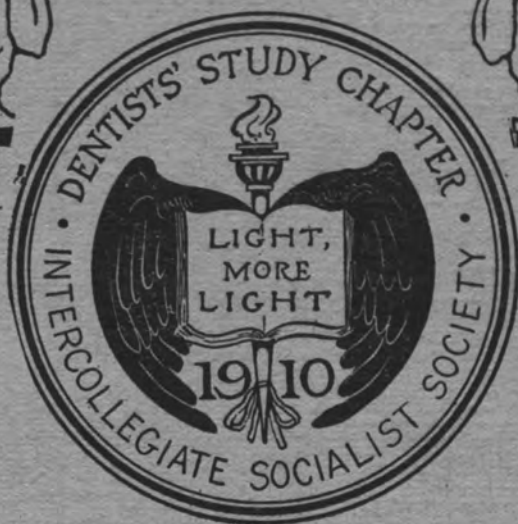


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MONTHLY PUBLICATION

Vol. I. May 1912. No. 5

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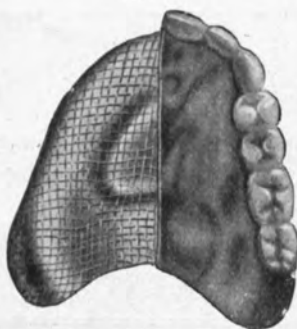
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# The Progressive Dentist

Vol. 1

May 1912.

No 5

## Immunity and Ehrlich's Side Chain Theory

By Leon Harris, M. D.

The subject of Immunity, Predisposition, Susceptibility, and resistance are part of the daily vocabulary of the medical student and practitioner and even the layman ignorant of the technical phrases of the medical man will often speak of "fighting a sickness."

The microbic origin of all diseases has revolutionized our conceptions of them, their means of infections and method of resistance by the patient, also their prevention and treatment through vaccines and antitoxins. As far back as 1798 the great observer Jenner noticed the fact that cows were susceptible to a certain disease called vaccinia, peculiar to themselves and marked by a pustular formation. Persons who were infected with the vaccine germ obtained from the pustule were henceforth immune to the contraction of small-pox.

The study of artificial immunity received then its first great impetus. Most of us know now what vaccination is and of its beneficent effects. But artificial immunity is so closely associated with personal or individual immunity that we can not dissociate the two. Thus we know that the organism itself has within itself certain great powers of defence which are aroused or drafted into service when confronted by an invading army of foes in the nature of germs and their poisons. This occurs without any modification or help from any outside forces or agents and comes totally from within. An organism which is thus able to withstand and vanquish an invading army of microbes is naturally immune, while an organism that is vanquished in this battle with the microbes is spoken of as having a small resistance or being predisposed. In introducing any foreign agent of an organic or vital nature (exclusive of drugs) to combat the invading host we do not rely entirely on this outside agent but simply hope for it to start up or stimulate the defensive forces of the organism itself.

How does the organism protect itself against the attack of the foe? Prof. Ehrlich the greatest scientist and investigator in the world along these lines elaborated a most ingenious theory which to this day has held its ground through experimental verification and practical application. Before considering the Side-Chain Theory of Ehrlich it would be well to bear in mind that microbes do not exert their pernicious influence per se but act through the elaboration of certain poisonous or toxic principles which invade the circulation and have a predilection for certain viscera. It is the toxin then that injures the organism and not the microbe itself. The nature of the toxin is not clearly understood and its chemical composition

not known. Its existence as an entity independent of the microbe and its elaboration by the latter fully established.

Thus the Typhoid bacillus chooses for its habitat the gastrointestinal tract and from there its toxins enter the general circulation and choose the heart and kidneys for its onslaughts. While therefore intestinal antiseptics may destroy the *Bacillus Typhosus* in the small intestine it can not reach the toxins elaborated by them and the disease runs its usual course of 4-5 weeks, the physician guarding the heart and the kidneys. It is therefore the toxin that produces its deleterious effect upon the organism. These toxins are freely soluble in the culture media in which the bacteria are grown so that if a bouillon growth of typhoid bacilli is filtered through filter paper the filtrate will contain the toxins, and when injected into an organism will prove extremely toxic. Moreover, these toxins have the property of stimulating in an organism the formation of neutralizing bodies that will counteract their pernicious activities and these are known as Anti-Toxins.

Now the Ehrlich Side-Chain Theory explains how the toxins attach themselves to the organic cells, and the principles that an organism elaborates to combine with these toxins and neutralize them. A conception of this theory clarifies the process of individual and artificial immunity. It is the serum of an organism that contains these antitoxic bodies and these co-called antitoxins are specific for each disease and immunize the organism against a specific infection. Thus diphtheria anti-toxin will protect the organism against Diphtheria, while Tetanus Antitoxin will protect it against Tetanus.

The following is the method of producing Diphtheria Anti-Toxin for preventive and curative purposes. A culture of Diphtheria Bacilli is grown in a sterilized culture medium such as Bouillon. After about 48 hours a very vigorous growth of virulent bacilli is obtained. The bacilli then settle to the bottom, and the toxin is obtained free from the bacilli by filtering through a sterilized filter paper after pouring off the supernatant fluid. It is then stored in sterile bottles in a cool place until needed. Vigorous horses that are free from any disease are then immunized with these toxins in order to get them to produce an Anti-Toxin. The horses are injected with sufficient Toxin to kill 5,000 guinea pigs each of 250 grams weight. After a few days a second and larger dose is administered. The doses are constantly increased at intervals of from 5 to 8 days till at the end of two months twenty times the original dose is given and the horses meanwhile immunized or stimulated to produce an Anti-Toxin. The next object is to collect the anti-toxic bodies which the horses have produced in order to overcome the infection. The blood is then withdrawn from the jugular vein by means of a sharp pointed canula which is plunged through the thin vein wall. The blood is collected into a flask and allowed to clot. The serum is drawn off after four days and stored in a refrigerator. It is then placed in vials.

The theory propounded by Ehrlich explaining the action of this serum is as follows: Each cell in a living organism throws out for



the purpose of nutrition certain processes from its side which are very much like the pseudopods of the amoeba. Ordinarily these processes serve the purpose of attracting and attaching to themselves particles of nutrient matter which enter into its composition. These projections or "Side Chains" of the cells are known technically as receptors. The toxin may be also considered as a body with two extremities or groups, one of which attaches itself to the receptor of the cell and is known as the haptophore group, and the other the toxophore group is the carrier of the poison. A poison molecule might lose the poison or toxophore group and still be able to combine by means of the haptophore group with the receptor of the cell. This modified poison is called a toxoid. In order that a poison may exert its poisonous action it is necessary that the haptophore group form a very stable union with the receptor of the cell, in other words it must combine like a lock with a key. These side chains of the cells or receptors ordinarily used for nutrition and assimilation, are according to Ehrlich the antitoxins which the cell thrusts into the circulation in order to protect itself against an invading army of toxins. The toxin seems to act as a stimulus for the production of these side chains. A good many of them combine or satisfy the haptophore group of the toxin molecule while those which are formed in excess are thrown off the cells and circulate freely in the blood, and these form the anti-toxin. It is this excess of anti-toxins which severed from their connection with the cell body and circulating freely in the blood now exert their anti-toxic and protective function by combining with the freely circulating toxins and thus prevent their combination with the cell body proper. When in an organism of very strong resistance to the toxins of a certain disease these anti-toxins are far in excess, they may be collected from the serum as in the case of the horse when making diphtheria anti-toxin and injecting them into another organism of a greater susceptibility to that certain disease where they will exert the same immunizing or protective influence and protect the new organism against the pernicious activity of the toxins. It is really on this assumption that the practice of immunizing one organism against a certain disease by injecting it with the anti-toxins obtained from another body where they have been produced in excess.

According then to Ehrlich the production of Anti-bodies or Anti-toxins proceeds in three well defined stages.

- 1). The binding of the haptophore group to the receptor.
- 2). Increased production of receptors following this binding.
- 3). The thrusting off of these increased receptors into the blood.

Prof. Wasserman proved this to be true experimentally as follows: The tetanus toxin it is known has a special affinity for the cells of the central nervous system. He therefore mixed some tetanus toxin with macerated cells of the central nervous system in a glass. The haptophore group of the tetanus toxin combined with the receptors of the neurons and held the toxophore group in strong union, neutralizing it. If then this mixture containing a very virulent poison was injected into the nervous system of an animal it proved innocuous

because the toxin could not then combine with the cells of the nervous system. If on the other hand the tetanus toxin was mixed with the cells of any other organ such as the heart or liver and then injected into an animal it succumbed because there was no binding of the toxin by cells having no affinity for it, the toxin being free, its haptophore group therefore combined with the receptors of the nerve cells of the animal and the animal died.

The second and third law of Ehrlich, that of the production of receptors and their throwing off into the circulation, he proved as follows: He employed a tetanus poison which he had kept for about eight years and which was originally very toxic. He injected this into a guinea pig and produced no tetanus, owing to the fact that it had lost its virility through time, light and oxidation. He then examined the blood for anti-toxin found no trace of it. He reasoned from this that the cells had produced just enough receptors to bind the haptophore group of the toxin which were not thrust off but remained in the cell and were called sessile. This would prove the second point about the production of receptors by the cells. He proved this as follows: He ascertained from a fresh culture of a virile Tetanus toxin the exact amount which would prove fatal to a guinea pig. He then injected the same amount into the first guinea pig that had been injected with the toxin that had been kept for eight years and it did not kill the animal. This then proved that there must have been an increased formation of receptors which were formed and thrust off into the circulation and combining with the virile toxin prevented it from attacking the cells and killing the animal.

It has moreover been shown that it is possible to immunize animals not only against toxins, but against ferments, poisonous proteids, etc. These bodies must therefore also contain haptophore groups and are called collectively antigens or haptins.

## A few hints in Extraction

By Dr. M. Friedland

Part of Paper on "The Extraction of Teeth, under Nitrous Oxide and Oxygen" read before the Harlem Dental Society, April meeting, 1912.

1 Never remove the mouth prop until the patient is fully out of the influence of the anaesthetic, as it is a physical impossibility to swallow while prop is in firm position.

2 If upper and lower teeth are to be extracted, start from the lower jaw first so that the flow of blood from the upper jaw will not interfere with your extraction.

3 At the time you extract an abscessed tooth and when the so called "gumboil" is developed, open same while extracting the tooth, as the absorption of the smallest quantity of toxins, may cause constitutional disturbances. I use for this purpose the fine manicuring scissors as you will find it is to better advantage than a lance.

4 Examine every socket carefully after the extraction, remove loose hanging gum and debris, also when the gum has been cut through, in the front teeth especially, pack same loosely with gauze so as to have both edges in contact and healing will be quicker.

5 While extracting a tooth or root with pericementitis, use every effort to have the roots out, as an abscess of a severer character will follow due to the additional irritation, and patient is always under the impression that your attempt to extract is the cause of the abscess and not the infection of the offending roots.

6 If an apical part of a root is broken off it is useless to use forceps, but instead drill same out with a bur.

7 Elevators are to be preferred against forceps in the extraction of deep seated decayed roots as with these instruments you will cause less injury to the gum and alveolar ridge.

8 While extracting the 6 year lower molars, in children at the age between 7 and 9, be careful not to apply too much force on the lower jaw, as the temporary canine is in position, and the permanent canine and the two bicuspids are in the process of development so that the jaw at this particular part is very thin, and is easily fractured.

9 In the extraction of the 1st and 2nd lower bicuspids when compelled to go over the alveolar process bear in mind that the mental foramen through which the inferior dental artery and nerves pass is very close between these two teeth.

10 Be always prepared for an emergency, have a tongue forceps, powerful stimulants such as—Nitr. of Glycerin, Strichnine 1/50 of a gr. Arom. Spirt. of Ammonia, and brandy.

11 Hemorrhages are another source of trouble to the Dental Surgeon. I will give you here what you may call a specific:- Take *one ounce of Trichloroacetic acid, one ounce of Menthol*, -they are both in crystal form and just add a little *Creosote* to dissolve the above named crystals and you will have one of the best and quick acting *styptics* you could desire. Dip your gauze in it and pack the socket. It is one of the strongest blood coagulators I have ever seen. The same preparation can be used in sockets, after the extraction, to stop pain.

I have left packings in sockets for about 6 or 7 days and to my surprise I have found instead of a burned base fine healthy granulated tissue.

I cannot recommend too highly Dr. Buckley's *Euroform Paste*, which consists of even parts *Europhen* and *Orthoform*, to which liquid *Petrolatum* is added so as to form a paste and if same is applied to painful sockets after the extraction it certainly relieves the pain.

## The Dental Parlor

BY DR. L. E. EVSLIN.

Can we rid ourselves of the dental parlor? My answer is in the negative, and for the following reasons:

An ulcer due to the general state of the blood can never be treated radically unless the blood itself is purified, and the system in general is brought to a normal state of health. The dental parlor, quack dentistry, quack medicine and quackery in every other profession are unhealthy ulcers of the present society, and are due to the abnormal economic relations of this society. Quackery and exploitation in every other form is a natural outcome of the present state of society, and is, as an ulcer, a pathological state, and as such, cannot be cured by palliatives in the form of laws prohibiting this or that.

Let us suppose that a law is passed prohibiting the advertising of unjustified claims or promises. How can we prove, in a Court of Law, that the claim, for instance, of *painless dentistry*, was not meant dentistry done under general or local anæsthesia? How can we prove that the claim of the *alveolar process* method was not meant bridge work in a general sense of the term, etc.? Personal gain being the principal incentive and the great locomotive of our present system, people will always find a way to gain their ends in spite of the law, and especially so since the laws, even the best, are still laws maintaining and supporting the present regime which means the exploitation of one man by another.

We will suppose that a law is passed prohibiting any professional associations of more than two men. Will dental parlors en masse and en miniature do away with quackery? Is it not an open secret that the greatest harm, the worst work and the greatest amount of exploitation is done by the great number of private dentists practicing among the poor? As a matter of fact, nearly every dentist's office in the poorer districts represents a dental parlor with all its beautiful attributes. This is not because all these men are so particularly unscrupulous and bad, but, on the contrary, most of these men are very good men, but it is because of the beautiful conditions of our life. Every man, even the very best, is turned into a thief and exploiter. The poor are forced to look for cheap work and cheap professional services. The man that does the cheapest work is the one successful. On the other hand, cheap work, in the great majority of cases, means bad work, for the man has to do great masses of it in order to obtain a livelihood, and even with the best intentions he cannot offer to do justice either to his work or to his patients. He simply offers the equivalent, if he is honest, and that is bad work, considering the low prices, and so even the finest man is turned quickly enough into a quack, working under the present horrible conditions of society.

A dental parlor is certainly appalling, but between the two wrongs, I certainly would prefer a well organized dental parlor, to a dirty hole, as most of the private offices spoken of above represent.

That the cheapest work is the poorest work is almost a maxim, and by proper education of the public, some, even of the poor patients, would look for superior dentistry, but is not exploitation also there? For we must remember that the desire for personal gain becomes as a necessity with a great majority of men under the present conditions. How can we correct this evil?

Admitting a law is passed for the State to provide a number of standing Examining Committees with the jurisdiction of passing on each and every operation and of imposing a penalty, say with the loss of the license for the crime, of say badly filling root canals in three different cases, etc. Consider the injustice in connection with such legislation. How often can an expert say whether a root canal was filled properly even then, when an X-ray examination reveals the fact that the canal is well filled? Suppose the canal was not sterile before filling it would the fact that it is filled well mechanically mean that the operation was well performed? On the other hand, suppose pericementitis set up subsequent to the filling of the canal, would that mean that the practitioner has not taken all the surgical precautions and care before filling it? How could one pronounce a verdict in this most important operation?

Another example: Many dentists prefer to extract teeth or roots that could be saved and made useful by proper treatment. Suppose the patient complains, how can one establish the fact whether the tooth or root could be saved, after it is extracted? Of course, in many operations performed, expert testimony would be and could be of great value in protecting the patients' interest, but there are a number of operations, and the most important ones, by the way, that could not be judged with justice for both patient and practitioner, unless it is a case of gross neglect and mal-practice. The encouragement of cleansing a root canal thoroughly would certainly be great, if one was liable to lose his license to practise for breaking a broach, say in three different cases.

It is easy enough to talk about ethics or ethical practise for the one that has such a practise, or for the one that has the means of establishing such a practise, but how about the great majority of dentists, whether in the form of a dental parlor, à la Fifth Avenue, or à la Bowery?

Quackery will remain as long as the economic conditions will remain unchanged. Foul air must breed disease.

## Practical Cases at the Operating Chair

By Dr. M. S. Calman

Case 1. Woman, age 38, suffered from "locked-jaw," crackling sound at left maxillary joint, no pain. Was treated at a dispensary for three weeks, no improvement.

On examination, exposures of the pulps of the second lower left bicuspid and lower left first molar were found. The pulps were removed, roots filled with Velvo preparation, gutta percha points inserted, and amalgam fillings made. Three days later the "locked jaw" condition disappeared.

Case 2. Woman, age 58, suffered from "locked-jaw," crackling sound at left maxillary joint, intermittent pain in region of left ear and left lower part of face. Family physician prescribed a salve, no improvement.

On examination, a partly decayed second lower left bicuspid root - the jaw otherwise being edentulous - was found. The root was extracted, and shortly after conditions returned to normal.

I believe in both cases pathogenic bacteria entered the circulation through the exposed capillaries of the pulps, and travelling up to the synovial membranes of the maxillary joint interfered with their secretion of the synovial fluid, thus rendering the joint dry.

Case 3. Woman, age 42, complained of pulpitis in second upper left molar. In opening up the tooth, one big fleshy pulp was removed all three root-canals seemed to have been fused into one big canal. A nerve broach was inserted into the canal, full length - up to the handle of the broach holder - penetrating into the maxillary sinus, the patient not complaining. The root was treated and filled with Velvo preparation and several gutta-percha points were inserted. The molar served as an abutment for a four-piece bridge. Eight months ago, no complaints.

## CHAPTER ACTIVITIES

There will be no meeting on Friday, May 3rd, due to the approaching final exams.

The next regular meeting will take place on Friday, June 7th at 8 p. m. An interesting program has been arranged for that evening. The program will be announced in the June issue of the Progressive Dentist.



# ...The Progressive Dentist...

PUBLISHED MONTHLY BY THE  
**DENTISTS' STUDY CHAPTER, I. S. S.**

Subscription price 25 cents yearly.

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*All business communications should be addressed to J. S. CALMAN  
26 E. 106th Street, New York.*

*All editorial communications should be addressed to Wm. MENDELSON  
1174 Washington Ave. Bronx.*

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## EDITORIAL DEPARTMENT

A great deal has been written on the subject of dental ethics. Lectures have been delivered, editors filled the columns of their journals with articles dealing with the subject and dental societies have devised various rules to keep up the "ethics" of the profession. But lo, in spite of all those worthy efforts it is going "to the dogs" so to speak.

The lecturers, the editors and the high officials of the dental societies are at a loss to understand the cause of this retrogression and yet the explanation is very simple.

Ethics or ethical codes are not a matter of brain or heart but of plain economics. By the light of this simple truth we can explain and understand the cause of the failure of the efforts to raise the ethical standard of the dental profession.

Whether a law of conduct is ethical or not depends, a great deal, on the character of the predominant economic system of a given period. Every moral law is the result of a peculiar social need and of the peculiar thought of the society which created it. To illustrate: The southern slaves were a source of income to the slave-holders. Their ownership was, therefore, considered ethically just. Any attempt to deprive them of this ownership was resented and considered unethical, immoral and unjust.

Every young graduate cherishes certain ethical concepts which he hopes, nay resolves, to live up to. When he begins to practice his brain is full of those concepts but, to our great sorrow be it said, his pockets are full of emptiness. No sooner does he hang out his beloved ethical sign and before it gets even a chance to become soiled, not to say weatherbeaten, failure stares him in the face. Why?

To answer this question we must point out, as we have done on previous occasions, that the majority of dentists draw their clientele from the working-class and small business men. These people, after

meeting the expenditures incidental to daily life, have a very small amount left out of which to pay for medical or dental services. Our new practitioner, if he is to exist at all, must violate the first rule of his code of ethics and instead of charging for his services according to the time spent he must ask only for cost of material plus a little for professional services.

Some people flock to the office that displays the biggest sign, others are not satisfied that one is a bona fide dentist unless he flaunts the image of a tooth on that sign. Of course it might be argued that these people are ignorant. But it must be remembered that the argument as such will not help in the least towards abolishing big signs.

The force of circumstances compel the newly pledged practitioner who started out with a 2 x 4 in. sign to change it to a 2 x 4 ft. sign. His ethical conscience receives a rude shock and his pet ethical concepts are shattered attesting to the truth of the uncouth but true saying that "you cannot pay rent with ethics." The law of self-preservation, not being much of an ethical stickler, holds good in this as in a good many other cases where the existence of the individual is involved.

The dental societies are the self-appointed guardians of the ethics of the profession. They exclude from membership the dentists who hang out big signs or who cannot conform to the rules set up by their more fortunate brethren, and thus think the problem has been solved. This kind of action is very much similar to that of the ostrich who by hiding his head in the sand believes that he also hides from view the rest of his body.

If the standard of the dental profession is to be raised, if it is desirable that all dentists should be ethical practitioners then the crying need is co-operation and mutual understanding amongst the entire body of our fellow professionalists irrespective of whether they display big or small signs.

### Co-Operation in the Desert

By W. J. McGee

[Some opponents of Socialism take special delight in repeating the time-worn and silly argument that you must "first change human nature" before we can have Socialism or that "individuality will be destroyed under Socialism," etc. Eventually, human nature is very much similar to the natural characteristics manifested by the animals and plants inhabiting this globe. Environment is the strongest factor in moulding these characteristics. Scientific investigators have shown that the vital energies of plants and animals are mutually directed against the hostile environment in which they live, and that one of the results of such co-operation is not only the development of strong individuality but the survival of species which under competitive conditions would have become distinct.

Many are the lessons of co-operation which we can take from the subhuman organisms. One such lesson is contained in the quotation which we give below. It is taken from a volume entitled

"Source Book of Social Origins," it is remarkable for its excellent description of co-operation as found among the animals and plants of Papaguera, and it answers the argument that Socialism (another term for co-operation) will destroy individuality.—*Editor.*]

A mesquite springs up on the plain; within two or three years the birds resting in its branches drop the seeds of cacti, some of which, like vines, are unable to stand alone; and the cactus and the mesquite combine their armature of thorns for mutual protection. The wind-blown grass seeds lodge about the roots, and grasses grow and seed beneath the sheltering branches; and next small mammals seek the same protection and dig their holes among the roots giving channels for the water of the ensuing rain and fertilizing the spot with ejectamenta. Meantime the annual and semi-annual plants which maintain a precarious existence in the desert take root in the sheltered and fertilized soil beneath the growing cactus and mesquite, and in season it becomes a miniature garden of foliage and bloomage. Then certain ants come for the seeds, certain flies and wasps for the nectar, and certain birds to nest in the branches. In this way a community is developed in which each contributes to the general welfare. So advantageous is the communal arrangement that few organisms of the drier portions of Papaguera pursue independent careers; the vast plains are dotted with communities or colonies from a few rods to some furlongs apart, while the intermediate stretches are practically lifeless; and the very soil is molded into a succession of hillocks with bare glades between, which persist even after the extermination of the colonies through climatal change or through human intervention. Thus do a large part of the plants and animals of the desert dwell together in harmony and mutual helpfulness; for their energies are directed not so much against one another as against the rigorous environmental conditions growing out of dearth of water.

The communality does not involve loss of individuality, which prevails throughout Papaguera—indeed the plants and animals are characterized by an individuality greater than that displayed in regions in which perpetuity of the species depends less closely on the persistence of individuals. By reason of this individuality there is a certain enmity between the animals and vegetal colonists. The small kinds devour the seeds of the cactus and the squirrels nibble the beans of the mesquite, yet not all of the seeds are eaten, else a succeeding generation of birds and squirrels would starve; the spiders suck the blood of the flies and the wasps paralyze the spiders to serve as food for their young, yet not all of the flies and spiders are slain, else their enemies would famish; the hawks and eagles rend the small birds and squirrels, yet not all of the peaceful creatures are rent, else the birds of prey would perish; deer and antelope and, since the coming of white men, burros and kine crop the grass and browse on the tender twigs, yet not all the grass and young shoots are consumed, else the herbivores would suffer and die. In some respects the enmity of the colonists is more bitter than that of antagonistic species in humid lands; yet

it is adjusted and developed into a marvelous solidarity under which the sum of possible vitality is increased apparently to a maximum; singly or collectively the colonies support more plants than they would be able to support without the aid of their animal associates in the distribution of germs and in fertilization; they support more insects than could live with a sparser flora; they support more herbivores than could be kept on a flora not fertilized by insects; collectively the colonies support a carnivorous fauna which could not exist if either the herbivorous things or the plants on which they live were destroyed. If the vitality of the desert were limited to any one type the sum would be reduced nearly or quite to nothingness, for few of the plants and none of the animals are independent of their communal associates. The solidarity of life in the desert is far-reaching and rises above the antagonism of individuals and species, for its strength is directed against the hard inorganic environment.

**Who is a Socialist?  
It is a Man!**

BY ELLA WHEELER WILCOX.

**W**HO tries to formulate or aid a plan  
To better earth's condition? It is he  
Who having ears to hear and eyes to see  
Is neither deaf nor blind when might roughshod  
Treads down the privileges and rights which God  
Means for all men, the privilege to toil,  
To breathe pure air, to till the fertile soil.  
The right to live, to love, to woo, to wed,  
And earn for hungry mouths their meed of bread.  
The Socialist is he who claims no more  
Than his own share from generous nature's store,  
But that he asks and asks, too, that no other  
Shall claim the share of any weaker brother,  
And brand him beggar in his own domain  
To glut a mad inordinate lust for gain.  
The Socialist is one who holds the best  
Of all God's gifts is toil—the second rest.  
He asks that all men learn the sweets of labor  
And that no idler fatten on his neighbor.  
That all men be allowed their share of leisure,  
Nor thousands slave that one may seek his pleasure.  
Who on the Golden Rule shall dare insist,  
Behold in him the modern Socialist.

—*N. Y. Evening Journal.*

## Democracy and the College

BY JOHN TEMPLE GRAVES, JR.

The American college is a strangely complex and contradictory institution. In one conception it is a glorious democracy, in another it is a stronghold of aristocracy.

The ideal concept of a college is democratic and socialistic. Here every man stands on his own feet and his own merits. Here he is free—free to think, free to speak and act—within the bounds of the common good. There is equal opportunity for all, all are brothers in the splendid fraternity of a common youth and a common ambition. This is democracy. To all outward appearances the college man is untouched by the sordid money incentive that must surely grip him after graduation. His sole incentive in college is honor and achievement for himself and credit and glory for his alma mater. His is a life of freedom and equality, unexploiting and unexploited. He is judged impartially and awarded the full value of his work. He expands naturally and intelligently. This is ideal democracy; this is Socialism.

Such is the theory of a college. These are the principles upon which educational institutions are founded. These are, in form, the ideal conditions under which a college man works and from which he graduates into a splendid, public spirited citizenship.

Into this beautiful Utopia has gnawed the spirit of a self centered money mad civilization. The colleges have become an expression of the world outside. Not visibly so. The forms, the appearances remain the same. In form of government the colleges are still hot houses of democracy. There is no law against democracy, against freedom. But another force, just as compelling, just as potent as law, is smothering freedom and democracy. This is the force of *influence*. Environment and atmosphere are more operative on the individual than a form of government. An environment of clubs and fraternities makes of most colleges a petty, graded, aristocracy. The college man is influenced (at a time of life when he is most easily influenced) to become a snob, looking up to those in better fraternities, looking down on those in lower ranking ones, and inwardly despising those "barbarians" who can belong to none at all. The shy, silent, unsocial men, who by these very qualities fail to make a fraternity, withdraw more and more into themselves and are influenced to become more shy, more silent, more unsocial. Many men, determined to make a society at any cost, are influenced to become abject bootlickers and self centered politicians. For fraternities mean everything in a social and political way and he who fails of admission to their sacred cloisters is indeed a "barbarian" and an outcast.

But in the last analysis college life is chiefly a workshop of storage and preparation, and social or political preferment are temporary and subsidiary advantages. The real and vital criticism of our educational institutions is that the student's mental conclusions are shaped and influenced (and that usually in the wrong direction) by his professors and his text books. In economics, in philosophy, in

jurisprudence, and science there are certain facts which are clearcut and indisputable. The conclusions to be drawn from these facts, however, are in doubt and constitute the sociological and ethical and scientific problems of to-day. In the case of every one of these facts there are at least two interpretations—the capitalistic and the socialistic. Instead of impartially presenting these two conflicting interpretations, most of our capitalist endowed, capitalist ruled colleges influence the student into the delusion that there is but one conclusion to be drawn from the facts given, and that the capitalistic. To them there are no modern problems, no other interpretation to be gathered from the facts. They influence a deadly patriotism, to love and idealize one's country as it is, to be patriotically blind to its faults, patriotically inert in checking evils that creep in, ever crying that the state can do no wrong. They worship a Billiken, God of things as they are, and they toil ceaselessly to prove why things are, and should be, as they are, rather than to find how things should be and must be for the uplift of humanity.

The colleges are ripe for the new order. They need the inspiration and influence of the Socialist philosophy. A new spirit has crept over the earth, the spirit of democracy, of freedom, justice and brotherly love. It is time the American colleges seize this spirit, cease to be continually catching up, and become the type and forerunners of the age. It is time the average became the ideal college. Let us have economics and science and jurisprudence and philosophy taught without bias, with honest admission of the problems they bring to light and fearless investigation of all serious solutions offered to those problems. Let the red blooded radicalism and idealism of youth be given a fair show. Let the college be the fosterer of individualism and freedom of conviction and honesty of thought rather than a place of one deadly atmosphere where all mental attitudes and processes herd together and seek one bromide path.

### May and Might

BY HARRY ROGOFF.

They appeal to me both as nouns and verbs these two short pregnant terms, may and might. In the one case they signify potentiality, liberty and power in action; in the other, they designate the season and the force of creation and victory.

There is the holy gospel of May, of freedom to act, of license to enjoy, of permission to expand, in the beautiful spring month of May. There is the promise of Might, of possibilities in life, of achievement, in the happy possession of Might.

May and Might! They are uncommon moods, difficult to master, hard to acquire. Long, wearisome months of frost, wind and rain torture and torment us before the soothing salutary palm of May reaches out from underneath the thick folds of time. Long, ridiculous years of helplessness and stupidity maim and distort our being before the consciousness of Might comes to our rescue.

Have May and Might ever been realized in your life? Have



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you passed at least a brief space, a breath of time with Might in your soul and body, with May in your blood and flesh? Has a dauntless impulse to act, to enjoy, to live ever taken full possession of your being, and have you succeeded in giving full, satiating expression to this craving? Has the thirst of May ever parched your soul and consumed your body? Have you quenched that thirst at the deep well of Spring to the fulness of intoxication, of disgust?

I don't suppose you did. You have not the chance, neither do you possess the faculties for it. Pretty nearly all of us come into life sick, with a weakness drawn from the womb which begot us. We are born abnormal, defective either one way or the other, either in impulse or energy.

And if you are one of the very limited few, if Nature has by some freak or mistake created you normal, with a body and soul that are endowed with both May and Might, I suppose society knew how to guard you. Amongst invalids the healthy is considered dangerous. In an asylum of lunatics the mentally sound is regarded with suspicion. Your May spirit must have been denounced as sinful and vicious; your Might as license and criminal. You were prohibited, forbidden, battered and clobbered with laws, courts, conventions and traditions until you cowered into submission.

The true value of May and Might in life have not yet been appreciated by man. These terms were abused and their meaning misconstrued. Might was taken to be any antagonism of right—a quality of the brute and the savage. The spirit of May was denounced as that of destructive rebellion and dangerous insurrection.

I pity you, I pity myself for having been born in this age of conscious weakness and helplessness. I am sure our race is developing to a true comprehension of those two wonderful words. I am sure that May time is dawning upon our civilization, that Might is advancing in full swelling waves to regenerate the spirit of our individual. But alas! long before the dawn will sweep away the rising mists, long before the waves will break through the thick walls of stupid resistance, our lives will be rotting in the grave and our souls will be roaming in the desolate regions of Nirvana.

I pity you and I pity myself. I seek not for words of consolation, if you will offer them to me I shall reject them with contempt.

I know all you can tell me. I too understood the soft, delicious voices of nature, the warm emotions of the poets, the invigorating words of the prophets. I know them, I understand them, I feel them, but they only serve to irritate and pain my soul. Their illusions of sweetness delighted refreshment are for me mingled with the corroding poison of reality.

## THE PROGRESSIVE DENTIST

Let us be sincere to ourselves. Let us admit the unhappy futility of our existence. Let us record it in our lives and inscribe it on our tombstones.

May and Might—the two main springs of happiness in life are choked up for us by mountains of dirt and stones which a long winter's frost flung into it.

This is not pessimism. These are not words of despair or discouragement. The past is dead to reproaches, the present is but a fleeting moment, and the future is sure to be free from the clouded conditions that give foundation for these sentiments.

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