

**THE HUMAN HAIR: ITS  
STRUCTURE,  
GROWTH, DISEASES,  
AND THEIR TREATMENT**

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The Human Hair: Its Structure, Growth, Diseases, and Their Treatment by Hermann Beigel

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**HERMANN BEIGEL**

**THE HUMAN HAIR: ITS  
STRUCTURE,  
GROWTH, DISEASES,  
AND THEIR TREATMENT**



TO

DR. ERNEST HALLIER,

PROFESSOR OF BOTANY AT THE UNIVERSITY OF JENA,

IN ADMIRATION OF HIS GREAT TALENT

IN THE INVESTIGATION OF MICROSCOPIC LIFE,

THIS LITTLE WORK IS

Respectfully Dedicated,

BY

THE AUTHOR.

## P R E F A C E.

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THE human hair being an ornament which it is almost everybody's endeavour to preserve inviolate as long as possible, it is explicable, why the fear of losing that ornament has become a matter of speculation of charlatanism on the credulity of the public. The best means of confounding the designs of such speculations, is the statement of real facts, distributing thus the light of knowledge.

The following pages are intended to be a popular treatise, aiming at showing that the laws by which the life of the hair is governed differ not from the laws to which the body at large is subject, and that deviations of normal development must be considered—as is the case in other organs—as disease and treated as such. Although this little book aims—as already mentioned—at being a popular treatise, yet I hope that some of the chapters may interest even those who have a knowledge of the subject, I allude to the chapter on the chignon-fungus, and to that on cracking of the hair, &c.

H. BEIGEL, M.D.

3, *Finsbury Square*,  
28th December, 1868.

# THE HUMAN HAIR

IN

A STATE OF HEALTH AND DISEASE.

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## CHAPTER I.

### HISTORICAL REMARKS.

From the remotest times, and by all nations, great importance has been attached to that appendix of the human body which is considered one of its finest ornaments; Julius Cæsar, the great Roman General, who, unfortunately, was bald-headed, considered therefore—according to the Roman historian Suetonius—of all the honours bestowed upon him by the Senate, that as the greatest, by virtue of which permission was granted to him to wear permanently his laurel in order to cover his deficiency of hair.

A head densely grown with hair has always been considered as a symbol of vigour and

was laid down as a sacrifice, which was called the "mourning locks."

Thus the Levites—whose business it was to give to the priests all necessary assistance in the discharge of their duties, and to keep guard round the Tabernacle, and afterwards round the Temple—cut their hair when initiated into office, from which ceremony in the Roman Catholic Church the tonsure is preserved up to the present day. It consists in shaving the crown of the head as a preparation for orders, and the higher the degree of priesthood the larger the tonsure that is required. It is a curious fact that the Church was never favourable towards the wearing of long hair. Pope Anicetus is said to have been the first who forbade the clergy to wear long hair, but the prohibition is of an older date in the churches of the East. There is a canon still extant of 1096, importing that such as wore long hair should be excluded from coming into church while living, and not to be prayed for when dead, and in France under Hugh Capet the priests excommunicated all who let their hair grow.

St. Wulstan, Bishop of Worcester, declaimed



with great vehemence against luxury of all kinds, but chiefly against long hair as most criminal and most universal. "When any of those vain people," says William of Malmesbury, "bowed their heads before him, to receive his blessing, before he gave it he cut a lock of their hair with a little knife which he carried about with him for that purpose, and commanded them by way of penance of their sins, to cut all the rest of their hair in the same manner. If any of them refused to comply with his command, he denounced the most dreadful judgment upon them, reproached them for their effeminacy, and foretold that, as they imitated woman in the length of the hair, they would imitate them in their cowardice when their country was invaded, which was accomplished at the landing of the Normans."

Serlo, a Norman bishop, acquired great honour by a sermon which he preached before Henry I. in 1104, against long and curled hair, with which the King and all his courtiers were so much affected, that they consented to resign their flowing ringlets, of which they had been so vain. The preaching prelate gave them no time to change their minds, but im-

mediately pulled a pair of shears out of his sleeve, and performed the operation with his own hand.\*

Not only in the churches and confessionals has war been declared against long hair, but public discussions were held and volumes written about it. Thus, a professor of Utrecht in 1650, wrote expressly on the question, whether it be lawful for men to wear long hair? and accounted for the negative. Another divine, named Raves, who had written for the affirmative, replied to him. Whether the intention to exterminate long hair was dictated to old worn-out priests and professors by envy of an ornament of which they were deprived by various causes, is difficult to say; but it is remarkable that the early Egyptians, who were proverbial for their habits of cleanliness, likewise removed their hair as an incumbrance. All classes among that people, including the foreign slaves, were required to submit to this custom (*Gen. xli. 14*), and in place of Nature's covering they made use of wigs, the reticulated texture of the groundwork on which the hair was fastened

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\* "The Lond. Encycloped." 1829. Art. Hair.

allowing free circulation, while the hair effectually protected the head from the sun.\*

According to Oriental notions the hair must be black and dense in order to be considered beautiful. Thus we find in Solomon's Song (v. 11)—"His head is as the most fine gold, his locks are bushy, and black as a raven."

Other poets compare the maiden's locks more frequently to the dark night in which her countenance shines brightly, like the silver moon; and wicked Jezebel knew already well dressed hair to be a powerful help towards good looks, for when she heard of Jehu's coming to Jezreel, she painted her face, and attired her head, and looked out at a window (2nd Kings, ix. 30).

We know from the New Testament, that Mary did not consider her hair unworthy to wipe the feet of Jesus with at Bethany. The same was done to Him by the woman, the sinner, in the Pharisee's house: "She began to wash His feet with tears, and did wipe them with the hairs of her head."

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\* Wilkinson's "Anc. Egyptians," iii. 354.