

If, however, the stuff contained poison it should be marked "Poison," and if it contained more than a certain amount of alcohol it should be sold as an alcoholic mixture.

22. You referred to soothing syrups which are largely advertised for children: are you aware of many articles which are sold in New Zealand which are of a deleterious nature?—A great deal of Mrs. Winslow's soothing syrup used to be sold. There is not a great deal, fortunately, sold in New Zealand, but at the time it was analysed it was found to contain opium. These people have a way of altering the names and composition of their goods.

23. Do you think steps should be taken to prevent people being deceived by the so-called efficacy of medicines sold in New Zealand?—Undoubtedly.

24. And many, you say, are undoubtedly of a harmful nature?—Yes; and many of them, of course, are good. But I object to the indiscriminate giving of these things.

25. Now, with reference to many of the foods that are advertised for infants?—With regard to some of the foods, I consider they are very good for children.

26. You are also aware that some are deficient in nourishing qualities?—I do not think we have any on our market that are absolutely bad. We have condensed milks which by the label suggest that the milk is absolutely good, but which on analysis are found to contain little or no butter fat at all; it is only skimmed milk. I had a brand with a label representing a beautiful cow walking in grass up to her neck; but since we notified the indenter about it the firm has been prosecuted in London.

27. Speaking of the formulæ on labels, can you name any countries where that is the law?—Yes, they do it in Germany, in certain parts of France, and in some of the States in America.

28. Are you aware that they have recently tried in Australia to insist on the formula appearing on all bottles?—I do not know that. I know there is a report by Mr. Beale, that has been submitted to the Victorian Government, in which he advocates measures of a very much more stringent character than this. They have there a Pure Foods Bill, an excellent arrangement by which they can control infants' foods and many of the things that are now harmful.

29. Would you be satisfied with the deposit of the formula with the Board or in your office, without requiring it to be put on the label?—Yes, so far as I am concerned; but I do not suppose the bad man would really give me his formula at all. He would in all probability give me a wrong one; but I think, at any rate, if we were able to prove that the article did not contain the things which he stated it contained it would be a way of getting at him. One of the greatest difficulties of the present day is to carry out a prosecution for abortion. In order to get a conviction for abortion some woman has to pretend to practically incite a man to commit the crime. One woman is not enough, and the sort of woman who would go and lie for you is probably not a woman you would trust in any case. Then, you cannot get a decent woman to submit to the indignity of having such things suggested. Now, if we were able to require these unregistered people to get a permit before they were allowed to sell it would be effective; you do not require to prove that the article contains any abortifacient in it at all; you do not require to prove that he sold it for the purpose; you only require to prove that he sold it without a license. That is a very important thing.

30. As to herbalists, do you suggest any legislation should take place so far as they are concerned, or should they be exempted from this Bill?—Personally, I recognise that only one man has a right to treat the public, and that is the man who has satisfied the law as to his qualifications.

31. Do you think it is necessary in many cases that, before treatment in the way of giving medicines takes place, a diagnosis should be made?—Absolutely. To my mind, the essence of quackery is a man treating without seeing his patient.

32. Do you think it is right, then, for an herbalist to be allowed to prescribe?—Certainly not, unless they are qualified men.

33. You do not approve of them being exempted under this Bill?—No.

34. As registered herbalists, after passing an examination, do you think they should be allowed to prescribe?—I do not think there is any harm in a chemist giving a cough-mixture; but if a man retails articles to suit all systems, and undertakes to classify them under one head, I think he is wrong.

35. One herbalist, on behalf of others, told us that a Board had been established and held examinations, the examinations being conducted by members of the association: would you approve of such examinations?—Certainly not, unless I understood something of them.

36. We were also told that the men conducting the examinations were not medical men—in other words, were not men who had taken a course of instruction themselves at any university?—The chemist's position is clear. You do not allow a New Zealand lad to treat a patient unless he has spent so many years in a university and has passed his examination. Why should you, because a man calls himself an herbalist or something of that kind, give him a short cut over our sons who have spent five years to acquire their knowledge in a university?

37. Do you think that a person who dispenses medicine like an herbalist should pass some examination in physiology or anatomy?—As a dispenser he should pass the same examination as a chemist. The point is that the herbalist is not confined always to compounds of a vegetable nature.

38. As to metaphysicians, do you think they ought to be licensed?—If they are allowed to practise they ought to be licensed, most certainly.

39. What is your opinion of their treatment, as reputable persons, in respect of nervous complaints particularly?—My attitude towards that is this: I hold that no man, unless he has spent a considerable time—say, five, six, or more years—in studying all phases of disease, can possibly diagnose in the first instance. Nervous ailments, we all know, are the most intricate and difficult phases of medical work. The metaphysicians I have seen practising were medical men. They do not call themselves metaphysicians, but they believe in hypnotism, auto-suggestion, and subconscious suggestion. I am not much enamoured of it myself. I think it is a path a man requires to walk very warily in. I have seen cases where men have prosecuted this work, and have found it very difficult to reason logically concerning it.