

compelled to protect themselves. The butcher, baker, grocer, etc., supply their goods to the doctor with one hand, holding out the other for the value of them. No booking these; the times are too hard to give credit, a difficult matter to get along, etc. But the medical man is expected to give his time and care at all seasons, and under every circumstance, in numerous instances with a perfect knowledge that scant thanks even will be the return. Far be it from us to advocate curtailment of that open handed unostentatious charity which distinguishes our profession. Without fee or hope of reward, thousands of men in our ranks are daily thus working combating the ravages of disease and relieving the pangs of suffering humanity. Not one word would we say to hold them back in the exercise of those virtues which will assuredly obtain their reward. But while as a body taking the lead in the exercise of that greatest of all virtues, "charity," it has become necessary to discriminate and define what is charity, and the line of demarcation which divides it from injury to others. Persons who find out with what facility they can "do the doctor" mayhap try the plan with others, and thus the foundation for a career of dishonesty may not possibly commence. It is hard to say when the turning point from the straight to the crooked way commences. It is proposed that the medical men of this city should come to some united arrangement concerning "medical dead beats," who go the round from one office to another changing their medical man each time: a demand for payment is made. To work well any arrangement adopted must be comprehensive in its nature, and strictly adhered to. A simple way would be for no office debts to be allowed, that is, let consultation at the office mean payment of the fee then and there, and quarterly accounts be regularly

furnished in all other cases. A register to be kept of all such persons who are in the habit of "doing the doctors," this register to be open to the inspection of the profession only. It is for the profession in Winnipeg as a body to take such steps and form such rules as they may consider necessary for checking the evil in question. The journal will assist the movement in any way that may lay in its power.

### THE PASTEUR TREATMENT.

Grave doubts are expressed regarding the efficacy of the prophylactic practice pursued by Pasteur. A rude shock was given to it in the entire failure met with in the case of Lord Doneraile, who, together with his coachman, was bitten some months since by a pet fox at the time suffering from rabies. The position of the patient would be a guarantee that Mr. Pasteur would exhaust all his reputed means for averting any ill consequences from the bite, but, as it has proved, unavailingly, Lord Doneraile having since died of hydrophobia. A letter in the *London Globe*, written by Mr. Lloyd Price, from the Carlton Club, urges that the servant, who was also bitten, but who has as yet shown no untoward symptoms, should be subjected to the treatment known as Buissons, carried out by means of sudorific baths, which, it is claimed are not only a preventative but also a curative remedy, cases being cited where symptoms of the dreaded disease had absolutely manifested themselves, where the sweating bath used twice a day resulted in a perfect cure. A rather pertinent observation occurs in Mr. Price's letter. He says: "It would be extremely important to know from what particular form of the fell disease Lord Doneraile suffered—whether the ordinary and violent symptoms of rabies which follow the bite of a mad animal, or the paralytic