion to take its own course, both with regard to the chin and the upper lip. This fashion varied continually; for we find that in little more than a century after the time of Richard I., when beards were short, that they had again become so long as to be mentioned in the famous epigram made by the Scots, who visited London in 1327, which ran as follows;—

"Long beards, heartlesse;
Painted hoods, witlesse;
Grey coats, gracelesse;
Makes England thriftlesse."

When the Emperor Charles V. ascended the throne of Spain, being only 16, he had no beard. It was not to be expected that the obsequious parasites who always surround a monarch could presume to

look more virile than their master. Immediately all the courtiers appeared beardless, with the exception of such few grave old men as had outgrown the influence of fashion, and who had determined to die bearded as they had lived. Sober people, in general, saw this revolution with sorrow and alarm, and thought that every manly virtue would be banished with the beard. It became at the time a common saying, "We have no longer souls since we have lost our beards." In the latter part of his reign the beard was again revived, and he appears on his medal with a flowing beard.

In France the beard fell into disrepute after the death of Henry IV, from the mere reason that his successor, Louis XIII., was too young to have one. Some of the more immediate friends of the great Béarnais, and his minister Sully among the rest, refused to part with their beards, notwithstanding the jeers of the new generation.

The beard now gradually declined, and the court of Charles I. was the last in which even a small one was cherished. After the restoration of King Charles II. moustaches or whiskers continued, but the rest of the face was shaven; and in a short time the process of shaving the entire face became universal.

In Russia it continued somewhat longer. Butler, in his "Hudibras" alludes to the beard "cut square by the Russian standard;" which Grey illustrates by the following extract from "The Northern Worthies, or the Lives of Peter the Great and his illustrious consort Catherine." —(London, 1723).

"Dr. Giles Fletcher, in his 'Treatise of Russia,' observes, that the Russian nobility and gentry, accounting it a grace to be somewhat gross and bushy, they therefore nourished and spread their beards to have them long and broad. This fashion continued among them till the time of the Czar, Peter the Great, who compelled them to part with these ornaments, sometimes by laying a swinging tax upon them, and at others by ordering those he found with beards to have them pulled up by the roots, or shaved with a blunt razor, which drew the skin after it, and by these means scarce a beard was left in the kingdom at his death; but such a veneration had this people for these ensigns of gravity, that many of them carefully preserved their beards in their cabinets, to be buried with them, imagining, perhaps, that they should make but an odd figure in the grave with their naked chins. The Emperor Peter set about this reform in 1705. A certain time was given that the people might get over the first throes of their repugnance, after which every man who chose to retain his beard was to pay a tax of

one hundred roubles. The priests and the serfs were put upon a lower footing, and allowed to retain theirs upon payment of a copeck every time they passed the gate of a city. For many years a very considerable revenue was collected from this source. The collectors gave in receipt for its payment a small copper coin, struck expressly for this purpose, and called 'the bearded.' On one side it bore the figure of a nose, mouth and moustaches, with a long bushy beard, surmounted by the words 'money received;' the whole encircled by a wreath, and stamped with the black eagle of Russia. On the reverse it bore the date of the year. Every man who chose to wear a beard was obliged to produce this receipt on his entry into a town. Those who were refractory and refused to pay the tax were thrown into prison."—*Mackay's Popular Delusions.*

As the hair began to be worn shortened, the beard was allowed to flow. Indeed this compensatory process has always obtained; in no age were the hair and beard allowed to grow long at the same time.

Shakspere was constantly alluding to the beard. In his day this term included the three more modern subdivisions of beard, moustache, and whisker—they were all then worn in one. "Did he not wear a great round beard, like a glover's paring-knife?" asks one of his characters, clearly alluding to the extent of cheek it covered, and which was a common fashion with military men during the reign of Henry VIII. It looked sufficiently formidable, and took least trouble in trimming and dressing. In "Henry the Fifth," act 3, sc. 6, Shakspere makes Gower exclaim, "What a beard of the general's cut, and a horrid suit of the camp, will do among foaming bottles and ale-washed wits, is wonderful to be thought on!" In a word, the period, *par excellence*, of magnificent barbes comprised the end of the sixteenth and the beginning of the seventeenth century.

With the renewed triumph of long hair, the beard gradually shrank up; first assuming a forked appearance, then dwindling to a peak, and ultimately vanishing altogether.

Although we are told that the fashion of smooth faces "came in with the Conqueror," like so many noble families, yet it must be understood that it was principally popular with courtiers and rich men; for by reference to Fairholt's "English Costumes," we find that the aged, the unfashionable, and the lovers of old customs still delighted for many years in beards and whiskers of formidable dimensions—the square, the Franklin, the forked, the curly and the corkscrew. In the "Canterbury Tales" we are told:—

"A merchant there was with a forked beard."

In the course of time, we read of knights with "golden curls" about their faces, a sure sign of Saxon blood and lineage; and of sóme bucks who wore their moustaches curled in a manner so unique as almost to rival the splendid beards of the Ninevites, who appear, by the relics recently imported by Mr. Layard, to have paid particular attention to their facial ornaments.

In the play of "Time's Metamorphoses," by T. Middleton (1596), we have a further evidence of the mutability of fashion in this respect; for we find one of the characters asking of another, "Why dost thou wear this beard; 'tis clean gone out of fashion?" And by a note to Grey's "Hudibras," we learn that so curious were the gallants of the day in the management of their beards, that they put them in paste-board boxes when they went to bed, for fear they should turn in the night, and so disarrange them! Comb and beard-brushes were as common then as now; and Holinshed tells us that the dandies of his day spent hours in the arrangement of their beards and whiskers. In Lely's "Midas," we have a barber instructing his apprentice in the manner of trimming the beards of his customers, from those who wore them "like a spade or a bodkin," to those who had them "hang down like the goat's flakes!"

Some of the learned in curious trifles have spared no pains to record the changes that took place in the fashion of the beard. Hotoman wrote a treatise expressly on the beard, entitled "Pogónias," first printed at Leydon, in 1586, and, which, on account of its rarity, was reprinted at length by Pitiscus in his "Lexicon." In Bulwer's "Anthropometamorphosis, or Artificial Changeling," is a whole chapter "On the opinion and practice of diverse nations concerning the natural ensigne of manhood appearing about the mouth," quoted from innumerable authors, ancient and modern.

Various nations still cultivate and preserve the beard with scrupulous attention. To cut off the beard was esteemed infamous, and particularly disgracèful among the Jews.

It is so at this day among many Eastern nations. The Mahometans, by whom it is suffered to grow long, and is regarded as a mark of honor, consider it as a distinguished ornament, and their beards not unfrequently reach to their waist. They would resent as an indignity any insult offered to the beard.

The Turks are highly affronted if one even threatens to shave their beard. Aurengzebe, the Emperor of the Moguls, in the last century, terribly revenged the shaving of his ambassador's beard, on the Sophi of Persia. With the Lacedæmonians, the punishment of fugitives from

the field of battle was to have their beards half shaved. We may therefore conceive the height of the contemptuous indignity offered to the ambassadors of David by Hanun (2 Samuel, x. v. 4.) Many people would prefer death to this kind of treatment.

The Arab makes the preservation of the beard a capital point of religion, because Mahomet never cut off his; and with them, as with the Turks, the beard is a token of authority and liberty. They consider the beard the perfection of the human face, which, in their opinion, would be more disfigured by its loss than by that of the nose. To kiss the beard is the prevalent and respectful mode of salutation by wives, children and friends.

Mr. J. A. St. John, in his "Isis, an Egyptian Pilgrimage," states as follows:—

"When I arrived at Thebes I had one of the handsomest beards in the world; black as jet, and descending in curls and waves over my breast. This was a great recommendation to me among the Arabs, and I fear I must attribute to it much of the influence I possessed over them. Often and often, while passing along the streets of Gournou, Karnak, and Luxor, the women and the old men, as they sat on the stone mastabak beside their doors, would exclaim to each other, 'Wallah, by God, has not he a beard!'"

The late Sir John Malcolm, in his very interesting "Sketches of Persia," gives a curious gossiping account of the estimation in which barbers are held in that country, and the wealth which they frequently obtain. Their skill in shaving the heads and trimming the beards of kings and nobles, though highly prized, is subordinate to that which they display as attendants at the warm bath. It is on their superior address in rubbing, pinching, joint-cracking, and cleansing the human frame at the Hummums, that their fame is established. The luxury of the bath in Persia is enjoyed by all, from the highest to the lowest. Among the various attendants, the man of most consequence is the *dellâk*, or barber. For he who has the honor to bathe and shave a king, must not only be perfect in his art, but also a man altogether trustworthy; and confidence amongst eastern rulers is usually followed by favor, and with favor comes fortune. This accounts for barbers building public bridges in Persia!

"I was one day (says Sir John) speaking to my friend Meerza Aga of the munificence of the barber of the great Abbas, in a manner which implied doubt of the fact. He observed, he knew not whether the barbers of the Seffavean monarchs built bridges, but 'I do know,' he

said, 'that the Khâsterâsh (literally, personal shaver) of our present sovereign, in the abundance of his wealth, built a palace for himself close to the royal bath at Teheran. Then,' said the good Meerza, 'he is entitled to riches, for he is a man of pre-eminent excellence in his art, and has had for a long period under his special care the magnificent beard of his majesty, which is at this moment, and has been for years, the pride of Persia.'

"Well," I replied, "if your personal shaver has built such a mansion, I will no longer doubt the wealth of the barber of Shah Abbas, for that monarch, though he wore no beard, had, we are told by travellers and observe from paintings, a noble pair of moustaches, of which he is said to have been very proud; and the trimmer of which, no doubt, was, as he deserved to be, a great favorite.

"This conversation led to a long dissertation on moustaches and beards, upon which subject my travels to countries that my Persian friends had never seen, enabled me to give them much useful information. I told them many stories about the Sikhs, a nation dwelling between the territories of Cabul and India, who devoting their beards and whiskers to the Goddess of Destruction, are always prompt to destroy any one who meddles with them; and who, from a combined feeling of religion and honor, look upon the preservation of life itself as slight, in comparison with the preservation of a hair of their beards.

"I next informed them how beards, whiskers, and moustaches were once honored in Europe. I told them an anecdote of the great John de Castro, a former Governor of Goa, the capital of the Portuguese possessions in India. He being in want of a considerable loan from the citizens of Goa, for a military expedition, was at a loss for an adequate security.* His first intention was to pledge the bones of his gallant son Don Fernando, who had recently fallen in battle; but finding, on opening the grave, that the carcass was putrid, he offered, as next dear to his personal honor, a lock of his cherished moustaches. This security was accepted; but immediately returned with more than the amount required, young and old vying with each other who should show most respect to so valuable a pledge.

"The Persians of my audience twisted their moustaches with a combined feeling of pleasure and pride on hearing this testimony to the value of that ornament of the visage; and Khan Sahib, who was

* These facts are mentioned in the introduction to Mickle's translation of the "Lusiad."

one of the party, said to me with a smile, 'You gentlemen with the mission wear moustaches in compliance with the prejudices of the Persians; but is it true that many officers of your cavalry now wear them, and that they are again likely to become popular in England?' I said, perhaps they might; adding, I had no doubt that would be the case, if there appeared the slightest chance of their ever turning to account in the money-market like those of John de Castro."

A Grand Vizier of Constantinople is also reported to have once borrowed a large sum of money on the security of his beard and whiskers; and such was the faith of his creditors in the honor of a beard, that it is said they were content to visit their debtor occasionally, to see that their security was safely growing curly on his face.

"It is," says D'Arvieux, who has devoted a chapter to the exposition of the sentiments of the Arabs in regard to the *beard*, "a greater mark of infamy in Arabia to cut a man's beard off, than it is with us to whip a fellow at the cart's tail, or to burn him in the hand. Many people in that country would rather die than incur that punishment. I saw an Arab who had received a musket shot in the jaw, and who was determined rather to perish than to allow the surgeon to cut his beard off to dress his wound. His resolution was at length overcome; but not until the wound was beginning to gangrene. He never allowed himself to be seen while his beard was off; and when at last he got abroad, he went always with his face covered with a black veil, that he might not be seen without a beard; and this he did till his beard had grown again to a considerable length."

Burckhardt also remarks, that the Arabs who have from any cause had the misfortune to lose their beard, invariably conceal themselves from view until their beard has grown again.

To cut off the tail of a Chinese is in use as a national punishment. The Parsees are always shaven all over the head, and should he chance to remove his skull-cap (or in-door covering), the Parsee always places his hand on his crown, as if in shame of his bare head, and keeps it there till his cap is replaced.

In an article in the *Quarterly Review*, some two or three years ago, mention was made of the Hon. Mrs. Dawson Damer having requested a lock of Mehemet Ali's hair, to place in a collection which already boasted the hair of Nelson, Napoleon, and Wellington, when she was gallantly informed by the Paeha, that in his will he would request his son Ibrahim Pacha to present her with his *beard*.

Swearing by the beard of the Prophet is the Mussulman form of

oath. Nearly all of the inhabitants of Scinde, whether Mussulmen or Hindoos, wear beards, which they often dye of a red color.

Before the revolution of 1830, neither the French nor Belgian citizens were remarkable for their moustaches; but after that event there was hardly a shopkeeper either in Paris or Brussels whose upper lip did not suddenly become hairy with real or mock moustaches. During a temporary triumph gained by the Dutch soldiers over the citizens of Louvain, in October, 1830, it became a standing joke against the patriots, that they shaved their faces clean immediately; and the wits of the Dutch army asserted that they had gathered moustaches enough from the denuded lips of the Belgians to stuff mattresses for the sick and wounded in their hospital.

An amusing anecdote has lately been current in Germany. The authorities of Vienna have not, until very recently, attacked the beards of men, but a lady of high rank some time since made an unsuccessful attempt to induce about fifty servants of her guests to sacrifice the hirsute honors of their upper lips. The lady in question, the wife of the reigning Prince Adolphus Schwarzenburg, gave a grand ball, at which the *crême* of the Austrian nobility was present. As is customary on such occasions, the friends and acquaintances of the lady of the house permitted their valets to wait on the guests during the entertainment. The illustrious lady, who, in the matter of festivities, leads the fashion there, ordered that the servants should have their hair powdered. Now, as immense black, brown, or red moustaches do not exactly harmonize with white pericraniums, five florins (10s.) were offered to each of the gentlemen's gentlemen who would sacrifice his cherished *schnurrbart*. Need I say that the lady kept her money, and the men their moustaches.

A facetious writer in the *Quarterly Review*, asserts that a mutton chop seems to have suggested the form of a substantial British whisker. Out of this simple design countless varieties of forms have arisen. British whiskers, in truth, have grown up like all the great institutions of the country, noiselessly and persistently—an outward expression, as the Germans would say, of the inner life of the people; the general idea, allowing of infinite variety according to the individuality of the wearer. Let us take the next half-dozen men passing by the window as we write. The first has his whiskers tucked into the corners of his mouth, as though he were holding them up with with his teeth. The second whisker that we descry has wandered into the middle of the cheek, and there stopped, as though it did not

know where to go to, like a youth who has ventured out into the middle of a ball-room with all eyes upon him. Yonder bunch of bristles (No. 3) twists the contrary way, under the owner's ears; he could not for, the life of him, tell why it retrograded so. The fourth citizen, with the vast Pacific of a face, has little whiskers, which seemed to hvac stopped short after two inches of voyage, as though aghast at the prospect of having to double such a Cape Horn of a chin. We perceive coming a tremendous pair, running over the shirt-collar in luxuriant profusion. Yet we see, as the colonel or general takes off his hat to that lady, that he is quite bald—those whiskers are, in fact, nothing but a tremendous land-slip from the veteran's head.

CHAPTER XII.

FAVORITE COLORS OF THE HAIR, POETS' DESCRIPTIONS, COMMON MODES OF WEARING THE HAIR, CURL PAPERS, ANECDOTES, ETC.

THE beautiful features and personal attractions of the fair sex, are especially set off to advantage, by that ornament to the person—a fine head of hair; whether the auburn tresses fall in many a graceful fold; the rich and glossy curls are bound with roses, or

"The long dark hair,
Floats upon the forehead in loose waves
Unbraided."

The pillar of the Ionic order, in the composition of which, both elegance and ingenuity are displayed, is said to have been constructed upon the model of a beautiful woman with flowing soft hair:

"Her ringlets unconfined,
About her neck and breast luxuriant play."

This architectural pillar presents a marked contrast to the Doric, which is formed after the model of a strong robust man.

There is not a voluptuous or luxurious scene in poetry or romance, into which a description of the heroine's hair is not introduced.

"Richer treasures than her hair
Never yet did forehead bear;
On her ivory shoulders lying
Every curl—for lustre vying,
With the yellow light that breaketh
When the fresh-eyed morning waketh."

Without this elegant ornament crowning the stature with grace, even the goddess of Beauty, though possessed of the brightest eyes, and the most fascinating charms, would appear hideous and deformed. When Homer mentions the celebrated fair who set all Asia in arms, he invariably call her the "beautiful-haired Helen." Apuleius maintains, that

if Venus were bald, though circled by the graces and the loves, she would not please even swarthy Vulcan. Petronius, in his picture of Circe, describes her tresses, falling negligently over her shoulders, which they entirely covered. Apuleius praises her trailing locks, thick and long, and insensibly curling, disposed over her divine neck, softly undulating with carelessness—

——— "Whose golden hair
Around her sunny face in clusters hung"—

Ovid notices those beauties who plaited their braided hair like spiral shells.

Amasia is described with hair distilling the perfumes of myrrh and roses; and that of Venus, as diffusing around the divine odors of ambrosia—

Coleridge speaks of

"Mirth of the loosely flowing hair."

Though the bards of Hellas may boast of a "Hypsipyle," that gorgeous beauty whose hair fell flowingly to her feet;—yet would she bear but poor comparison with the beauties of our own favored land, who are universally eulogised for the luxuriant and silky glossiness of their hair; and the praiseworthy attention they pay to the duties of the toilet.

In no country in the world is more attention paid to the hair than in Great Britain; and unlike other nations there is no set fashion or uniformity of practice in wearing it, every female exercising her own good taste, and taxing her ingenuity in displaying her beautiful hair to the best advantage according to the contour of the face. This variety is pleasing, and one is delighted in a mixed fashionable assemblage to glance from head dress to head dress, witnessing here the hair flowing freely in ringlets, waving unconfined over neck and shoulders;—there crisp set curls, framing the temples and blooming cheeks;—anon braids and plain Madonna bands set off with a simple flower or wreath. Another has elaborately woven and twined masses adorning the back of the head interlaced with ribbon or pearls:—each eye forming its own beauty.

The natural hair, observes a modern Reviewer, after its long term of imprisonment, seemed for a moment to have run wild. The portraits of the beginning of the century, and even down to the time of Lawrence's supremacy, show the hair falling thick upon the brow, and flowing, especially in the young, over the shoulders. Who can ever forget, that

has once seen it, the portrait of young Lindley in the Dulwich gallery by Sir Thomas; that noble and sad looking brow, so softly shaded with luxuriant curls? At the present moment almost every lady one meets has her hair arranged in "bands;" nothing but bands—the most severe and trying of all coiffures, and one only adapted to the most classic style of beauty. For the face, with a downright good natured pug nose, or with one that is only pleasantly *rètroussé*, to adopt it is quite as absurd as for an architect to surmount an irregular Elizabethan building with a Doric frieze. Every physiognomy requires its peculiar arrangement of hair, and we only wonder that this great truth has ever been lost sight of. There is a kind of hair full of graceful waves, which, in Ireland, is called good-natured hair. There is something quite charming in its rippling line across the forehead. Art has attempted to imitate it, but the eye immediately detects the imposture—it no more resembles the real thing, than the set smile of the opera-dancer does the genuine play of the features from some pleasurable emotion of the mind. This buckled hair is, in short, the same as that denounced by the early churchmen under the name of the *malice of the D—l*, a term which it well deserves. There is another kind of hair which is inclined to hang in slender thread-like locks, just on the sides of the face, allowing the light and shade to fall upon the white skin beneath with delightful effect. Painters particularly affect this picturesque falling of the hair, and it is wonderful how it softens the face, and gives archness to the eyes, which peep out, as it were, between their own trellis work or *jalousies*. We own to a love of the soft glossy ringlets which dally and toy with the light on their airy curves, and dance with every motion of the body. There is something exceedingly feminine and gentle in them, we think, which makes them more fitted for general adoption than any other style. But most of all to be admired for a noble generous countenance, is that compromise between the severe looking "band" and the flowing ringlet, in which the hair, in twisting coils of flossy silk, is allowed to fall from the forehead in a delicate sweep round that part of the cheek where it melts into the neck, and is then gathered up into a single shell-like convolution behind; the Greeks were particularly fond of this arrangement in their sculpture, because it repeated the facial outline and displayed the head to perfection. Some naturally pretty women, following the lead of the strong-minded high-templed sisterhood, are in the habit of sweeping their hair at a very ugly angle off the brow so as to show a tower of forehead and, as they suppose, produce an overawing impression. This is a sad mistake, Corinna, supreme in taste

as in genius and beauty, knows better. The ancients were never guilty of thinking a vast display of forehead beautiful in woman, or that it was in fact, at all imposing in appearance. They invariably set the hair on low, and would have stared with horror at the atrocious practice of shaving it at the parting, adopted by some people to give height to the brow. We do not mean to lay down any absolute rule; however, even in this particular, the individuality which exists in every person's hair, as much as in their faces, should be allowed to assert itself, and the dead level of bands should never be permitted to extinguish the natural difference between the tresses of brown Dolores—"blue-black, lustrous, thick as horsehair," and the Greek Islanders' hair like sea-moss that Alciphron speaks of. Least of all is such an abomination as "fixature" allowable for one moment. He must have been a bold bad man indeed, who first circulated the means of solidifying the soft and yielding hair of woman.—*Quarterly Review.*

Hair, most unquestionably, constitutes the proudest ornament of female beauty; and clustering locks, compared, both by the ancients and oriental poets, to the growth of grapes, has even been considered a *desideratum* at the female toilet; artificial means to curl the hair having been resorted to from time immemorial, even by man.

We find Virgil speaking contemptuously of Æneas for the care he took of his locks:

Vibratos calido ferro, myrrhaque madentes.

The Romans called a man who thus frizzled himself *homo calimistratus.*

Crisp and curled ringlets were ever admired and Petrarch thus describes them—

Aura che quelle chiome bionde e *crespe*
Circondi, e movi, e se mossa de loro
Soave meute, e spargi quel dolce oro
E poi'l raccogli, e'n bei nodi *l'increspe.*

The royal family of France had it as a particular mark and privilege of the kings and princes of the blood to wear long hair, artfully dressed and curled. Long hair for men went out of fashion during the Protectorate of Cromwell, and hence the term "Roundheads." It again became unfashionable in 1795, and very short hair was the mode in 1801.

St. Paul (1 Corinthians; chap., xiv v. 14-15.) writes, "Doth not even nature itself teach you, that if a man have long hair, it is a shame unto

him? But if a woman have long hair, it is *a glory to her*; for her hair is given her for a covering."

"No *reason*" observes the Rev. Albert Barnes, when commenting on this passage, "can be given, in the nature of things, why the woman should wear long hair and the man not; but the custom prevails extensively everywhere, and nature in all nations, has prompted to the same course. 'Use is second nature;' but the usage in this case, is not arbitrary, but is founded on an anterior universal sense of what is proper and right; a few and only a few, regarded it as comely for a man to wear his hair long. Aristotle tells us, indeed, that among the Lacedemonians, freemen wore their hair long. In the time of Homer also, the Greeks were called by him, long-haired Greeks; and some of the Asiatic nations adopted the same custom. But the general habit among men has been different. Among the Hebrews, it was regarded as disgraceful to a man to wear his hair long, except he had a vow as a Nazarite (Numbers chap. vi., v. 1 to 5; Judges chap. xiii., v. 5; chap xvi., v. 17; 1 Samuel chap. i., 11 v.)

Occaionally, for affection or singularity, the hair was suffered to grow as was the case with Absolom, (2 Samuel chap. xiv., 26 v.;) but the traditional law of the Jews on the subject was strict. The same *rule* existed among the Greeks; and it was regarded as disgraceful to wear long hair in the time of Ælian. (*Hist. lib.* ix., *chap.* 14. *Eustath on Hom.*, II. v.) It is doing that which almost universal custom has said, appropriately, belongs to the female sex. Messrs Irby and Mangles (Travels in Syria) state, "that about the country of the Dead Sea, some of the men wear long hair of a tawny color plaited in small plaits, very much in the Nubian manner, but without grease. The women had a singular way of plaiting their braided hair across the forehead, which had the air of a formal wig." To women, long hair is, however, an ornament and adorning. The same instinctive promptings of nature which make it proper for a man to wear short hair, make it proper that the woman should suffer her's to grow long. It is given to her as a sort of natural covering, and to indicate the propriety of her wearing a veil. It answered the purposes of a veil when it was suffered to grow long, and to spread over the shoulders and over parts of the face, before the arts of dress were invented or needed. There may also be an allusion here to the fact that the hair of woman actually grows longer than that of man. The value which eastern females put on their long hair may be learned from the fact, that when Ptolemy Euergetes, King of Egypt, was about to march against Seleucus Callinicus, his queen Berenice vowed, as the most

precious sacrifice which she could make, to cut off and consecrate her hair if he returned in safety.

Milton, in his "Paradise Lost"—book iv., in his description of our first parents, makes this marked distinction:

> "Hyacinthine locks,
> Round from his parted forelock manly hung
> Clustering, but not beneath his shoulders broad;
> She, *as a veil*, down to the slender waist,
> Her unadorned golden tresses wore
> Dishevell'd, but in wanton ringlets wav'd,
> As the vine curls her tendrils, which implied
> Subjection; but requir'd with gentle sway—."

Outside of Rome, long hair was generally prevalent among freemen. The slaves were invariably cropped, and Cæsar relates that he always ordered the populations of the provinces he had conquered, to shave off their hair as a sign of their subjection. In the decline of the Empire, when any of these provinces revolted, the insurgent captains directed the masses to wear their hair long *again* as a signal of recovered freedom. Thus the hair-crops of whole countries were alternately mown and allowed to grow like so many fields at the command of the husbandman—the most important of facts, political, being indicated (we despise the vile imputation of a pun) by the state of the poll. Long hair during the dark ages, was very much respected; and at the beginning of the French monarchy the people chose their kings by the length of their looks. In our own island it was equally esteemed; and so far from its being considered a mark of effeminancy to carefully tend it, we are told that the Danish officers who were quartered upon the English in the reign of Ethelred, the Unready, won the hearts of the ladies by the length and beauty of their hair, which they combed *at least once a day!*

The clergy seem to have been the only class of men, who wore the hair short; and this they did as a kind of mortification. Not content with exercising this virtue themselves, however, they attempted to impose it upon the laity. Anselm, Archbishop of Canterbury fulminated decrees of excommunication and outlawry, against all persons wearing long hair, both in England and France. In England the clergy did not confine themselves merely to denouncing the flowing tresses of the nobility, impregnated with the practical turn of mind of the country, they acted as well as talked. Thus, Serlo, a Norman prelate, preaching before Henry I. and his court, from the well-known text of St. Paul, brought the whole party to such a state of repentance

respecting the profligate length of their locks, that they consented to give them up; whereupon the crafty churchman pulled a pair of shears out of his sleeve, and secured his victory by clearing the royal head in a twinkling.

Such occasional results of pious impulse were, however, of little avail; on the whole, the abomination remained throughout the early reigns of both France and England quite triumphant.

William of Malmesbury, relates that the famous St. Wulstan, Bishop of Worcester, was peculiarly indignant whenever he saw a man with long hair—he declaimed against the practice as one highly immoral, criminal and beastly. He continually carried a small knife in his pocket, and whenever anybody offending him in this respect, knelt before him to receive his blessing, he would whip it out slily, and cut off a handful, and then throwing it in his face, tell him to cut off all the rest, or he would assuredly go to purgatory.

In Richard II's time, the men, as well as the women, confined the hair over the brow with a fillet. What the clergy with all their threats of excommunication and promises of paradise could not affect in a series of ages, was at last brought about by an accident. Francis I. having been wounded in the head at a tournament was obliged to have his hair cropped, whereupon the whole of fashionable France gave up their locks out of compliment to the sovereign.

In the History of England, illustrated with wood cuts of the kings' heads, which we have all of us thumbed over so at school, the sudden and complete change in the method of wearing the hair between the installation of the Tudor dynasty, and the meridian of bluff king Hal must be well remembered. The portraits of the latter period, by Holbein, are, however, the best of illustrations. The women, as well as the men, appear almost totally deprived of hair, and we cannot help thinking that much of the hard expression of features, which especially marks the female heads of Henry VIII's great painter, was owing to the withdrawal of the softening influence of the hair.

The cavaliers began to restore long locks early in the reign of Charles I.; the Puritans so far from adopting the fashion, polled even closer than before, and at last came to rejoice in the cognomen of Roundheads.

Dr. Hall, who published a little work in 1643, on the "Loathsomnesse of Long Hair," exclaims, "How strangely do men cut their hairs—some all before, some all behind, some long round about, their crowns being cut short likes cootes or popish priests and friars; some have long

locks at their cares, as if they had four cares, or were prickeared; some have a little long lock onely before, hanging downe to their noses, like the taile of a weasell; every man being made a foole at the barber's pleasure, or making a foole of the barber for having to make him such a foole."

Stowe, in writing of this period, asserts on the authority of some more ancient chronicler, "that men forgetting their birth, transformed themselves by the length of their haires, into the semblance of womankind;" and that when their hair decayed from age or other causes, "they knit about their heads certain rolls and braidings of false hair."

In Voss's pretty German Poem of "Louisa," there is the following description, in the lovely scene where the young bethrothed in her maiden delight, is coaxed by her friend, Amelia, into trying on her bridal finery:

"Quickly the frolicsome, youthful Amelia took out the pins which
Fastened Louisa's nut-brown hair, which, flowing in ringlets,
Over her shoulders fell, by the powder in vogue undisfigured;
And stood bridesmaid-like, first smoothing her hair with attention,
Using a tortoise-shell comb, and delighting to play with her ringlets.
Braided it then, and arranged in the mode of the Grecian maidens,
Just as Praxiteles once and Phideas, goddesses sculptured;
Or as our German Angelica paints at the present the Muses,
Some loose tresses she left, which, priding themselves in their freedom,
Back from her forehead rolled in an easy and natural manner.
Round, on her lily-white neck, played gently a delicate ringlet,
As it escaped; and therefore upon both her shoulders entwining,
Wound two beautiful locks, low down on her bosom depending
After, she brought some sprigs of the myrtle which stood at the window,
Whose luxuriant growth concealed one half of the table;
Made of the myrtle a wreath, young virgins becoming, and crowned thee.
Worthy wert thou of the wreath, and the wreath of the gentle Louisa!
Round it her ringlets were twined, and behind by a ribbon were fastened."

The color has always been a point of considerable interest in the physiology of the hair. It was for a long time believed that the coloring fluid circulated in the centre of the hair; but the idea has been exploded by the researches of modern microscopists and the sections given in the accompanying Plates, will elucidate clearly this subject.

Bienvenu states, that the various colors of the hair may be reduced to three principal ones,—black, red and white, of which all the others are merely so many different shades; but, remarks M. Cazenave (a French physician, who has published an interesting little treatise "On Diseases of the Human Hair,") "it appears to me that white is either the result of absence of the coloring matter, as in the Albino, or of discoloration

of the hair, as we see in the diseases vitiligo and canitia; therefore I think it better to reduce the types to two principal ones, as Grellier has done; namely, red and black, to which belong the intermediate or decreasing shades, brown, chesnut, fair. Independently of these distinctions, the color of the human hair is subjected to certain influences, the study of which is not devoid of interest. Thus, he adds, the color varies in a remarkable degree, according to the climate in which men live. The nearer we approach the north, the fairer we observe the hair of the inhabitants. This subject I have already adverted to (see ante page 20).

According to the investigations of Liebig, the composition of the prevalent tints of hair are shown in the following per centages:—

	Fair Hair.	Brown Hair.	Black Hair.
Carbon	49.34	50.62	49.93
Hydrogen	6.58	6.61	6.63
Nitrogen.....	17.94	17.94	17.94
Oxygen and Sulphur ...	26.14	24.83	25.50
	100.		

These analyses would lead to the inference that the brightness of the beautiful golden hair is attributable to the excess of sulphur and oxygen, with a deficiency of carbon. The coloring tint or pigment forms, however, but one portion of the difference existing between the soft luxuriant tresses of the Saxon girl, and the coarse blue-black locks of the North American squaw. The size and quality of each hair, and the manner in which it is planted, tell powerfully in determining the line between the two races.

The depth of the color of the hair, very generally bears (it is observed by Dr. Hassall) a relation to the development of pigmatory matter in other parts of the system, as in the eye and beneath the skin. To this rule, however, some remarkable exceptions are occasionally encountered.

The color of the lighter hairs, as the red and flaxen, would appear to depend less upon the number and depth of coloring of the pigment cells and granules, than upon the presence of minute globules of a colored oil. In the hair of Albinoes but little coloring matter is present, and in grey hair also the color has deserted the pigment cells and granules.

Not only as a means of ornament has the hair been seized upon by all classes and generations of our kind, but it has been converted into

an index, as it were, of their religious, political, and social opinions. The difference between the freeman and the slave was, (as we have seen) of old indicated by the length of the hair. In later times we all know how the Puritan rejoiced in a "polled" head, whilst the Cavalier flaunted about in exuberant curls. The fact of its being the only part of the body a man can shape and carve according to his fancy, is sufficient to account for the constancy with which he has adopted it as his ensign of party and doctrine, and also for the multitudinous modes in which he has worn it.

Some writers have supposed that there exists a certain relationship between the color of the hair and the moral temperament, so to speak. Thus, for example, rapidity of the circulation, love of change, vivacity of the imagination; in a word, all these attributes of the sanguineous temperament are associated with chesnut-colored hair. Black hair, on the contrary, is supposed to indicate athletic strength and vigor, energy, ambition, and the passions; whilst fair hair represents a soft and lax fibre, and is the emblem of mildness, tenderness, and affection, blended with judgment—in short, all the qualities which are usually associated with a calm and mild temperament.

"If the hair," says Lavater, "cannot be classed among the members of the human body, it is at least an essential adherent part of it. It affords a variety of indications of the temperament of an individual, of his powers, of his habits of thought, and consequently of his intellectual faculties. It corresponds with our physical constitution, as plants and fruits do to the soil which produced them. The diversity in the color and texture of the covering of the lower animals, sufficiently indicates the expressive meaning conveyed by the different qualities and color of the human hair; compare the wool of the sheep with the fur of the wolf, the hair of the rabbit with that of the hyena."—Vol. II., pp. 256-57.

At the present moment the fairest haired inhabitants of the earth are to be found north of the parallel 48°; this line cuts off England, Belgium, the whole of North Germany, and a great portion of Russia. Between the parallels 48° and 45° there seems to be a debateable land of dark-brown hair, which includes northern France, Switzerland, and part of Piedmont, passes through Bohemia and Austria Proper, and touches the Georgian and Circassian provinces of the Czar's empire. Below this line again, Spain, Naples and Turkey, forming the southern extremity of the map, exhibit the genuine dark-haired races. So that, in fact, taking Europe broadly, from north to south, its people

present in the color of their hair a perfect gradation—the light flaxen of the golden latitudes deepening by imperceptible degrees into the blue-black of the Mediterranean shores. To this regular gradation, however, there are some obvious exceptions.

We have already noticed the dark tribes lingering within our own island—the same is true as to the Celtic majority of the Irish; and even the Normans, as we now see them, are decidedly ranked among the black-haired. On the other hand, Venice, which is almost southern in latitude, has always been famous for the golden beauty of its hair, beloved so of Titian and his school.

If we open a wider map, we only perceive ampler proof that race alone determines the color of hair. Thus, taking the parallel of 51° north, and following it as it runs like a necklace round the world, we find a dozen nations threaded upon it like so many parti-colored beards. The European portion of the necklace is light-haired; whereas the Tartars, northern Monguls, and aboriginal American Indians have black straight hair; and Canada breaks the chain once more with the blond tresses of the Saxon.

The predilection for certain colors of the hair differs in various countries.

In the East, black hair has ever been held in the highest estimation. In the song of Solomon, a distinguishing feature is stated to be the hair—"His locks are bushy, or curled, and black as a raven." Black hair also characterised the prophetic virgins of the Druids. The women of Caraccas, (Venezuela) are seldom blondes; but with hair of the blackness of jet, they have the skin white as alabaster.

Jet black eyes and raven tresses have their admirers in all countries.

Ainsworth, in his "Thirty Requisites of Perfection," enumerates three black: "Dark eyes, darksome tresses, and darkly fringed lids."

"What," says Madame Voiart, "can be more seducing than jet black hair, falling in undulating ringlets upon the bosom of a youthful beauty?"

Others, and there should be a variety of tastes, prefer brown.

"She has ringlets richly brown,
Lovelier than a jewelled crown.
You are lost if once you press
To your lips one silken tress;
They are nets of love, that hold,
By some magic, young and old.
Ah! take care!"

Margaret says to Hero, in "Much Ado about Nothing," "I like the new tire (headdress) within excellently, if the hair were a thought browner."

Among the qualifications of Launce's lady love, (in Shakspere's "Two Gentlemen of Verona,") were, that "she had more hair than wit, and more faults than hairs, and more wealth than faults." Most of our English beauties have, however, luxuriant hair, ready wit, and few faults; and if all have not abundant wealth, certainly (as the song has it) their face is their fortune.

In ancient times the nations who were the most polished, the most civilized and the most skilful in the fine arts, were passionately fond of red hair. The Gauls, the ancestors of the modern French, had the same preference, though that color is now in disrepute by their descendants, who like black hair. In some districts of Africa they prefer light hair. A taste for red hair, however, still exists in extensive regions. The Turks, for example, are fond of women who have red hair, while the modern Persians have a strong aversion to it. The inhabitants of Tripoli, who probably learned it from the Turks, give their hair a red tinge by the aid of vermilion. The women of Scinde and the Deccan are also fond of dyeing their hair yellow and red, as the Romans did, in imitation of German hair.

There is among Europeans generally a strong dislike to red hair; but in Spain red hair is admired almost to adoration, and there is a story told of one of our naval commanders, who luxuriated in fiery locks, being idolized and caressed in consequence, by the Spanish women, and looked upon as a perfect Adonis.

Red hair is often considered a deformity; but why it should be, it is hard to say, since in all cases the hair and complexion suit each other admirably; the "golden locks" and "sunny tresses" of the poets, invariably accompanied the blonde, frank, and manly faces inherited from Saxon ancestors. We have heard of "villainous red hair," and "horrid red whiskers;" but hair is only "villainous" and whiskers "horrible" when the first is dirty, and the last worn without regard to the kind of cheeks they surround.

As a consolation for red-haired people, I may state that the Chinese rather mean to compliment us when they apply the term, "Hung Maow Kwie," literally "red-haired devil." Mr. P. P. Thoms, a very good Chinese linguist, thus explains the epithet:—"*Red*," he observes, "is beautiful to the Chinese; they extol the peach flower, because of its form and delicate red color; all the fronts of their houses are red; they use the vermilion pencil."

"If red be thus beautiful, how can their designating Europeans red-haired people imply insult! With regard to the word Kwei," he continues, "there is no occasion for us to take it in its most offensive signification, that of evil, it being a general term for spirits, whether good or evil, and equivalent to our word spirits." Thus "red-haired devil" becomes "beautiful spirit."

The Germans hold light hair in estimation, and the Roman ladies of old had a great partiality for flame-colored locks.

Red hair has been almost universally given to warriors, and golden tresses to ladies.

Sir Walter Scott, in his description of King James in "Marmion," says:—

"Auburn of the darkest dye,
His short curled beard and hair."

In heathen mythology, the golden locks of Apollo, the red hair and beard of Mars, the yellow tresses of Venus, and the flaxen braids that were twisted under the helmet of Minerva, demonstrated how much the color of this hair was appreciated by the ancients. It is a favorite subject of description with our amatory writers:—

———————"Her soft, unbraided hair,
Gleaming like sunlight upon snow above her forehead fair."

Another invites us to contemplate a picture—

———————"Where
Streamed its long tresses of golden hair,
Like straggling sun-beams of softest glow,
Tinging the splendour of stainless snow."

In the days of the elder Palma and Giorgione, yellow hair was the fashion, and the paler the tint the more admired. The women had a method of discharging the natural color by first washing their tresses with some chemical preparation, and then exposing them to the sun. "I have seen (says Mrs. Jameson, in her "Memoirs and Essays,") a curious old Venetian print, perhaps satirical, which represents this process. A lady is seated on the roof or balcony of her house, wearing a sort of broad-brimmed hat, without a crown; the long hair is drawn over these wide brims, and spread out in the sunshine, while the face is completely shaded. How they contrived to escape a brain fever or a *coup de soleil* is a wonder; and truly of all the multifarious freaks of

fashion and vanity, I know nothing more strange than this—unless it be the contrivance of the women of Antigua to obtain a new *natural* complexion."

It was usual for the Roman ladies to disguise the real color of their hair by wearing wigs composed of the hair of the Germans. The peruke-makers of Rome, according to Ovid, bought up all the spoils of German heads to gratify those of his countrywomen, who were determined to conceal their fine black hair under a light wig. Hair from Germany was sold at Rome for its weight in gold. The Germans themselves were in the practice of using a kind of soap of goat's tallow and beechwood ashes, to stain their hair of the popular color. This Hessian soap, as it was termed, was also used to stain the German wigs, in order to give them a flame color. By a law of the Germans, passed in the year 630, it was considered a penal offence, punishable by fine, to deprive a freeman of his hair without his consent.

Modern poets seem to have been as partial to golden hair as the ancients. Thus Milton speaks of it, in a variety of places; "Usa golden hair'd," "And Hecærge with the golden hair."

In his drama of "Adam" he thus apostrophises:—

"From that soft mass of gold, that curls around it!
Locks-like the solar rays!
Chains to my heart, and lightning to my eyes!
O let thy lovely tresses
Now light, and unconfin'd,
Sport in the air, and all thy face disclose!"

In another place:—

"Her breast
Met his, under the flowing gold
Of her loose tresses hid."

Petrarch again:—

"Loose to the wind her golden tresses streamed."

The royal poet, James the First of Scotland, writes of his lady's "golden haire."

From Sir Walter Scott I might cite numberless instances. Thus, describing Clara in "Marmion:"—

"Now her bright locks with sunny glow
Again adorned her brows of snow."

"And down her shoulders graceful rolled
Her locks profuse, of paly gold."

In the "Lay of the Last Minstrel:"—

"All loose her golden hair."

And speaking of Margaret, he says:—

"Her blue eyes shaded by her locks of gold."

"His skin was fair, his ringlets gold."

Bassanio, in the "Merchant of Venice," beholding Portia's portrait, enraptured, exclaims:—

"Here in her hairs
The painter plays the spider, and hath woven
A golden mesh to entrap the hearts of men,
Faster than gnats in cobwebs."

It is to the fineness and multiplicity of hairs that blond tresses owe the rich and silk-like character of their flow—a circumstance which artists have loved to dwell upon.

Shakspere especially seems to have delighted in golden hair.

"Her sunny locks hung on her temples like the golden fleece."

Again, in the "Two Gentlemen of Verona," Julia says of Sylvia and herself:—

"Her hair is auburn—mine is perfect yellow."

Twenty other passages will suggest themselves to every reader.

Black hair he only mentions twice throughout his entire plays; clearly showing that he imagined light hair to be the peculiar attribute of soft and delicate women.

A similar partiality for this color, touched with the sun, runs, however, through the great majority of the poets—old Homer himself for one: and the best painters have seized with the same instinct upon golden tresses.

A walk through any gallery of old masters will instantly settle this point. There is not a single female head in the National Gallery—beginning with the glorious "Studies of Heads," the highest ideal of female beauty, by such an idealist as Corregio, and ending with the full-blown blondes of the prodigal Rubens;—there is not a single black-haired female head among them.

An old song has it:—

"Still for glyttering lockes and gaye,
Thou wilt euer cite the Sonne;
Here's a simple tresse—I praye,
Hath *he* such a goldenne one?"

Here are a few other extracts:—

"And parted hair of a pale pale gold,
That is priceless every curl."

"'Tis sweet to part the sunny hair,
And look upon the brow of those we love."

"The breath of heaven came from the summer bowers,
And stirred upon her cheek the golden curl,
That floated there as if it loved to kiss
Its alabaster beauty."

Light hair and a ruddy complexion, Mr. Robertson tells us, are held in Brazil to be indisputable and enviable marks of nobility, in contradistinction to the mixed race. A Portuguese poetess is reported to have sung thus:—

"Black eyes and brown you may every day see,
But blue, like my lover's, the gods made for me."

Certain modes of wearing the hair distinguished particular nations; for example, hair twisted in the form of a mitre, Armenians and other Asiatics; long, floating and curled, Parthians and Persians; thick and bristly, Scythians and Goths; cut upon the crown of the head, Arabians, Abantes, Mysians, Curetes and Ætolians; long hair often washed in lime water, Gauls; long, the Athenian cavalry, and all Lacedemonian soldiers; floating only, Bacchantes; fastened upon the top of the head, girls; tied and fastened upon the nape of the neck, matrons. To remain, or be in the hair, was a phrase (especially among the Lombards) to signify unmarried girls, who wore their hair long, not twisted into knots like that of married women.

Paulus Diaconus states that the Langobardi or Longobardi derived their name from their long beards; but though this assertion has been questioned by some modern critics, it is certain, as I have already mentioned in a previous chapter, that many individuals have obtained their cognomen from some peculiarity in their

hair or beard. I may instance our own William *Rufus;* Frederic *Barbarossa,* Emperor of Germany; the cruel *Bluebeard,* of wife-killing notoriety; and Torfœus (*Hist. Nor. tom.* ii. *lib.* i.) says that Harold received his name of *Harfagre* or *Fairlocks* from the length and beauty of his hair, which flowed in thick ringlets to his girdle, and was like golden or silken threads.

Conspirators, thieves, &c., were shaven for punishment.

Du Cange also mentions frizzing the hair. *Criniti,* as a term for nobles, the people being shorn; *Gravia,* a fashion of arranging it on the forehead; *Crocus,* dressing it in curls or hooks, a custom of the thirteenth century; *Flexa,* a mode of dressing it in tangles, like plaits, a woman's fashion; *Investiture by hair,* a countess holding a pair of scissors, and the count her son, taking them, and cutting the hair of a certain squire, for the purpose of confirming the donation.

It is stated that the Lombard women, when they were at war, made themselves beards with the hair of their heads, which they ingeniously arranged on their cheeks, in order that the enemy, deceived by the likeness, might take them for men. It is also asserted after Sindas, that, in a similar case the Athenian women did as much. These heroines had more masculine customs than our effeminate countrymen.

About a century ago the French ladies adopted a mode of dressing their hair in such a manner, that curls hung down their cheeks as far as their bosoms. These curls went by the name of "whiskers." This custom it cannot be supposed was invented after the example of the Lombard women, to frighten the men. Neither is it with intention to carry on a very bloody war that, in our time, the beaux affect to bring forward the hair of the cheeks from each ear towards the mouth, yet these are also called *whiskers.*

"In former days (observes a recent writer), what was known of a woman's hair in the cap of Henry the Eighth's time; or of her forehead under her hair in George the Third's time; or of the fall of her shoulders in the belt or wing in Queen Elizabeth's time; or of the fullness of her throat in a gorget of Edward the First's time; or of the shape of her arm in a great bishop's sleeve, even in our own time? Now-a-days, all these points receive full satisfaction for past neglect, and a woman breaks upon us in such a plenitude of charms, that we hardly know where to begin the catalogue. Hair light as silk in floating curls, or massive as marble in shining coils. Forehead bright and smooth as mother-of-pearl, and arched in matchless symmetry by its own beautiful drapery. Ear, which for centuries had lain concealed,

set on the side of the head like a delicate shell. Throat a lovely stalk, leading the eye upward to a lovelier flower, and downward along a fair sloping ridge, undulating in the true line of beauty, to the polished precipice of the shoulder, whence, from the pendent calyx of the shortest possible sleeve, hangs a lovely branch, smooth and glittering like pale pink coral, slightly curved towards the figure, and terminating in five taper petals, pinker still, folding and unfolding 'at your own sweet will.'"

We give up the ear. Pretty or not, it cannot afford to be shown. Any face in the world looks bold with the hair put away so as to show the ears. They must be covered. The curve-line of the jaw needs the intersecting shade of the falling curl, or of the plat or braid drawn across it. So evident is it to us that nature intended the female ear to be covered—(by giving long hair to women, and by making the ear's concealment almost inevitable as well as necessary to her beauty)—that we only wonder the wearing it covered, by hair or cap, has never been put down, among the rudiments of modesty.

In or out of fashion, we contend that curls are pre-eminently beautiful and becoming. As weapons aimed at men's hearts, no other revolvers are half so deadly. They look youthful. They look modest. They look caressing. The cheek is brighter for the foil they are to its lustre. Grace is in their fall over the temple. Poetry has idealized and embellished the general impression with regard to curls. Their motion coquets with the eye, and the perplexed light and shadow that play in and out of the nests of curve entrap the fancy. Few faces are beautiful enough to do without them—few faces that have a profusion of them gracefully worn, are unattractive.

Yet of late years, fashion seems to have rejected curls.

The rarest beauty in the world is hair becomingly joined on the neck behind. Usually, of course, the bandeau or braid should be so brought round from the temples as to conceal the roots of the hair, without so increasing the bulk as to give that part of the head an animal expression. This is the point we often see ill managed in hair dressing.

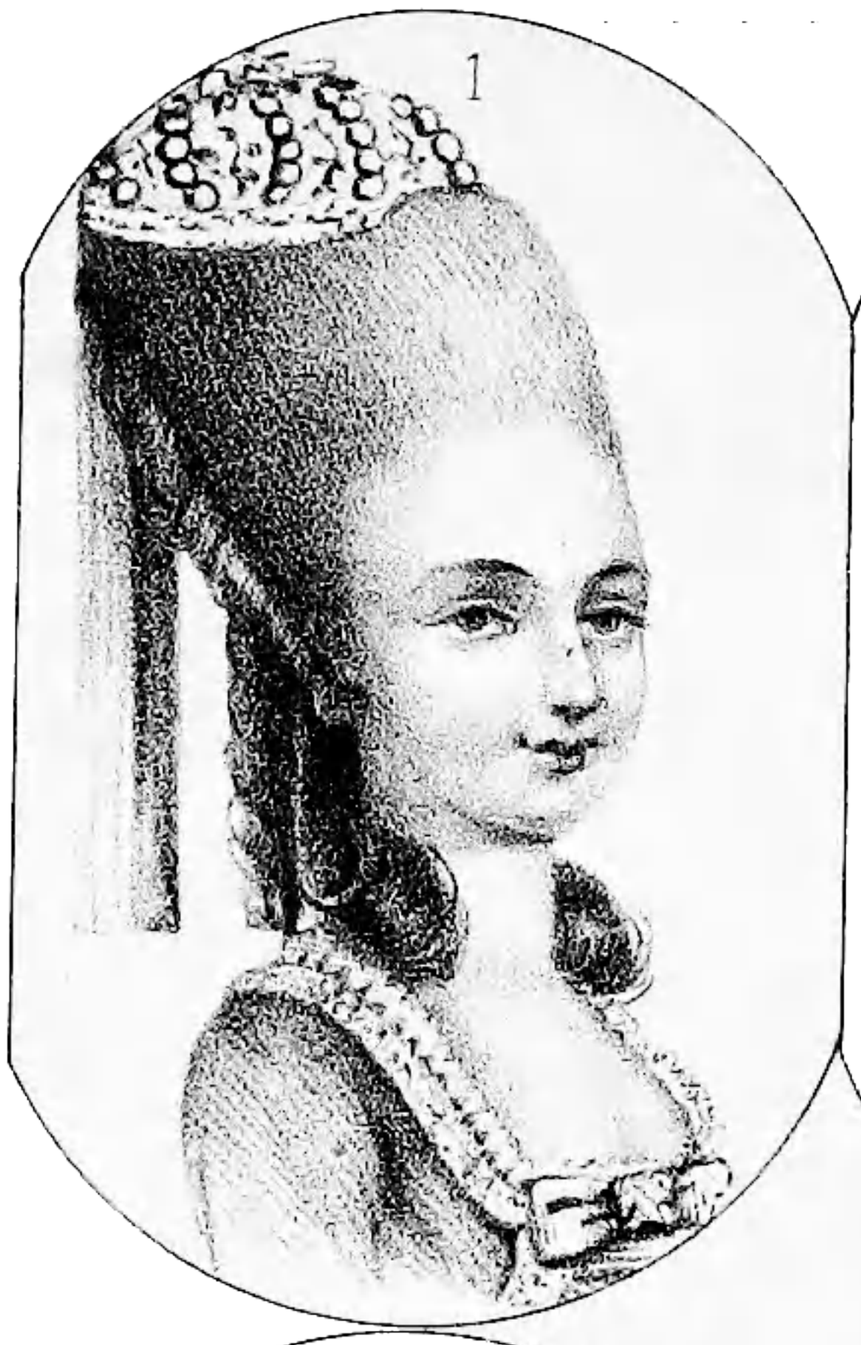
But, of all the arts of decorating the head, the one which requires the most skill and taste (not to say good sense) is the locating the bulk of the hair when put up. Phrenology should be called in, for the proper point to receive addition differs with every different formation of skull. Woman has very much the advantage over man in this respect. She can make her head show, phrenologically, for pretty much

what she pleases. The prominent propensities may be made unconspicuous by counterbalancing even where the bumps themselves cannot be concealed. But, upon most of the betraying prominences, complete disguise may be put, and those which are creditable and beautiful may be greatly thrown into relief, heightened and made to tell upon the expression. An inch forward or backward in the placing of the knot of the hair, gives the head (the most common observer sees, without knowing why) a very different character. How often do we wonder what it is that makes this or that lady's head so invariably dignified or stylish, when, in fact, it is nothing but her tact at rightly locating the bulk of her hair.

It is surprising (observes Mr. N. P. Willis) that no artist has ever put forth an illustrated volume on this subject. What a sale it would have! There might be a hundred studies of the different modifications of the various styles, with an analysis of the meaning and expression of each one—the merry and the melancholy, the dignified and playful, the firm and the yielding, the proud and the timid, the sainted and the coquetish, the practical and the poetical, each finding a picture of her particular style, and guarded against stumbling ignorantly and unconsciously upon one which is entirely out of harmony with her character. It is a neglected chapter of the Arts. We admire and revere woman too much to think that the *propriety and fitness of beauty in the dressing of her head* is a trifling matter. Science and art might well combine to give it some comprehensible system, and redeem it from its present barbarous haphazard.

One of the beauties with which nature has been most generous to woman is the hair; yet how frequently do we see it disfigure, rather than adorn the person. This, one of the perfections of Nature, with which she appears to delight in embellishing the sex, is too often left to the management of a friseur, who, without any reference to the form or to the physiognomical development, proceeds to dress the hair, having his imagination charged with one of his best wigs upon one of the best blocks. He consequently produces a *fac-simile* of the aforesaid coiffure, which may look very well upon the round, waxen, high-colored figure in his window; but which gives a most ghastly expression to a long thin visage. Let a person's hair be so arranged as to give width to the face.

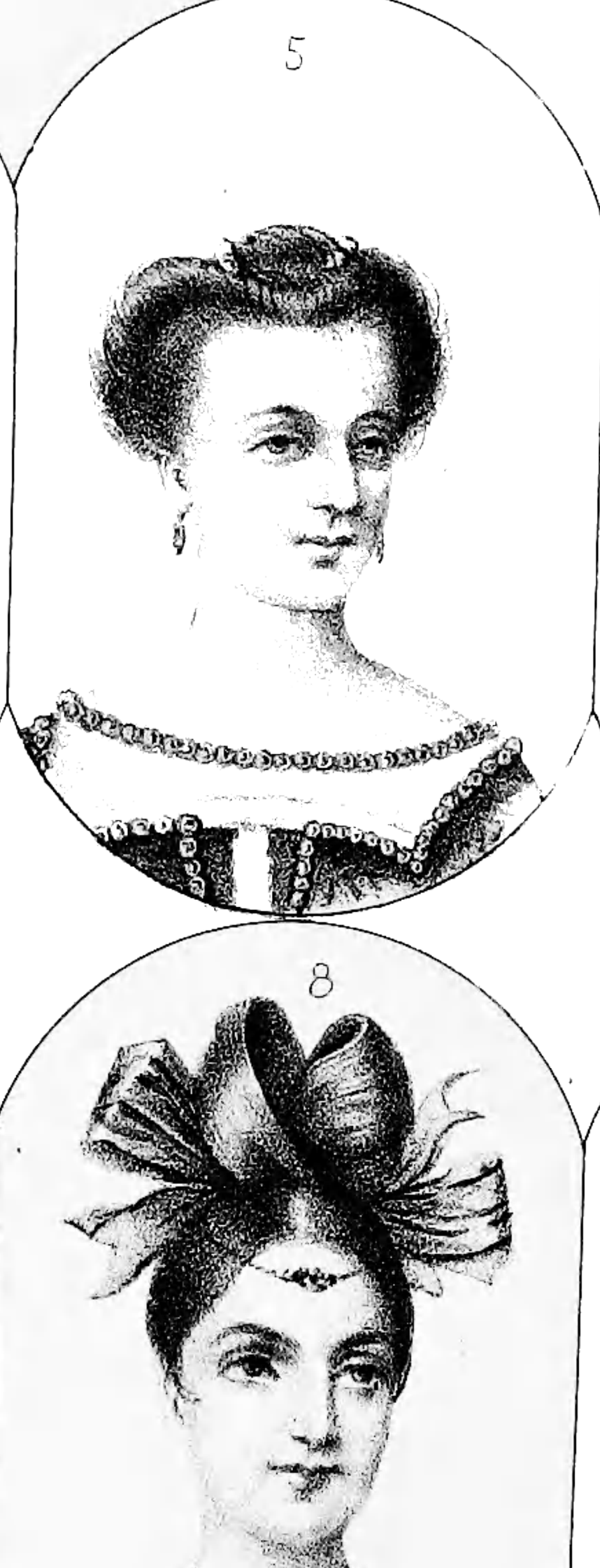
"How often (remarks a writer in *Blackwood's Magazine*) do we see a really good face made quite ugly by a total inattention to lines. Sometimes the hair is pushed into the cheeks, and squared at the













PRINTED BY W CORNISH

63, BARTHOLOMEW CLOSE.

Plate. 6.

forehead, so as to give a most extraordinary pinched shape to the face. Let the oval, where it exists, be always preserved; where it does not, let the hair be so humored that the deficiency shall not be perceived. Nothing is more common than to see a face, which is somewhat too large below, made look grossly large and coarse, by contracting the hair on the forehead and cheeks, and there bringing it to an abrupt check; whereas such a face should enlarge the forehead and the cheek, and let the hair fall partially over, so as to shade and soften off the lower exuberance. A good treatise, with examples in outline of the defects, would be of some value upon a lady's toilet, who would wish to preserve her great privilege—the supremacy of beauty. Some press the hair down close to the face, which is to lose the very characteristic of hair—ease and freedom. Let her locks, says Anacreon, lie as they like; the Greek gives them life, and a will. Some ladies wear the hair like blinkers; you always expect they will shy if you approach them. A lady's head-dress, whether in a portrait or for her daily wear, should, as in old portraits by Rembrandt and Titian, go off into shade, not be seen too clearly, and hard all round; should not, in fact, be isolated, as if out of sympathy with all surrounding nature. The wigs of men of Charles the Second's time had at least that one merit of floating into the back-ground, and in their fall softening the sharpness of the lines of the dress about them."

Another writer thus describes a fashionable mode of wearing the hair, in the early part of the eighteenth century:—"She wore her hair not in the extent of the fashion. but in a manner far more becoming to her regular and beautiful features. It was raised from her forehead to her temples, and brought over a crape cushion, and a small portion was confined and curled at the top of the head, whence a plume of ostrich feathers fell gracefully over the left side, while a single curl waved on her neck beneath, which was exquisitely fair. The remaining quantity was divided into ringlets, and brought back over the right shoulder, leaving the back of the neck unshaded."

The mode of wearing the hair prevalent for a long period in France, was having it slightly curled on the temples, and collected behind into distinct tresses by means of bands or clasps of various kinds.

The distinguishing fashion of the ninth and tenth centuries was to twist and plat the lower half of the hair, so as to form two separate tresses, which were turned up on each side of the cheek. In the next century, the hair on the forehead of women disappeared entirely under the bottom of a headdress peculiar to the time. Subsequently, a

tasteful mode of dressing the hair, with but few interruptions, seems to have prevailed till the close of the fourteenth century. In the reign of Charles V., the luxurious Isabella of Bavaria introduced a remarkable style of high headdress, which was thrown aside about 1483 for more tastefully arranged headdresses. These, however, were obscured by black veils a few years afterwards.

Early in the sixteenth century the ladies began to turn up their hair, Queen Margaret of Navarre frizzed her hair at both temples, and turned it back in front.

Various fantastical and ridiculous modes of wearing the hair prevailed from time to time. At the commencement of the last century the ladies puffed out their hair, and used hair-powder to an excessive degree. The French women wore their hair cut short and curled round their faces; but so loaded with powder that it looked like white wool.

I have given in a plate various striking illustrations of the most peculiar and stylish modes of wearing the hair, prevalent at different periods; as handed down to us in veritable portraits.

Mrs. Merrifield, in an interesting paper on "Dress—as a Fine Art," in the *Art Journal*, for March, 1853, has the following observations:—

"The improving taste of the present generation is, perhaps, no where more conspicuous than in permitting us to preserve the natural color of the hair, and to wear our own whether it be black, brown or grey. There is also a marked improvement in the more natural way in which the hair has been arranged during the last thirty years. We allude particularly to its being suffered to retain the direction intended by nature, instead of being combed upwards, and turned over a cushion a foot or two in length.

"These headdresses, emphatically called, from their French origin, 'tetes,' were built or plastered up only once a month; it is easy to imagine what a state they must have been in during the latter part of that time. Madame d'Oberkirch gives, in her 'Memoirs,' an amusing description of a novel headdress of this kind. We transcribe it for the amusement of our readers.

"'This blessed 6th of June, she awakened me at the earliest dawn. I was to get my hair dressed, and to make a grand toilette, in order to go to Versailles, whither the Queen had invited the Countess du Nord, for whose amusement a comedy was to be performed.

"'These court toilettes are never-ending, and this road from Paris

to Versailles very fatiguing, especially when one is in continual fear of rumpling her petticoats and flounces. I tried that day, for the first time, a new fashion—one too, which was not a little *gênante*. I wore in my hair, little flat bottles shaped to the curvature of the head, into these a little water was poured, for the purpose of preserving the freshness of the natural flowers worn in the hair, and of which the stems were immersed in the liquid. This did not always succeed; but when it did, the effort was charming. Nothing could be more lovely than the floral wreath crowning the snowy pyramid of powdered hair.'

"Few of our readers, we reckon, are inclined to participate in the admiration of the baroness so fancifully expressed for this singular head-dress.

"We do not presume to enter into the question whether short curls are more becoming than long ones, or whether bands are preferable to curls of any kind, because, as the hair of some persons curls naturally, while that of others is quite straight, we consider that this is one of the points which must be decided accordingly as one style or the other is found to be most suitable to the individual.

"The principle in the arrangement of the hair round the forehead should be to preserve or assist the oval form of the face. As this differs in different individuals, the treatment should be adapted accordingly. The arrangement of the long hair at the back of the head is a matter of taste; as it interferes but little with the countenance, it may be referred to the dictates of fashion, although in this, as in every thing else, simplicity in the arrangement, and grace in the direction of the lines, are the chief points to be considered. One of the most elegant headdresses we remember to have seen, is that worn by the peasants of the Milanese and Ticinese. They have almost uniformly glossy black hair, which is carried round the back of the head in a wide braid, in which are planted at regular intervals long silver pins, with large heads, which produce the effect of a coronet, and contrast well with the dark color of the hair."

In some satirical songs and poems on costume, written in 1755, we find the following description of the hair, as then worn:—

"Be her shining locks confined
In a three-fold braid behind;
Like an artificial flower,
Set the frissure off before;
Here and there weave ribbon pat in,
Ribbon of the finest sattin."

The follies of the headdresses then worn by the ladies, are thus indicated in the *London Magazine* for 1777 :—

"Give Chloe a bushel of horse-hair and wool,
Of paste and pomatum a pound;
Ten yards of gay ribbon to deck her sweet skull,
And gauze to encompass it round."

The custom of having children's locks braided in long plats, and tied up with bows, which was prevalent a few years ago, was not a new fashion, for there is a portrait extant of the son of Villiers, first Duke of Buckingham (1637), with his hair thus ornamented.

The fashion for young people to cover the hair with a silken net, which was prevalent both in this country and in France some centuries ago, has been again revived. Some of the more recent of these nets are very elegant in their form.

Our much loved Queen, in wearing her own fair hair in the simple style she does, has set a fashion which is very generally followed; and the massy ringlets and bunches of curls formerly so generally worn, have now given place, in a great degree, to the chaste Madonna-like bands and braids.

"Jet locks upon the open brow,
Madonna-wise divided there,
And graceful are, I know not how,
Descending to the shoulders fair."

Walton, in his "Spanish Colonies," informs us that the greatest punishment that can be inflicted on an Indian, is the depriving him of his hair, which also forms the great pride of the African race. In Hispanola, or the Spanish part of St. Domingo, to this day, the women descended from the mixture of the two classes plait their woolly locks with hair-ribbon, to make it appear in long tresses, and I once (observes the same author) had the curiosity to measure what a sooty damsel was going to plait on her head, and found the united pieces made thirty-two yards. To the end they add a small piece of lead, to make the locks appear straight and long. There is a decree extant in the archives of the Council of the Indies, under the date of 5th March, 1581, that bears the stamp of singularity. In conformity with the remarks of St. Paul in his Epistle to the Corinthians, that long hair was a shame to a man, the Catholic missionaries required that those persons who were admitted to baptism, should cut off their hair; but the King of Spain, being informed that this requirement operated as an obstacle against the conversion of the Indians, who would not

purchase Christianity by this sacrifice, annulled it by a law enacted under the above date.

The toilets of the Creole ladies are laborious in the extreme, and they might exclaim with Lady Mary W. Montague's "Flavia:"—

> "I oft have sate,
> While hours unheeded past, in deep debate
> How curls should fall, or where a braid to place;
> If blue or scarlet best became my face."

The arrangement of their hair is a work of no trifling nature, and takes up a considerable portion of their time; aud the dealers in oils and pomades derive no small profit from such articles, which are indispensable in making their masses of black locks repose in their proper position.

The Zinder ladies of Central Africa, Richardson tells us, have the ends of the tufts of their hair (for they cannot be called curls) formed into clayey sticks of macerated indigo; for they color their flesh with this dye, the dark blue of which replaces the yellow ochre of the ladies of fashion in Aheer.

Leigh Hunt very justly reprobates the vile and injurious practice of curl papers:—

"Ladies, always delightful, and not the least so in their undress, are apt to deprive themselves of some of their best morning beams, by appearing with their hair in papers. All people of taste prefer a cap, if there must be anything; but hair a million times over. To see grapes in paper bags is bad enough; but the rich locks of a lady in papers, the roots of the hair twisted up like a drummer's, and the forehead staring bald instead of being gracefully tendrilled and shadowed!—it is a capital offence—a defiance to the love and admiration of the other sex—a provocation to a paper war; and we here accordingly declare the said war on paper, not having any ladies at hand to carry it at once into their head-quarters. We must allow, at the same time, that they are very shy of being seen in this condition, knowing well enough how much of their strength, like Samson's, lies in that gifted ornament. We have known a whole parlor of them fluttered off like a dove-cote, at the sight of a friend coming up the garden."

Of all the nations of antiquity, with whose character we are at all acquainted, the Greeks cultivated beauty with the greatest care, and by them beautiful and tastefully adorned hair was held to be quite

necessary to setting off their persons. Until a very late period, when they had attained to the highest pitch of refinement, they continued to dress their hair in a very simple manner. Dividing it evenly on the middle of the crown, from the forehead backwards, they allowed it to flow loosely on either side in waving ringlets on the shoulders, at the same time turning it carefully, so as to form a semicircle along the forehead towards the temples, as Byron describes it :—

"Those tresses unconfined,
Woo'd by each Egean wind."

Or, instead of allowing their brilliant tresses to flow thus loosely, turned them up, and fastened them with a single golden pin.

The Romans, who were so remarkably tenacious of established customs, were very fickle in this respect of fashion, and one of their authors, addressing the women respecting their hair, says, "You are at a loss what to be at with your hair. Sometimes you put it into a press; at others, you tie it negligently together, or set it entirely at liberty. You raise or lower it according to your fancy. Some keep it closely twisted up into curls, while others choose to let it float loosely on the wind."

Byron's description of Haidee may be appropriately cited here :—

"Her brow was overhung with coins of gold,
That sparkled o'er the auburn of her hair,
Her clustering hair, whose longer locks were röll'd
In braids behind; and though her stature were
Even of the highest, for a female mould,
They nearly reach'd her heel."

Messrs. Irby and Mangles, in their "Travels in Syria," mention that during their stay at Kerek, in Petra, they saw the dowry of a young woman who was going to be married, paid at the Sheik's house, which amounted to about one hundred piastres, in white Constantinople money, consisting of silvered tin coins, about the size of a sixpence. These were only what she was to wear as her head ornament, as the ladies there decorate their foreheads with dollars and different kinds of money; sometimes the coins hang down to both ears, and must be a great weight. This is occasionally practised also in many parts of Greece.

Among the Jewish women a high forehead was considered an indispensable mark of beauty, and to prevent the hair from growing

low, they were in the practice of wearing a bandage round the forehead of scarlet cloth. Petronius, to give an idea of a perfect beauty, says that her forehead was small, and showed the roots of her hair raised upwards. This fashion, adopted by the Chinese, was not long ago a modish coiffure in France.

Sterling, in his work on "Spanish Artists," says:—"Luxuriant tresses were twisted, plaited, and plastered in such a shape that the fair head that bore them resembled the top of a mushroom; or curled and bushed out into an amplitude of frizzle that rivalled the cauliflower wig of an Abbé. An ungainly mode also prevailed of parting the hair at the side, instead of the top of the head, thus marring the symmetry and balance of its outline; of which some wretched portraits in the Spanish gallery of the Louvre, impudently ascribed to Velasquez, might be cited as examples sufficiently offensive and deterring."

The eyebrows are usually of a darker shade than the hair, which serves to give a tone of character to the forehead.

"Black brows, they say,
Become some women best, so that there be not
Too much hair there, but in a semicircle,
Or half moon, made with a pen."

Winter's Tale.

The ancient Romans considered it indispensable for a beauty to have her eyebrows meet, and, in Scotland, persons whose eyebrows are so formed are considered lucky.

In the East a powder composed of antimony and bismuth is used to darken the eyelashes.

In Circassia, Georgia, Persia, and India, one of the mother's earliest cares is to promote the growth of her children's eyelashes, by tipping and removing the fine gossamer-like points, with a pair of scissors, when they are asleep. By repeating this every month or six weeks, they become, in time, long, close, finely curved and of a silky gloss. The practice never fails to produce the desired effect, and it is particularly useful when, owing to inflammation of the eyes, the lashes have been thinned or stunted.

Byron, in his "Bride of Abydos," alludes to the beauty of long eyelashes, in the following exquisite lines:—

"As a stream late conceal'd
By the fringe of its willows,
Now rushes reveal'd
In the light of its billows:

As the bolt bursts on high
From the black cloud that bound it,
Flash'd the soul of that eye,
From the long lashes round it."

Another poet says :—

"Half drooping lids! deep-fring'd, they shade
The large blue orbs that shine below:
Bright eyes! by their own lashes weigh'd;
Still, still they languish to and fro."

The Japanese have a tradition that tea sprang from the eyelashes of their Pagan saints, which is thus related :—

"Darma, an eminent saint, who flourished about the year of our Lord 519, and a successor of Siaka, the founder of their Paganism, was a very austere man, who, to attain to perfect holiness, denied himself all rest, sleep and relaxation of body, consecrating his mind, day and night, without any intermission, to the deity. After he had watched many years, one day being weary and worn out with over-fasting, he unluckily dropped asleep. Awakening the next morning full of sorrow for breaking his solemn vow, he cut off both his eye-brows (qr. eyelashes), those instruments of his crime, and with indignation threw them to the ground. Returning the next day to the place, behold two beautiful tea shrubs had sprung up from the scattered hairs. Darma, eating some of the leaves, was presently filled with new joy and strength to pursue his divine meditations, and communicating to his disciples the great benefit he had found from tea, they published it to the world."—(*Dr. Short's Dissertation upon Tea*, 1753.)

This fable, like that of the alleged discovery of coffee by goats browsing on the leaves and becoming frisky, and monks thence testing their properties, took its rise, probably, from its effects in promoting wakefulness.

The late Mr. Abernethy, in a lecture to his students upon the muscles of the scalp, used to tell the following ridiculous story, with a view to impress this part of the subject forcibly on their minds :—

"In happened in the early part of my time, to be quite the fashion to put half a pound of grease, and another half pound of flour, on a man's head—what they called hair-dressing; it was the fashion too, to bind this round with a piece of tape or riband, and make a tail to it, and it was the mode to wear those tails very thick, and rather

short. Now a gentleman who possessed great power in the motion of his *frons occipitalis*, used to go to the boxes of the theatre when Mrs. Siddons first appeared; and I don't believe there ever will be such an actress again as she was, nor do I believe there ever was her equal before her. However, when people were affected beyond description, and when they were all drowned in tears at her performance, this chap wagged his tail enormously, and all the people burst out into a roar of laughter. In vain did they cry 'Turn him out,' in vain did they cry 'Throw him over!' When he had produced this effect upon the audience, then he kept his tail quiet; but again, no sooner was their attention engaged, than wag went his tail, and again were the bursts of laughter re-echoed."

CHAPTER XIII.

TRADE AND COMMERCE IN HUMAN HAIR.

SOME curious information and singular details may be furnished respecting the trade in human hair for artificial adornment; and few, probably, are aware of the extent to which this is carried, and the number of persons who are specially engaged, more or less, in the business of hair-collecting, hair-cutting, hair-working, and dressing the hair, I will not say throughout the world, but confine my remarks chiefly to this kingdom. When we consider that the population of Great Britain and Ireland is about twenty-eight millions, of which above one-half are females—that two-thirds of all these require that the hair should be cropped at least once a month, and many want shaving and curling daily, and that but a small proportion perform the operation of cropping or trimming the hair themselves, we shall be able to form some idea of the vast number of persons following the business of hair dressers and perruquiers.

Barbers all over the east have been for many ages noted as important subjects of the state. Their position in Persia I have already alluded to at page 121. A popular periodical of the day, in an interesting article on the barber in the east, thus speaks of them:—

"In India, they are the great newsmongers of the town. Almost every English officer indeed, and every civilian, has his own particular barber; but it often happens that the same individual, with perhaps an assistant or two, serves the whole community. They are regular attendants at regular hours of the morning, and the *habitué* in India looks forward to their arrival with as much impatience as a Lombard-street banker waits for his morning *Times*. There is not a thing stirring in cantonment, not a man married nor a woman ill, not a dog lamed, not a favourite horse shod nor a dog who has increased her family, but the barber is acquainted with the fact, and the information is retailed by him piecemeal for the benefit of every customer he visits.

"In China, a barber's experience is extensive; he has to do not only with the heads, but the tails of the people; and his skill is generally

acknowledged by all, from the emperor downwards. In Siam, barbers are next in importance to prime ministers, and they rank with physicians, being usually conversant with blood-letting and a few other minor duties belonging to the apothecaries' art. But it is in Turkey, in the land of the Caliphs, that we meet with the barber in his proper soil, enjoying all the dignity of his sharp profession, looked up to and honoured by the multitude, and admitted to the confidence of the pasha. He is the advertiser of all the baths in the neighbourhood, the terror of young gentlemen with a weak growth of beard or a tender head, and the aversion of labourers, who are compelled to submit an eight days' beard to his rough management; yet all flock to him and pay him lip-homage. Besides other things, the barber in Turkey is generally the vendor of cunning drugs and charms, anti-fleabite mixtures, deadly doses for rats, with occasionally some favourite remedy for dangerous diseases. Exercising as he does such diversified functions, the Turkish barber has little spare time on his hands. He is always an early riser, and commences his day's operations by experiments upon himself. His moustache is a perfect pattern for curl, gloss, and enormous length; his head is as smooth and hairless as a monk's at eighty; his costume is in the height of Turkish fashion; and in the season he is sure to have a bouquet of sweet-smelling flowers in his bosom. Thus equipped, and having partaken of his early coffee and pipe, the barber sets forth for his shop, which is usually in the heart of the most thronged bazaar! and there, long before the busy world is astir, he and his assistant have set all things in apple-pie order; they have swept up the floor, dusted the shelves, spread out fresh napkins, rinsed the pewter basins, set on the fire huge caldrons of water to boil, garnished the soap-dishes with sweet-smelling herbs and flowers, set forth chairs and stools in goodly array, in preparation for the business of the day, which, by the time these arrangements are completed, commences in right earnest."

In former times, both in this and other countries, the art of surgery and the art of shaving went hand-in-hand. The *barbiers-chirurgiens* in France were separated from the *barbiers-perruquiers* in the time of Louis XIV., and made a distinct corporation.

The barber-surgeons of our metropolis were also once an important company in the City of London; and at that time they were the only persons who exercised surgery; but afterwards others assuming that art, formed themselves into a voluntary association, which they called the Company of Surgeons of London. This act, however, at once united

and separated the two crafts. The barbers were not to practice surgery further than drawing of teeth, and the surgeons were strictly prohibited from exercising "the feat or craft of barbery or shaving." Four governors or masters, two of them surgeons, the other two barbers, were to be elected from the body, who were to see that the respective members of the two crafts exercised their callings in the city, agreeably to the spirit of the act. This company was incorporated by means of Thomas Morestede, Esq., one of the sheriffs of London, 1436, chirurgeon to the kings of England, Henrys' IV., V., and VI.; he deceased, 1450.

In 1417, in his second expedition against France, a warrant was issued to Thomas Morestede and William Bredewardyn to press as many surgeons and instrument makers into their service as they could find either in the city or elsewhere.

Then Jaques Fries, physician to Edward IV., and William Hobbs, physician for the same king's body, continuing the suit the full time of twenty years, Edward IV., in the 2nd of his reign, and Richard, Duke of Gloucester, became founders of the same corporation in the name of St. Cosme and St. Damiare. The first assembly of that craft was Roger Strippe, W. Hobbs, T. Goddard, and Richard Kent; since which time they built their hall in Monkwell-street; and entries relating to the company from 1309 to 1377 are to be seen in the books of the Guildhall chamber; and there also are the bye-laws of the company in 1387, and an Act of Parliament relating thereto, of the date of 1420.

It was in the first year of the reign of Edward IV. (1461) that the company of barber-surgeons came as a body together. The charter bears date Feb. 24. To this charter the royal seal in green wax is appended. Holbein commemorated the granting of the charter to them by Henry VIII. in a picture, which is still preserved in the Company's Hall, in Monkwell-street. The picture is one of the best of Holbein's works in this country. The character of his Majesty's bluff haughtiness is well represented, and all the heads are finely executed. The picture itself has been re-touched. The physician in the middle, on the king's left-hand, is Dr. Butts, immortalized by Shakspeare as the King's Friend in "H enry VIII."

Pepys, in 1668, speaks of going to see this picture. "I did think," he says, "to give £200 for it, it being said to be worth £1000; but it is so spoiled, that I have no mind to it, and it is not a pleasant,

though a good picture." The privileges of this Company were confirmed in various subsequent charters, the last bearing date the 15th April; 5th Charles I. By the year 1745 it was discovered that the two arts which the Company professed were foreign to and independent of each other; they were accordingly separated by an act of parliament, 18th Geo. III., entitled "An Act for making the Surgeons and Barbers of London two distinct and separate Corporations."

One is struck in passing along the streets, by the curiosities one sees in those "armouries of Venus," the hair-dressers' windows. Whence come those magnificent head-dresses which the waxen dummies slowly display as they revolve? From what source issue those pendant tresses gleaming in the back-ground, with which the blooming belle, aptly entangling their snaky coil with her own, tempts our eligible Adams? Who are they that denude themselves of coal-black locks, that she who can afford a price may shore up her tottering beauty? Alas! for trading England, even for her artificial hair she has to depend upon the foreigner.

Among the many curious occupations of the metropolis is that of the human hair merchant. Of these there are several, and they import between them more than fifty tons of hair annually.

Both this country and the United States draw a large portion of their supply of human hair and of articles made of hair from France and Prussia. A singular feature on the Continent, is this "*hair harvest*," as it has been termed.

Young women in England, who have beautiful tresses, are occasionally, we know, urged by poverty to part with them for money to the hair-workers; but in France and Germany it is a regular system. There are, we are told, hair merchants in Paris, who send agents in the spring of each year into the country districts to purchase the tresses of young women; who seek to obtain an annual crop with the same care as a farmer would a field-crop. The agents frequent festivals, fairs, and markets; and have with them a stock of handkerchiefs, muslins, ribbons, &c., which they give in exchange for the far more graceful and natural adornment—the hair. So sensitive a barometer is commerce of slight changes in the value of exchangeable goods, that the agents know the hair of a particular district to be worth a few sous more per pound, than that of a district thirty or forty miles away—a fact which naturalists would have been long in finding out. The price paid is about five francs (4s. 2d.) per pound. The agents send the

hair to their employers, by whom it is dressed and sorted, and sold to the hair workers in the chief towns of the empire at about ten francs per pound. That which is to be made into perukes, is purchased by a particular class of persons by whom it is cleaned, curled, prepared to a certain stage, and sold to the peruke maker at from twenty to eighty francs per pound. The peruke maker gives it the desired form, when, as is well known, it commands a very high price; a peruke is often sold for double its weight in silver.

Formerly, the manufacturers of artificial hair into wigs, ladies' curls, &c., obtained a considerable portion of their supply at home from hospitals, prisons, and workhouses; but now the hair is not cropped compulsorily, as was formerly the case, and the poor and distressed, or criminal, are not deprived of their fair and valued tresses. It must be understood that female hair alone is of any use to the hair-worker, from its length and curling properties. That most prized, is the grey hair of aged persons, which can be prepared to any shade.

Light hair all comes from Germany, where it is collected by a company of *Dutch farmers*, who come over for orders once a year. It would appear that either the fashion or the necessity of England has, within a recent period, completely altered the relative demands from the two countries. Forty years ago, according to one of the first dealers in the trade, the light German hair alone was called for, and he almost raved about a peculiar golden tint which was supremely prized, and which his father used to keep very close, only producing it to favourite customers, in the same manner that our august sherry-lord or hock-herr spares to particular friends—or now and then, it is said, to influential literary characters—a few magnums of some rare and renowned vintage. This treasured article he sold at 8s. an ounce—nearly double the price of silver. Now all this has passed away—and the dark shades of brown from France are chiefly called for.

So constant and regular is this traffic that the hair-cutters in France know exactly where to go for their year's crop.

Keeping an account of the villages from which they gathered their supply for a certain year, they know that they will not be able to cut in the same places till the arrival of another given year. And not only can they calculate as to quantity, but the value of each local harvest is also well known, and almost fixed; for within a space of from ten to fifteen leagues, the quality varies, as we are told, so much as to make a difference of from ten to twenty sous per pound weight.

The original price of the hair, as purchased from the village

maidens, is, as we have seen, about five shillings per pound. The tradesmen engaged in the preparations of sorting, curling, and dressing it, purchase it at a price of ten shillings per pound; and after it has gone through their hands, it acquires a value of from twenty to eighty shillings per pound weight; and this is at the rate it is purchased by the hair-dresser.

By the skill of the hair-dresser, the price is again raised to an almost indefinite extent, and must be calculated by the degree of labor and dexterity employed on it.

Thus a peruke, containing only three ounces of hair, originally costing less than a shilling, is frequently sold at the price of twenty-five to thirty shillings.

The quantity of hair produced by the annual harvest is calculated at two hundred thousand pounds weight. The sales of one house alone, in Paris, which supplies four hair-cutting establishments in the Western country, amount to four hundred thousand francs annually.

Nor is the trade to be considered in itself alone, it indirectly benefits several others, especially the silk manufacture. The lining of perukes formerly consisted of a coarse net-work, but was afterwards superseded by a fine silk net-work, which for a long time was purchased of the English at fifty francs, and is now so extensively made in France, that the English are glad to avail themselves of the manufacture of Lyons, where the same article is sold at ten francs: silk linings and ribbons are made in that city for a million perukes a-year; metallic clasps and fastenings are also made and sold, to the amount of one hundred thousand francs yearly.

Black hair comes mainly from Brittany and the South of France, where it is collected principally by an adventurous virtuoso, who travels from fair to fair, and buys up and shears the crops of the neighbouring damsels. Mr. Francis Trolloppe, in his "Summer in Brittany," gives a lively description of the manner in which the young girls of the country bring this singular commodity to market.

Staring his full at a fair in Collenée, he says—"What surprised me more than all, by the singularity and novelty of the thing, were the operations of the dealers in hair. In various parts of the motley crowd, there were three or four different purchasers of this commodity, who travel the country for the purpose of attending the fairs, and buying the tresses of the peasant girls. They have particularly fine hair, and frequently in the greatest abundance. I should have thought that female vanity would have effectually prevented such a traffic as this

being carried to any extent; but there seemed to be no difficulty in finding beautiful heads of hair perfectly willing to sell. We saw several girls sheared, one after the other, like sheep, and as many more standing ready for the shears, with their caps in their hands, and their long hair combed out, and hanging down to their waists. Some of the operators were men, and some women. By the side of the dealer was placed a large basket, into which, every successive crop of hair, tied up into a wisp by itself, was thrown. No doubt, the reason of the indifference to their tresses, on the part of the fair Bretonnes, is to be found in the invariable mode which covers every head from childhood upwards, with close caps, which entirely prevents any part of the hair from being seen, and, of course, as totally conceals the want of it. The money given for the hair is about twenty sous, or else a gaudy cotton handkerchief; they net immense profits by their trips through the country." This hair is the finest and most silken black hair that can be procured.

The destination of the imported article is, of course, principally the boudoirs of our fashionable world, and the glossy ringlets of the poor peasant girl of Tours, parted with for a few pence, as a nest-egg towards her dowry, have doubtless aided in procuring "a suitable helpmate" for some blue spinster or fast dowager of May Fair.

Wigs of course absorb some portion of the spoil; and a cruel suspicion arises in our mind, that the clever artistes in hair in this our Babylon, do not confine themselves to the treasured relics entrusted to their care, but that many a sorrowing relative, kisses, without suspicion, mementoes eked out from hair that grew not upon the head of the beloved one.

I have already alluded in former pages to the length to which the hair will grow. I may adduce a few other instances. Sir Charles Wilkins states that while he was resident at Benares, he saw a fakir, the hair of whose head reached the enormous length of twelve feet.—(*Saturday Magazine*, No. 168). The tails of hair of the Chinese frequently reach the ground; and their moustaches have been cultivated to the length of eight or nine inches. White mentions an Italian lady, whose hair reached to her feet, when she stood upright: the same observation may be made of the Greek women. A Prussian soldier had his hair long enough, when loosened, to touch the ground; and in several instances, English ladies have had it from five to six feet long. One instance occurs to my memory, in the person of Mrs. Astley, the wife of Mr. Astley, of the Ampitheatre, in Westminster Bridge Road.

Sometimes a head of hair of the extreme length of nearly four feet, with a strong and continuous curl throughout, is met with, which is exceedingly valuable to the hair-dresser. But such instances are extremely rare. A good deal of hair was formerly obtained from the females in the lower ranks of life in Scotland and Ireland; but of late years they have learned to prize this adornment of the person so highly, that no temptation will induce them to part with their flowing tresses.

The importance of the trade in hair in this country, and the attention paid to its culture and due order, may be estimated from a glance at the statistics of those engaged in it in the metropolis alone. Pigot's Directory for 1840, contained the names of 950 hair dressers in London, and about the same number in the provinces. According to the London Directory of the present year (1853), there are the following persons exclusively devoted to the speciality of the human hair:—Three hair-merchants (large wholesale importers probably); seventeen hair-manufacturers; twenty-four artistes, or workers in hair—hair jewellers, or device workers, as they may be termed—who elaborate the hair of our deceased friends and relatives into such *memento mori* as rings, brooches, earrings, chains, and other fanciful ornaments; 650 hair-dressers, barbers, &c., and twenty-seven wig-makers; besides hair-manufacturers; but I am doubtful whether the latter are merely preparers of the hair for the wig and artificial ringlet makers, or belonging to the former division of workers in hair. The law wig-makers, who use horse-hair, are a separate class of the trade. The number of apprentices and assistants employed by these various persons in town and country, it is impossible to estimate with any degree of accuracy.

The reader must have noticed in every principal hair-dresser's window, beautiful bunches of hair, variegated with a variety of tints, to show the ingenuity of the artiste, and his ability to match the natural locks of any lady who may have the misfortune to require the services of art in replacing nature's deprivation.

> "So are those crisped, snaky, golden locks,
> Which make such wanton gambols with the wind,
> Upon supposed fairness, often known
> To be the dowry of a second head,
> The skull that bred them in the sepulchre."
>
> Bassanio in the "Merchant of Venice."

In Portugal, the quantity of false curls and braids of hair worn by every woman, is really surprising.

Mrs. Baillie in her "Letters from Lisbon," states that the hair is suffered to grow from the earliest period of childhood, and she had often seen female infants of two years' old with their little tresses tied up behind in a knot with colored ribbons. She mentions that the hair of one young girl, Nina, the daughter of the Condeça d'Anadia, was the most luxuriant she had ever seen. When performing a character in a private theatrical performance at her mother's, "she uncoiled its superb length, and, I assure you, it electrified the audience; being done suddenly, and in the most graceful manner—reminding one of Altidora in "Don Quixote," whose ringlets were said to "Brush the ground!"

There seems (observes a recent writer) to be an innate principle in man, to make himself of as much consequence as he can; and one of the means to effect this was, at various periods, an attempt to give himself a tail; but, with great inconsistency, instead of following the indications of nature, he had recourse to an opposite part of the frame, and placed his tail or cue upon his head. There was the thick braid of hair, hanging down between the shoulders; the smaller tail, tightly bound up with black ribbon; the loosely-tied tail; the tail of the courtier, with a bag attached to it; the short medical tail; the gentleman's tail, and military tails of all kinds—the most whimsical of which was that invented in the time of the Duke of York, which, looking like a small riding-whip, and hanging between the shoulders, was supposed to ward off the cut of a sabre; but which caused so much pain and inconvenience when fastened to the hair, that officers frequently attached theirs to their caps or helmets; and a row of tails might be seen hanging up in the hall, while their owners were at dinner, rejoicing in their freedom. But all these tails have nearly vanished from society; and there is now no nation which perseveres in courting the caudal graces except the Chinese. But as the reception into China of barbarians, or Englishmen, who delight in pulling John Chinaman by the tail, is every year increasing, there is little doubt that even these tails will eventually disappear, with other peculiarities.

I may mention, as a curious fact, that the Drottes or Gothic priests of Scandinavia in olden times, shaved the head, retaining only a long scalp-lock, or tail, hanging down the back, similar to the Chinese custom of the present day. They also wore the beard long.

False hair, such as toupees and fronts only, or entire wigs (*Galericuli* and *Galeri*), made of goat's skins; perukes, so well made as to be

undistinguishable from real hair, and of different color from the natural; (white, for women from Germany;) or of enormous size, were severally worn among the Romans.

The Romans began to cut their hair about A.U.C. 454 (300 years before Christ), when Ticinius Maenas introduced barbers from Sicily. Then they began to cut, curl, and perfume it. At night, they covered the hair with a bladder, as is done now with a net or cap. Eminent hair-dressers were as much resorted to by ladies, as in the present day.

A writer in the *Quarterly Review*, gives us the history of the pig-tail. The natural hair, powdered and gathered in a queue, at first long, then short, and tied with ribbon, became the mode—to rout which, it required a revolution; in 1793 it fell—together with the monarchy of France. In the world of fashion here, the system stood out till somewhat later; but our Gallo-maniac Whigs were early deserters; and Pitt's tax on hair-powder, in 1795, gave a grand advantage to the innovating party. Pigtails continued, however, to be worn by the army, and those of a considerable length, until 1804, when they were, by order, reduced to seven inches; and at last, in 1808, another order commanded them to be cut off altogether. There had, however, been a keen qualm in the "parting spirit" of protection. The very next day brought a counter-order; but to the great joy of the rank and file, at least, it was too late—already the pigtails were all gone. The trouble given to the military by the old mode of powdering the hair, and dressing the tail was immense, and it often led to the most ludicrous scenes. The author of the "Costume of the British Soldier," relates that on one occasion, in a glorious dependency of ours, a field-day being ordered, and there not being sufficient barbers in the garrison to attend all the officers in the morning, the juniors must needs have their heads dressed over-night, and to preserve their artistic arrangement, pomatumed, powdered, curled and clubbed, these poor wretches were forced to *sleep* as well as they could *on their faces!* Who shall presume to laugh, after this, at the Feejee dandy, who sleeps with a wooden pillow under his neck, to preserve the perfect symmetry of his elaborately frizzed head.

Such was the rigidity with which certain modes were enforced in the army about this period, that there was kept in the adjutant's office of each regiment, a pattern of the correct curls, to which the barber could refer. Even at the present day, certain naval and military orders are extant, regulating the trim of the hair, whiskers, &c., and defining what regiments may and may not wear the moustache. A

naval commander-in-chief in the Mediterranean gave written orders for unseemly tufts of hair worn by his officers to be discontinued.

For many years every trace of powder and pigtail have disappeared from the parade as well as the saloon; and footmen are now the only persons who use a mode which once set off the aristocratic aspects of our Seymours and Hamiltons.

During the Emperor Paul's reformation of the Russian costume, Suwarow received a package of sticks as models of the tails and curls which, with the addition of powder, were to adorn the troops under his command, The conqueror of the Turks and Poles replied to this extraordinary despatch with three lines, which may be freely rendered :—

" The tails have not the bayonet's powers ;
The curls are not long twenty-fours ;
The barber's powder is not ours."

Bad as these are (and the originals are little better), it was a severe canon of criticism that punished them with banishment.

By the report of the Great National Exhibition of Arts and Sciences, at Paris, in 1834, we have the quantity of the hair, wrought and unwrought, exported in several years. From this I will take the figures for 1832, remarking that a great portion goes to England and the United States. The quantity of unwrought hair amounted to 16,551 kilogrammes, at the value of 132,408 francs ; while that of wrought hair in the same year, was 13,741 kilogrammes, at the value of 137,410 francs.

A considerable trade is carried on in hair for the manufacture of ladies' ornaments, such as bracelets, earrings, rings and brooches, as well as artificial ringlets, false plaits, beards, moustaches and perukes. The forensic and theatrical wigs, &c., are made of horse-hair; but are fast getting into disuse.

We import from France alone, nearly fifty tons weight of human hair annually; as will be seen by the following returns :—

	lbs.	Official value.
1848	8,766	£2,922
1849	6,216	2,072
1850	10,727	3,576
1851	10,862	3,621

Small supplies reach us occasionally from other quarters, as from Germany, Italy, the Pacific, &c.

It is necessary to remark, respecting the value given above of the hair imported, that an agreement is made, that only two-thirds of its real value should be given in at the Custom-house, which is quite possible with such an article, and causes a great saving.

The South Sea Islanders are very expert in plaiting and twisting the hair, far excelling many of our modern artistes in the smoothness, beauty, and fineness of the plait. I have seen in the private museum of Mr. Cuming, of Kennington, a very remarkable specimen of ingenuity, in a plaited artificial head-dress of human hair, 270 feet in length, made in Tahiti, which is worn wrapped round the head of a female, in the manner of a turban, ornamented with flowers, shark's teeth, &c., and in this state it is called Tamou. Human hair is also used by the New Zealanders, and the natives of the Kingsmill group, the Sandwich islanders, the natives of Nootka Sound, and others, for the purposes of twine and cordage, to fasten on their spear-heads, fish-hooks, &c.

The gentleman whose museum I have alluded to, has in his singular and extensive collection of curiosities, specimens of the various combs of native manufacture of different countries, samples of the head-dresses, and other illustrations of dress and obsolete customs, which are not, perhaps, to be met with elsewhere.

A lock of his lady's hair, her glove, her scarf, or some other emblem, was formerly worn by brave and gallant cavaliers in battle; and this is especially alluded to as practised at the battle of Agincourt. In peace, these love-locks were often worn on the hat.

At Upolu, and other islands in the Pacific, the Americans carry on a trade with the Feejees for curiosities; among other things, Feejee wigs, made from the hair of those killed in battle, fetch a dollar each. The North American Indians, it is well known, are fond of exhibiting their prowess in war, by suspending the scalps of those they have killed in battle to their girdles; and the wigwam of a bold and daring chief is an "old curiosity shop" for the skilful connoisseur in matted hair and savagely earned scalps.

A patent was taken out not very long ago, which is thus described in the specification.—"For a Forensic Wig, the curls whereof are constructed on a principle to supersede the necessity of frizzing, curling, or using hard pomatum; and for forming curls in a way not to be mauled; and also for the tails of the wig not to require tying in dressing; and further, the impossibility of any person untying them."

We have sufficient evidence that the Egypt of Pharoah was not

ignorant of the wig—the very *corpus delicti* is familiar to our eyes; and many busts and statues in the Vatican have actually marble wigs at this hour upon them; clearly indicating the same fact in the days of imperial Rome. An Egyptian wig is to be seen at the British Museum.

As the Egyptians wore artificial hair for their shaven heads, so for their shaven chins they had artificial beards, the shape and size of which were determined by the rank of the wearer. The beards of private individuals were about two inches long; a king's beard was longer, and square at the bottom; and in the figures of the gods, the beard is turned up at the point, a form which it was unlawful for any one to imitate. On ordinary occasions, the king wore a wig of the common kind, but sometimes he wore his crown or royal cap.

To France, of course, we owe the re-invention and complete adoption of a head-dress, which sacrificed the beauty of nature to the deli-cacies of art. The epidemic broke out in the reign of Louis XIII. This prince never, from his childhood, cropped his hair, and the peruke was invented to enable those to whom nature had not been so bounti-ful in the item of flowing locks, to keep themselves in the mode brought in by their royal master.

In England, the introduction of these portentous head-dresses is well marked in Pepy's Diary. Under date, November 3, 1633, he says—

"Home, and by-and bye comes Chapman, the periwigg-maker, and upon my liking it (the wig), without more ado I went up, and then he cut off my haire, which went a little to my heart at present to part with it; but it being over, and my periwigg on, I paid him £3; and away went he with my own haire to make up another of; and I, by-and-bye, went abroad, after I had caused all my maids to look upon it, and they concluded it do become me, though Jane was mightily troubled for my parting with my own haire, and so was Besse.

"November 8, 1663, Lord's Day.—To church, where I found that my coming in a periwigg did not prove so strange as I was afraid it would, for I thought that all the church would presently have cast their eyes upon me, but I find no such things."

From this extract it would appear, that in the beginning the peruke, made as it was from the natural hair, was not very different from the Cavalier mode. The imagination of France speedily im-proved, however, upon poor old Dame Nature. Under Louis XIV., the size to which perukes had grown was such, that the face appeared

only as a small pimple in the midst of a vast sea of hair. The great architect of this triumphant age of perukes, was one Binetti, an artist of such note and consequence, that without him the king and all his courtiers were nothing. His equipage and running footmen were seen at every door, and he might have adopted, without much assumption, the celebrated *mot* of his royal master—"*L'etat c'est moi.*"

The clergy, physicians and lawyers speedily adopted the peruke, as they imagined it gave an imposing air to the countenance. This mode grew so universal that children were made to submit to it, and all nature seemed be-wigged.

For a long time after this invention, the head-dress retained the natural color of the hair, but in 1714, it became the fashion to have wigs bleached; the process, however, was ineffectual, and they speedily turned an ashen grey; to remedy which defect, hair-powder was invented—another wondrous device, which speedily spread from the source and centre of civilization over the rest of Europe.

The changes of fashion often causes great distress among the workmen. In 1765 the peace of the metropolis was disturbed by the peruke-makers, who went in procession to petition the king against the innovation of people wearing their own hair. At the recovery of George III., after his first illness, an immense number of buckles were manufactured; they were spread over the whole kingdom. All the wealth of Walsall was invested in this speculation. The king went to St. Paul's without buckles. Shoe-strings supplied the place of straps, and Walsall was nearly ruined. The disuse of wigs, leather breeches, buckles, and buttons, is supposed to have affected the industry of 1,000,000 persons.

About the close of the 17th century, the peruke was made to represent the natural curl of the hair; but in such profusion, that ten heads would not have furnished an equal quantity, as it flowed down the back, and hung over the shoulders half-way down the arms. By 1721, it had become fashionable to tie one-half of it on the left side into a club. Between 1730 and 1740, the bag-wig came into fashion, and the peruke was docked considerably, and sometimes plaited behind into a queue, though even until 1752, the long flowing locks maintained their influence. After 1770 those were rarely seen, and since that time persons wearing perukes have generally had substantial reasons for so doing, from baldness, and complaints in the head. At one time, indeed, when the stern virtues of Brutus were much in vogue,

the young men of Europe wore perukes of black or dark hair, dressed from his statues. Many particulars on this subject have been preserved by Mr. Malcolm in his "Anecdotes of the Manners and Customs of London," from which we learn that a young countrywoman obtained £60 for her head of hair in the year 1700, when human hair sold at £3 per ounce; and in 1720 the grey locks of an aged female sold for £50, after her decease. Wigs of peculiar excellence cost as much as £140 each. A petition from the master peruke-makers of London and Westminster, presented to the king in 1763, points out the great decline of their use to have taken place at that time. In this memorial they complain of the public wearing their own hair; and say, "That this mode, pernicious enough in itself to their trade, is rendered excessively more so, by swarms of French hair-dressers already established in those cities, and daily increasing."

In Brand's History of Newcastle, we find it ordered (Dec. 11, 1711), that periwig-makers be considered part and branch of the company of barber-chirurgeons.

About 1711 an attempt was made to incorporate the perukemakers with the Barbers' Company, and I have met with the following curious memorial on the subject:—

"THE CASE OF THE MYSTERY AND COMMONALTY OF BARBERS AND SURGEONS OF LONDON; AND OF THE PERUKE-MAKERS, INHABITING WITHIN LONDON, AND SEVEN MILES COMPASS OF THE SAME.

"*Humbly Offer'd to the Honourable House of Commons.*

"That the *Barbers* and *Surgeons* of *London* were incorporated by the Statute of 32 *Hen.* VIII. Chap. 42. whereby it was enacted, That no *Barber* should keep a Shop within *London*, unless free of the Company. And the Search and Correction of all Inconveniences in *Barbery* or *Surgery*, happening within *London*, or one Mile Compass thereof, was by that Act lodg'd in the four Masters or Governors of the Company, which Powers are enlarg'd to a Circuit of seven Miles from the City, by the Charter of King *Charles* I. granted to the Company in the fifth Year of his Reign.

"That the Art of *Peruke-making* is a late Invention, and tho' it has been always exercis'd by the *Barbers*, yet 'tis justly doubted whether any of those Laws that relate to the one Trade, do comprehend the other.

"The Intent thereof of the Petition humbly offer'd to this Honourable House, is to obtain an Act to set them both in the same Condition, and that the law of 5. *Eliz.* whereby it is already provided, that *Barbers*, shall serve seven Years Apprenticeship, shall extend also to the *Perukemakers*, which said Act the Petitioners humbly hope shall pass for these Reasons.

"I. For that the Clause propos'd is upon the same Reason of publick Benefit, that first in the time of Queen *Elizabeth* introduc'd a seven-Years Apprenticeship, as a necessary Qualification for *Barbers*, and all other Trades that were then in Exercise, which has been thought a very reasonable Regulation for all Trades depending upon Skill, because it hinders the vending of Goods ill wrought up at home, or the exporting them abroad, to the Discredit of the publick Manufacturers of the Kingdom. Wherefore the Petitioners hope that this Honourable House will think this Clause more seasonable and necessary, for that the Petitioners can prove the Exportation of Perukes, by the forein Demand for such Commodities, has, of late, very much increas'd to the Profit of the Nation, and the Enlargement of the publick Revenue.

"It has indeed been thought by some that the Clause of seven Years Apprenticeship is an unnecessary Restraint upon Trade, as it tends to contract the Number of the Traders. But admitting that such Restraints were inconvenient in Trades that relate only to the Buying and Selling, Exportation and Importation, of Commodities; yet in all Trades that are merely artificial, such a Regulation seems to be absolutely necessary, because it tends to the Perfection of the Works, and preventing the ignorant from interfering with the Skilful.

"II. The good Education and putting out of Children, depends very much in the setting proper Bounds to particular Trades; and a seven-Years Appreticeship was therefore thought necessary, that the Master might be encourag'd, by a sufficient Recompence from the Continuance of the Service, to instruct his Servants: And that Children might not enterprise in Trade before they had acquir'd a competent Knowledge: As also that they might not gain a Credit, to the Ruin of others, before they were arrived at the Age when the Law makes them capable of contracting. And for this purpose it seems to be that the Law of the 5th of Queen *Elizabeth* has provided that no Man shall be bound till fourteen, that the Time of his Apprenticeship might expire at, or after, his Age of one and twenty. And indeed no parent would be prevail'd on to bind his Child an Apprentice, and to

give a Sum of Money with him, if he had it not in prospect that he should exercise his Trade at full Age, uninterrupted by such as might attempt it without this Qualification.

"Nor is there in the Trade of *Peruke-making* (which is out of the present Statutes) any regular Way of binding Infants Apprentices; nor are they subject to the Authority of Correction or the Justice of Peace, which has been found in other Trades so useful a Regulation in the Education and Discipline of all Children, and therefore is attempted by this Bill.

"III. Because otherwise the Condition of *Barbers*, that have qualified themselves according to the Act, is much worse than that of any other Trade comprised in the Statute, since all people that will, under the Notion of a new Invention, are admitted to the Exercise of the most material Branch of the *Barbers* Trade; and the Bill, as it is now propos'd, only looks forward to guard against this Inconvenience for the future, and does not injure any person who is in the present exercise of it as Master, or prevent the Exercise of it by such as are now Servants.

"IV. For that such Apprenticeship has been esteem'd as a good Probation of the Fidelity of Servants, and generally fixes them in a certain Place, so as to make them more visible and better answerable to public Taxes and Contributions.

"V. For that the Establishment of a Propriety of the Artist in his Trade has never been thought an Inconvenience, but rather an Advantage to Trade, as far as it does not tend to Monopoly; and the present Possessors of this Art being so numerous, and being no ways restrain'd to take any Number of Apprentices at Pleasure, it is impossible that the Trade should ever fall into so few Hands as to create any Prejudice: Nor do we find it, in Experience, that an Art overloaded with an useless Number of unskilful Persons, can tend to any publick Benefit; or that a Regulation, by appointing a proper time of Apprenticeship, has contracted the Number of the Artists, but rather enlarg'd it; since it is easie to make it appear, that the Number of Traders hath received a greater Increase from the Time of Queen *Elizabeth*, than it had during the whole Period between the Conquest and her Reign.

"Besides, It is a Maxim in Trade, That the number of all Traders increases or diminishes in proportion to the Use of that Manufacture whereupon they are employed: so that as on the one Hand, it's impossible to extend any Trade by crowding it with Numbers, where there is no Demand of the Commodity, so, on the other Hand, it is as

impossible that the Number of Artists should diminish where that Demand increases. Wherefore the Numbers in this Trade cannot lesson by the Bill propos'd, but, on the contrary, the Trade will receive the additional Benefits already mention'd, *viz.* To be manag'd only by the Skilful; To take in, and provide for, Children, by regular Apprenticeships; and to afford 'em a competent livelihood when they are Masters.

"The *Peruke-makers* are only to be admitted forein Brothers of the Company, and are not Freemen of the City of *London*, and therefore will not, by the Bill propos'd, be subject to bear any office in the Company, which is only a Consequence from their being free of the City.

"That the Act of 5. *Eliz.* does not, nor will the Bill propos'd, exclude any Person from the Exercise of this Art, that have serv'd the customary Apprenticeships of their own Country.

"The Petitioners were obliged to apply to this Honourable House, in this extraordinary Manner, because their Establishment being by Act of Parliament, no Enlargement of their Incorporation could be properly obtain'd from the Regal Authority.

"*Wherefore it is humbly pray'd, That this Honourable House will be pleas'd to give Leave for the bringing in of a BILL for Incorporating the* Peruke-makers, *(within such Distance of* London *as your Honours shall think fit) with the Masters or Governors of the Mystery and Commonalty of* Barbers *and* Surgeons *of* London, *under such Rules and Orders as to the Wisdom of this Honourable House shall seem meet.*"

When full-bottomed wigs were worn, in the reign of Queen Anne, which cost thirty guineas, or more, each, they were frequently left as legacies, in common with expensive gold-headed canes, to dear and respected friends.

Art can seldom match the color of the hair to the complexion and the temperament of the individual. Did any one ever see a man with a head of hair of his own that did not suit him? On the other hand, was there ever seen a wig that seemed a part of the man? The infinite variety of nature in managing the coiffure is unapproachable. One man's hair she tosses up in a sea of curls; another she smooths down to the meekness of a maid's; a third she flames up, like a conflagration; a fourth she seems to have crystallized, each hair thwarting and crossing its neighbor, like a mass of needles; to

fifth she imparts that sweet and graceful flow which F. Grant, and all other feeling painters do their best to copy. In color and texture again, she is equally excellent; each flesh-tint has its agreeing shade and character of hair, from which, if a man departs, he disguises himself. What a standing protest is the sandy whisker to the glossy black peruke! Again, how contradictory and withered a worn old face looks, whose shaggy white eyebrows are crowned by chestnut curling locks! It reminds one of a style of drawing in vogue with ladies some years since, in which a bright-colored hay-maker is seen at work, in a cold black-lead pencil landscape.

The horse-hair court wigs of the judges seem to be recollections of the white perukes of the early Georgian era; but they are far more massive and precise than the old flowing head-dresses—their exact little curls and sternly-cut brow-lines making them fit emblems of the unbending, uncompromising spirit of the modern bench. At this day hardly one wig even is visible in the House of Lords.

In one of a course of Lectures on Sculpture, delivered in 1852, by Mr. Westmacott, at the Royal Institution, he was irreverent enough to have a fling at the wig—a piece of marvellous and senseless folly which is hugged especially by a class of highly educated men, from whom, of all others, we should have expected its earliest condemnation. "When," he observed, "King Charles was the pensioner of Louis XIV., the French court rejoiced in the peruke; our king and his court servilely adopted this strange piece of costume, with the other follies, and worse than follies of that court; and the fashion was transplanted into England. All—princes, peers, and commoners, adopted it; the church, medicine, law, gentry, all imbedded their heads in this most absurd dressing. By slow degrees, good sense, and it may be hoped better taste, have led to the discontinuance of this unsightly piece of French costume, amongst many who, so late as our own times, indulged in it. Among the most eminent of those who have discarded it are our bishops, who now exhibit without disguise the natural developments of their heads. Even parish beadles and coachmen (except *state* coachmen!) have repudiated the wig—be it buzz, full-bottomed, bag or scratch. And who now wears it as a dress appendage? dandies or dancing-masters? Alas, no! The judges of the land, and counsel learned in the law,'—and, still more strangely, the 'first commoner' (as his official badge)—are now the only supporters of this most ridiculous disguise. What a reflection it is on the *taste* of a nation, which alone, I believe, tolerates such a monstrous absurdity!"

The ridiculous and anomalous effect in monumental design was shown by a drawing of the well-known statue of Sir Cloudesley Shovel, from his monument in Westminster Abbey,—where this admiral is represented in flowing full-bottomed wig, a Roman cuirass, a large mantle, naked legs, and feet with sandals. "If, (adds the *Athenæum*) the wisdom which is proverbially said to reside in the wig, can by any possibility be separated from the horse-hair to be preserved for society, we hope to see the day when 'The Last Wig' may furnish a theme and a title for some one of our elegiac poets."

The wigs of the Roman ladies were fastened with a cord of goat-skin. Periwigs commenced with their emperors, they were awkwardly made of hair, painted and glued together. The year 1529, is deemed the epoch of the introduction of the periwigs into France; yet it is certain that *tetes* were in use here a century before. Fosbroke says —"that strange deformity, the judge's wig, first appeared as a general genteel fashion in the 17th century." Archbishop Tillotson was the first prelate who wore a wig, which then was not unlike the natural hair, and worn without powder (*Lyson's Environs*). Among the *Curiosa Cantabrigiensa* it may be remarked, that our most religious and gracious king, as he was called in the liturgy, Charles II., who, as his worthy friend, the Earl of Rochester remarked—

"Never said a foolish thing,
Nor ever did a wise one;"

sent a letter to the University of Cambridge, forbidding the members to wear periwigs, smoke tobacco, and read their sermons! It is needless to remark, that tobacco has not yet made its exit *in fumo* and that periwigs still continue to adorn the heads of houses.

I remember a country surgeon who was bald, being on a visit at the house of a friend whose servant wore a wig. After bantering for some considerable time, the jocular doctor remarked, "You see how bald I am, and don't wear a wig." "True, sir," replied the servant, "but an empty barn requires no thatch."

"The women say, Anacreon's old,
And tell him what his glass hath told—
That time hath blanched his flowing hair,
And left his temples thin and bare.
But be or clothed, or bare my crown,
Or be my tresses hoar or brown,
I care not."—*Eleventh Ode of Anacreon.*

There are few, however, who can face ridicule, and contemptuous remarks on personal deprivation. Even the negro likes to have

"Wool on the top of his head,
In the place where the hair ought to grow."

All, therefore, are glad to replace artificially what time and circumstance may have removed or altered.

Some years ago a minister of the name of Salter, who had red hair, managed to purchase an hair dye, which, like magic, turned his hair to a glossy black. One of the deacons of his church, seeing his pastor so metamorphosed on Sabbath morning, objected to it, stating that he was departing from the rules of the church.

"How so?" asked the astonished divine.

"Why, sir," said the deacon, half smiling, "is it not ordered that he *Psalter* shall be *red* in church?"

Many, like Benedict in "Much Ado about Nothing," prefer, however, that their "hair shall be of what color it pleases God."

Some strange *contre-temps* have occurred from wearing false hair. Thomas Haynes Bayley alludes to such a mishap:—

"I saw the tresses on her brow,
So beautifully braided;
I never saw in all my life,
Locks look so well as they did.
She walked with me one windy day—
Ye Zephyrs! why so thieving?
The lady lost her flaxen wig!—
Oh, seeing's *not* believing."

Another poet alludes to a similar accident in the following verses:—

"'Give me a tress of curling hair,
Above thy forehead, love reclining,
And next my faithful heart I'll wear
The golden treasure brightly shining.'
Thus spoke I to my Laura dear,
And brightly on her cheek the blushes
Of modesty and love sincere,
Glow'd in their rosy transient flushes.

"Repulsing me, she gently strove
To free her tresses from my fingers,
And as I sought the gift of love,
The glance she gave in memory lingers—

'Twas partly anger—partly fear—
I wondered at her strange emotion,
When in my hand her *wig* fell down.
A cooler to my love's devotion."

The classical reader cannot fail to recollect the anecdote of Cæsar, who, desirous of concealing his baldness, (the effects, it is said, of a dissipated life,) petitioned the *Senatus populusque Romanus* to be permitted to wear a laurel crown. He, however, did not inform them that it was for the purpose of concealing his baldness; but intimated that he desired it as a distinguishing mark of the opinion they entertained of the good services he had rendered his country. The prayer of the petition was granted, and we are told that Cæsar was more gratified with this boon—because it ministered to his vanity—than he had been with all the orations and honors and dignities that a grateful nation had conferred on him.

A friend has related to me an amusing incident, in which he took a prominent part, some time since, in California. He had stopped to rest himself, and while there he took a walk to an Indian camp a short distance from the house. Seating himself by the fire, he picked up a knife which was lying near by, and deliberately taking off his hat, took hold of his forelock and passed the knife gently under his hair. This attracted the attention of all the Indians; when he gave the knife a quick motion, and off came his bloodless—wig. In an instant the camp was a perfect scene of confusion, the squaws ran off screaming, and the children close at their heels keeping up a chorus. The males started to their feet perfectly horror stricken—glancing, first, at the bald and shining cranium of our innocent looking friend and the shining scalp which hung dangling in his hand; and then at the bloodless knife in the other. Horror was depicted in every feature, and there they stood as if rooted to the earth. Our friend, the doctor, at last rose from his seat and showed the males that it was only a hoax. The woman and children were soon brought back, and they all joined in a hearty laugh, to think how egregiously they had been deceived.

Washington Irving, in his "Adventures of Captain Bonneville," speaks of the astonishment of the North American Indians when he uncovered his head. The worthy captain was completely bald, a phenomènon very surprising in their eyes. They were at a loss to know whether he had been scalped in battle or enjoyed a natural immunity from that belligerent infliction. In a little while he became known

among them by an Indian name, signifying the "Bald Chief." "A soubriquet," observes the captain, "for which I can find no parallel in history since the days of 'Charles the Bald.'" Those who have seen Wright the comedian in the Adelphi play of "Green Bushes," will remember the fun that is made of this circumstance, and the happy release from scalping which a wig affords.

Mr. Drummond Hay, in his "Western Barbary," tells an equally good anecdote of the advantage of a wig. Davidson, an African traveller, being bald, wore a toupet. A body of Arabs, having on one occasion surrounded him, had commenced plundering his effects, and threatened even his life; when suddenly Davidson, calling upon them to beware how they provoked the Christian's power, dashed his false hair to the ground, saying, "Behold my locks; your beards shall go next!" The Arabs fled, abandoning their plunder.

The scalp of a bald man is singularly smooth and ivory-like in aspect, a fact which Chaucer noticed in the "Friar:" "His crown it shon like any glass." Our humorous friend *Punch* recently depicted an intelligent child making the discovery that one of his mamma's visitors had a second shining forehead at the occiput.

Dromio ("Comedy of Errors") says, "There's no time for a man to recover his hair that's grown bald by nature, unless he pays a fine for a peruke, and wears the lost hair of another man; but then, what time has scanted them in hair, is made up to them in wit."

"Time himself is bald, and to the end of the world will have bald followers."

Among the Romans, those who were bald and would not wear a wig, had recourse to a method which to us appears truly extraordinary. They caused hair to be painted on their bare skulls with perfumes and essences, composed expressly for that purpose. The existence of so strange a custom might, perhaps, be doubted, had we not proofs of it in the works of contemporary writers.

The following quotation from "Martial," in an epigram addressed to "Phœbus," alludes to the practice:—

"Your counterfeit hair is a falsehood of the perfume which imitates it; and your sense, disgracefully bald, is covered with painted locks; you have no occasion for a barber for your head, Phœbus; you may shave much better with a sponge."

The powdering of the hair took its rise about the year 1614, when some of the ballad singers of St. Germain are said to have whitened their heads with flour, to make themselves ridiculous. Hair powder

came into general use about the close of that century, and in 1795 a tax was levied on its use in England, which netted to the revenue £20,000 per annum. So anxious were all to be in the fashion, that the tax was paid without scruple as a proof of gentility. Its use is now confined principally to coachmen and footmen, and a few elderly gentlemen of the old school; the ladies now resort to the profuse use of violet powder for the skin instead.

At the coronation of George II., an old magazine informs us, there were only two hairdressers in London. In the year 1795, it was calculated that there were in the kingdom of Great Britain 50,000 hairdressers.

Calculating that each of those used one pound of flour in a day, this, on an average would amount to 18,250,000 pounds in one year, which would make 5,314,280 quartern loaves, valued at 9d. each the aggregate would be £1,246,421. This statement did not take in the quantity of flour used by the soldiers, or that consumed by those who dressed their own hair. Were a foreigner to have written then on the English, he might justly have described them as a people who wore three-penny loaves on their heads by way of ornament.

Among the lighter ornamental works at the Great Exhibition in London of 1851, few were finer or more curious than those executed in human hair; of which there were many exquisite specimens shown by French and English exhibitors.

In the French department, M. Lemonniere particularly excelled; a portrait of her Majesty Queen Victoria, worked in hair, being so chaste and delicate, and at the same time so truthful, that it was difficult to believe it was not a sepia drawing. There was also shown in an ornamental frame in the south gallery an interesting collection of likenesses, correct and pleasing, worked in hair, of her Majesty, Prince Albert, and all the royal children. Beneath these were emblems of church and state, the army and navy, arts and sciences, commerce and industry, &c., beautifully executed in hair and gold, aud exceedingly minute and perfect. There were various other interesting specimens of this description of art, in earrings, bracelets, brooches, rings, purses, hair worked in every possible way—in all kinds of coils and curves, in imitation of feathers or flowers, in scrolls or bouquets. For instance, there was the tomb of the Maid of Orleans, handsomely carved and covered with weeping willows, worked in the same delicate film-like material; a large family memorial—a sort of scroll of feathers—each supposed to be worked in the hair of some member of the family; and

a basket, about eighteen inches square, filled with flowers and fruit. It is difficult to express how admirably these flowers were executed, or with what artistic skill the variety of shades, from almost white to all but black, were arranged.

Doubtless these were overlooked by many visitors who were more attracted by the multiplicity of larger and dazzling objects arresting the eye in every direction; but they were nevertheless admirable specimens of patient ingenuity and skill, in grouping tastefully a difficultly worked material and an unpicturesque object.

A late number of the *Lady's Newspaper* states that hair ornaments of jewellery were never more in favor than at the present time. Many novel and elegant designs for brooches, bracelets, &c., have been introduced. Among the most remarkable productions of the beautiful art of hair working, may be instanced a *parure*, recently completed in Paris for a foreign Princess. It consists of a necklace, bracelets and earrings. The hair, which is a portion of the beautiful dark tresses of a Spanish lady of rank, is wrought with small globes, resembling beads of various sizes. These globes are transparent, and are wrought in a style of sueh exquisite delicacy that they seem to be made of the finest lace. They are clustered together like drooping bunches of grapes, and between each bunch there is a small tulip formed of diamonds. The ear-rings consist of pendent drops formed of hair beads, with tops, consisting of diamond tulips. Hair ornaments, in designs similar to those here described, are made with pearls, or with the admixture of gold or silver, in lieu of diamonds.

Russia, with that arbitrary decree which characterizes despotic nations, has just published (June, 1853) a new ukase in the kingdom of Poland, prohibiting the wearing of false hair by the women of the Jewish nation, as if government had anything to do in legislating on such a matter. Several infringements of this unjust law have been punished.

I have already alluded to the mantle of King Ryence, (so celebrated in romance) of rich scarlet, bordered round with the beards of kings sewed thereon craftily by accomplished female hands; and which must have tried the skill and patience of the fair votaries of the needle to the uttermost.

"We all have seen," observes the Countess of Wilton, in her "Art of Needlework," "perhaps we have, some of us, been foolish enough to manufacture, initials with hair, as tokens or souvenirs, or some other such fooleries. In our mother's and grandmother's days,

when 'fine marking' was the *sine quâ non* of a good education, whole sets of linen were thus elaborately marked; and often have we marvelled when these tokens of grandmotherly skill and industry were displayed to our wondering and aching eyes."

But what were these, compared to the curiously elaborated mantle of kings' beards. In what precise way the beards were sewed on the mantle, we are not exactly informed. Whether this royal exuberance was left to shine in its own unborrowed lustre, its own naked magnificence, as too valuable to be intermixed with the grosser things of earth—whether it was thinly scattered over the surface of the "rich scarlet;" or whether it was gathered into locks, perhaps gemmed round with orient pearl, or clustered together with brilliant emeralds, sparkling diamonds, or rich rubies—"sweets to the sweet;" whether it was exposed to the vulgar gaze on the mantle, or whether it was so arranged that only at the pleasure of the mighty warrior, its radiant beauties were visible:—on all these deeply interesting particulars we should rejoice in having any information; but, alas! excepting what we have recorded, not one circumstance respecting them has "floated down the tide of years." But we may perhaps form a correct idea of them from viewing a shield of human hair in the museum of the United Service Institution, which may be supposed to have been *compiled* (so to speak) with the same benevolent feelings as that of the hero's to whom we have been alluding. It is from Borneo Island, and is formed of locks of hair, placed, at regular intervals, on a ground of thin tough wood: a refined and elegant mode of displaying the skulls of slaughtered foes.

Geoffrey ap Arthur, or, as he is more commouly called, Geoffrey of Monmouth, has interwoven a tale in his "Chronicle," that seems to have an allusion to the introduction of hair manufacture.

"Rheta Gawr made for himself a robe of the beards of princes that he had reduced to the condition of shaved ones (or slaves), on account of their oppression." In the romance of "Morte Arthur," this giant is called Ryence, king of North Wales, his message I have already given, at page 113.

"This giant had made himself furs of the beards of kings he had killed, and had sent word to Arthur, carefully to cut off his beard, and send it to him; and then, out of respect to his pre-eminence over other kings, his beard should have the honour of the principal place. But if he refused to do it, he challenged him to a duel, with this offer, that the conqueror should have the furs, and also the beard of the van-

quished, for a trophy of his victory. In his conflict, therefore, Arthur proved victorious, and took the beard and spoils of the giant."

These coincidences are curious, and may serve, at any rate, to show that King Ryence's mantle was not the *invention* of this penman; but, in all probability, actually existed.

In Queen Elizabeth's day, when they were beginning to skim the cream of the ponderous tomes of former times into those elaborate ditties from which the more modern ballad takes its rise, this incident was put into rhyme, and was sung before her Majesty, at the grand entertainment at Kenilworth Castle, 1575, thus:—

" As it fell out on a Pentecost day,
King Arthur at Camelot kept his Court royall;
With his faire queene, dame Guenever, the gay,
And many bold barons sitting in hall;
With ladies attired in purple and pall;
And heraults in hewkes,* hooting on high
Cryed, *Largesse, largesse, Chevaliers tres hardie.*

" A doughty dwarfe to the uppermost deas
Bright pertlye gan pricke, kneeling on knee.
With steven† full stoute amids all the preas,
Sayd, 'Nowe, Sir King Arthur, God save thee, and see!
Sir Ryence of Northgales greeteth well thee,
And bids thee thy beard anon to him send,
Or else from thy jaws he will it off rend.

" For his robe of state is a rich scarlet mantle
With eleven kings' beards bordered about;
And there is room lefte yet in a kantle,‡
For thine to stande, to make the twelfth out;
This must be done, be thou never so stout;
This must be done, I tell thee no fable,
Maugre the teethe of all thy rounde table.'

" When this mortal message from his mouth past,
Great was the noyse bothe in hall and in bower;
The king fum'd; the queen schreecht; ladies were aghast;
Princes puff'd: barons blustered; lords began lower;
Knights stormed; squires startled, like steeds in a stower;
Pages and yeomen yell'd out in the hall;
Then in came Sir Kay, the king's seneschal.

* *Hewke*—herald's coat.

† *Steven*—voice, sound.

‡ *Kantle*—a corner.

"'Silence, my soveraignes,' quoth this courteous knight,
And in that stound the stowre began still:
Then the dwarfe's dinner full deerely was dight;
Of wine and wassel he had his wille;
And when he had eaten and drunken his fill,
An hundred pieces of fine coyned gold
Were given this dwarf for his message bold.

"'But say to Sir Ryence, thou dwarfe,' quoth the king,
'That for his bold message I do him defye;
And shortly with basins and pans will him ring
Out of North Gales; when he and I
With swords, and not razors, quickly shall trye
Whether he or King Arthur will prove the best barbor;'
And therewith he shook his good sword Excalábor."

Drayton thus alludes to the same circumstance:—

"Then told they, how himselfe great Arthur did advance
To meet (with his allies) that puissant force in France,
By Lucius thither led; those Armies that while ere
Affrighted all the world, by him strooke dead with feare:
Th' report of his great acts that over Europe ran,
In that most famous field he with the Emperor wan;
As how great Rython's selfe hee slew in his repaire,
Who ravisht Howell's neece, young Helena the faire;
And for a trophy, brought the Giant's coat away,
Made of the beards of kings."*

And Spenser is too uncourteous in his adoption of the incident; for he not only levels toll on the gentleman's beards, but even on the flowing and golden locks of the gentle sex:—

"'Not farre from hence, upon yond rocky hill,
Hard by a streight, there stands a castle strong,
Which doth observe a custom lewd and ill,
And it hath long mayntain'd, with mighty wrong:
For may no knight nor lady passe along
That way, (and yet they needs must passe that way
By reason of the streight, and rocks among,)
But they that Ladies' locks doe shave away,
And that knight's berd for toll, which they for passage pay.'

"'A shamefull use, as ever I did heare,'
Said Calidore, 'and to be overthrowne.
'But by what means did they at first it reare,

* Drayton's Polyolbion, Song 4.

"' And for what cause, tell, if thou have it knowne,'
Sayd then that squire: 'The Lady which doth owne
This castle, is by name Briana hight;
Then which a prowder Lady liveth none;
She long time hath deare lov'd a doughty knight,
And sought to win his love by all the meanes she might.

"' His name is Crudor, who, through high disdaine,
And proud despight of self-pleasing mynd,
Refused hath to yield her love againe,
Until a mantle she for him doe fynd,
With beards of knights, and locks of Ladies' lynd;
Which to provide, she hath this Castle dight,
And therein hath a seneschall assynd,
Cald Maleffort, a man of mickle might,
Who executes her wicked will, with worse despight."*

The commercial value of hair depends in some degree in its being neither too coarse nor too slender. Flaxen hair is held in high esteem. White hair being exceedingly scarce, artificial means are resorted to to obtain it. Hair of other colors is exposed to the sun to bleach like linen, and then washed in lixivial water, and when the hair borders too much upon the yellow, dyeing it with bismuth renders it of a bright silver color. Hair which does not curl naturally is made to do so by boiling, and afterwards baking it. Frauds are frequently practised on the dealers by mixing the fine hair of animals with human hair.

According to Scherer's analysis, the following are the proportions of the elementary constituents of the hair in 100 parts:—

Carbon	50.652
Hydrogen	6.769
Nitrogen	17.936
Oxygen, sulphur, &c.	24.643
	100.

Hair, wool, feathers, hoofs, and other horny substances, from the large per-centage of carbon, nitrogen and various salts they contain, and the durability of their action on the soil, have long been held to be excellent manures. According to the "Farmer's Manual of Agricultural Chemistry," hairs spread upon meadows are said to augment the crop threefold; and the Chinese, we are told, are so well aware of their great value as manure, that they carefully collect the hair every

† Fœrie Queene, Book vi.

time they have their heads shaved (and the operation is performed fortnightly) and sell it to the farmers. Now the crop of hair which every individual leaves at the hair-cutter's yearly, amounts to about half a pound; reckoning, therefore, at thirteen millions the number of individuals who, in Great Britain and Ireland, are undergoing the process of shaving and hair cutting, we have a production of about 3,000 tons of hair—that is, of manure of the most valuable kind—which might be collected almost without trouble; but which, on the contrary, such is our carelessness or indolence in those matters, is, I believe, invariably swept away in our streets or sewers, and utterly wasted.

CHAPTER XIV.

THE USES OF THE MICROSCOPE IN INVESTIGATING THE STRUCTURE OF HAIR, WOOL, AND OTHER MINUTE OBJECTS.

It has been well observed, that the microscope has been rendered second in importance only to the telescope, by its application to physical researches. To members of the medical profession its services are indispensable in anatomy, physiology, and pathology, as is well shown by Mr. T. Bell, F.R.S., in a paper in the Transactions of the Medical Society of London; and in various ways it may become of essential use to every class of society. The beautifully illustrated work of Dr. Hassall—"The Microscopic Anatomy of the Human Body, in Health and Disease," from which I have been kindly permitted to copy two of the plates on the structure of the human hair, are a proof of the value of this instrument to the medical profession; and the scientific enquiries and investigations recently carried on in *The Lancet*, on the adulteration of food, &c., prove how useful its searching expositions may become to the consuming public. Leeuwenhoek made all his scientific discoveries by the single microscope, a poor instrument, compared to the improved ones now in use. When I first commenced my scientific investigations into the structure and properties of the human hair, some forty years ago, under the late Joshua Brooks, the solar microscope, a sort of camera obscura, was the only means available for enlarged examinations of minute objects; and it was necessarily imperfect in many parts of its representations. This has now been quite superseded by the oxy-hydrogen and compound microscopes; and those who took the opportunity of examining the immensely rich and varied collection of microscopes collected at the Great Exhibition, in 1851, could not fail to be struck with the numerous improvements which have been carried out, and the perfection, simplicity, and power of examination which have been attained. So far from remaining stationary in their construction, as was predicted by Dr. Goring, thirty years ago, perhaps greater improvements have been made in microscopes, than in any

other instrument; particularly in achromatic object glasses, the powers of illumination, and in the facility with which the most delicate micrometical measurements may be made with ease and precision. To Professor John Quekett, of the Royal College of Surgeons, and Secretary of the Microscopic Society of London, I am indebted for much valuable assistance and explanations in the microscopic investigations of the human hair, and for the specimens which I have had engraved.

I have given in this volume three plates, showing the structure, formation, and general appearance of the hair, as seen under a powerful microscope, which are numbered respectively Plates 2, 4 and 7. The figures in Plate 2 are explained in the description of the plates at the commencement of the volume. Plates 4 and 7 are from Dr. Hassall's elaborate and standard work already referred to.

Plate 4.—Structure of Hair.

Fig. 1.—Shows the structure and depth of implantation of the entire root of a hair of the scalp, magnified 130 diameters: it displays the two sheaths, which includes the stem, and its dilated extremity, the bulb, which is seen to rest upon a distinct cellular vesicle; the outer sheath completely surrounds the base of the hair, and cuts it off from all direct vascular supply; the vessels, however, which nourish the hair, are seen to ramify on the external surface of this sheath: which is also observed to be surrounded by fat vesicles, the root having passed through the thickness of the skin, and imbedded itself in the subcutaneous and fatty cellular tissue.

Fig. 2.—The root of a grey hair forcibly removed from the scalp; in this, the outer sheath is seen to be broken off, just above the place at which the stem begins to dilate into the bulb; a similar rupture almost invariably occurs in the outer sheath of all hairs, whether colored or uncolored, which are forcibly uprooted. The contrast between the colored and the uncolored hair is striking.

Fig. 3.—The cells of which the outer sheath is composed: magnified 670 diameters.

Fig. 4.—A portion of the inner sheath seen on its inner surface, and magnified 350 diameters; this is lined with a layer of elongated and nucleated cells: the outer portion of this sheath is distinctly fibrous, the fibres being formed out of the cells, the nuclei of which become absorbed: the inner surface also exhibits transverse markings, the impressions of the scales of the stem of the hair.

Fig. 5.—Some of the pigment cells, of a multitude of which the bulb of the hair is composed: magnified 670 diameters.

PLATE 7.—STRUCTURE OF HAIR.

Fig. 1.—A portion of the stem of a grey hair of the scalp, magnified 350 diameters; showing the medullary canal, the fibres of the stem, and the outer imbricated scales.

Figs. 2 & 3.—Transverse sections of hairs of the beard: magnified 130 diameters.

Fig. 4.—The fibres of the stem of a hair: magnified 670 diameters. It is most probable that these fibres originate in the same way as those of the inner sheath, viz., in nucleated cells.

Figs. 5, 6, 7.—Apices of hairs; the first two representing the points of two hairs of the scalp, one terminating in fibres, the other with a needle-like extremity: magnified 350 diameters.

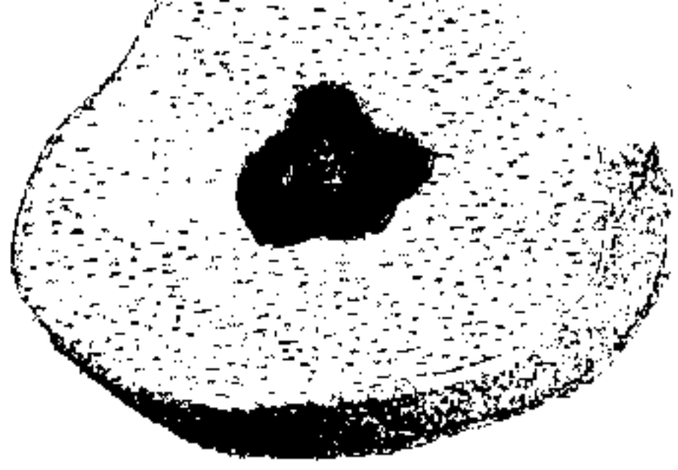
Figs. 8 & 9.—Represent the roots of two hairs of the scalp removed with the comb; the sheaths, vesicle, and lower portion of the bulb having remained behind. All hairs removed with the comb and brush present the same appearances; that of *fig.* 8 being by far the most common form: magnified 130 diameters.

Fig. 10.—A hair from the whisker, magnified 130 diameters, and containing two medullary canals.

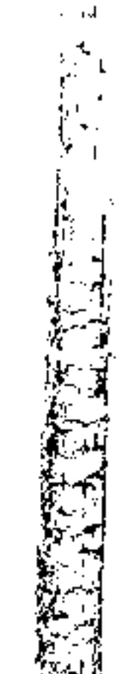
Hairs are more or less cylindrical developments of the epidermis. They depart, however, in most cases from the character of a true cylinder, in two respects; first, they are not perfectly spherical; but are seen to be, when viewed transversely, either oval, flattened, or reniform (see Plates 2 and 7); and secondly, they are not of equal diameter throughout, being thickest at about the junction of the lower and middle thirds of the stem, of smaller diameter from this part downwards towards the root, and still more reduced in size as their fine extremity is approached, and which in a hair which has not been recently cut terminates in a point, the diameter of which is frequently several times less than of the more central parts of the shaft.

Henle makes the interesting statement that the curling of hair depends upon its form, and that the flatter the hair the more it curls, the flat sides being directed exactly towards the curve described. From this, it follows that the hair of negroes would exhibit in a very marked manner this flattened form. (See Plate 2, fig. 6.)

Each hair admits of division into two parts, the root and stem, and



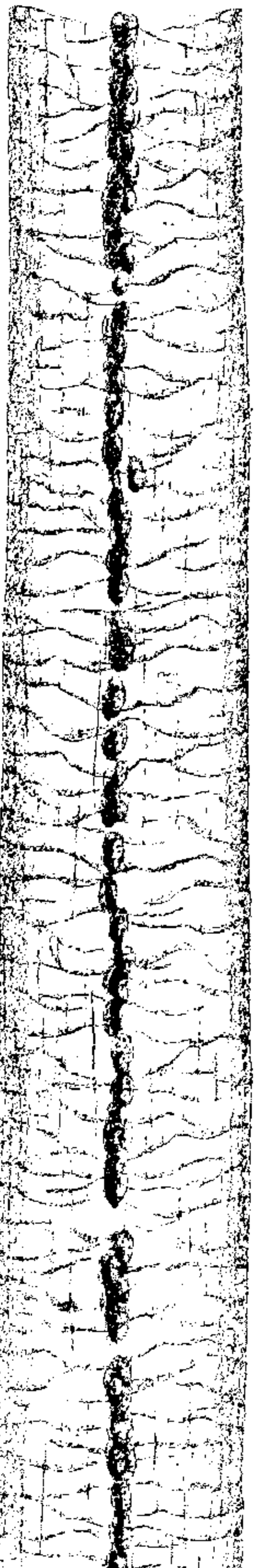
2



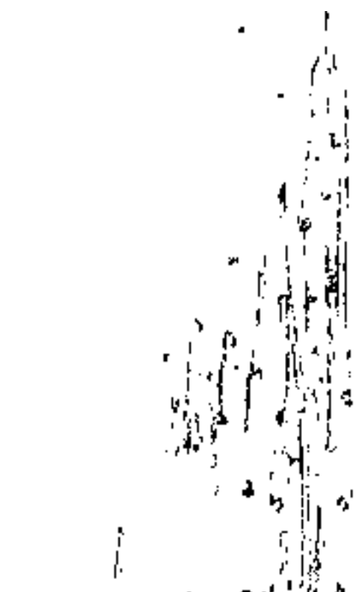
6



5



1



4

8

9

3



10.

each of these again allows of still further subdivision. Thus the root consists of the prolongation of the hair proper or stem, terminating in an expanded portion, which has been termed the bulb, and of a double sheath; the stem (as we have already seen at the outset of this work), is divisible into cortex, medulla and intervening fibrous portions, which constitutes the chief bulk of the hair.

The bulb is the expanded and basal portion of the stem of each hair; it is usually two or three times the diameter of the hair itself, and is sometimes excavated below. It is constituted of granular cells, which are either circular, angular, or elongated in form, the spherical cells form the extremity of the bulb, the polygonal ones its surface, and the elongated cells are placed above the spherical ones, of which they are modifications, and beneath the angular cells of the surface of the bulb. In healthy hairs this bulbous portion of the stem is always colored, which is not the case with grey hairs.

The bulb and lower portion of the stem of the hair is included in a sheath consisting of two distinct layers, an outer and an inner. (See Plate 4, fig. 1.)

The *outer* layer is an *inversion* of the epidermis; it first merely encircles the portion of the stem of the hair beneath the level of the epidermis; it next surrounds the inner layer of the sheath, to which it soon becomes intimately adherent; finally it forms a *cul-de-sac* around the bulb of the hair.

The fact of this inverted sheath of the epidermis forming a pouch around the bulb of the hair may be inferred from the circumstance, that when the epidermis peels off, as the result of decomposition, the hairs usually come away entire with it; its continuation moreover around the bulb may be shown in transverse sections of the skin of the whiskers, in which the hairs penetrate into the sub-cutaneous fatty substance. (See Plate 4, fig. 1,) This outer layer is colorless, is possessed of considerable thickness, and is evidently made up of granular cells, similar to young epidermic cells.

In most hairs, whether colored or uncolored, which have been forcibly removed from the skin, this outer layer is usually torn across, the rupture occurring almost invariably at a little distance from this bulb of the hair; the root of the hair then below this breach of continuity, consists only of the inner layers of the sheath and of the stem of the hair; and at this situation the root, to the naked eye, appears contracted. This is, however, but an appearance, the result of the

absence of the outer layers, and of the expansion of the stem into the bulb. (See Plate 4, fig. 2.)

The *inner* layer of the sheath is an *eversion* or revolution of the epidermis, and is an offset or continuation of the outer layer, commencing at the lower part of the bulb. It is colorless and possessed of considerable thickness, its diameter being about one-third of that of the stem of the hair in its thickest part. (See Plate 4, fig. 1.)

The cortical part of the stem or scalp of the hair consists of a layer of scales, imbricated upon each other after the manner of the tiles upon the roof of a house. (See Plates 2 and 7.) These scales are best seen by the aid of the microscope in the larger hairs of the whiskers, and on the small downy hairs; they are smaller than the ordinary cells of epidermis, and are rarely seen to be nucleated. Maceration of the hair in sulphuric acid causes them to fall off, and in this way their size, form and structure may be satisfactorily studied.

The scales are absent from the points of the finer hairs. In consequence of their imbrication upon each other, their little thickness, and of the double contour presented by their fine edges, they frequently convey the appearance rather of anastomosing fibres running round the hair, than of distinct scales. A hair rolled between the fingers always advances in a given direction, viz. towards the apex; this results, in part from the tapering form of the hair, and partly from the more or less spiral disposition of the scales.

The whole of the fibres of the stem of the hair do not extend its entire length, the majority terminating long before the extremity is attained; and it is to this fact, that the attenuated form of the hair is attributable. In some hairs the fibres are seen to terminate at regular distances, their points describing transverse lines on the stem of the hair. The splitting, of such common occurrence in hairs which are allowed to attain an excessive length, is due to a separation of the fibres from each other. The fibrous portion in young and healthy hair is colored.

In most hairs which are not of too deep a color, a medullary canal may be detected running up the centre. This commences in the upper portion of this bulb, runs along the shaft, but ceases as it approaches the apex: its diameter varies with that of the hair itself, but usually bears the proportion of a third of its thickness. (See Plates 2, 4, and 7.)

The medulla or contents of this canal exhibit a granular appear-

ance, and are made up of pigment granules, a few perfect pigmentary cells, and particles of colored oil; it is therefore in this medulla that the greatest amount of coloring matter of the hair is situated. The medullary canal and medulla are best seen in the larger hairs, which are not of too deep a color, and in grey hairs. In some rare instances two medullary canals have been observed in the same hair. An instance of this is given in Plate 7, fig. 10. The length of the hair follicle, and the consequent depth of implantation of the hair, varies; but is often equal to the twelfth or sixteenth of an inch. The hairs of the head and of the whiskers penetrate into the subcutaneous cellular tissue; those of the eyelids and ears to the subjacent cartileges: the roots of hairs in general, however, do not penetrate beyond one half the depth of the corium, in the substance of which they are buried.

If a grey hair be contrasted with an unaltered one, from the head of the same person, the following differences will be noticed between the two:—The grey or white hair will be observed to be almost colorless, the bulb and fibrous portion will be destitute of color; the medulla alone retaining a slight degree of coloration; this, however, is collapsed, and in place of being continuous throughout its length, will be seen to be interrupted at intervals. (See Plate 2, fig. 7, and Plate 4, fig. 2.)

The unaltered hair, on the contrary, is distinguished by characters the reverse of those exhibited by the grey hair; thus the bulb, stem and medulla are all deeply colored, and the latter fills the entire cavity of the medullary canal, and is continuous throughout. (See Plate 2, fig. 9, and Plate 4, fig. 1.)

For the foregoing microscopical description, I acknowledge myself indebted to the scientific researches of Dr. Hassall.

I have alluded, at page 15, to the comparative indestructibility of hair; and instanced the well-known facts of hair being preserved in tombs for centuries, and the human skin having been found nailed on church-doors; but my attention has since been specially directed to the learned and interesting paper by Professor Quekett, in the "Transactions of the Microscopical Society," Vol. II. p. 151, "On the value of the microscope in the determination of minute structures of a doubtful nature, as exemplified in the identification of Human Skin, attached, many centuries ago, to the doors of churches;" from which, as bearing on the subject under discussion, I shall make a few extracts:—

The vast number of highly interesting and valuable facts in natural history and in philosophical anatomy which are daily being revealed to

us by the aid of the microscope, have quite established a new era in these sciences.

The links in the great chain of animated nature which heretofore may have appeared wide and discordant, have, by an intimate knowledge of structural anatomy, been brought more closely together.

Zoological classification, which, in early times, was based principally upon certain distinctions and peculiarities in external form, now begins to take a higher stand.

In one order of animals, the nervous system,—in another, the digestive system; and in others, the minute structure of the external or internal skeleton, form, at the present time, the best grounds for classification. Nature works with but few tools; but the material used, though often of one and the same substance chemically, is nevertheless moulded into an infinity of forms; and each form so perfectly characteristic of the genus, or sometimes even of the species, of animals, that a microscopic examination only, is required to identify them.

The force of this argument may be well exemplified by the structures termed hair, or wool. In any two animals, of totally different genera, the hair, when examined chemically, may be in composition identical; but when submitted to the microscopical test, may be found so manifestly different, that the unpractised eye can readily discriminate between them.

The microscopic researches of Mr. Maudl show that the mucous deposits of the teeth and tongue are full of living animalcules, moving about in a very lively manner. The *tartar* of the teeth is composed of the skeletons of the same creatures, proving that so small a living being is furnished with a calcareous skeleton or shell; and the union of many millions compose the crust on the teeth. It will no longer be a compliment to talk of coral lips or pearly teeth, but a sad truism. As might naturally be expected, it appears that the disease of the hair known by the name of *Plica polonica*, and happily not met with in this country, is shown, by microscopic research, to be caused by the presence of a minute fungus, so diffused that the head becomes a mass of corrupt vegetation. The microscope, however, while it unfolds these unpleasant and Gulliverian kind of discoveries, it must be remembered, presents us at the same time with the best data to go upon for their relief and cure; and the facts which it unfolds that are painful to humanity, are more than counterpoised by the beauties which it displays in minute structure, and the wealth it contributes to progressive discovery.

In May, 1847, Mr. Albert Way, of Wonham Manor, Reigate, whose name is so distinguished in the antiquarian world, as one of our first archæologists, was desirous of knowing whether certain specimens of skin, stated to have been taken from persons who had committed sacrilege, and which had been attached for centuries to the doors of churches, were unequivocally human. Mr. Way's letter states—"A tradition exists in Worcester, that a man having been caught in the act of committing robbery in the cathedral, was flayed, and his skin nailed upon the doors, as a terror to the sacriligious. The doors have been recently replaced by new ones, but they are still to be seen; and having written to a correspondent at Worcester to ascertain whether this strange tale was still remembered, he has sent me a portion of the skin which is now only to be found under the iron hinges and clamps of the door. * * * * * The inquiry may perhaps appear trivial, but as a similar tradition is to be found in two other places in England, and no reasonable cause can be suggested why the door of a church should be covered with skin, except for such motive as has been assigned, the question may not be wholly devoid of interest, were it only as regards the durability of human skin, exposed to the atmosphere in such manner."

On this specimen, which was about an inch long and half an inch wide, Mr. Quekett succeeded in finding two hairs, and thus communicated to Mr. Way the result of this examination:—

"I have carefully investigated the portion of skin which you forwarded to me for my inspection, and beg to inform you that I am perfectly satisfied that it is human skin, taken from some part of the body of a light-haired person, where little hair grows. A section of the specimen, when examined with a power of a hundred diameters, shows readily that it is skin, and two hairs which grow on it I find to be human hairs, and to present the characters that hairs of light-haired people do. The hairs of the human subject differ greatly from those of any other mammalian animal, and the examination of a hair alone, without the skin, would have enabled me to form a conclusion. I may state that this is the second occasion in which from the hairs alone, I have been enabled to pronounce an animal substance to be human."

Another specimen of skin, taken from the door of the church of Hadstock, Essex, reported to be that of a Danish pirate who had pillaged the church, probably some 900 years previous, was also iden-

tified by Mr. Quekett to be human skin from the hairs on it; and a similar result attended the examination of a specimen taken from the church-door of Copford Church, Essex.

It would probably, be needless to dwell longer on the characteristics of human hair, as since the invention of the microscope, no object has been more frequently examined, consequently its peculiarities of structure are universally understood. There is, however, one other point of great interest connected with human skin, that here deserves mention, and this is the comparatively small number of hairs with which certain parts of its surface are supplied; on reflection, we shall find that no mammalian animals, save those nearly allied to man himself, have any part of the body unprovided with hair, and had other than human skin been exposed to the same circumstances, some evidence of the abundance of the hairy covering would have been observed on microscopic investigation; but the present specimens, in the paucity of hairs found on them, fully bear out all the opinions that might, *à priori*, have been predicted of them. The specimen from Worcester, on its under surface, shows the markings of the grains of the wood, and the paint with which the door was covered; this would go far to prove that the skin was laid on when in a moist state, or soon after its removal from the body: but neither of the other specimens exhibits the same appearances.

Besides showing the great scientific value of the microscope, in bringing to light otherwise hidden truths, these specimens fully establish the wonderful power of skin and hair to withstand for centuries, atmospheric influences; and serve to point out, that next to the bones, they are the most durable parts of the human frame.

In the *Gentleman's Magazine* for 1840, p. 140, are some curious accounts, proving the indestructibility of hair. In the Abbey Church of Romsey, a discovery was made of a coffin, in which, while all other parts of the body had decayed, the whole of the hair was preserved in perfect existence and shape, matted together, like a peruke or wig newly sent out from a wig-makers. Even the very roots of the hairs are apparent; whilst the only discernible remains of the skull, are in the form of a slight white powder. The general color is a bright brown. It has been supposed by Mr. Gough to be the nature of hair to acquire a yellowish hue in the grave.

In one of the barrows of Greenwich Park, opened in 1784, by the Rev. James Douglas, he found, only nine inches from the sur-

face, a braid of human hair; the braid was tenacious, and very distinct; and the hair itself, which was of an auburn color, contained its natural phlogiston. The same author also states that there is now deposited in the Vatican, a skull with hair; which by the braid and the ornaments upon it, appeared to have been that of a female, and to have been interred 1,400 years. Mr. Douglas adds, that human hair after death, is known, upon some bodies, to increase greatly. Mr. John Pitt assured him that, on visiting a vault of his ancestors in Farley Chapel, Somersetshire, to give orders for some necessary repairs, he saw the hair of a young Lady Chandos, which had in a most exuberant manner *growed out of the coffin, and hanged down from it*; and by the inscription, she was buried upwards of an hundred years since.

The body of Lady Audrey Leigh, who died in 1640, which had been embalmed, was discovered a short time ago in the ruins of an old chapel at Nuneham Regis, in Warwickshire. Even her eyelashes and eyebrows were perfect. The hair of Lady Chichester, her mother, who died in 1652, was also found as fresh as if she lived; it was long, thick, and as soft and glossy as that of a child, and of a perfect auburn color.

It is a well-known fact, as I have stated in preceding pages, that the beard and nails grow for some time after death; and it might be imagined that a love of the marvellous had improved this circumstance into the miraculous story related by Mr. John Pitt. It does not, however, surpass two which we find in the old "Cyclopœdia" of Chambers, as related by Wulferus in the Philosophical Collections, "of a woman buried at Nuremburg, whose coffin, forty-three years after her death, was found plentifully sprouting with hair; and on being opened, the whole corpse, in its perfect shape, was found covered over with a thick-set hair, long and curled, but when the head was handled, there was neither *skull, nor any other bone left*, yet the hair was solid and strong enough." The other anecdote is quoted from the same source, of "a man hanged for theft, who, in a little time, while he yet hung upon the gibbet, had his body strangely covered with hair." Mr. Gough also mentions the discovery in Woodbridge church, in 1792, of a lock of hair, braided, two feet and a half long, in perfect preservation, though surrounded by nothing but bones crumbled to powder. As soon as it was exposed to the air, it changed its color from a beautiful brown to a dark red. And in the choir of Norwich cathedral, in 1780, was found some hair, supposed of a bishop, or person of eminence, without

any pieces of coffin or bones.—(Sepulchral Monuments, Vol. II. p. 103.)

Mr. Walker mentions, in his work on Physiognomy, that he was informed by Mr. Chamberlain, clerk of the church at Hythe, that when examining the piles of Saxon bones in the crypt, he had found red hair still adhering to some of the skulls of those who had fallen in the contests on that coast with the early Britons.

APPENDIX.

WHILE the last sheet of this work was going through the press, Mr. Charles Dickens, in his popular weekly publication, "Household Words," (No. 177, August 13th, 1853,) in an article entitled "Why Shave?" has taken up in a similar strain the views I have enunciated in Chapter X. of this work, in favor of wearing the beard and moustache. The authority and opinions of such a talented writer, will necessarily have great weight with the public, and although the article goes over, in some degree, the same ground, and adduces similar arguments to those I have advanced, I am induced to republish it here entire, (although necessarily out of its appropriate place) in order to include it in my volume, and to give it wider diffusion.

WHY SHAVE?

"There are misguided men—and I am one of them—who defile daily their own beards, rasp them away as fast as they peep out from beneath the skin, mix them ignominously with soap-suds, and cause them to be cast away with the offscourings of the house. We are at great pains and trouble to do this, and we do it unwillingly, knowing that we deprive our faces of an ornament, and more or less suspecting that we take away from ourselves something given to us by nature for our use and our advantage; as indeed we do. Nevertheless we treat our beards as so much dirt that has to be removed daily from our persons, for no other reason than because it is the custom of the country; or, because we wish to make ourselves prettier by assimilating our appearance to that of women.

"I am no friend to gentlemen who willfully affect external oddity, while they are within all dull and commonplace. I am not disposed by carrying a beard myself to beard public opinion. But opinions may change; we were not always a nation of shavers. The day may again come when "'Twill be merry in hall, when beards wag all," and Britons shall no more be slaves to razors.

"I have never read of savages who shaved themselves with flints; nor have I been able to discover who first introduced, among civilized men, the tonsure of the chin. The shaven polls and faces of ecclesiastics date from the time of Pope Anacletus, who introduced the custom upon the same literal authority of scripture that still causes women to wear bonnets in our churches, that they may not pray uncovered. Saint Paul in the same chapter, further asks the Corinthians, "Doth not even nature itself teach you, that, if a man have long hair it is a shame unto him?" Pope Anacletus determined, therefore, to remove all shame from churchmen, by ordering them to go shaven altogether. The shaving of the beard by laymen was, however, a practice much more ancient. The Greeks taught shaving to the Romans, and Pliny records that the first Greek barbers were taken from Sicily to Rome by Publius Ticinius, in the four hundred and fifty-fourth year after the building of the city. The Greeks, however—certainly it was so with them in the time of Alexander—seem to have been more disposed to use their barbers for the pruning and trimming, than for the absolute removal of the beard, and of that ornament upon the upper lip which they termed the *mystax*, and which we call—using the same name that they gave to it, slightly corrupted—moustache. In the best days of Greece few but the philosophers wore unpruned beards. A large flowing beard and a large flowing mantle were in those times as naturally and essentially a part of the business of a philosopher, as a signboard is part in these days of the business of a publican. So there is a small joke recorded of an emperor, who having been long teazed by an importunate talker, asked him who or what he was. The man replied in pique, "Do you not see by my beard and mantle that I am a philosopher?"—"I see the beard and mantle," said the emperor, "but the philosopher, where is he?"

"The idea that there existed a connection between a man's vigour of mind and body, and the vigour of growth in his beard, was confirmed by the fact that Socrates, the wisest of the Greek philosophers, earned pre-eminently the title of the bearded. Among races of men capable of growing rich crops on the chin, the beard has always been regarded

more or less as a type of power. Some races, as the Mongolians, do not get more than twenty or thirty thick coarse hairs, and are as likely then to pluck them out after the fashion of some northern tribes, as to esteem them in an exaggerated way, as has been sometimes the case in China. In the world's history the bearded races have at all times been the most important actors, and there is no part of the body which, on the whole, they had shown more readiness to honour. Among many nations, and through many centuries, development of beard has been thought indicative of the development of strength, both bodily and mental. In strict accordance with that feeling the strength of Samson was made to rest in his hair. The beard became naturally honoured, inasmuch as it is a characteristic feature of the chief of the two sexes (I speak as an ancient), of man, and of man only, in the best years of his life, when he is capable of putting forth his independent energies. As years multiply and judgment ripens the beard grows, and with it grows, or ought to grow, every man's title to respect. Grey beards became thus so closely connected with the idea of mature discretion, that they were taken often as its sign or cause; and thus it was fabled of the wise king Numa, that he was grey-haired even in his youth.

"To revert to the subject of shaving, Tacitus says, that in his time the Germans cut their beards. In our times among that people the growth of a beard, or at least of a good *mystax* or moustachio, had come, by the year eighteen hundred and forty-eight, to be regarded so much as a mark of aristocracy, that after the revolutions of that year, the Germans took to the obliteration of the vain mark of distinction by growing hair on their own chins and upper lips. Hairs have been thus made significant in a new way. There are now such things to be seen on the Continent as revolutionary beards, and not long ago, in a small German State, a barrister was denied a hearing because he stood up in his place in the law court, wearing a beard of the revolutionary cut. Not only custom, but even to this day law regulates the cultivation of the hair on many of our faces. There is scarcely an army in Europe which is not subject to some regulations that affect the beard and whiskers. In England the chin and, except in some regiments, the upper lip has to be shaved; elsewhere the beard is to be cultivated and the whiskers shaven. Such matters may have their significance. The most significant of whiskers are, however, those worn by the Jews in the East, and especially in Africa, who in accordance with a traditional superstition, keep them at an uniform level of about half an inch in

length, and cut them into cabalistic characters curiously scattered about over the face.

"As there are some communities especially bestowing care and honour on the beard, and others more devoted to the whiskers, so there are nations, as the Hungarian, in which the honour of the moustache is particularly cherished. The moustaches of General Haynau were about half-a-yard long. A Hungarian dragoon who aspired to eminence in that way, and had nursed a pair of moustachios for two years until they were only second to Haynau's, fell asleep one day after dinner with a cigar in his mouth. He awoke with one of his fine nose tails so terribly burnt at the roots, that he was obliged afterwards to resort to an art used by many of his companions, and to fortify the weak moustache by twining into its substance artificial hair.

"Such freaks and absurdities are, of course, inconsistent with the mature dignity of bearded men. Let us have whisker, beard, and moustache, reverently worn, and trimmed discreetly and with decency. I am not for the cabalistic whisker, the Hungarian moustache, or a beard like that worn by the Venetian magnate, of whom Sismondi relates, that if he did not lift it up, he would trip over it in walking. Still worse was the beard of the carpenter depicted in the Prince's Court at Eidam; who, because it was nine feet long, was obliged when at work, to sling it about him in a bag. A beard like either of those is, however, very much of a phenomenon in nature. The hair of a man's head is finer, generally than that on the head of women, and if left uncut, would not grow to nearly the same length. A woman's back-hair is an appurtenance entirely and naturally feminine. In the same way, the development of the hair upon the face of men, if left unchecked—although it would differ much in different climates, and in different individuals—would very rarely go on to an extravagant extent. Shaving compels the hair to grow at an undue rate. It has been calculated that a man mows off in the course of a year about six inches-and-a-half of beard, so that a man of eighty would have chopped up in the course of his life a twenty-seven foot beard; twenty feet more, perhaps, than would have sprouted, had he left nature alone and contented himself with so much occasional trimming as would be required by the just laws of cleanliness and decency.

"It has been erroneously asserted that a growth of beard would cover up the face, hide the expression of the features, and give a deceitful mark of uniform sedateness to the entire population. As for that last assertion, it is the direct reverse of what is true. Sir Charles Bell, in

his essay on expression, properly observes that no one who has been present at an assembly of bearded men can have failed to remark the greater variety and force of the expressions they are able to convey. what can be more portentous, for example, than to see the brow cloud and the eyes flash and the nostrils dilate over a beard curling visibly with anger? How ill does a smooth chin support at any time the character assumed by the remainder of the face, except it be a character of sanctimonious oiliness that does not belong honestly to man, or such a pretty chin as makes the charm that should belong only to a woman or a child!

"Therefore I ask, why do we shave our beards? Why are we a bare-chinned people? That the hair upon the face of man was given to him for sufficient reasons it will take but little time to show. It has various uses, physiological and mechanical. To take a physiological use first, we may point out the fact that the formation of hair is one method of extruding carbon from the system, and that the external hairs aid after their own way in the work that has to be done by the internal lungs. Their use in this respect is not lessened by shaving; on the contrary, the elimination of carbon through the hairs of the face is made to go on with unnatural activity, because the natural effort to cover the chin with hair is increased in the vain struggle to remove the state of artificial baldness, as a hen goes on laying if her eggs be taken from her, and the production of hair on the chin is at least quadrupled by the use of the razor. The natural balance is in this way destroyed. Whether the harm so done is great I cannot tell; I do not know that it is, but the strict balance which nature keeps between the production of hair, and the action of the lungs, is too constant and rigid to be altogether insignificant. We have all had too much opportunity for noticing how in people whose lungs are constitutionally weak, as in people with consumptive tendencies, the growth of hair is excessive, even to the eyelashes. A skin covered with downy hair is one of the marks of a scrofulous child; and who has not been saddened by the charm of the long eyelashes over the lustrous eye of the consumptive girl!

"The very anomalies of growth show that the hair must fulfil more than a trifling purpose in the system. There has been an account published in the present century by Ruggieri, of a woman, twenty-seven years of age, who was covered from the shoulders to the knees with black woolly hair like that of a poodle dog. Very recently, a French physician has related the case of a young lady over whose skin, after a fever, hair grew so rapidly that, at the end of a month, she was covered

with a hairy coat, an inch long, over every part of her body, except the face, the palms of her hands, and the soles of the feet.'

"There are other less curious accounts of women who are obliged to shave regularly once or twice a week; and it may be asked why are not all women compelled to shave? If beards and whiskers serve a purpose, why are they denied to women? That is a question certainly not difficult to answer. For the same reason that the rose is painted and the violet perfumed, there are assigned by nature to the woman attributes of grace heightened by physical weakness, and to the man attributes of dignity and strength. A thousand delicate emotions were to play about the woman's mouth, expressions that would not look beautiful in man. We all know that there is nothing more ridiculous to look at than a ladies' man who assumes femininity to please his huge body of sisters, and wins their confidence by making himself quite one of their own set. The character of woman's beauty would be marred by hair upon the face; moreover, what rest would there be ever for an infant on the mother's bosom, tickled perpetually with a mother's beard? Not being framed for active bodily toil, the woman has not the man's capacious lungs, and may need also less growth of hair. But the growth of hair in woman really is not much less than in the other sex. The hair upon a woman's head is, as a general rule, coarser, longer, and the whole mass is naturally heavier than the hair upon the head of a man. Here, by the way, I should like to hint a question, whether since what is gained in one place seems to be lost in another, the increased growth at the chin produced by constant shaving may not help to account for some part of the weaknss of hair upon the crown, and of the tendency to premature baldness which is so common in English civilized society?

"The hair upon the scalp, so far as concerns its mechanical use, is no doubt the most important of the hair-crops grown upon the human body. It preserves the brain from all extremes of temperature, retains the warmth of the body, and trausmits very slowly any impression from without. The character of the hair depends very much upon the degree of protection needed by its possessor. The same hair—whether of head or beard—that is in Europe straight, smooth, and soft, becomes after a little travel in hot climates crisp and curly, and will become smooth again after a return to cooler latitudes. By a natural action of the sun's light and heat upon the hair, that curliness is produced, and it is produced in proportion as it is required, until, as in the case of negroes under the tropical suns of Africa, each hair becomes so intimately curled up with its neighbours as to produce what we call a woolly head. All

hair is wool, or rather all wool is hair, and the hair of the negro differs so much in appearance from that of the European, only because it is so much more curled, and the distinct hairs are so much more intimately intertwined. The more hair curls, the more thoroughly does it form a web in which a stratum of air lies entangled to maintain an even temperature on the surface of the brain. For that reason it is made a law of nature, that the hair should be caused to curl most in the hottest climates.

"A protection of considerable importance is provided in the same way by the hair of the face to a large and important knot of nerves that lies under the skin near the angle of the lower jaw, somewhere about the point of junction between the whiskers and the beard. Man is born to work out of doors and in all weathers, for his bread; woman was created for duties of another kind, which do not involve constant exposure to sun, wind, and rain. Therefore man only goes abroad whiskered and bearded, with his face muffled by nature in a way that shields every sensitive part alike from wind, rain, heat, or frost, with a perfection that could be equalled by no muffler of his own devising. The whiskerless seldom can bear long exposure to a sharp wind that strikes on the bare cheek. The numbness then occasioned by a temporary palsy of the nerves has in many cases become permanent; I will say nothing of aches and pains that otherwise affect the face or teeth. For man who goes out to his labour in the morning, no better summer shield or winter covering against the sun or storm can be provided, than the hair which grows over those parts of the face which need protection, and descends as beard in front of the neck and chest; a defence infinitely more useful as well as more becoming than a cravat about the neck, or a prepared hareskin over the pit of the stomach. One of the finest living prose-writers in our language suffered for many years from sore throat, which was incurable, until following the advice of an Italian surgeon, he allowed his beard to grow; and Mr. Chadwick has pointed out the fact that the sappers and miners of the French army, who are all men with fine beards, are almost entirely free from affections of the lungs and air passages.

"Mr. Chadwick regards the subject entirely from a sanitary point of view. He brought it under the discussion of the medical section engaged on sanitary inquiries at the York meeting of the British Association, and obtained among other support the concurrence of Dr. W. P. Alison, of Edinburgh. We name that physician because he has since persuaded the journeymen masons of his own city to wear their beards as a preventive against consumption that prevailed among them.

"For that is another use of the moustache and beard. They protect the opening of the mouth, and filter the air for a man working in smoke or dust of any kind; they also act as a respirator, and prevent the inhalation into the lungs of air that is too frosty. Mr. Chadwick, years ago, was led to the discussion of this subject by observing how in the case of some blacksmiths who wore beards and moustaches, the hair about the mouth was discoloured by the iron dust that had been caught on its way into the mouth and lungs. The same observer has also pointed out and applied to his argument the fact that travellers wait, if necessary, until their moustachios have grown before they brave the sandy air of deserts. He conceives, therefore, that the absence of moustache and beard must involve a serious loss to labourers in dusty trades, such as millers and masons; to men employed in grinding steel and iron and to travellers on dusty roads. Men who retain the hair about the mouth, are also, he says, much less liable to decay, or achings of the teeth. To this list we would add, also, that apart from the incessant dust flying in town streets, and inseparable from town life, there is the smoke to be considered. Both dust and smoke do get into the lungs, and only in a small degree it is possible for them to be decomposed and removed by processes of life. The air passages of a Manchester man, or of a resident in the city of London, if opened after death, are found to be more or less colored by the dirt that has been breathed. Perhaps it does not matter much; but surely we had better not make dustholes or chimney funnels of our lungs. Beyond a certain point this introduction of mechanical impurity into the delicate air passages does cause a morbid irritation, marked disease, and premature death. We had better keep our lungs clean altogether, and for that reason men working in cities would find it always worth while to retain the air filter supplied to them by nature for the purpose —the moustache and beard around the mouth.

"Surely enough has been here said to make it evident that the Englishman who, at the end of his days, has spent about an entire year of his life in scraping off his beard has worried himself to no purpose, has submitted to a painful, vexatious, and not merely useless, but actually unwholesome custom. He has disfigured himself systematically throughout life, accepted his share of unnecessary tic doloreux and toothache, coughs and colds, has swallowed dust and inhaled smoke and fog out of complaisance to the social prejudice which happens just now to prevail. We all abominate the razor while we use it, and would gladly lay it down. Now, if we see clearly—and I think the

fact is very clear—that the use of it is a great blunder, and if we are no longer such a slovenly people as to be afraid that, if we kept our beards, we should not wash, or comb, or trim them in a decent way, why can we not put aside our morning plague and irritate our skin no more as we now do?

"I recommend nobody to grow a beard in such a way as to isolate himself in appearance from his neighbours. Moreover, I do not at all desire to bring about such a revolution as would make shaven chins as singular as bearded chins are now. What I should much prefer would be the old Roman custom, which preserved the first beard on a young man's face until it became comely, and then left it entirely a matter of choice with him whether he would remain bearded or not. Though it would be wise in an adult man to leave off shaving, he must not expect after ten or twenty years of scraping at the chin, when he has stimulated each hair into undue coarseness and an undue rapidity of growth, that he can ever realise upon his own person the beauty of a virgin beard. If we could introduce now a reform, we, that have been inured to shaving, may develope very good black beards, most serviceable for all working purposes, and a great improvement on bald chins; but the true beauty of the beard remains to be developed in the next generation, on the faces of those who may be induced from the beginning to abjure the use of razors."

THE following article from the *Ladies' Companion*, for July, 1851, with the initials "M. A. Y.," we conclude is from the pen of Miss M. A. Youat:—

"THE HAIR.

"How ignorant, how indifferent, are we often to the nature, the properties, and the history of the most common things which surround us! That beautiful gift of bountiful nature, the human hair, we see and admire, and weave into all the fantastical forms dictated by the capricious goddess Fashion; but we seldom pause to reflect upon it, to marvel at its growth and beauty, to mark how it obeys the laws

of vegetation, how it flourishes for a time, reaches to a certain length, falls, and is replaced by a succession of new shoots, and eventually decays from age.

"According to Erasmus Wilson, the hair of women is coarser than that of men; this is rather contradictory to the commonly received opinion, that keeping the hair cut short tends to render it coarser and stronger. He states the average thickness of a woman's hair to be from $\frac{1}{250}$ to $\frac{1}{500}$ part of an inch, and its ordinary length twenty inches, or now and then from that to a yard. Flaxen and chesnut hair he states to be the finest, and white and black hair the coarsest. Withof's observations bear out these, and this latter author adds that 598 black, 684 chestnut, and 728 flaxen hairs are about the average number produced on a square inch of the skin of the head.

"The shades and colors of the human hair are many and various, and are mostly, and in a great measure, connected with climate and race. Bluemenbach deduces uniformity in the color and texture of the hair as one of the chief characteristics of his five varieties of the human species. Thus the Caucasian variety, or inhabitants of mid-Europe, have hair of a 'nut-brown running on one hand into yellow, and on the other into black; soft, long and undulating;' the Mongolian variety have hair 'black, stiff, straight and sparing:' this, accompanied by an olive complexion, we find among the natives of Eastern India, of China, of Lapland and Labrador; the Ethiopian variety have the 'black, crisp' hair and the black skin of the Negro; and so on. Certain it is, that in races, in people of certain countries, and in individuals in old families, we notice the same hair, the same in color, in texture, and in disposition, (cavil not at the word, reader, for hair has its 'disposition' as well as the being on whose head it grows; in one it *will* curl, brush it, damp it, confine it how you may, the graceful wave remains; release it from thaldrom, and it floats in curls more picturesque than the most skilful *artiste* ever trained; while in another, no art, no persuasion can produce a ringlet; the nearest approach to curl is a limp lack-a-daisical affair, which gradually untwists under the influence of the least moisture, until it hangs in what children term, not inaptly either, 'rats-tails.')

* * * * * * * *

"The strength of the hair lies in its fibrous portion. In Robinson's 'Essays on Natural Economy' we read that a single hair, from the head of a boy only eight years of age, supported the weight of 7,812 grains, and that one taken from the head of a young man aged

twenty-two supported 14,285 grains. Weber attributes some portion of this extraordinary strength to the elastic nature of hair, and states that he has seen a hair ten inches long stretch to the length of thirteen inches. The fibrous portion is also supposed to be that which contains the pigment or colouring matter; and if we hold a hair up between us and the light, we shall immediately perceive that it is not uniformly colored, or colored all through, but in some places has a lighter and more transparent appearance than it has in others.

"When submitted to a microscope, the structure of the hair proves to be most curious; each individual hair is composed of numberless small sugar-loaf-shaped cones, which fit into and overlap each other, giving a rough and almost serrated surface to the exterior of the hair. We have only to take a hair by its point and pass our fingers upwards towards the root, to convince ourselves at once of the existence of these minute teeth or scales. It is this formation which causes dirt, dust, and scurf to adhere, as they do, to hair, and which makes neglected hair so readily mat itself together into absolute felt.

"Hair is highly susceptible of electricity; most persons have seen the sparkles, and listened to, and felt, the tiny shocks elicited from the hair of a cat by friction, and many have doubtless while brushing their hair observed the peculiar manner in which, under certain states of the atmosphere, and especially in frosty weather, each individual hair will fly apart and avoid the contact of its neighbour. This will also occasionally occur in certain states of the body, and in persons of nervous and sensitive temperament.

"Another peculiarity of hair is its hygrometric demonstrations, the curious way in which it will uncurl and lengthen itself under the influence of damp or moisture, contracting again gradually as the atmosphere becomes dryer. This has been ascribed to the animal portions of it, which, having in their composition saline particles, attract the moisture in the atmosphere, and, by absorbing it, distend the body of the hair.

"The constituents of different colored hair are by no means the same. All hair contains a certain portion of oily animal matter, some common salt, some phosphate of lime, a considerable portion of sulphur, various gases, and some manganese and iron. Fair hair contains least carbon and hydrogen, brown hair the most carbon and the smallest quantity of oxygen; red hair has the largest proportion of sulphur; grey hair the most phosphate of lime. All contain a nearly equal amount of nitrogen. The imperishable nature of hair arises

from the combination of salt and metals in its composition; in old tombs, and on mummies, hair has been found in a perfect state, which must have grown some two thousand years ago.

"In all cases of disease, the hair sympathises, more or less, losing its glossy hue, becoming lank and damp, or dry and faded, or even falling off in considerable quantities. It may also be said, occasionally, to sympathise with the emotions as well as the diseases of the human frame, if we are to give any credence to the various accounts of those who, suffering from some sudden shock or grief, have had the hair turn white in a single night, as is recorded of Sir Thomas More, or within a very short period, as was the case with Mary Queen of Scots, Marie Antoinette, and others. In the 'Encyclopædia Metropolitana,' a case is recorded of a banker whose hair became perfectly grey in the course of three days, in consequence of his anxiety of mind during the panic of 1825.

"No author has yet attempted to account for this, or indeed satisfactorily, for the gradual substitution of white hair for colored, as age creeps on; various theories have been put forth, but while we continue to remain ignorant even of the use and influence of the hair on the animal economy, and its connection with it, we cannot hope to arrive at any certainty. Meckel, a celebrated German writer, considers that the hair begins to turn grey about thirty, but Elbe gives forty as the period of life at which this change first makes its appearance; much, however, depends on the habits and constitutions of individuals. It has been said that dark hair becomes grey much earlier than light hair; but has not this supposition arisen from the silver lines being always more marked and perceptible on dark than on light hair? The writer has two relatives, one turned fifty and the other turned sixty, whose black hair is only threaded here and there by a silver line; while, on the other hand, three of her acquaintances, with different shades of light brown hair, are at scarce six-and-thirty becoming quite grey.

"Doubtless the coloring matter of hair arises from a pigment secreted by tiny glands in the scalp or skin of the head; and when from disease or any other violent cause, or from the decay of nature, this pigment becomes altered in character, or ceases to be secreted, the hair changes its hue. Various lotions and pomatums have been recommended for the purpose of restoring the tone of these glands or ducts secreting this coloring matter, but we have small faith in any of them.

"The hair is one of the crowning beauties bestowed by nature on

human beings. What poet has neglected to sing its praise? All hues have been celebrated, from the

"'Lassie wi' the sunny locks,'

of Allan Cunningham, to the aged man Crabbe describes with

"'Those white locks thinly spread
Round the bald polish of that honored head.'

"To women, particularly, is hair an adornment; take that from her, and she loses one of her greatest ornaments. Surely Venus herself would cease to be the Queen of Beauty if she had her head shaved. And how busy Fashion has been, throughout all ages of which we have any record, with female tresses; how she has twisted and tortured, disfigured and confined them; dyed, variegated and blanched them; greased, stiffened and frizzed them! In short, how she has done her best in some portion of every age to nullify their graceful effects, and convert that which should have been a beauty into a deformity. The ancient Greeks, at various periods, wore quantities of false hair, plaited their tresses into elaborate braids, curled them in pyramids of curls, frizzled and pomatumed them; and it was only now and then that the classic head-dress we term Grecian predominated.

"The ancient Roman ladies made hair-dressing an absolute science, taught their slaves how to rear the hair into marvellous edifices of curls or frize, with flowers, jewels and coronals; or to plait it in multitudinous plaits, which were enclosed in a silken caul, or a net wo en of gold or silver thread and gems, or fastened with large pins, arrows, or even dagger-shaped jewels of gold, silver, or metal.

"The Egyptians perfumed and pomaded their tresses, and suffered them to float in braids or plaits about their necks and down their backs, enwreathed with flowers, or gems, or bands, and confined by a fillet round the head. They, too, wore false hair, both with their own and in wigs.

"There is in the British Museum a wig said to be found among the ruins of the Temple of Isis, at ancient Thebes; and, although so many centuries have elapsed since it was fabricated, the hair retains its extraordinary hue, the curls their form, and the whole thing its *vraisemblance*, affording a proof that the *perruquiers* of those days possessed a secret ours have not—namely, that of preserving the curl of hair. If we may judge, however, from the few authentic descriptions

and specimens of their art which have come down to us, we should say that they were by no means, like ours, ambitious of emulating and imitating Nature, for they seem to have painted, frosted, gilded, silvered, and stiffened the hair until its actual identity was destroyed.

"In our own country we have few early authentic records of the style in which women wore their hair; but, as far as we can gather, it was dressed very simply, being parted in the middle, put back off the face, and then wound up under the hood, or coif, or cap, or suffered to float at length in curls down the back. We find Berengaria, Eleanor of Provence, Isabella of Valois, and Philippa of Hainault, thus represented. According to Leland, Elizabeth, Queen of Henry VII., wore her hair thus on the day of her marriage, with 'a calle of pipes over it.' One portrait of Anne Boleyn likewise represents her thus. Lady Jane Grey is also pictured with her hair parted in the middle and braided over the forehead, while the back hair is concealed beneath a veil or cap; indeed, it is not until the reign of Elizabeth that we begin to perceive those elaborate headgears which a century later became so ridiculous in their size and height. We find this 'goode Queen' delighting in marvellous structures of curls, frize, gems and gold; in some portraits her hair appears to be folded over a cushion—we say 'her hair,' but history strangely belies her if the false portion did not far exceed that supplied by nature; and, indeed, if she had not several entire wigs. In Ellis's letters we find the following entry among the items composing her wardrobe:—

"'Item. One cawle of haire set with pearles in number xliij.
" One ditto, set with pearles of sundry size and bigness.
" One cawle set with nine true-loves of pearle and seven buttons, in each a rubie.'

"Perukes came into fashion in England about the latter end of this reign, and the making of them then furnished employment for decayed gentlewomen. So much hair was worn about that period that the price of false hair became very high; indeed, it was scarcely possible to obtain the requisite quantity by any fair means, and it is said that poor women were bribed with large gifts to part with their tresses, children were enticed into lonely places and robbed of theirs, and even the dead in their graves were despoiled.

"The custom of dyeing the hair was also very prevalent then. Stubbs says, 'If any have haire of her owne naturall growing, which is not fine ynough, then will they die it in divers colors.' In short, it

seems that Art here began to assume the rule over Nature, and the first impetus was given to those vagaries of fashion which we shall come to speak of shortly; and, as at the present day, France was the originator of the changes, for all old writers admit that perukes were an importation from that country, and Stowe says that they were introduced into England about the time of the massacre of Paris.

"About 1630, the hair began to be chiefly worn in a sort of crop, curled in short fine curls over the forehead and falling in ringlets on the neck. Henrietta Maria, Queen of Charles I., is said to have introduced this fashion, which, with some modifications, prevailed more or less for many years.

"In the reign of Charles II., perukes were very much worn, and it became the fashion for ladies to match or contrast their complexions and dresses with wigs of divers hues. In Pepy's Diary, we find the following remark:—

"'1664. May 13th.—This day my wife began to wear light-colored locks, quite white almost, which, though it made her look very pretty, yet, not being natural, vexes me, that I will not have her wear them.'

"Randal Holmes, speaking of costumes and coiffures in 1690, mentions this pecularity: 'The ladies wore false locks set on wires, to make them stand out at a distance from the head.'

"In the beginning of the next century the hair was suffered to grow very long, and either curled and allowed to float over the neck in a multitude of wavy ringlets, interspersed with ribbons and jewellery, or built up into an edifice of curls and frize, and surmounted with feathers, or gauze and flowers, or ribbons.

"Some fifty years later, the absurd fashion of putting a cushion on the head and combing the hair smoothly over it, came in; some of these cushions were of a ridiculous height; the extreme ugliness and stiffness of this coiffure was occasionally softened by a few thick curls being suffered to wander over the neck and shoulders. Powder and pomatum were profusely used in the reign of George II., and ladies wore as much false hair as they conveniently could. Various stiff and unnatural-looking curls also came in vogue, as the French, or sausage-shaped curl, and the German or roll-shaped curl, which had to be well frizzed underneath, to give it amplitude and roundness. Of course these elaborate head-dresses took much time to adjust, and always required the skill of a hair dresser to rear them properly; hence it was impossible that they could be done up every day, or even every week,

so ladies slept in them—how, they best know. It is said that hair-dressers, in order to gain custom, used about this period to advertise their capabilities of building up head-tires so that they should last intact for three months! Let us congratulate ourselves that Fashion no longer demands such martyrdom of us. About the same period, wigs closely resembling those of the opposite sex were worn by ladies, the only difference between the head of a man and that of a woman consisting in the former terminating behind in a *queue toupé*, and the latter in a club or fold of hair, termed a *chignon*.

"From 1790 to 1800 the use of powder began rapidly to be discontinued. Whether this resulted from the powder-tax, or from some dawnings of common sense, is a doubtful point. Wigs and false hair also declined in fashion, and women began once more to be content with and proud of their own unsullied locks. The hair was curled in a profusion of thick ringlets, and these were allowed to fall like a veil over the forehead and face, as well as on the neck and shoulders, seldom confined save by a fillet or bandeau, which supported a flower or a knot of ribbons.

"Crops, in which the hair was parted down the middle, and curled all round in rows of short curls reaching nearly to the crown of the head, or in which the parting was over the temple, and the curls were raised on one side the head almost in a '*Brutus*,' succeeded. Then, again, the back-hair began to be worn long, and was tied nearly at the crown of the head, and raised in curls, or rolls, or folds at the top of the head, and these backed up by a high comb resembling that of a Spanish woman, while the front hair was disposed in French curls, like so many sausages. These gave place to elaborate plaits looped down each side of the face, and surmounted by bows of plaited hair at the back, and then gradually stole in the simple bands, the graceful curls, the classic braids of the last twelve or fifteen years, which combine elegance, neatness, and artistic grace.

"We have dwelt so long on the history of hair-dressing in our own country, that our notice of its progress in others must be very cursory.

"In France, we find the women hid away their hair beneath their head-dresses during the earlier periods, or wore it as we have described the earlier queens of England to do. Then came more elaborate styles and perukes. One portrait of Marguerite of Navarre represents her with powdered hair, curled over the head, and sprinkled with diamonds; but it was not until the beginning of the eighteenth century that those turrets and mountains of hair, &c., were piled on the heads. Cushions,

whalebone, and sundry other things were used to train the hair over, and to support it. A head-dress in the reign of Louis XIV., was one of the most becoming of its kind. It consists of rows of full curls raised one above the other to the crown of the head. Between each row is a string of pearls, and in the centre of the head-dress a *Sevigné* is so placed that its pendants shall just touch the top of the forehead. The long back hair is curled, and floats over the neck and shoulders, and often has gems or flowers carelessly entwined with it.

"In the reign of Louis XV. the hair was combed up from the forehead, and all round, and arranged in perpendicular rows of frizzed French curls; the whole surmounted by a species of ruff which passes under the chin, and there fastens.

"During all this period, however, women were found who dared to 'be out of fashion,'—who had the good taste to wear their hair naturally in curls, in bands, or plaited, or wound round their heads; and occasionally, a royal caprice for awhile sanctioned and gave vogue to this daring innovation on the aristocratic discomfort of powder, pomatum, and periwigs. During the period of the Revolutions, various modes of wearing the hair succeeded each other rapidly. Powder and all those pet *penchants* of the disgraced *noblesse* were banished, but wigs retained and increased their sway; and something of the fashion Pepys records, evidently prevailed, for Madame Junot writes: 'Au nombre des folies du temps les perruques jouaient un rôle important. Rien ne peut-être comparé à l'absurdité de cette mode. Une femme brune devait avoir une perruque blonde; une femme blonde une brune. Enfin une perruque devenait partie nécessaire d'un trousseau.'

"Dulaue describes another species of coiffure. Speaking of women, he says: 'Leur chevelure éparsé sur leurs épaules et taillé sur le devant couvrait la moitié de leur front.' Not very becoming, we should imagine!

"The beautiful Madame Tallien, towards the end of the Reign of Terror, and immediately after her rescue from prison, introduced the fashion of cutting the hair quite short all round like that of a man, '*à la sacrifiée*;' and subsequently (we imagine as her hair began to grow again), the clustering crop of short curls *à la Titus*.

"The beginning of the nineteenth century ushered in more grotesque and extraordinary head-dresses than imagination can conceive, or than we have space to describe. There was 'the Giraffe,' a pyramid of rolls or bows of hair supported by a tall comb, and heightened by flowers; this gave the neck certainly a considerable resemblance to

that of the animal whose name is given to this mode, for at the back it was one straight line from the shoulders to the top of the comb. Then there was 'the Casque,' wherein all the hair was combed together and tied up at the very top of the head, like that of a Chinese woman, and there raised in bows or plaits over wire or whalebone foundations into a kind of reversed pyramid.

"The provinces of France offer many simple styles of wearing the hair, but we shall only speak of Brittany. It is hence that hair merchants have obtained the chief of their supplies of false hair, for the peasant girls of this province appear to take no pride in this gift of Nature; when poor or when tempted by any want of money, they dispose of their tresses for a mere trifle, or if they retain them the hair is rarely seen at all; even children have it hidden by a cap.

"The Spanish, the modern Greeks, and the Swiss modes of wearing the hair are familiar to most of our readers. The Portuguese and some of the Italians plait or braid their hair and then enclose it loosely in a silken net, or, according to Lady Morgan, comb it back behind the ears, and dividing it into tresses, confine each of these at intervals with beads or ribbons, and let them float over the neck and shoulders in a very graceful and picturesque fashion. Turkish women, too, divide their hair into innumerable tresses, and plait them or gem them with coins or jewels. The Armenians have a similar fashion, but they add masses of false hair to their own, and when seated appear half buried in a heap of partially dishevelled locks.

"A hairdresser is one of the few artists whose business is unconnected with any manufactory. All his perukes, fronts, plaits, tails, &c., are generally home-made; for if he has any connection, it is necessary for him to keep one or more assistants, in order that persons coming to have their hair cut or dressed may not be kept waiting, and these assistants, when not employed in the shop, are set to 'bench-work,' or the manufacture of portions of head-gear. The hair merchants are the only commercial men connected with this business; they profess to obtain their supplies of hair from abroad, but ladies who indulge in false tresses will do well not to enquire too closely into the sources whence these adornments are obtained. Most of the legal wigs are composed of fine goat's hair.

"There are few real novelties in hair-dressing; the plaits of five, seven, ten, and even more strands, woven more or less openly, and arranged differently on the head, the 'Grecian' plait, and the 'basket' or 'chain plait, and the 'cable plait,' are repeated again and

again in various forms and convolutions. Ringlets, curls, bands, braids, and folds, alternate with each other in the front.

"Grecian Plait is woven as follows: Take a tolerably thick lock of hair, divide it into two equal parts, take from the outside of the left hand portion a very small piece of hair—about a sixth part—pass it over into the centre, and unite it with the right hand portion; do the same from the right hand portion, and pass it over into the centre, and unite it with the left hand portion; proceed thus, taking the small and even-sized lock alternately from the left and the right portions until all is plaited; be careful to keep this plait very smooth.

"The Basket or Chain Plait. Take four rather small strands of hair, plait with only three of these, weaving them over and under the fourth, which serves to draw the chain up, as in the way in which a plait of three is usually worked, taking first the left hand outside strand and working it under one and over the next until it takes the place of the right outside strand, which in its turn is then worked to the left side, and so on alternately, always retaining one unmoved in the middle.

"The Cable Plait. Take three pretty thick strands of hair of equal size, place one in the centre, take the left hand strand and lift it under the centre one, and over it, and back to its own place; take the right hand strand and lift that under the centre one, and over it, and back to its place; work on thus alternately to the end. The best way of weaving this is to divide the back hair into two equal portions, and then make two 'cables,' and having twisted them round each other, to wind this double cable round the head.

"Much has been said relative to the treatment of the hair; and oils, balms, pomatums, creams, and greases without number have been recommended for its nourishment. Cleanliness, however, and friction are its best stimulants and improvers. We do not advocate the use of sharp-pointed scratching combs, neither do we approve of those very hard brushes with which some persons delight to torture themselves; but a moderately stiff brush, with bristles from about three quarters of inch in length, will cleanse the hair well and also produce a warm glow on the skin, and this should be well used morning and evening every day, and then the hair polished with a softer brush. Cold water is the best wash for the hair; soaps, generally speaking, contain too much alkali and pungent matter to act beneficially on the skin of the head; but boiling water poured on bran, left to stand until cool, and then well strained off, washes long hair very nicely. If the hair has a ten-

dency to fall off, the skin of the head may be brushed with a small hardish brush dipped in honey-water, or rosemary-water, or distilled vinegar, morning and night for a few days, and then brushed with the hair-brush until it glows."

FINIS.

W. OSTELL, PRINTER, HART STREET, BLOOMSBURY.

MESSRS. ROWLAND AND SONS'
ELEGANT PERSONAL REQUISITES.

UNDER THE PATRONAGE OF ROYALTY AND THE ARISTOCRACY THROUGHOUT EUROPE.

AND UNIVERSALLY PREFERRED AND ESTEEMED.

ROWLANDS' MACASSAR OIL.

The successful results of the last half century have proved, beyond question, that this fragrant and pellucid discovery possesses singularly nourishing powers in the growth, improvement, and restoration of the Human Hair, and when every other specific has failed. It prevents Hair from falling off or turning grey —strengthens weak hair, cleanses it from scurf and dandriff, produces a thick and luxuriant growth—and makes it beautifully soft, curly, and glossy. For promoting the growth of Whiskers, Eyebrows, Beard, and Moustaches it is unfailing in its stimulative operation. For young persons it is especially recommended as forming the basis of a beautiful head of hair. From its exquisite purity and delicacy, it is admirably adapted for the hair of children, even of the most tender age, and is in constant use in the nursery of Royalty, and by the families of the Nobility and Aristocracy. It is alike suited for either sex; and, whether employed to embellish the tresses of female beauty, or to add to the attractions of manly grace, will be found an indispensable auxiliary to the toilet. Price 3s. 6d. and 7s.; or family bottles (equal to four small) at 10s. 6d.; and double that size, 21s.

CAUTION.—On the wrapper of each bottle are the words, "ROWLANDS' MACASSAR OIL," in two lines, and "A. ROWLAND & SONS, 20, HATTON GARDEN, LONDON," in red ink at foot.

ROWLANDS' EUPLYSIA.

An admirable Hair wash, prepared from the choicest Oriental Herbs, of peculiarly mild and detersive properties. It effectually cleanses the Hair and Skin of the Head from Scurf and every species of oily secretion and impurity, and is particularly recommended to be used after bathing, as it neutralises the injurious effect of the saline properties, prevents the probability of catching cold in the head, and will render the hair dry in a few minutes. It entirely supersedes the necessity for using the fine comb so injurious to the tender skin of the head; and, from its beneficial effects on the health, together with the grateful and refreshing sensation it imparts, and, being perfectly innocent in its nature, will prove an invaluable appendage to the Toilet, and the purposes of the Nursery.—Price 2s. 6d. per bottle.

ROWLANDS' KALYDOR.

A balmy, odoriferous, creamy liquid, composed of balsamic exotics derived chiefly from the East. It exerts the most soothing, gentle, cooling, and purifying action on the skin; and by its agency on the pores and minute secretory vessels, dispels all impurities from the surface, allays every tendency to inflammation, and thus most effectually dissipates all redness, tan, pimples, blotches, spots, freckles, sun-burn, discolorations, and other cutaneous visitations so hostile to female loveliness. Its constant use will transform the bilious and clouded complexion to one of clear and spotless white, while it invests the neck, hands, and arms, with delicacy and fairness, and perpetuates the charms which it bestows to the most advanced period of life.

During the heat and dust of summer, or frost and bleak winds of winter; and as a remedy for the stings of insects, chilblains, chapped skin, or incidental inflammation, its virtues have been long and extensively acknowledged. It is prized by Gentlemen, who are exposed to bleak and cutting winds, or who suffer from tenderness of the Skin after shaving, as affording the most grateful alleviation of the part affected. Price 4s. 6d. and 8s. 6d. per bottle.

CAUTION.—The words "ROWLANDS' KALYDOR," are on the wrapper, and "A. ROWLAND & SONS, 20, HATTON GARDEN, LONDON," in red ink at foot.

ROWLANDS' MELACOMIA.

The most successful liquid preparation ever known in this or any other Country, for dyeing the Hair of the Head, Whiskers, Moustaches, and Eye-brows a natural and permanent brown or black—so exactly resembling the natural color of the Hair as to defy detection. It is perfectly innocent in its nature, is free from unpleasant smell, and can be used by any lady or gentleman with the greatest ease and secrecy. Its effect is so permanent, that neither water nor perspiration will influence it; and it is entirely free from those properties (usual in common Hair Dyes) which give an unnatural red or purple tint to the Hair.—Price 5s.

SOUND AND WHITE TEETH.

Are not only indispensably requisite to a pleasing exterior in both sexes, but they are peculiarly appreciated through life as a blessing highly conducive to health and longevity. Among the various preparations offered for the purpose,

ROWLANDS' ODONTO,

OR PEARL DENTIFRICE

A white powder, prepared with unusual care, from costly oriental herbs, stands unrivalled for its capability of embellishing, purifying, and preserving the Teeth to the latest period of life. It will be found to eradicate all tartar and concretions, and give a pearl-like whiteness to the enamelled surface, to remove spots of incipient decay, render the gums firm and red, fix the Teeth firmly in their sockets; and, from its aromatic influence, imparts sweetness and purity to the breath.—Price 2s. 9d. per box.

CAUTION.—The words "ROWLANDS' ODONTO," are on the Label, and "A. ROWLAND & SONS, 20, HATTON GARDEN," engraved on the Government Stamp affixed on each box.

ROWLANDS' AQUA D'ORO.

A fragrant and refreshing perfume, combining the spirituous essences and essential properties of the most esteemed and valuable exotic flowers and plants, without any one being in the ascendant. It retains its fresh and delightful odorousness for days. The rich aroma of this elaborately-distilled perfume is gently stimulating to the nerves, relieves the head, invigorates the system, and in cases of lassitude or fatigue, is found most cordial and restorative in its effects. Gentlemen, after smoking, by rinsing the mouth with a small quantity, will find it remove all taint or unpleasantness from the breath.—Price 3s. 6d. per bottle.

A. ROWLAND & SONS deem it important to reiterate the necessity of caution and care in the purchase of their proprietary articles, as a variety of useless and in many instances positively injurious articles are from time to time palmed off upon the unwary, under the guise of cheapness. No respectable perfumer or chemist resorts to this unprincipled imposition, which is principally had recourse to by petty venders and bazaar keepers in country places. The purchase of such useless rubbish is calculated to excite unjust prejudice against articles which have stood the test of time and established unsullied reputation for efficacy and utility in all nations, and among every circle of society.

SOLD BY THE PROPRIETORS AND BY RESPECTABLE CHEMISTS AND PERFUMERS.