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The Progressive Dentist

Vol. II

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No. 13

WHY JOIN THE PARTY.

By Prof. Vida D. Scudder, Wellesley.

Author of "Socialism and Character," etc.

(From the October-November Number, The Intercollegiate Socialist.)

Hundreds of Socialists all over the country are asking themselves this question. Real Socialists too, not of the parlor type, but of the common garden variety,—hardy perennials, if you will. They are people who have gone far ahead of the excellent reform program in which progressives of all schools agree, people who would never be content with the gradual establishment of a reasonable modicum of social well-being and economic "justice"; people whose convictions do not stop short of the abolition of the wage system, the socializing of all socially productive wealth, and an uncompromising industrial democracy realized through a co-operative commonwealth. Times move swiftly; sometimes it seems as if these strong formulae, still abhorrent to the majority, held the assent of every fifth person one talked to,—certainly of every tenth. We witness from day to day a surprising growth of Socialist conviction and emotion. But of avowed Socialists only a small percent take what would seem to be the natural step and join the party committed to the principles they profess. Why?

We all know the reasons well enough. Many people hate to stress the class struggle as an instrument. Others suspect a materialistic cast of thought and dislike the animus of the movement. Others would "feel queer" in the party organization. And to a great many it never occurs to join, because while Socialist literature and Socialist emotion have to a considerable extent percolated into their intellectual and academic world, the fighting force, the practical movement, remains outside their vision and beyond their horizon. They are actually unaware of it as a thing to be taken seriously and with respect, except in the vaguest sort of way, they are ignorant that it exists.

More than any other modern political movement, Socialism is rooted in a philosophical conception. One has to think hard to accept it. This fact may someday prove its strength, meantime it is in some respects a temporary weakness. No particular intellectual travail is necessary to make a man into a Republican, or a Democrat. The Progressive platform is hardly more than an orderly expression of Good-Will angered by our obvious social wrongs. But to become a Socialist is different. This involves a long grave process of thought, an abandonment of traditions instinctively cherished, a deliberate mental emancipation of oneself, and a tremendous act of both intellectual and moral courage. So intense is

the process, so dramatic the final acquisition of faith, whether faith come suddenly as a conversion or slowly as a natural climax, that these seem in a way all-sufficient. The thing is so great that one stops there, lost "in wonder love and praise," thankful that one has escaped the blind alley of social hopelessness, and beholds the way to social righteousness clear before one.

Numbers of people whose lives do not involve them in any political or industrial struggle, are precisely at this point. As they have decided whether they will follow Kant or Locke, James or Royce, Bergson or another, so they have made up their minds to be Socialists. They have found their intellectual home, and there is an end of it.

But it should not be the end. To be a Socialist implies a different kind of responsibility from being a disciple of Hegel. For though Socialism be rooted in abstract ideas of human relations and rights, it flowers in a definite conception of social organization, which will never become actual unless we make it so. Between the act of faith and the co-operative commonwealth, lies the big struggle. And the fight is "on." As English Walling so well insists, while the academic theorists have been cautiously coming to their convictions, the Socialist movement, proletarian, passionate, political, has been growing straight out of life. Between the theorists and the fighters, a gap yawns wide. It should be crossed, and life is so much more than theory, that it is the part of the theorists to cross the gap, join the party.

One cannot decide for other people, and many clever and good men and women are conceivably serving the Socialist cause better outside the party than they could within it. It is well to confront the situation honestly. By staying out one avoids a lot of misconception; by coming in one forfeits a lot of influence. By staying out one keeps clear of corporate responsibility for many things, tangible and intangible of which he may disapprove; by coming in one may meet distressing moments, when he has apparently to endorse what he may really abhor. For instance, if one stays out he can cast his vote in an opportunist fashion, as he may judge best at a particular moment; if he is within, he has become part of an organization demanding fidelity to its decisions, decision to be sure which he has his share in reaching through the party vote, but from which he may in the end dissent. To an appreciable degree, one does in joining the Socialist Party sacrifice his liberty. By staying out one can remain in a pure atmosphere, remote from the agonizing process toward freedom, in a god-like aloofness contemplating an inspiring ideal. If one comes in, the dust of battle hides the vision, and in the turnings of the way one questions if the goal be lost.

Yes! Staying out is more comfortable. One feels more clean, more free. There is only one trouble. No real gods ever are aloof. To think them so was an old theological blunder. All the real gods are within the struggle, and the very process itself is their expression of themselves. If we want to be god-like, we too must get into that struggle and that process. It is the human instinct to stay out; to get within, is the divine method.

To stay outside the Socialist Party, when one has become convinced that Socialism is true, is an unsocial performance. One does not judge

other people. Every last one of us, Socialists not in the least excepted, is an individualist, and even an anarchist, in spots; and nobody gets socialized through and through by simply adhering to the Socialist creed. But that creed like all others is worthless unless it gets into experience and recreates life, and just in proportion as it does so, liberty, status, influence, irresponsibility toward the wrongs and blunders of others, all cherished assets to be kept by remaining outside the party, fade and lose their value before the spiritual vision, while one thing shines out,—the chance to bear one's kittle witness, the privilege of enlisting in the great army definitely pledged to fight for what one believes in.

Here, moreover, is one way of getting drill in associated life and effort. That kind of drill has many unpleasant possibilities, to belong to the Socialist Party is often as disconcerting as to belong to the Christian Church, and lays one equally open to misrepresentation. But the race has got to have an immense amount of this kind of anti-individualistic discipline in the common life, if a Socialist world is to be possible. And where should a Socialist spirit secure such discipline in democratic and corporate activity, more naturally than within the political organization pledged to work for his ideals?

Many convinced Socialists stay outside the party because they do not like our avowed use of the class struggle as an instrument. Now as we are always saying the party does not create that struggle by recognizing it, and if the Lord has allowed it to develop as an historic phenomenon, He probably intends us to make some use of it. But if people do not like it, they have the power to soften its asperities and modify its character, by the very simple act of joining the proletarian movement, which if sufficient numbers join, would be a proletarian movement no longer in any sense to which exception could be taken, though in the true sense it must always remain such. In the same way, if people think the animus of the party materialistic or anarchistic, (an opinion in which if they join they will find themselves largely mistaken), they can change that animus and introduce new factors and emphases as swiftly as they will. If mere ignorance holds them out, and the all but hopeless provincialism that stifles an intellectual aristocracy is a more deadening negative force than we realize, then they need for their own salvation to escape from books to life.

How worth while it will be if the I. S. S. can persuade honest Socialists by hundreds and by thousands, to see the matter in this way!

The Intercollegiate Socialist is a quarterly, 10c a copy, 25c a year (15 copies \$1), published by the Intercollegiate Socialist Society, 105 W. 40th Street, New York City.

The Intercollegiate Socialist Society is commencing its season 1913-1914 with splendid prospects. During the last college year the number of undergraduate chapters increased from 49 to 64 and graduate Chapters from 6 to 12; a quarterly magazine, The International Socialist, was established and the beginnings were made in the formation of district executive committees.

One of the most significant features last season was the marked interest in Socialism which was found time to pervade entire college bodies in a number of institutions. This interest registered itself in the invitations extended to Socialists by members of the faculty of the various undergraduate bodies to explain the fundamentals of Socialism before college classes, at chapel exercises and other gatherings; in the animated discussions of Socialism by students in economic history and other classes; in the extensive reading of Socialist books, periodicals, and in the large attendances at meetings arranged under the auspices of the Society.

The Society, this year, is planning to make a special feature of its quarterly magazine, *The Intercollegiate Socialist*. The first issue will be out in October and will contain articles among others by Prof. Vida D. Scudder, Ernest Poole, Arthur Bullard, C. Hanford Henderson, J. G. Phelps Stokes, John C. Kennedy, William English Walling, Caro Lloyd and Harry W. Laidler. The Book Review department will be a special feature. Copies may be secured at 10c a piece from the headquarters of the Society, 105 W. 40th Street, New York City. Subscription price is 25c a year. Bundles of 20 copies may be purchased for \$1.00. All those interested are urged to order their copies at once.

MOUTH-BREATHERS

Luxurious, rampant life, through evolution's strife
Has stamped those "living fast" with errors of their past;
The knotted, hobble teeth, the lame and peg-like teeth,
Teeth striped and yellow-pitted reveal their sins committ'd.

Thus ugly teeth bespeak the slovenly and weak;
With peccant nose—unused, with mouth misshaped—abused,
Each gust of air, each breath, by way of mouth, claims death;
Teeth leave them day by day in rhythmical decay!

Before it passes its share, the sweetest, purest air,
When passing through the mouth, becomes impure, uncouth;
Thus "liquid life"—the blood—is poisoned, paled and slow'd
To waste their chest their health, their happiness and wealth!

The light and restless sleep the horrid dreams that creep
Through dusky, foggy hours, the dreary mental powers,
The dry and coated tongue, the snoring loud and strong
Enough to wake the dead—these coil their lives with lead!

Blue rings below their eyes, the fearful look, the sighs,
The blushes—oft behind their specs—betray the mind,
And weary, yawning self. The breathing in itself
Is at an ebb so low, that wind's a deadly blow!

With guttural tongue—voice, with moods oppressed,—real joys
Are strange to them! They sneeze, they cough in faintest breeze
And hawk. The aching head, the nose is e'er in dread
Of air. With lips apart—they shame our higher art!

Mark J. Emelin, D.D.S.

FACTS AND COMMENTS.

By Dr. L. Levitt.

LOCAL ANAESTHESIA.

Considerable trouble from afterpain as well as pain during the act of extraction, when local anaesthesia was used, forced me to do some observation and experimentation in order to find the cause or causes of said pain. As a result of these observations I arrived at the conclusion that the following are the causes:

- 1) Too much liquid injected.
- 2) a.—Forcing the needle too deep. b.—Injecting in too many places. c.—Too great and too rapid pressure applied in forcing the liquid into the gum.
- 3) Too brief interval between injection and extraction.
- 4) The breaking away of too much of the alveolar process.
- 5) The irritation produced in the gum by the rough edges of the broken alveolar process.
- 6) The loss of too much blood from the socket, which produces swelling and pain.

How can we best avoid these unfavorable circumstances?

1) It is best to inject as little of the anaesthetic as possible, confining it to the immediate area surrounding the tooth, thereby avoiding over-distention of tissue and diminishing the after-effects of the drug. The prevailing opinion is, that the more liquid, the deeper the anaesthesia—this is erroneous; as a matter of fact the loss of sensitiveness in the injected area is more due to the expulsion of the blood, than to the anaesthetic properties of the liquid, for it is well-known that perfect local anaesthesia can be produced by injection of distilled water, in which case the loss of sensitiveness of the sensori nerve endings is due to lack of blood, which was forced out by the ingress of the liquid. This loss of sensitiveness in the immediate vicinity surrounding the tooth, does not require much liquid and further injection, which would simply widen the anaesthetized area, is, beyond doubt superfluous.

The lingual side of the gum should receive less of the liquid than the buccal or labial side and for the following reasons: a) the gum tissue has less nerve filaments on the lingual side than on the buccal and labial. b) the injury to the tissue caused by the operation is considerably less on the inside than on the outside as the tooth is extracted outwardly and the breaking of the alveolar process and tearing of the gum tissue is incomparably greater on that side. Hence the internal part of the gum should be injected only once, in the center of the area of the tooth and just enough to turn this small area slightly pale.

On the other hand the external surface of the gum should be injected on both sides of the tooth into the outer part of the interproximal space, where the tissue is more solid and is not obstructed by the alveolar process. The result of this method is that the anaesthesia travels in a semi-circle around the tooth, covering completely the necessary area.

Exceptions to this rule are deep-seated roots covered by a good deal

of tissue and scattered roots of upper or lower molars, in which cases one injection on each side of the root (internal and external) is sufficient.

2) Part of this question—the unnecessary injection into many parts of the tissue—is already answered.

Too rapid and too great pressure applied in forcing the liquid into the tissue, overtaxes the flexibility of the cells and capillaries and results in their rupture, which produces pain during injection and soreness and inflammation subsequently. The forcing of the needle too deep is objectionable for the same reason, for it requires too much pressure for injection which is injurious.

3) One minute is said to be a sufficient interval between the injection and extraction, for anaesthesia lasts from $1\frac{1}{2}$ to 2 or $2\frac{1}{2}$ minutes. My observations convinced me of the fallacy of this.

Not only does the anaesthesia last much longer (close to five minutes) but it becomes deeper as time advances until it reaches the climax, after which sensitiveness gradually begins to return. At any rate, I have extracted teeth after an interval of $2\frac{1}{2}$ and 3 minutes with less pain to the patient, than after an interval of shorter duration, using similar cases for observation.

4) The discussion under this heading does not include cases of loose teeth or decayed roots, where the alveolar process is considerably absorbed and does not require fracture.

That the alveolar process must be broken in 90% of extractions is certain, but it is not less certain that the fracture varies in extent and that by proper care it may be reduced to a minimum, diminishing the after-pain thereby.

The fact that a small wound gives less pain than a large one is too obvious to require illustration: less blood necessary for repair of tissue, less heat attending granulation, less inflammation and swelling, hence—less pain.

5) The rough edges of the broken alveolar process should be trimmed and smoothed by a small stone, regardless of bleeding from the socket, for, the inflammation, retarded healing and pain that can be avoided thereby are very great.

6) The loss of too much blood is frequently the cause of considerable swelling, inflammation and, consequently excruciating pain, which can be avoided by stopping the hemorrhage immediately after extraction and syringing the socket, instead of allowing the patient to rinse his mouth for a considerable length of time, thereby depriving the injured part of its necessary blood supply.

A man to whom illness was chronic
 When told that he needed tonic,
 Said, "Oh, doctor dear,"
 "Won't you please make it beer?"
 "No, no," said the doc,
 "That's Teutonic."

—Princeton Tiger.

SEXUAL PERVERSION.

By Leon Harris, M. D., D. D. S.

I am approaching this subject with a feeling not unlike the boy who is telling tales out of school. There are perhaps many people who will get as far as the heading in reading this article. The old belief and teaching that anything relating to sex must be covered up and kept from human gaze is still prevalent among certain people, who, while sexually normal, still suffer somewhat from mental perversion.

At any rate, we are approaching the dawn of a new era, when these sexual perverses will be treated with the same consideration and scientific understanding as we now treat a case of typhoid fever or ulcer of the stomach.

The days of Salem witchcraft have become extinct; old women whose backs have been bent, and whose faces are furrowed by creeping age, are no longer in jeopardy of the stake or the hangman's noose. And thanks to the researches of Havelock Ellis and Prof. Krafft Ebing, of the University of Vienna, the searchlight of reason and understanding has been turned on most powerfully on these sexuo-pathological cases. I wish in this article to make a plea for the proper understanding of these misfits of nature so that our scorn and contempt might be replaced by a feeling of pity and tolerance.

It is to the everlasting disgrace of this nation that we have not as yet come to a clear and rational understanding of these cases, and that our penal code is still as of old in our method of dealing with them. Only a few recent instances will illustrate this and I will mention them later.

It is my object to throw a little light on this subject to the readers of *The Progressive Dentist* in so far as my study of the subject and a few personal observations will allow me to do so. I do not claim any originality along this line, but will rather act as a medium between those who have given their whole life to the study of the subject and those who do not understand it at all.

Before going any further, I wish to differentiate between true sex perverses and sex inverts. By sex perverses I mean those who have through habit or association gratified their sex desires in a most abnormal manner. The perversion is, in my estimation, psychical, the result of certain impressions on a weak and yielding mind, and includes such acts as masturbation and what is known as Erotic Symbolism.

These latter form of practices I consider perversions or sexual abnormalities. They arouse my disgust or pity no more nor less than a running sore or an abnormal growth. I can not conceive of a sound mind sanctioning such practices, and I scorn physical punishments of nature's freaks.

The subject of masturbation is familiar to most of us. It is a method of self-gratification practiced by both sexes in a most variable manner. It is a most common practice among people who are sexually starved, and is therefore most frequent in prisons, asylums, barracks and in boarding schools. The practice is well nigh universal, so that one authority on the subject has expressed himself by saying that "Out of one hundred persons ninety-nine masturbate or have done so, and the one hundredth

lies." The effects of masturbation are no worse than those of normal intercourse except that the effects are mentally deleterious. These subjects brood over their conditions and imagine that their secret practices are indelibly written on their faces, where "He who runs may read it." They become therefore self-conscious, self-analytical, introspective and suspicious of everybody's gaze. Their fears are ill founded, as their is nothing in that practice to warrant such symptoms. If masturbation could be practiced no more frequently than normal sexual intercourse the effects would be no worse. The quacks and human vultures who prey upon these sufferers exaggerate their symptoms and frighten them almost into insanity.

The next subject of interest is that of "Erotic Symbolism." Here we have instances of where certain parts or symbols of those of the opposite sex are absolutely essential to the excitation and culmination of the sexual act. Marked among these perversions are the so-called cases of "Fetichism." A fetish is a part or apparel worn by the opposite sex which is absolutely essential to arouse any sexual desire or appreciation. Thus, a pair of stockings, a shoe, a lock of hair or a corset cover will act as a powerful stimulant to the male, while the woman wearing it, no matter how graceful her physique, or exquisite her beauty, will hardly be sufficient to rouse any sexual desires. The abnormality, to my mind, is a psychical rather than a physical derangement. A specific case mentioned by Havelock Ellis, I think, will convey the method of inception of these perversions.

A young boy about ten years old was frequently left at home alone with a girl cousin. They played together frequently, and then for the first time the boy became aware of a beautiful gilded slipper that she wore and also noticed her tapering ankle. At the sight of this there was the first awakening of sexual feeling, and the boy was overwhelmed with passion. He then lay on the floor on his back and in innocent play directed the girl's feet over his abdomen, and gradually guided her slipper to his sexual organ, which culminated in an emission. The slipper then became an established fetish for him. He never could have any sexual desire except at the sight of this slipper. He was never happy for the rest of his life except when he could have his beloved slipper with him. At the same time no woman, however beautiful, could ever rouse him sexually. He would next walk in front of shoe shops and admire the slippers displayed there with an ecstasy of feeling that nothing else in the world could produce. At the same time he would be almost frigid in the presence of women unless they wore slippers that would appeal to him.

The relationship between his peculiar fetish and his sexual desires is apparent. At the first awakening of his sexual desire he fondled the slipper and assigned his feelings to the sight of it. The wearer of it never impressed him as being the cause of this effect. This seems to show the psychical nature of this perversion and its almost natural inception and development. To throw an unfortunate like this into prison is a betrayal of ignorance akin to the ignorance betrayed by the people of the seventeenth century in burning witches.

Other perversions are those of Masochism, where the subject can have sexual gratification only when accompanied by the infliction of cruelty, such as whipping or being whipped. The execution of a cruel act either by themselves or upon themselves is essential to the arousing of their sex impulse. A recent case of such a sexual pervert is that of the man Hickey, who has recently been arrested in connection with the slaying of the Josephs boy. Here was a sexual pervert who could satisfy himself only when he was inflicting cruelty on some human being.

Now we come to the second part of our subject—that of "Sex Inversion." It is a condition where members of either sex are sexually attracted to members of the same sex and cohabit with them. Men crave for men, and women for women. It is known as homosexuality. The greatest men, such as Julius Cæsar, Napoleon, Goethe, Walt Whitman, Coleridge and many others have been accused of having been homo sexual's. Among recent examples we have the case of Rear-Admiral Barry, U. S. N., who at the age of sixty-five, two years ago was relieved of service when detected in the act of cohabiting with sailors. The case of Oscar Wilde is still too fresh in our minds to receive any further emphasis.

This practice is still considered a penal crime according to our judicial lights and is punishable by State's prison. I maintain that this is wrong, as some of these sexual inverters are so only through some peculiarity of physical development that gives them the sexual instinct of the opposite sex while their own is either dormant or entirely absent. In other words, their sexual predilection for members of their own sex is to them just as normal as the mating of opposites among normal people. In fact, the normal sex instinct is abnormal from their point of view. I had occasion to talk to a gentleman of homo sexual tendencies the other day who at the age of fifty-two has never had any sexual relations with any woman, but has cohabited with men all his life. He seemed to think nothing at all of his practices, feeling himself just as normal about it as any human being. He told me that since boyhood he was more like a girl than a boy playing with dolls to a rather advanced age, and caring little for the company of boys. At the age of puberty he became sexually conscious in a normal manner, but he never had any attraction for any woman. His love for men has been and is very marked. The gentleman in question is polished and refined in every respect, a student of all questions, a lover of mankind, and has been the candidate for mayor in the city where he lives. Is there anybody that can accuse a man of standing in the community where he lives of loathsome practices. I challenge anybody to discover any criminal motives in his sexual propensities. If a crime has been committed let God or Nature, whoever has planted the instinct in him, answer the charge. Yet if discovered in his practices, good and honored citizen that he is, he would stand within the shadow of State's prison. We had a few instances like this published by the "Call" some time ago regarding the practices of certain men out in Portland, Oregon.

I will cite another case illustrating my claim regarding the non-criminality of these acts, and to focus the attention of the public on their pathological nature. A young girl was sent some time ago to the Cath-

olie Reformatory for being too boyish in her ways and pursuits. She would be out in the street till all hours of the night, associate only with boys, and display other traits characteristic of a boy. She was therefore considered to be inherently bad and sent away to the Protectors. At that time she was only ten years old. She was discharged about one year ago and soon after the discharge was sent to me by her mother for a "lump" in her right groin. I diagnosed the case as simply one of rupture and sent her to the hospital for an operation. And when they opened up the swelling they found nothing less than a male testicle. Then they looked into the case a little more fully, and found that the girl had no uterus (womb); there was absolutely no trace of any ovaries; there was no development of the breasts, although she was at this time already fifteen years old, and she said she had never menstruated. The only sign then of being a female was in the presence of the vagina. The intrinsic organs of the female, uterus or ovaries, were lacking, while she possessed the intrinsic organ of the male (testicles). And if we accept the belief that the sexual sense resides in the testicles in the male and in the ovaries in the female we have a practically normal case of a male with a normal **male sexual instinct** for a female. The external genitals, however, of little importance as regards the establishment of the sex instinct, are those of a female, consequently she or he, rather, was brought up as a female. The sex desire, however, will be for a female. Here we have a so-called case of homo sexuality though really absolutely normal. Under the law she is liable to a term in State's prison. Yet it was only by accident that her true male nature was discovered. Is it not possible that within the pelvis of every sex invert there lies somewhere some testicle or ovary giving it the sex appetite of that of the opposite sex. An aberration of nature only as far as the misplacement of an organ is concerned, but not as the desire manifested by the existence of that organ? Are we still going to punish the already unfortunate victim of Nature's sport?

Are we to add the horrors of the State prison to the mental grief and anguish necessary to secure their partners? If so, why don't we send cancerous and tubercular patients to penitentiaries because of the constant danger that they are to the public health? Why does not the penal code deal with epileptics, with cases of spina bifida, and other cases of mental and physical malformation. I maintain that it is due to our ignorance of these cases that keeps us from dealing with them in the proper manner. In fact, there being no medical or surgical remedy for them we should not deal with them at all, but segregate them and let them work out their own salvation. By segregating, I mean segregate the practice of the evil, if such it be, rather than the persons. And soon the time will come when all criminality will be dealt with from the point of view of physical or mental degeneracy.



WHAT SHALL I DO?

By Dr. Morris Schneer.

The subject matter of this article may not fit in properly in a dental journal but I trust it will not wholly be out of place and so I will present to you a few thoughts on a subject which should be of vital interest, not only to dentists as dentists but to every man and woman upon whose shoulders rests the burden of caring for others.

Are not you dental practitioners often confronted with the question asked by your patients, acquaintances and friends: "What shall he do?" "What shall I do?" "What profession should I take up?" "What trade shall I learn?"

What reply do you make to the above queries? Can you truthfully answer "Let him examine himself as to his abilities, his preparation, his natural bent and inclinations and then let him select the profession or trade he is best fitted for."

The problem of making a living for the young man just out of college or high school is deplorable. We are living under a system that has no use for thousands upon thousands of useful and able workers whose labor could under sane management be used to the advantage of all the people but who to-day are superfluous.

These are indeed days when men do their hardest to obtain a job. Each one scrambles and struggles in the effort to make a living.

Already every field of endeavor is overcrowded.—Each year brings forth new crops of physicians, dentists and lawyers. Each pursuing the elusive phantom of self-support and independence.

In our own profession, dentistry for instance, look around you and see how every day new dental offices are springing up about you with their big glittering letters on their signs beckoning at you "Come and try me;" "Consultation and examination free;" "Caps \$3 a piece," etc., etc.

And what about the physician? Under present conditions he is forced as soon he graduates to get into societies and lodges. There he begins competing with his brother physician for the good graces of the individual member and the organization as a whole. Before his election as a physician to an organization he flatters every one and when he is elected after dickering with them about the price per head for three months and which he usually settles for 25c. per member he retires with his brothers to a nearby saloon and treats them to beer. The physician accepts as many organizations as will elect him. He runs around day and night writing prescriptions (the two or three he had studied up while in college), never has a minute's time to read up anything in medicine, and finally loses the inclination to study anyway. And all for a bad living.

The conditions above described exist more or less in every profession and trade. And pray what reply do you make to those who ask you, "What shall I do?"

There is only one answer: "Remove the cause." And the cause is the capitalist system which subsists by fraud and exploitation and which will continue to drive and keep the great mass of people in poverty until that system is abolished.

Let me wind up my article with the beautiful words expressed by James Russel Lowell:

The time is ripe, and rotten ripe, for change;
 Then let it come; I have no dread of what
 Is called for by the instinct of mankind;
 Nor think I that God's world will fall apart
 Because we tear a parchment more or less,
 Truth is eternal, but her effluence
 With endless change is fitted to the hour;
 Her mirror is turned forward to reflect
 The promise of the future, not the past.
 He who would win the name of truly great
 Must understand his own age and the next,
 And make the present ready to fulfill
 Its prophecy, and with the future merge
 Gently and peacefully, as wave with wave."



Thirteen persons in this State were made blind for life and four were killed during the past year either by drinking wood alcohol or inhaling its poisonous fumes, while throughout the country hundreds of persons have been innocently victimized by the same poison, according to the fourth annual report of the New York Committee on Prevention of Blindness, made public.

The report further states that, although wood alcohol in as small a quantity as a teaspoonful has caused permanent blindness, and in large quantities often causes death, this poison is easily obtainable from various retail stores, drug stores and grocery stores, often without a label or warning to indicate its poisonous nature.

Rectified wood alcohol may be easily mistaken for "good" or grain alcohol, and because of its resemblance, is frequently used by ignorant and unscrupulous persons to adulterate cheap liquors. In the trades it is sometimes used in the preparation of bay rum, paregoric, flavoring extracts, Jamaica ginger and in some patent medicines.

The general ignorance which prevails in regard to the poisonous nature of wood alcohol is evidenced by the lack of legal restrictions of its use. In no State in this country is there a law requiring adequate ventilation in industries where wood alcohol is used, while in very few States is wood alcohol classified as a poison and so labeled.

The unnecessary deaths caused by wood alcohol poisoning and the pathetic cases of needless blindness from the cause can only be prevented by such legislation, and by the education of the lay public concerning the death and disease following the misuse of any form of wood alcohol

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This magazine maintains an open forum. We appeal to our subscribers to avail themselves more extensively of our pages and send in manuscripts on any topic they think interesting. We will provide space for any criticism offered in good faith. We are not responsible for opinions expressed through the agency of the free forum. We limit our responsibility to what is published editorially only. We also reserve to ourselves the right to alter, abbreviate and correct manuscripts if we deem it necessary. Manuscripts we do not publish are not returned unless so requested in which case return postage is to accompany the request.

EDITORIAL DEPARTMENT

THE CHIMERA OF SUCCESS.

"Doctor So-and-So has an immense practice!"

"Doctor This and That is coining money!"

How often do we hear those expressions. And how fondly do we look forward to the day when we shall have such a practice and have others make such remarks about us!

And in the meantime we struggle and work and sweat, meet our expenses sometimes, try to pay off our debts, and keep our eyes on that elusive rainbow—Success.

One dental magazine has reduced success to a mathematical formula. In veiled words it says: "Read our magazine, follow our advice, keep your finger nails clean, buy the products we advertise and lo! patients will flock down upon you as manna did upon the starving wanderers of history."

Really, success isn't so elusive after all.

There is another easy road to success. But this is so simple we just hate to tell it to you. You'll all be so successful shortly that we'll lose our job; but here goes. Have you ever noticed the pictorial advertisements of some of our dental manufacturers? Two dental offices side by side. Two dentists—one in each office. One dentist smiles cheerily; he is the picture of contentment and prosperity. The other's face is pinched and lined with worry. Guess which one of the two uses that manufacturer's product? That's all there is to success! It's a lead-pipe cinch.

Or perhaps you may remember your graduation sermon, delivered by a smug, self-satisfied, self-made, pompous gas-bag inflated with oratorical N_2O . Don't you? His speech might have saved you many weary years of struggle had you only remembered it when you left the hall.

But such is the cussedness of human nature. Instead of drinking in those divine words we work up an insatiable thirst, and when the exercises are all over go out and get hilariously drunk, forgetting the good counsel and sage advice that rumbled past our heedless ears.

Need we adduce further proof of the easy attainability of success? Can't you see that they are all lies—damned, low-down, despicable lies? And the men who utter them are either egoists, dupes or scoundrels.

But whereas we pay little or no attention to the puerile baccalaureate sermon, we listen or read with mouths agape the prattle of men who, for very good reasons of their own, preach and moralize about success as metaphysicians formerly did about the soul and the philosopher's stone.

Granting that a few of us here and there do succeed—we question that sort of success—what chance has the majority of succeeding? No chance in the world.

Right here will we pause and see just what is meant by success. Unquestionably the average dentist's idea of success is to have a large practice and save up a lot of money in a space of time anywhere from ten to twenty years. There may be differences of opinion about the amount of money to be saved, but twenty years is the length of time necessary to do it in. No question about that. If a dentist hasn't his "pile" by that time he stands no chance of ever getting it.

We all know the reason for that; no need of going into the tragic details.

Now, then, what chance has the average dentist who is head over heels in debt when he gets out, and opens an office on credit besides (debt again) to accumulate money? Let's see.

The first five years are devoted to paying off his debt and acquiring a practice. He may marry during that time. Very often he does. At the end of five years he has—a wife and several children and ever-growing domestic account—an increased rental, a very small bump of conceit, a great deal of worry to make both ends meet, and perhaps a very small bank account; which, sometimes, represents the remains of his wife's dowry. True, his practice has increased somewhat, but not at the same rate that his expenses have.

And there you are. And when you stop to cogitate this question in your mind remember that the dentist raked in most of those shekels during those five years working evenings—between the hours of five and nine.

From here on most of you can do the calculating yourselves.

Oh, yes! Success can be reduced to a mathematical formula. And so it can. But when so reduced the answer is nil. "There ain't no such thing.



STUDENTS' DEPARTMENT

C. D. O. S. N. Y.

COLLEGE NOTES.

October seventh will be a memorable day in the history of our new college. A more pleasant sensation has never been experienced in all its days.

At 1 p. m. about 350 students assembled in the amphitheatre, called Cooper's Auditorium, to be welcomed by the Dean and faculty.

Dr. Carr, in his introductory remarks, welcomed us to our new building and announced several notices as to rules and regulations of the College and State Board.

The doors of the new building were flung open to the largest Freshman class the College has ever had. According to the records there are 170 matriculates, and among the 170 students there are 28 women. Many more students are expected, for matriculation has not closed.

NOTICE TO GRADUATES.

Graduates are cordially invited to attend Dr. Carr's oral surgery clinical lectures and demonstrations; they are also requested to bring patients for treatment and consultation. Dr. Carr hopes that graduates will avail themselves of the splendid opportunity offered.

NOTICE TO STUDENTS

Students are hereby notified that they can earn **REAL** money by doing renumerative work for the **Progressive Dentist Salary or Commission OR BOTH.** Address Dr. J. Gerber, 347 E. 10th St., N. Y. City.

STUDENTS DEPARTMENT.

N. Y. C. D. NOTES.

The following were elected as officers of the class of 1914.

Benjamin Kleinberg, President
Emanuel Weitman, Vice-President
Thomas E. J. Shanahan, Secretary
Charues H. Steinhauser, Treasurer
Harry Mendelsohn, Sargent at Arms
Irving Vogel, Class Crier

“REAL HEROES.”
The “White Plague” Sufferers.

Anon.

I.

When all is said,
And all is done;
When we have battled,
And almost won;
When we are called an “arrested case;”
Having paid—paid—paid—
To feed a doctor’s face,
Then we are sent home to begin again.
Only to hear our old “Doc” say:
“Go back again.”
“What’s the use.”

II.

“What’s the use?”
I’ll tell you “What’s the use.”
Take me—I’m good and strong,
I never wake up without singing a song.
I love my life, my child, my wife;
And still there is never a minute
That the Good Lord can’t take me—
Whether I’m sick or strong—
The chances are equal,
So this is the sequel

“What in hell is the use.”

Saranac Lake, N. Y., September 15, 1913.

DENTISTRY 1,000 YEARS AGO.

During a lengthy relic-hunting visit to Ecuador, Professor Marshall Howard Saville, head of the archaeology department of Columbia University, made several noteworthy discoveries which will do much to enlighten the present generation about the early residents of that country. The relics indicate these early people to have been civilized and possessing scientific knowledge.

The most interesting discoveries were skulls which showed that the men are of a type superior to the Aztecs, for beyond the shape of the skull, teeth were filled with gold and cement, proof unmistakable that dentistry was at a high stage of development one thousand years ago.

In Mexico human teeth have been dug up that were filled and ornamented with stone, but this is the first instance of gold filling having been found in a prehistoric skull.

The gold was inside the teeth, showing little on the outside, so the purpose was apparently for utility rather than for ornamentation. In all cases, whether the fillings were gold or cement, the borings indicated the use of a tool. Several teeth that had evidently become loose were held together by gold bands.

"CARE OF THE ORAL CAVITY IN INFANCY."

By Dr. Jesse Feinberg.

It often occurs, in the clientele of the writer, that an anxious mother requests advice, as regards the attention she should give the mouth of her baby.

It is this foregoing thought that forms the subject matter of our discussion. We will only endeavor to cover briefly a few essentials.

Absolute cleanliness is always cardinal; and under this consideration the nipples whether of the breast or bottle must be kept in a sanitary state. It is good practice to swab the mouth of the little one twice daily with a mild solution of **Acidum Boricum**. This is also indicated, when the tongue is furred, and during morbid dentition.

An affectio of the mucous membrane, which is the result of uncleanliness of utensils, nipples and the child's toys, known as "**Thrush**" is often met with. This stomatitis parasitica is due to the fungus, "**Oidium Albicans**." This morbid condition is characterized by the presence of diffuse white patches, which appear on the tongue and mucous membrane of the cheeks and throat. These patches are often the seat of bleeding. The child is fretful and refuses food, as a result of the excruciating pain experienced in the affected areas. In combating this condition, removal of the cause is the chief point, therefore, the word **cleanliness** is again brought before us.

The application of a two (2) per cent solution of **Argenti Nitras** to the affected areas is efficacious.

Swabbing of the parts with the following formula affords great relief:

R.

Acidum Boricum,	zI
Glycerinum,	zIV
Hydrogenii Dioxidum,	zIIV
Aqua Rosae,	zII

The next feature of importance is "**Dentition**."

We realize the fact that dentition is a normal process of development. No fixed time can be set for the eruption of the deciduous teeth. These words should be fixed in the minds of our young mothers, as this is often the cause of great anxiety.

The process may be delayed, by improper feeding, debility and rachitis.

The most common symptoms, or ordinary dentition are:—

Irritability of temper;

Loss of appetite; and a **Condition** in which the child cannot digest the average amount of food, it is wont to be fed.

Indications of treatment, is absolute cleanliness of the buccal cavity; rest to the child; and forcible feeding. Undoubtedly most of us are acquainted with an approximation to the periods the deciduous teeth are most frequently erupted. All who have children should be instructed as to the value of the preservation of the deciduous arches of teeth until the initiative in eruption of the succedaneous has taken place, the temporary set having a great bearing upon the normal development of the arches of the permanent teeth.

DENTAL HINTS.

Iodine in Deciduous Teeth. Iodine is especially favorably indicated in carious teeth of children who are unwilling or unable to have fillings inserted. In cavities in deciduous teeth the writer recommends the introduction of a pellet of cotton saturated with ordinary tincture of iodine, this application being very simple and abating the pain in pulpitis. After a few daily applications the tooth is sterilized and gingival fistulae disappear.—Dr. Siffre, Paris, *L'Odontologie*, per *Cosmos*.

To Clean Carborundum Stones.—If the carborundum stones do not cut well after they are used a while, hold them over a gas burner for a few minutes. Then drop them in water; the clot holes of the stone will open and it will cut better.—M. Diratsouyan, *Dental Review*.

As to Cement Sabs. I prefer the heavy glass slab to a thin piece. If the thin glass plate is not held directly in the fingers there could not be much change of temperature imparted by the hand. In any case, when the glass slab becomes scratched throw it away. If you are using window glass you can throw it away with a better heart than if you paid \$1.50 for it. This question of temperature of the slab impresses me as being of greater importance the more I see of the difficulties experienced by dentists in cement mixing.—W.V. B. Ames in *Review*.

To Sharpen Burs.—Sharpen your burs with a thin carborundum disc turned by the dental engine and held in the grooves between the blades at the right angle to produce an edge. A little practice will produce the desired result.—J. G. Harper, *Western Dental Journal*.

Cleaning Impression Tray.—So much has been written and said regarding this subject that it seems nothing is left. Yet the easiest, simplest and most efficient way has been omitted. The so-called "Old Dutch Cleanser" does the work. Shake a little of the powder on the plaster bench and by means of a damp cloth held tightly over the finger apply the same to each tray immediately after removing plaster. Then sterilize, and you need not thereafter feel ashamed to have the patient see what is being inserted in his mouth.—B. L. Bates, *Dental Digest*.

To Avoid Air Spaces in Pouring Impressions.—To prevent air spaces in pouring impressions use a medium sized rather coarse paint brush and slant the plaster on impression as in inlay work. Immerse brush immediately in water, and a few shakes will leave the brush ready for next use.—W. J. Prime, *Dental Digest*.

As to Burns.—Cover a burn or scald with syrup or molasses, using it freely while healing takes place, ill prevent blisters from forming and a great deal of suffering.—J. H. Blachly, *Dental Digest*.

Be Patient with Children.—The child's horror of a dentist's office will disappear if the dentist be kind, sympathetic and truthful with the child. Never tell a child you are going to put some medicine in his aching tooth and extract it, or tell him that this operation will not hurt

him, and then give him excruciating pain. Be patient with the child; never tie or hold him down to perform certain dental operations; reason with him, as you would with a full-grown person, and you will succeed to persuade eighty per cent. of the children because children are men—they have self-respect, feelings of pain and pleasure; besides the sensation of pain in a child's aching tooth is twice stronger, the pulps of his tooth being larger.—M. Diratsouyan, Turkey in Asia, per Dental Review.

Natural-Looking Bridgework.—In cases where there has been much recession of the alveolar process due to loss of teeth, the most artistic results can be obtained by shaping the porcelain substitutes in such a manner that the crowns are the same length as the crowns of the natural teeth on each side of the space and cutting the balance of the porcelain to simulate the roots as they would appear in cases of recession of the gums.—O. De F. Davis, D.D.S., Minneapolis, Minn., The Dental Review.

(This is a good suggestion, applying both to bridge dummies and partial plate cases. The natural appearance of such teeth is greatly helped also by dubbing them off very abruptly to meet the gum where they lap it. It is remarkable how much a long dummy may be shortened in this way without the decided curving in at the top of the tooth being apparent to one at speaking distance from the patient.—V. C. Smedley, D.D.S.)

To Prevent Plaster from Sticking to Vulcanize Dentures.—Before packing the case, soap the cast with soap and water, soft soap preferred. Upon taking the case from the flask after vulcanization, the plaster can be removed with very little brushing.—O. V. Kingery, D.D.S., Greenwood, Ind.

—DENTAL DIGEST.

SOCIETY OF GOOD CHEER.

A distribution of one million tooth brushes and tooth talks to two million youngsters is the fiscal year's work of Miss Theora Carter, founder and president of the International Society of Good Cheer. Last year from early June until late September Miss Carter paid daily visits to the recreation piers in New York City, and gave tooth saving talks—tooth cleaning lectures, or tooth brushes to young people. In all, she gave out upwards of 300,000 brushes to more than 20 different European-Americans. Many of these young people had never known a tooth brush. Nearly all the cripple and tubercular children's institutes in New York, Brooklyn, and The Bronx came under the especial observation of Miss Carter, whose efforts for the benefit of humanity have been steadily growing since the organization of the Society of Good Cheer five years ago. The society is now represented in Europe, Asia and North America. Its work is not confined to any particular charity—it receives no money, and gives no money. Every branch has the full authority to do good—to aid humanity—its members do the giving and the work. It goes begging at no time. There are fifty branches in the United States, ten in Canada and four in London. The sum total is the effort of a young girl from out of the West whose fortune and time have been spent along lines of good doing and cheerfulness. She has received money aid from no one and asks for none. Anyone can be a non-resident member of the Society of Good Cheer—all you need do is to send flowers within your means for convalescents to any hospital, regardless of creed.

The Fuel of the Cities.

(An Appeal to the Collegian)

By Ernest Poole

(Author of "A Man's Friends," etc.)

This is to you who are soon to come from the college into the cities. I came to New York ten years ago, and for me it has been a great ten years to live in. But for you and me together I see a still greater decade opening before us. And beyond the years seem stretching out in a vista of immense and stirring changes—in a world slowly drawing closer together and binding together the minds of men—with the endless possibilities that lie in this binding.

You are the fuel of the cities. In the next ten years you will come by millions from colleges all over the land. And by tens of millions others who are young like you but have no colleges behind them will come from the villages and farms not only of this country but of all parts of the western world—from Russia, Norway, Sweden, from Poland, Hungary, Austria, Bohemia, Germany, Ireland, Italy, Greece and many other nations. All will come pouring into the cities with you—its fuel. And out of the fires new cities will rise. Your lives will make those cities.

In the city as it is to-day what kinds of lives are open to you people from the colleges? You need not starve nor live at the bottom, for your college training will give you advantages over the others. And while only one or two in each hundred of you will go to the top, the rest by sticking hard to your jobs and the daily grind may fill more or less comfortable places below, between the top and the bottom. So much for your bread and meat and the places that you sleep in.

But which way are your minds and your sympathies to turn? Will you be the little hangers on, faithfully supporting the top and receiving in return what favors it chooses to give you, or will you turn your minds to the mass, the millions at the bottom—become part of this mass in its upward heavings, with its deep and still subconscious but awakening purpose to throw off its chains, to build a city where none may starve and where all may do more than work, eat and sleep? If you take this latter course I will tell you what you will find yourselves doing in the fifty years ahead.

You will find yourselves sweeping dirt and disease and foul air and darkness out of the town that fresh air and the sunlight and health may come in. To do this you will go into the slums—you doctors, writers and speakers and other workers of many kinds—and tell what you find and what must be done. You will no more be stopped in the telling than the abolitionists were stopped in the century before you. You will keep steadily on, as many have done and are doing still, until you have moved the mass to act. And then with the mass behind you, you will take the city in hand—you engineers and builders—and plough through its slums and congested centers with broad streets and boulevards, parks large and small, and adequate subways owned and run by all the people—for the people. And having so made the best of the city as it is, you will plan out the city that is to be, in the

up-springing resident sections outside. You will give to this larger city not only air and light but spacious dignity and grace—a fit abode for the kind of people your children's children are going to be.

There will be for them no factory fires, no clouds of smoke and dust, no sickening odors, no deafening noise. For you chemists, inventors and engineers will have rid us of these things by then. There will be great civic power plants from which will go forth light, heat and power to all factories, offices, shops and homes. And with all the long weary toil of the doctors—such doctors as some of you will be—and all the saner habits of living that will prevail—diseases and deformities will most of them cease to torture mankind. His city and his body will be a good place for man's mind to inhabit.

All this you will find yourselves doing. But you will also find that you can do nothing without the mass. For the powerful few at the top fear change. You will find some of them blocking your every move—for some of them have profit in every evil that you would destroy. More and more you will be forced to turn to the people below, the millions driven and sweated and straved, who have nothing to lose and a world to gain, the millions who only need to be shown the ways out—shown and shown year after year until they are sure—and then they will take the great roads to the future in ever increasing armies.

And they can do it. They have the power. For within the next ten years not only these millions of men but all these millions of women will vote. And more and more as the years go on these driven ones will vote together. You speakers, you organizers of strikes, parades and demonstrations, you night workers in election time, you lawyers who draft the new laws to formulate the people's will, you fighters and you dreamers and other workers of many kinds—will find yourselves working with the people your friends, your comrades in the fights—the fights for shorter and shorter hours, higher and higher pay, better and better conditions of labor and life—the fight of the people to take full control of all that they themselves have built—until in the city that is to be all places of dwelling and work and play will be owned by the dwellers and workers and players, owned by the city which will be theirs. And then justice will be theirs at last.

And meanwhile, all through these years of strife—of victories, disappointments, mistakes, defeats and slow recoveries—you educators of many kinds will be busy with the children, training their bodies and minds for these fights and for the city that is to be theirs—moulding or helping to mould itself a new race of people upon the earth—people with vigorous minds for work, wide sympathies that embrace all the nations; deep, true perceptions of beauty and truth wherever it is, a vision that will reach over the world and up into the spaces where move the stars. People who will see so much deeper than ourselves into this mystery of our lives upon this little ball of space, that it will be hard for them to gain even a hint of how we thought and felt and struggled upward blindly to the light. But this will be for your children's children and all that come when they too are gone.

For you and me is the present life, the city as it is to-day, the present grab for the dollar. For you and me the rough labor of plough-

ing, of clearing away, of breaking chains, of freeing ourselves from the bonds that enslave us so that our children's freer minds can go on with the mighty work of building.

Let us begin while we are young.

DENTISTRY IN THE BIBLE.

By Samuel Grief, '14.

The "tooth" is mentioned in numerous passages in the Bible. A complete registry is here presented:

His eyes shall be red from wine, and his teeth white from milk. Gen. xlix. 12.

Eye for eye, tooth for tooth (שן תחת שן), hand for hand, foot for foot. Ex. xxi. 24.

And if he strike out his man-servant's tooth, or his maid-servant's tooth, he shall let him go free for the sake of his tooth. Ex. xxi. 27.

Breach for breach, eye for eye, tooth for tooth; in the manner as hath caused a bodily defect in a man, so shall it be done to him. Lev. xxiv. 20.

The flesh was yet between their teeth, it was not yet chewed. Num. xi. 33.

And the eye shall have no pity; but life (shall go) for life, eye for eye, tooth for tooth, (שן בשן), hand for hand, foot for foot. Deut. xix. 21.

Also the tooth of beasts will I let loose against them. Deut. xxxii. 24.

With a fork with three teeth in his hand. I Sam. ii. 13.

Behold, I have rendered thee a threshing instrument, sharp, new, having many teeth (בעל פיסיות). Isa. xli. 15.

In those days shall they not say any more, the fathers have eaten sour grapes, and the children's teeth are set on edge; but every one shall die for his iniquity; every man that eateth the sour grapes—his teeth shall be set on edge.—Jer. xxxi, 28-9.

As the word of the Lord came unto me, saying, What mean ye, that we use this proverb in the country of Israel, saying, The fathers have eaten sour grapes and the teeth of the children are set on edge? As I live, saith the Lord Eternal, ye shall not have any more to use this proverb in Israel. Behold, all the souls are mine; as the soul of the father, so also the soul of the son—mine are they; the soul which sinneth that alone shall die. Eze. xviii. 1-4.

Its teeth are the teeth of a lion, and it hath the cutting-teeth (מתלעות) of the liness. Joel i. 6.

But I also had indeed given you cleanness of teeth in all your cities, and want of bread in all your places; and yet ye have not returned unto me, saith the Lord. Am. iv. 6

(Ye) that lie upon beds of ivory (מטות שן), Am. vi. 4.

Thus hath said the Lord concerning the prophets that mislead my people, who, when they have something to bite with their teeth, cry, Peace; but who prepare war against him who putteth nothing in their mouth. Mic. iii. 5.

And I will remove their bloody (sacrifices) out of their mouth, and their abominations from between their teeth. Zec. ix. 7.

Arise, O Lord, help me, O my God; for Thou smitest all my enemies upon the cheek bone; the teeth of the wicked dost Thou break. Ps. iii. 8.

With hypocritical babbling mockers, they gnashed upon me with their teeth. Ps. xxxv. 16.

The wicked pursueth evil against the just, and gnasheth against him with his teeth. Ps. xxxvii. 12.

Sons of men whose teeth are spears and arrows, and whose tongue is a sharpened sword. Ps. lvii. 5.

O God, break out their teeth in their mouth; the jaw-teeth of the young lions tear Thou out, O Lord. Ps. lviii. 7.

The wicked shall see it, and be vexed; he will gnash with his teeth, and melt away. Ps. cxii. 10.

Blessed be the Lord, who hath not given us up as a prey to their teeth. Ps. cxxiv. 6.

As vinegar is to the teeth, and as smoke is to the eyes: so is the sluggard to those that send him. Pr. x. 26.

Like a broken tooth and a foot out of joint, so is confidence in treacherous man in a time of distress. Pr. xxv. 19.

There is a generation, whose teeth are as swords, and whose cutting teeth (כַּתְלָעֵתִי) are as knives, to devour the poor from off the earth, and the needy from among men. Pr. xxx. 14.

And the teeth of the young lions are broken. Job iv. 10.

Whatever it may cost, I will put my flesh in my teeth, and my life will I put in my hand. Job. xiii. 14.

He gnasheth over me with his teeth. Job xvi. 8.

To my skin and to my flesh my bones do cleave, and I must sustain myself with the gums of my teeth (בְּעוֹר שְׁנֵי). Job xix. 20.

And I broke the cutting teeth of the wrong-doer, and out of his teeth I cast down his prey. Job xxix. 17.

Who hath ever laid open the front of his garment? or who can penetrate into his double row of teeth (רִסְנוֹ)? Job xli. 5.

Thy teeth are like a flock of well-selected sheep, which are come up from washing, all of which bear twins, and there is not one among them that is deprived of her young. (Cant. iv. 2.

His body is like an image made of ivory (שֵׁן) overlaid with sapphires. Cant. v. 14.

Thy teeth are like a flock of ewes which are come up from the washing, all of which bear twins (כַּתְלָאֵימֹת) and there is not one among them that is deprived of her young. Cant. vi. 6.

All thy enemies open wide their mouth against thee; they hiss and gnash their teeth. La. ii. 16.

He hath also broken my teeth with gravel-stones. La. iii. 16.

On the day when the watchmen of the house will tremble, and the men of might will bend themselves, and the grinders (הַטְחָנוֹת) stand idle, because they are become few—Ecc. xii.

And three ribs were in its mouth between its teeth. Dan. vii. 5.

And it hath great iron teeth. Dan. vii. 7.

Then I desired what is certain concerning the fourth beast, which was different from all these others, exceedingly dreadful, whose teeth were of iron and whose nails of copper. Dan. vii. 18.

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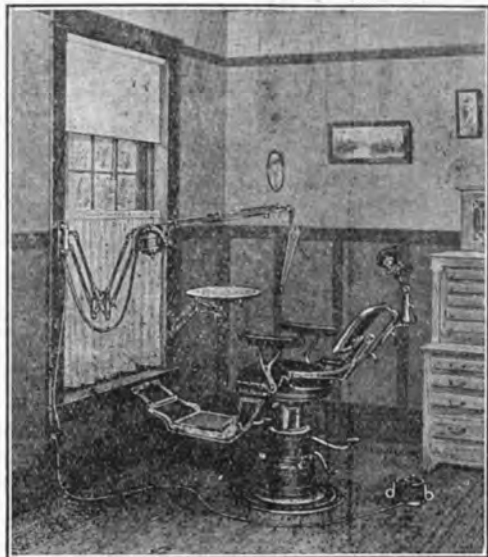
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