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LETTERS OF RECOMMENDATION.

Apostolic Delegation,
Ottawa, June 13th, 1911.
Mr. Thomas Coffey
My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. In these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success.
Yours very sincerely in Christ,
Dimitrios, Archbishop of Ephesus,
Apostolic Delegate.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1911.
Mr. Thomas Coffey
Dear Sir: For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain,
Yours faithfully in Jesus Christ,
T. D. ALCOCK, Arch. of Latisia,
Apost. Deleg.

LONDON, SATURDAY, JUNE 10, 1911

THE LIBERATOR

One of the most marked indications of the change of sentiment in England in recent years in regard to Ireland lies in the place her great Liberator, Daniel O'Connell, has come to occupy in the estimation of imperial statesmen and historians. From being an object of hatred and assumed contempt, he has passed to a place of honor and regard, and his achievements as patriot, orator and statesman have become an integral part of the proudest traditions of the United Kingdom.

It has been well said that in the whole range of modern politics no man has led a stormier life than O'Connell. From his first entry into public life until almost his latest breath, warfare, not less fierce because unbloody, was the prime state of his being. In the dawn of manhood he dedicated his life to the great struggle for his country's independence, and through the seething struggle that followed, and while life lasted, his almost super-human powers of speech, of organization and of endurance were devoted without stint to the welfare of his country. From the state of thraldom and prostration to which long centuries of cruel oppression had reduced her people he fought ceaselessly to restore them to their birthright of prosperity and happiness. As Gladstone has somewhere said, his were the genius and the tact, the energy and the fire that won the bloodless battle of emancipation, and by the sheer force of individual power, he it was who, like another Moses, led his people to the threshold of that promised land upon which his long eyes might prophetically gaze, but which he was not himself destined in this life to enter.

These thoughts have recurred to us in perusing once more the "Correspondence of Daniel O'Connell," edited with conspicuous ability and discernment by that prince of biographers, Mr. W. J. Fitzpatrick. And, it may be said in passing, that the first decade of this new century has produced no more hopeful sign that the final adjustment of all differences between England and Ireland is near at hand, than the estimation in which this book is now held in the highest and most exacting circles of the former. The change herein involved is so striking as to merit dwelling upon at this time. Mr. Gladstone has borne testimony to the "fearfully wide range of mere prejudice against O'Connell half a century ago." And the grandson of an Irish Chief Secretary, Mr. W. H. Gregory, reared as he has told us, in the inner circles of Dublin Castle, has placed on record the profound hatred and distrust of Catholics, and of O'Connell in particular, which he imbibed in his childhood. "He seemed to us," says Mr. Gregory, "to be the very incarnation of the principle of evil," and, he adds, "the horror and dread which his very name inspired in my young mind was so great, that it became a superstitious terror, and fears of him absolutely affected my spirits." This is an extreme case perhaps, but it serves to illustrate the tone and temper of governmental society in those stormy times, and to exemplify the terror which the name of O'Connell inspired not only in Dublin Castle but throughout England when the Repeal agitation was at its height. And what had the Liberator done to be so regarded? He had all his life kept strictly within the limits of constitutional agitation. He had played, it is true, upon every angry im-

pulse and feeling of the people of Ireland, but never without a profound sense of responsibility. He had by a clarion note called them from that abject state of servitude to which long years of grinding tyranny had reduced them, and taught them to vindicate their right to live, think and act as men. He had educated them. He had educated them to a knowledge alike of their past history and future prospects; and while, for forty years almost, holding them as a nation in the hollow of his hand, with the power by a word to plunge his country into bloody war, that word was never spoken, nor could his greatest enemy point to a single instance in his career where he stepped beyond the limits of legal and constitutional methods. That he came more than once into collision with the law, and was once condemned to imprisonment, does not in the least invalidate this contention. Rather does it enhance his title to confessorship, for it was the law as interpreted by tyrannical officials, not O'Connell, that was at fault. And it occurred at a time when even the London Times asserted that where litigation turned upon events that aroused the Protestant prejudices of judge or jury, there was no room for justice to either Catholics or Irishmen.

This state of things has now happily passed away, though here and there instances may survive. But we have lived to see an English Premier make public reparation for the misjudgment of his predecessors, and by an act of signal justice and sense of right, wipe from the statute book those official libels and insults which for two hundred and fifty years had marred the coronation ceremonies of successive sovereigns. And we have seen the same Premier take up the unfinished work of his predecessor, Gladstone, and pledge his name and his party to a policy of self-government for Ireland. These enlightened acts, coupled with Gladstone's public atonement for his own earlier misjudgment as to the character and aims of O'Connell, have gone far to undo the wrongs of the past.

It was in these two volumes of O'Connell's Correspondence that his real character was first made manifest to the world. As popular leader, as advocate and as statesman his own people at least knew and appreciated him, but not even to Irishmen had his character as devoted Christian and fond husband and father been fully revealed. We have not space even to summarize the winning characteristics which stand out so conspicuously in his intimate personal letters to his family. They are of a kind to raise O'Connell to a still higher place in the estimation of his countrymen. His greatness as publicist and as patriot had been fixed from the beginning, and can never suffer diminution in the annals of Ireland. To quote Gladstone once more, he was "the greatest popular leader the world has ever known," and "as advocate and orator of the platform he can challenge all the world." His conception and conduct of the Repeal movement elicited these powers to the full. It may indeed be doubted if in all history there is another example of such prodigious outpouring of the most extraordinary powers as those lavished by the Liberator upon this great, bloodless uprising of a whole people. And it was through it he was to receive his keenest disappointment. He had given to the work the best that was in him—his genius, his eloquence, his unrivalled powers of organization, yet it brought him from quarters whence he had the least right to look for it nothing but indifference and ingratitude. And it was the collapse of the movement that took the heart out of O'Connell, and ere long sent him to his grave. It yet remains the greatest phase in his singularly complex public life, when all is said and done, the one that has made his name ring most triumphantly through Christendom.

But great as he was in this and in other phases, it has always seemed to us that his special greatness lay in that remarkable combination of qualities as publicist and yet as humble Christian; as man of strife yet devoted father of a family—which comes out so strikingly in his correspondence. Few, in his day, would have credited the depth and simplicity of his faith or the fervor of his devotion. His life seemed given to turmoil, yet amidst it all, he never ceased to think of his soul. "Dr. Wiseman has published a new book on the Holy Eucharist," he writes amidst the distractions of the circuit, "get it and send it to me here." So that while his place in history as the Liberator of his Church and his country is secure, and his career as a public man must ever challenge our highest admiration, it is the man in the bosom of his family and at the altar of God, who attracts our sympathy and our affection. Turn but the page of his voluminous correspondence and the man of war becomes the devoted husband and fond father; the undaunted assailant of the Saxon oppressor appears as the humble penitent at the foot of the cross. Mr. Gladstone's verdict, therefore, that "he was a great man and that he was a good man," is a fitting summary of his career.

FREE LANCES

Without any authority to preach, the preachers of the sects are continually running amuck. The preachers in the East do not agree with the preachers in the West and the preachers in the North frequently come into wordy conflict with the preachers in the South. There seems to be no controlling, guiding hand over them. Dearly do they love newspaper notoriety and the reporter is always welcomed to their deliberations. The good dear souls, at least most of them, mean well, but too often, we regret to say, are very mean and narrow. Given a free rein—given entire control of our mundane machinery—life would be one long, sorrowful, respectably conducted funeral procession.

Mrs. May R. Thornley, a lady evangelist who deserves credit for the deep interest she takes in the promotion of morality, made some startling statements in regard to the behavior of school children which has had the same effect in the ranks of the ministerial associations as if a stick of dynamite were exploded in their midst. The conviction has seized the public mind that in the province of Ontario at least there is only too much foundation for the startling revelations of this lady. How to deal with this matter has proved to be a Chinese puzzle for our friends the ministers. At their meetings the matter has been discussed at great length and with much warmth. The discussions have been postponed and taken up again and again. At long last the usual decision has been arrived at: a strong appeal to the law and the law-makers to promote morality. They must realize, and they have realized, that as a moral force to promote the desired conditions their preaching has been a lamentable failure. And what peculiar people some of these preachers are! In a speech recently delivered in London by Rev. T. Albert Moore, an official of the Lord's Day Alliance, his initial pronouncement was as follows: "There is no nation whose people are living nearer the ideals than we are in Canada." He did not proceed far when he forgot all about his text, spoke of the drink traffic and the white slave trade and related stories which had come to his notice, which showed the existence of terrible conditions in our midst. Said Mr. Moore:

"There has been great agitation over the province, begun in this city, regarding purity of life. It was well timed. People say there is nothing in it. There is not a person who really knows the conditions in country or city who will say that. And it isn't only the schools which are to blame. It's the homes."

Surely this does not fit in nicely with the text of the lecture. Indiscretion on the part of these ministers is a striking characteristic. They have a habit of saying the right thing at the wrong time and the wrong thing at the right time. Mr. Moore's lurid description of immorality was delivered before an audience comprising many young—some very young—people of both sexes, which prompts the London Free Press of May 31st to say editorially:

"Is it wise that Rev. Mr. Moore should give the shocking details of his stories of vice without regard to the presence of young people? If newspapers published verbatim some of the public addresses delivered in this city by Mr. Moore we are of opinion the newspapers so offending would not be welcomed into many of the homes of London. Is the situation improved when Mr. Moore seizes the opportunity for the telling of these stories with his audience composed very largely of young girls and youths still well in their teens?"

It is patent to all that our ministerial friends as a body are fast losing whatever little influence they once had amongst their people. They are forever straining at trifles and have but a bowing acquaintance with the essentials. Instead of laboring day in and day out, promoting healthier conditions in the family life, they are endeavoring to bring about civic conditions resembling very much the blue laws of New England two hundred years ago. A despatch from St. Thomas tells us that the Lord's Day Alliance is after the Sunday fishermen at Port Stanley, and another despatch from Toronto tells us there is much joy in the ranks of the Lord's Day Alliance because it has been decided that the purchase of a cigar on Sunday is a breach of the law. The liquor traffic is of course a moot subject on all levels and every occasion. All good citizens will wish them God-speed if they lessen the evils of the drink traffic, but when they characterize its moderate use as one of the deadly sins, sensible people will have to break a lance with them. Had they their sweet will the Englishmen coming to our shores would discover that they were in a country in which they would not be permitted to drink a glass of beer, and the Germans would be told that they must refrain from imbibing a glass of lager. Besides this, they have so far succeeded, by the bitterest opposition, in preventing the street cars from running on Sunday in London, a city of fifty thousand inhabitants. Even the larger cities would still be without street cars had the people not arisen in their might and thrown off the shackles of puritanism.

THE NE TEMERE DECREE

In this issue we publish an article taken from that splendid Catholic paper, the Antigonish Casket. How much we wish that every Protestant minister in the country had an opportunity of reading it. Were such the case many who have already made pronouncement on the Ne Temere decree would revise their utterances, and the remainder, as becometh them, would say nothing. The fund of ignorance displayed in treating this subject by our friends of the Protestant ministry brings but astonishment to the minds of men who read and study all sides of a question. Strange is it too, that men holding very high positions in Protestant communities, notably Bishop Farthing, of Montreal, have fallen into the same pit as the oracles of the Orange lodges.

One feature of the case not yet touched upon we will here refer to. Whenever the Pope issues a decree, which to some narrow minded people seems harsh, the welkin is made to ring with denunciations. Whenever a law is enacted, and legal decisions given thereon, which Catholics deem to be harsh and unjust, and which, indeed, would be characterized as such by all test comes from the Protestant ministers or the Orange Association. As late as 1871, the solemnization of mixed marriages by a Catholic was contrary to law in the British Isles. By the Irish statute (19 Geo. 2, c. 13), "every marriage celebrated by a Roman Catholic priest, between two Protestants, or between a Roman Catholic and any person who had been or hath professed him or herself to be a Protestant at any time within twelve months before such celebration of marriage, was declared absolutely null and void to all intents and purposes." In the celebrated case of Yelverton vs. Longwood the marriage ceremony by a Roman Catholic priest in Ireland "was held to be void on the ground that one of the parties, although professing to be a Roman Catholic at the time of the marriage, had been a Protestant within twelve months before the celebration." This information may be found on page 234 of a work entitled "The Marriage Law of England," by James T. Hamrick, published by Shaw & Sons, in London, England, in 1887. While this case was in progress no protests were entered by clergymen of any non-Catholic denomination nor by any distinctively Protestant body such as Orangemen, against the harshness of the law as applied to Catholics. Indeed we would not be surprised if stout opposition had been offered by many of these people to the change which gave Catholic priests the same privileges as Protestant clergymen in the celebration of the marriage rite.

Reviewing the whole question on broad grounds, it must be conceded that the Catholic Church stands in a position entirely different from that of the sects. Its legislation on the marriage rite embraces the whole world. That of the sects is confined to a very limited area. In this connection let us quote further from Hamrick, who, needless to say, was a good Protestant and not likely to go out of his way in defence of Catholic practices. On page 148 of the same book we read:

"The strictness of the clergy of the Roman Catholic Church in whatever concerns the law of marriage, and the facilities at their disposal for making preliminary inquiries in almost any part of the world, give them advantages in guarding against deception which may usefully be kept in mind by superintending registrars, when receiving notices for the marriage of Roman Catholics in their own churches or chapels. It is stated, however, that when persons of the Roman Catholic religion shun their church, knowing the facilities which the clergy have for discovering the facts respecting them, and have recourse to the register office or to the Established Church, not improbably some grave impediment, of which one or both the parties are conscious—for example, the having a husband or wife living, it may be, in Ireland, America, or in some distant part of the country—may exist, and their motive in so doing is to escape detection."

All who wish well for the future of our Dominion may indeed be grateful that we have the Catholic Church in Canada. Its strict adherence to first principles, its conservative force in all that relates to the glory of God and the faith He established on earth, preserves us from those terrible abuses which prevail in other countries, notably the American Republic, in regard to the home and the sacredness of the marriage tie. Were an effort made in our country to open the gates of license—were marriage made easier and courts daily grinding out divorces—the ministers of the sects would be as powerless as

THE MILITANT DR. CARMAN

We like a good fighter, provided, of course, he has a good cause. Rev. Dr. Carman, Methodist, is always a strenuous fighter, but not always on the right side of a question. He is in the habit of drawing a pen picture of the Pope and the Catholic Church to suit his own preconceived ideas, and straightway starts to pummel them unmercifully. His energy, we are told by a press report, is "hydro-electric." But what, may we ask, is the use of hydro-electric energy when the foundation upon which the machinery rests is quicksand. As to Methodism, Dr. Carman stands on one side of the fence, Dr. Workman on the other, Dr. Jackson afar off, and indeed all the other dignitaries of the Church hugging some pet notion as to the divinity of Christ, the Virgin birth, the necessity of the baptism of infants, etc. All confusion. Some have dived into higher criticism and have become hypnotized. It has a charm for them because its discussion gives them material for pulpit utterances of a startling and highly original character. Let us give an example. "The Bible, the whole Bible and nothing but the Bible," has been the shibboleth of the sects for dear knows how long—ever since the spirit of pride and rebellion took possession of their fathers. On May 31 a despatch from Atlanta, Georgia, appeared in the London Free Press, telling us that Dr. John Clifford, of London, England, and who, the great Gladstone said, held the conscience of the non-Conformists in England, referred to the miracles of the Old Testament as a collection of stories not fit to be taught to children.

But to return to the preacher of hydro-electric energy. Referring to the Ne Temere decree he tragically declared: "It is time for us to shut our teeth and say to the Pope of Rome 'not under the British flag.'" That Dr. is not fully apprised as to what the Ne Temere decree really is, is quite evident. He has set up a man of straw and resolutely knocked him down. To put the matter in short form, we may say to Dr. Carman that the Pope is legislating entirely for his own children. The impression generally prevails amongst sectarians that a Catholic and non-Catholic or two Catholics get married by a minister or by a magistrate and live together for some time, the priest goes into that family and tries to break it up. No priest in Canada or elsewhere ever did such a thing. Charges of this kind made against the Catholic Church by some preachers are very carefully worded. Particulars they eschew so as to guard against cross-examination in a witness box, and the inconvenience occasioned by a verdict of guilty in a slander case. The Pope is solicitous to preserve the sacredness of the marriage relation, and he will pursue this course entirely indifferent to any amount of hydro energy which may be generated and wasted by Methodist preachers in doing battle with him. The preachers are still free to celebrate marriage in any way that suits them—in a balloon, in an aeroplane, in a shop window, at a circus, at a base-ball match, at a tea meeting or at a strawberry or pink lemonade festival. But the Church of Christ will still continue to solemnize the sacred rite in a becoming manner.

JOINT LEGISLATION COMMITTEE

We have before us "Circular No. 2," dated Toronto, May 4, 1911, issued by a Joint Committee of dignitaries of the Orange Association in different parts of the country. It has reference to the Ne Temere decree, and its treatment supplies an illustration of how ridiculous men may make themselves by an exhaustive discussion of matters about which they are in dense ignorance. Let the question, "What is the meaning of Ne Temere?" be put suddenly at the meetings of the Orange lodges in every part of Canada, how many could be found to give the proper answer? The Joint Legislation Committee have undertaken a task which is somewhat extraordinary. The circular is addressed to the Protestant clergy and the Orangemen desire "their very active co-operation in the work of educating our own people in the great principles of the Protestant faith." The Orangemen are nothing if not paradoxical. When anything pertaining to the Church of Rome comes into his mind, he becomes violently and irrationally excited. He would have Protestant clergymen educate the people in the great principles of the Protestant faith, but when large masses of church goers are noticed wandering their way to Protestant places of worship the number of typical Orangemen found amongst them would prompt the question: "Why do these people practise what they teach?"

There is a vestige of Protestant teaching in many of the Public schools, but the circular before us declares that Orangemen would be willing to forego even this privilege if thereby it could

THE POWER OF THE LODGE

A person in a neighboring city made out a line of conduct for himself which is simply unique. He became the distributor of a quack medicine as a first step in a brilliant career. His next move was to run for school trustee; and he was duly elected. Then in order to become popular, as he thought, with the great juggernaut of bigotry in the community, he discovered that a Catholic girl was employed in a minor position in one of the Public schools, and, as becoming a champion of civil and religious liberty he contrived to force the young lady out of the position because she was a Papist. A year passed and the trustee was once more elected to the Board and the Board honored him by electing him to its chairmanship. He was well equipped with qualifications. He hated the Pope. As chairman of the board he succeeded in unloading a quantity of the stock of his quack medicine company on the teachers. He was duly tried for thus making use of his office to forward his own interests, was found guilty, and requested to resign. Resign he would not, however, and held the fort. In the meantime the matter was, no doubt, taken up for consideration in the lodges, and the proprietor of the infallible cure for all the ills that flesh is heir to has been whitewashed by a vote of two to one. Is it not time for the better class of citizens to give cool consideration to the consequences attendant upon giving a secret oath-bound banditti the management of their municipal affairs. One would think that the Beattie Nesbit business would be sufficient for them. There are some Beattie Nesbits still in Ontario.

JUSTICE—NOT CHARITY

The Parliament Bill, in other words the bill to limit the veto of the House of Lords upon the popular will, after having passed the Commons by the full strength of the government majority, has been read twice in the Upper House. The bill will be used, amongst other things, for the passing of a Home Rule Bill for Ireland. Home Rule is admitted by all to be imminent, and therefore the enemies of the Irish national demand are circulating all kinds of absurd fables in the vain hope of preventing, or at least retarding, this tardy measure of justice to a long suffering people. The threats of an Ulster rebellion have been laughed off the stage. The bogey of religious persecution, illustrated by the famous McCann case, has failed to materialize. Now they are trotting out, as a last resource, the alleged impossibility of financing Home Rule. Ireland is being run at a loss, they tell us, and under Home Rule, when the doors of the generous British treasury will be closed to her, she must become a hopeless bankrupt. We know that the Government have appointed a Financial Commission to consider the whole question in preparation for next year's Home Rule Bill, and a few days ago it was rumored the Cabinet had split on the supposed impossibility of a just financial adjustment. Bearing all this in mind, at the same time examining the question in the cold light of fact, what do we find? That Ireland, which is supposed to be spoon-fed by generous England, has been overtaxed to the tune of \$1,025,000,000 since the two Exchequers were united in 1817, that is, Ireland has been bled to the tune of about \$17,500,000 annually for the past 94 years. In the face of that we are told by Unionist speakers and papers that Ireland is a beggar at England's gate, because for the last two years her old age pensioners have taken \$10,000,000 yearly from the Imperial purse! Strange reasoning surely, and worthy of the Orange mind in its most diseased state. Why does Ireland want Home Rule? Let these figures answer why Ireland is discontented? Has she not sufficient reason? The Americans of 1776 successfully rebelled for infinitely less. Why have the Irish people fled from their native land as from a place accursed? What need to answer such a question? What wonder they are eating out their hearts in sullen hatred of the power that sent them out into the cold bleak world, outcasts, homeless, despised? How they must smile when they hear England landed as the God-given guardian of liberty and protector of the weak and oppressed? What other people upon God's earth would have endured it all? And yet they are taunted with being disloyal? As well might you censure a man because he forgot to thank the thief who relieved him of his purse. It is not charity Ireland asks—it is justice. For more than a hundred years she has sat at the door of England asking for justice. But England would not hear her. At last the scriptural reward is about to be hers—be that perseveres to the end shall receive the prize. The other day Prime Minister Asquith told an English audi-

THE COCAINE HABIT

An article in the Medical Record prompts us to refer to the demoralization which obtains in many places in Canada owing to the use of cocaine. That it can be obtained so easily in any form or another in the drug stores has added another link to the chain of criminality. How to combat the abuse the problem that confronts us. The authorities appear to be quiescent and parents indifferent and thoughtless. They do not seem to realize the gravity of the situation. The Medical Record tells us that the impression which follows from the use of cocaine is that of renewed vigor and unusual capacity, as if some new force had been added. The first after effects following the withdrawal, are of short duration and not especially painful. Later, this condition increases. The pain takes on a mental activity, a species of irritative melancholia and profound exhaustion, which seeks relief at all times and under any circumstances. Our contemporary continues:

"There appears to be more pronounced susceptibility to this drug than to alcohol or opium. Very few cases are found in which the effects are unpleasant. Many persons become alarmed when they discover its tremendous fascinating effects and make great efforts to escape. In their efforts to accomplish this they turn to morphine, spirits and other drugs. A great many cocaine takers in this country are poisoned by spirits and drugs and are exhausted before cocaine is taken, and the relief which this brings them is a new experience, increasing the degeneration. Cocaine addiction can be concealed for some time, hence its peculiar danger.

"Druggists, physicians and patent medicines are responsible for this new scourge of humanity. The remedy is to stop its sale, except for some specific purpose, to be noted on a public book, and where a doctor uses it freely there must be some accounting, so as to prevent its danger.

"Drinks served from the soda fountain containing cocaine are attracting increased attention by the sudden popularity and enormous sale in certain sections. When the fact is ascertained that their chief value consists in cocaine in small quantities efforts to suppress them are both difficult and doubtful. The proprietors by merely changing the names can continue the use, and if the soda fountain dealers refuse to dispense them they are equally sold direct to the customers."

It is time surely that the authorities should investigate the nature of the drinks sold in the soda water establishments? We know of one particular drink largely advertised which bears a name unmistakably like cocaine, the drinking of which has already caused many to become cocaine fiends; and yet no steps seem to have been taken to deal with the manufacturers of this liquid poison. There should, too, be more stringent regulations in the sale of cocaine by druggists. If those who devote nearly all their efforts to the entire suppression of the liquor traffic, would display a little activity