

Council were extravagant, unjust, corrupt or foolish, they condoned every offence, and winked at every folly. So far as concerned any grievance the profession might have suffered, they were "dumb as oysters." It was only when they had a personal grievance—only when they were required to pay what they owed—that they became so vociferously indignant. With these gentlemen I have no controversy. They can bring their charges against the representatives they elected, or allowed to be elected. They can attack them at the next election, if their courage exceeds their discretion; and the men they have been abusing will doubtless be ready to meet them. But when a public journal, which should have no interest in the domestic disputes of any profession, save in so far as justice is concerned, gives currency to misstatements concerning the body over which I preside, I intend to make as emphatic denial of such false charges as my knowledge of the English language will allow.

Yours, etc.,

CL. T. CAMPBELL,

President Medical Council.

London, July 20th, 1893.

PHYSICIANS AND "CONTRACTS."

To the Editor of ONTARIO MEDICAL JOURNAL.

DEAR SIR,—In the July number of the JOURNAL, Dr. Angus McKinnon, of Guelph, wrote a vigorous denunciation of the "contract" system, under which physicians serve societies and companies for a bare nominal fee; and in the September number of the same journal we find an excellent contribution from the pen of Dr. John Philp, of Listowel, in which he ably comments on Dr. McKinnon's letter, and exposes what he terms the "flippant impudence and gratuitous insult" of Dr. Oronhyatekha, who did not meet the arguments of Dr. McKinnon logically, as he should have done, but indulged in language that was inadequate to the subject and discreditable to the author.

Now, the sentiments of the letters of Drs. Philp and McKinnon are worthy of our candid and cordial approval, and every member of the medical profession will readily endorse them, with the exception of the ambitious and most worthy Dr. Oronhyatekha.

If I am informed rightly, the fathers and brethren

of medicine in the past disdained to sacrifice at this unworthy altar; then why should we, living in the full light of the last decade of the nineteenth century, approach the unhallowed shrine?

I think it is proper that regular insurance companies should employ any physician in whom they have confidence, to examine applicants at a certain fee, for here the matter stops. But it is different with the contract physicians of societies and companies. If the examinations were all, there would be no room for complaint, but the dollar contract to supply members with advice and attendance, is an interference with the liberty of the subject.

Societies and companies have no right to dictate in the matter of physicians' fees; it is not for them to fix a tariff for a certain part of the community, while another part is subject to other charges, and the practitioner who accepts such an office has no faith in the trifling remuneration. He expects rather the patronage of members' families at regular professional fees. He makes the public believe that he undervalues the science of medicine, as old as the infirmities of mankind and as far-reaching as the decrease of our mortality. A knowledge of medicine is not thus cheaply acquired, but is rather purchased with the toiling years of faithful application, when the heart throbs with intensity at the mighty problems of diagnosis and therapeutics.

Lodge members, as a rule, are not in need of free medical attendance, nor do they ask it; they are more independent than that. They recognize merit and ability; they ask no man to throw these requisites away in free medical attendance, for they know that he, too, must earn his bread by the sweat of his brow. They are, moreover, men who try to make both ends meet, and they grasp the problem of life with an earnestness that never grows weary in the various activities of manual and mental enterprise. To serve them thus cheaply, for one dollar or so a year, is not the charity of medicine. It seeks, rather, the poor and unfortunate of the world, disabled in body or deranged in mind. It hounds no man to inquisitorial torture because he cannot pay a fee. The faithful physician, like the priests of the Latin Church, thinks no obstacle too great to prevent him from reaching the couch of the suffering. Hours of midnight, toilsome roads, inclement seasons, risk