

quently caught by the baits of charlatans? We are too apt to regard the science of medicine as a sanctuary into which the profane have no right to enter. There are in medicine, of course, many things which to a mind uninitiated into its mysteries would be incomprehensible; but there are, on the other hand, many established and unquestionable truths, which any mind endowed with ordinary faculties, could easily apprehend, and make the rule of its conduct. The object of medical science is not alone to cure or relieve disease; it should extend itself to the protection of the public health, and to the advancement of the welfare of the people by instructing them in sanitary measures.

Furthermore, if we wish the people to be competent judges of the capacity of those who profess to be able to relieve their sufferings, they must receive a certain amount of instruction to fit them for that position. People estimate the value of the skilful physician more highly in proportion to their ability to appreciate his merit, and it is seldom that those who possess a fair amount of knowledge allow themselves to be imposed upon by the pretentious ignoramus.

Hence the true physician has nothing to fear, but all to gain from that instruction of the general public, which will enable people to judge of his capabilities, and appreciate the value of his services.

By means of such instructions as we have suggested, given in schools and colleges, by public lectures, as well as by publications in the most widely circulated journals, the education of the people in these important matters, would at least be accomplished. The clergy, also, who happily in this country as elsewhere, march at the head of intellectual progress, could render important aid in obtaining this result, were they inclined to do so.

We must not deceive ourselves, however, by supposing that the means which we have just been mentioning would alone be sufficient to abolish all the evils arising from the knavery and impudence of charlatans. We have already demonstrated that man, in consequence of his self-love, has a strong tendency to allow himself to be deceived by anyone who is cunning enough to flatter his tastes and desires with promises of any easy cure in his various ailments. The law alone possesses the power to remedy the abuses originat-

ing in this; and as it has deemed it necessary to exact from those who would practice medicine properly, guarantees which assume the form of *licenses*, it ought, by all means, to protect the health of its subjects against empirics, and all others who set themselves up to practice the healing art without possessing the knowledge necessary for it.

Is the law as it now exists sufficient? Alas, by what passes under our observation we learn, too well, how much it leaves to be desired. And does this arise from an intrinsic defect of the law itself, or from the indifference of those whose duty it is to see it executed? We believe that the two causes are combined in rendering the law inoperative. We require a law strict, practical and clear, and of such a nature that its execution would not be virtually impossible.

All intermeddling in the treatment of diseases by unlicensed persons, should be immediately restrained, and the unlawfully exercising of the functions of a medical man, should be held to be a misdemeanor, and should be punished by penalties of such severity as would secure the respect of the law.

The exclusive power to prosecute in cases of violation of the law, possessed by the College of Physicians and Surgeons should be taken from them; for the results obtained up to the present time, show how imperfectly the work has been done. Their bureau have so often ordered the prosecution of charlatans, and so seldom united to continue it to conviction and the execution of punishment, that this negligence is patent to all. The duty of searching out and prosecuting transgressors of the law, should devolve upon *public* officers, because the object aimed at is not the protection of a particular class, but of society at large. Every one injured should have the right of complaint against illegal practitioners. (My opinion has long been that, to effectually cope with quackery, every person should have the right to complain, and that the complainant should receive a part of the fine, or other remuneration, in the same way as such is provided for in infringements of the game laws, and liquor license laws. D.)

What penalties would it be proper to inflict on charlatans? Formerly, in some cities they were subjected to corporal punishment, in others they were covered with disgrace. "In Montpellier they