

on 'Washing.' The writer of the paper alluded to the bathing practised by the Romans of former times, and by the Chinese and Japanese in the present day, whereas the average Briton rarely washed himself. He pointed out that disease was often taken into the mouth by eating the food with dirty hands. Swimming baths and swimming should be encouraged as an integral part of education. This was a matter which might be taken up by every teacher, and where possible, the addition of a bath to the equipment of a school might be made with the provision of a playground. He strongly advocated washing on sanitary grounds.

Professor Huxley read a paper on 'Elementary Instruction to Children in Physiology.' He said the chief ground upon which he ventured to recommend that the teaching of elementary physiology should form an essential part of any organized course of instruction in matters pertaining to domestic economy was, that a knowledge of even the elements of the subjects supplied those conceptions of the constitution and mode of action of the living body, and of the nature of health and disease, which prepared the mind to receive instruction from Sanitary science. It was eminently desirable that the hygienist and the physician should find something in the public mind to which they could appeal, some little stock of universally acknowledged truths, which might serve as a foundation for their warnings, and predispose towards an intelligent obedience to their recommendations. Listening to ordinary talk about health, disease, and death, one was often led to entertain a doubt whether the speakers believed that the course of natural causation ran as smoothly in the human body as elsewhere. Indications were too often obvious of a strong, though, perhaps, unavowed and half unconscious undercurrent of opinion, that the phenomena of life were not only widely different in their superficial characters, and in their practical importance, from other natural events; but that they did not follow in that definite order which characterised the succession of all other occurrences, and the statement of which was called a law of nature. He was not quite sure whether the idea that disease and death were direct and special interferences of Deity, did not lie at the bottom of the minds of a great many people, who would vigorously object to give a verbal assent to the doctrine itself. However that might be, the main point was, that sufficient knowledge had now been acquired of vital phenomena to justify the assertion that the notion that there was anything exceptional about these phenomena received not a particle of support from any known fact. On the contrary, there was a vast and an increasing mass of evidence that birth and death, health and disease, were as much parts of the ordinary stream of events as the rising and setting of the sun, or the changing of the moon, and that the living body was a mechanism, the proper working of which they termed health; its disturbance, disease; its stoppage, death. The activity of this mechanism was dependent upon many and complicated conditions, some of which were hopelessly beyond our control while others were readily accessible, and were capable of being