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# THE PROGRESSIVE DENTIST

Vol. 2 September 1913 No. 12

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# The Progressive Dentist

Vol. 2

September 1913

No. 12

## UNUSUAL REFLEX PAINS IN NOSE TROUBLES, OF INTEREST TO DENTISTS

DR. M. J. SCHOENBERG,

Ophthalmic Surgeon at the Mt. Sinai Hospital Dispensary, Assistant at the New York Ophthalmic and Aural Institute, Assistant Surgeon at the Red Cross Hospital, New York City.

### 1. A Case of Acute Frontal Sinusitis Simulating a Tooth Trouble.

Patients suffering from pains in the region of the superior or inferior maxillary bone usually go to the dentist to have their teeth treated or extracted, and are often surprised to hear that their teeth are in good condition, and that they ought to consult a physician for their trouble.

I have recently seen a most unusual and perplexing case, whose history is so interesting that I consider it worth while to relate it briefly.

Patient F. M. was referred to me on March 5, 1911, by Dr. L., dentist, to "have his whole head looked over and to discover the cause of his trouble." This patient, 28 years of age, of a general healthy appearance, told me that for the last 10 weeks his teeth ached him constantly. The pains were worse at night and reached their maximum early in the morning, around 5-6 A. M.

When he first became ill, the patient consulted his dentist, and was told that his teeth were in good condition. He then went to his family physician, who thought it was "plain neuralgia," and gave him some powders, which only relieved him for half hours. As the patient did not improve in the course of several weeks, when all the usual coal tar products, as well as general diet, bath, warm compresses, etc., were tried, his physician gave the matter a closer investigation, and found out that this patient had had a chancre some ten years ago. Wasserman's test of the patient's blood was made and found "positive." This fact and the nocturnal character of the neuralgic pains induced the physician to conclude that he had to deal with a neuritis of specific origin. The treatment seemed simple. The patient was immediately put on an antisyphilitic cure, but 8 weeks of daily and faithfully performed mercurial inunctions did not bring forth the expected result. The patient was tormented by his "neuralgia" worse than ever.

Entirely disappointed, the physician sent his patient to a neurologist, who, after a most exhaustive examination, did not find any organic nervous disease, and referred the patient back to a dentist. The patient was carefully examined by my friend, Dr. L., who did not find any sign of trouble in his teeth, and, as he could do nothing for this unfortunate man, he referred him to me; "to look over his whole head."

My examination revealed a slight edema extending over the right face, up to the upper lid and right eyebrow and reaching its maximum over the right side of the root of the nose. By slight pressure of the in-

ner-upper angle of the orbit the patient complained of **extreme pains**; no pains by pressure on any other part of the superior or inferior maxillary bone.

The examination of the nose showed a **deviated septum** and a **large swollen middle turbinate**, tightly wedged in between the septum and outer wall of the right nasal cavity. **A drop of pus could be seen covering the inferior margin of the middle turbinate.**

The severe pain elicited by pressure over the right frontal sinus, and the large edematous middle turbinate were pointing clearly where the neuralgia was originating. I covered the middle turbinate with a small tampon of cotton saturated with a 10 per cent. solution of cocaine and adrenalin, and let the patient wait for ten minutes. When I took out the tampon the middle turbinate was shrunk to half its size, and a large amount of pus was dropping down from the frontal sinus into the middle meatus and further down on the floor of the nasal cavity. I then washed out the sinus and the patient was rid of his "neuralgia", which had evidently been caused by the pressure exerted by the mucous and pus accumulated in the frontal sinus.

There was in this patient a lesson for every one concerned: a positive Wasserman reaction and a history of a specific infection do not mean that every trouble such a patient may ever have must necessarily be of syphilitic nature, to be treated only with mercury or salvarsan. **The region where the patient had most of his pain was not over the frontal sinus**, and this, of course, misled the physician and the neurologist. At any rate, the dentist can be congratulated upon the idea he had to have the patient's "whole head looked over," and this shows once more how often the dentist can do a lot of good by giving his patients good advice.

## **II. A Difficult Eruption of the Third Molar Simulating a Sinus Trouble.**

M. S., business man, 32 years of age, called upon me on February 3, 1911, and gave a history of "a chronic catarrh in the head" of a very long duration (about 15 years). He added that this cold would not have brought him to me, but for repeated attacks of pains in the occipital region, recurring daily, mostly in the morning and lasting for several hours.

His general condition, the family and personal history, do not present anything of importance bearing on his present trouble. The examination of his eyes reveal a moderate degree of hyperopia, for which the patient wears the proper glasses. Having eliminated the refractive error as a possible source of the occipital headaches, I proceeded to the examination of the nose and throat, and found a **polypoid degeneration of both middle turbinates, due to a chronic frontal, ethmoidal and sphenoidal sinusitis.**

This condition seemed sufficient to explain the headaches. Although there was drainage for the mucus and pus secreted by the diseased mucous membrane, lining the accessory sinuses of the nasal cavities, an occasional stoppage of the contents in one of these sinuses was sufficient to produce the pressure symptoms and consequently intense pains. The examination of the throat showed the usual chronic pharyngitis, met with in similar conditions; mouth, nothing abnormal.

I advised the patient to submit to the removal of the middle turbinates and a cleansing of the sinuses of the necrosed tissues and pus they contained. The patient consented and the treatment was instituted.

After several weeks of treatment the patient's headaches did not recede. I was puzzled, indeed! One day, while I was examining again the patient's throat, I saw his gums corresponding to the third lower molar—on each side—swollen. A gentle touch was sufficient to elicit most excruciating pains in the occipital region. I called in a dentist and asked his advice.

We decided to incise the gums on both sides and wait further developments. As the patient's headaches did not improve, we extracted the molar three days later. Since then the pains disappeared as though by magic.

An inspection of the wisdom tooth might aid to our wisdom once in a while!

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### THE PANAMA-PACIFIC DENTAL CONGRESS.

The work of promoting the Panama-Pacific Dental Congress is progressing in a most satisfactory manner, and the Committee of Organization is pleased to report that up to date, in thirty-eight states of the United States, Executive Committees have been appointed to co-operate with it in advancing the interests of the Congress.

Seventeen foreign states and countries and the island possessions of the United States have taken similar action and the appointment of like committees in other states and countries is now pending.

It is hoped that within the next three or four months every state and country in the world, where dental organizations are known to exist, will be represented by an Executive Committee, the duties of which will be to promote an interest in the Congress and secure memberships and contributions to the program.

Instructions defining the duties and authority of these committees will shortly be sent to each of them.

The committee is in almost daily receipt of letters from all parts of the world promising support and attendance, and from present indications the Congress will be greatest yet held by the dental profession.

Dr. H. A. Frederick, of San Francisco, has been elected to fill a vacancy in the Board of Directors and the Committee of Organization, in order to promote the interests of the Congress and avoid a repetition of the unpleasant controversies and contests for office which disturbed the organization and opening of the fourth International Dental Congress, has effected a permanent organization with the following officers: President, Dr. Frank L. Platt, San Francisco, Cal.; Vice-president, Dr. Charles M. Benbrook, Los Angeles, Cal.; Treasurer, Dr. Fred G. Baird, San Francisco, Cal.; Secretary, Dr. Arthur M. Flood, San Francisco, Cal.



## MOUTH-BREATHING A DESTRUCTIVE HABIT; A FRANK DISCOURSE

By M. J. EMELIN, D. D. S., NEW YORK.

(Fifth Article.)

The name of mouth-breathers is "Legion." Was not Julius Cæsar a mouth-breather? Tall, somewhat pale, Julius Cæsar had a mouth with slightly drooping corners, upper lip short in proportion to the lower; the sides of his nose, near the ridge, were unusually broad; he was prematurely bald; his hearing on one side was not like that on the other; his left ear was almost deaf, for in speaking to Antony he says ("Julius Cæsar," Act i, 1-213): "Come on my right hand, for this ear is deaf." While Cæsar was a more skillful swimmer than Cassius, his breath was not as strong, and consequently he did not possess as great endurance.

It was from the waves of Tiber that Cassius carried the "man of such a feeble temper" upon his shoulders, and before they "could arrive the point propos'd" the mouth-breather cried out: "Help me, Cassius, or I sink!" And Cæsar "fell down in the market place and foam'd at mouth, and was speechless." What stronger chain of circumstantial evidence could be forged to show that Cæsar was a confirmed mouth-breather?

Kant, the German philosopher, had difficulty in breathing, due to his nasal obstruction. He deliberately trained himself to breathe through the nose only. By this worthy effort of will-power, Kant recovered his complete composure and cheerfulness, and succeeded in overcoming his morbid melancholy, which sometimes tempted him to commit suicide.

George Catlin who devoted the greater part of his life to the study of over 2,000,000 Indians of North and South America, in their simple state, sixty years ago discovered mouth-breathing to be the cause of suicides, of unnatural infirmities in the lives of civilized people, and of teeth decay.

He offers himself as a living witness, and relating his own experience he says:

"At the age of 34 years . . . I penetrated the vast wilderness with my canvass and brushes for the purpose which has already been explained, and in the prosecution of which design I have devoted most of the subsequent part of my life. At that period I was exceedingly feeble, which I attributed to the sedentary habits of my occupation, but which my friends and my physicians believed to be the result of disease of the lungs. I had, however, no apprehensions that dampened in the least the ardor and confidence with which I entered upon my new ambition, which I pursued with enthusiasm and unalloyed satisfaction until my researches brought me into solitudes so remote that beds and bed chambers with fixed air became matters of impossibility, and I was brought to the absolute necessity of sleeping in canoes or hammocks or upon the banks of the rivers, between a couple of buffalo skins spread upon the grass, and breathing the chilly air of dewy and foggy nights that was circulating around me.



"Then commenced a struggle of no ordinary kind between the fixed determination I had made to accomplish my new ambition and the daily and hourly pains I was suffering and the discouraging weakness daily increasing on me and threatening my ultimate defeat.

"I had been, like too many of the world, too tenderly caressed in my infancy and childhood by the over-kindness of an affectionate mother, without cruelty or thoughtfulness enough to compel me to close my mouth in my sleeping hours, and who, through my boyhood, thinking that while I was asleep I was doing well enough, allowed me to grow up under that abominable custom of sleeping, much of the time, with my mouth wide open and which practice I thoughtlessly carried into manhood, with nightmare and snoring and its other results, and at last (as I discovered just in time to save my life) to the banks of the Missouri, where I was nightly drawing the deadly draughts of cold air, with all its poisonous malaria, through my mouth into my lungs.

"Waking many times during the night at finding myself in this painful condition, and suffering during the succeeding day with pain and inflammation (and sometimes bleeding) of the lungs, I became fully convinced of the danger of the habit and resolved to overcome it, which I eventually did only by sternness of resolution and perseverance, determining through the day to keep my teeth and my lips firmly closed except when it was necessary to open them, and strengthening this determination, as a matter of life or death, at the last moment of consciousness while entering into sleep.

"Under this unyielding determination and the evident relief I began to feel from a partial correction of the habit, I was encouraged to continue in the unrelaxed application of my remedy, until I at length completely conquered an insidious enemy that was nightly attacking me in my helpless position and evidently fast hurrying me to the grave.

"Convinced of the danger I had averted by my own perseverance and gaining strength for the continuance of my daily fatigues, I renewed my determinations to enjoy my natural respiration during my hours of sleep, which I afterwards did, without difficulty, in all latitudes, in the open air, during my subsequent years of exposure in the wilderness, and have since done so to the present time of my life, when I find myself stronger and freer from aches and pains than I was from my boyhood to middle age, and in all respects enjoying better health than I did during that period.

"I mention these facts for the benefit of my fellow-beings, of whom there are tens (and hundreds) of thousands suffering from day to day from the ravages of this insidious enemy that preys upon their lungs in their unconscious moments, who know not the cause of their sufferings and find not the physician who can cure them.

"Finding myself so evidently relieved from the painful and alarming results of a habit which I recollected to have been brought from my boyhood, I became forcibly struck with the custom I had often observed (and to which I have before alluded) of the Indian women pressing together the lips of their sleeping infants, for which I could not at first imagine the motive, but which was now suggested to me in a manner which I could not misunderstand.

"From the whole amount of observations I have made amongst the two classes of society, added to my own experience, as explained in the foregoing pages, I am compelled to believe and feel authorized to assert that a great proportion of the diseases prematurely fatal to human life, as well as mental and physical deformities and destruction of the teeth, are caused by the abuse

of the lungs, in the mal-respiration of sleep, and also that the pernicious habit, though contracted in infancy or childhood or manhood, may generally be corrected by a steady and determined perseverance, based upon a conviction of its baneful and fatal results."

Accordingly, George Catlin's motto, "**Shut Your Mouth**," suggested to me the idea that on every lamp-post in all public buildings, places and vehicles, the signs "**Spitting Prohibited**" should be changed to read: "**Shut Your Mouth**," or "**Mouth-Breathing is Ugly**," or "**Mouth-Breathing is Idiotic**." The good meaning of these signs could hardly be misunderstood. Moreover, it is easier to encourage deliberate breathing through the nostrils than to prohibit spitting. It would prove both an effective warning and preventative measure against infection by way of the mouth.

Let us wake to the full realization of this horror. Let us shun the habits that enslave us. Can we watch our own oxygen starvation? Guard ourselves against it; fight its attack upon our health, our happiness, and the well-being of those that are dear to us.

I regret that the limits of this communication will not permit me to treat of remedial measures, but I shall do so in another paper. Until then, I hope that I have attracted the reader's attention sufficiently to cause him to ponder this subject and make him detect his own "open weakness" and reflect upon his own occasional mouth-breathing, and his own mandible which is wearily and perpetually drooping.

In presenting these reflections "it is my faith that every flower enjoys the air it breathes," the "cool, fresh air, whence health and vigor springs," and if but one of my readers leaves the ranks of the unfortunate physiological sinners my efforts will not have been in vain.

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### QUICKSILVER BAD ON TEETH.

#### Fumes of Mercury Produce Salivation and Miners Seldom Live More Than Two Years.

Quicksilver miners follow the most unhealthy trade in the world. The fumes of the mercury produce constant salivation, and the system becomes permeated with metal; the teeth of the unfortunate men drop out, they lose their appetite, become emaciated and, as a rule, seldom live longer than two years.

Chloride of lime, employed by bleachers, frequently destroys the enamel and dentine of the teeth. But phosphorus, used so largely in the manufacture of lucifer matches, affects a very large number of persons, women, girls and children greatly preponderating.

People who work in soda factories are affected by the teeth becoming soft and translucent; they break off close to the gums.

Dr. Hesse of Leipsic states that bakers are likely to suffer from decayed teeth on account of the flour entering the mouth during work collecting on and around the teeth, where it decomposes and generates an acid destructive to dentine.

## DENTISTRY IN THE TALMUD.

A Valuable Contribution to the Early History of Dentistry.

By Samuel Greif.

**Yoma 84a.**—R. Jochanan had the scurvy. He went to a matron of Rome. She did something to relieve him on a Thursday and the eve of Sabbath. He asked her, What shall I do on Sabbath? She said, You will not need to do anything. He said, But if, notwithstanding, I should be obliged to do something? She said, Swear to me that you will not tell it to anyone, so I shall tell you. After this, when she had told him, he went and lectured it to everybody. But he had sworn not to tell? He had sworn, "To the God of Israel I will not reveal," but to the people of Israel he could. But this deception was a profanation of God's name? He told her immediately thereupon: I had sworn not to say it to God, but to Israel I would. What was that she told him? Said R. Aha the son of R. Ammi: Water of leavened dough, olive oil, and salt. R. Yemar says: Not the water, but leavened dough itself, olive oil, and salt. R. Ashi says: Fat of the wing of a goose. Said Abayi: I have used all these things, and was not cured until an Arab merchant said: The stones of olive, one-third grown, should be taken and burned in a new **mar**, and be applied to the rows of the teeth. This I have done and have been cured. What causes such a sickness? Eating of hot barley-bread or the remains of a dish of harsana from the previous evenings. What are its symptoms? When something is put on the teeth they begin to bleed. R. Nachman b. Itzhak said: Scurvy begins in the mouth and ends in the entrails.

**Rashi.**— (scurvy): a sickness of the teeth and jaws beginning in the mouth and ending in the entrails; the sickness is a serious one. **Harsana:** fish fried in flour and the fish's own oil. (At Ab. Z. 28a, Rashi renders cephidna, or as it written there caphdina, with the old French —, perhaps **muqueux**—mucous. (Landau). See also Erub. 41b, where Rashi gives the same word for the Talmudic **hidrokan**).

**Note.**—Aside from the etymological difficulties, the sickness referred to is one involving the teeth and gums, and is well described in the Talmud. We learn of cephidna or caphdina its etiology, pathology, symptoms, and therapeutics, the latter of which seemed to be successful resulting in the cure of R. Abayi. Cephidna has been translated by many as scurvy (Aruch, Aruch completum, Levy, Jastrow). Buxtorf translates it with "pudredo," attributing the disease to a putrescent tooth. From the pathology of the case we must assume that the disease has affected the entire oral cavity, upper and lower teeth, and was undoubtedly an inflammation of the mucous membrane of the mouth. To think it the result of a putrescent tooth would mean a pre-existing alveolar abscess, a condition of which we find no mention, leaving behind an inflamed mucous membrane. But it seems more probable that the disease was rather a form of stomatitis, apparently the ulcerative type. There are reasons to believe that the disease was not of mere local origin. We see, however, that the treatment was applied locally and has also proved quite successful. But this only illustrates that local treatment can be possible even though there be constitutional disorders existing. Also scurvy, upon which the majority of writers have agreed, is a constitutional disease, and might be accepted in as far as swelling, sponginess and bleeding of the gums are concerned.

Among the sufferers of the disease was also Rabbi, mentioned at B. Metz. 85a. Rabbi accepted for himself cephidna as an affliction for seven years, "and during all the years Rabbi was suffering from his illness, it never happened that the country was in need of rain." At Ab. Z. 28a the story of R.Jochanan is repeated, with the addition to the etiology of the case, that it is also caused by eating cold wheat-bread (excepting the hot barley-bread), and R.Nachman remarks that he was a sufferer of cephidna himself, thus strengthening his assertion that the disease begins in the mouth and ends in the entrails.

**Betzah 18b.**—And we have learned: One who suffers with toothache must not gargle for it, but he may dip something in vinegar and apply it, and if the pain is relieved thereby, he need have no fear of the consequences.

**Note.**—This is a Mishna which has already been explained together with its Gemara at Sabb. 111a. There R.Asha explains vinegar to be good for carious teeth and bad for sound teeth. The Jerusalem Talmud therefore comments that "vinegar is good for what is bad, and bad for what is good" (J. Sabb. xiv. 14c, 76). Among substances injurious to the teeth the Jerusalem Talmud also mentions the vapor of bath-houses (J. Ab. Z. iii. 42d, 59). R.Yehuda was relieved from a toothache by the laying-on of the hand of the prophet Elijah (J. Keth. xii. 35a, 51. Gen. R. 33). This sort of cure which belongs under the heading of Psychic Medicine, though somewhat singular in character, is yet an important factor of therapeutics, and includes the so-called "royal touch," as well as hypnotism, music suggestion, faith cure, and Christian Science. While the laying on of hands and the royal touch could only have worked wonders in the days of the Talmud and may not accomplish the same in our present days, yet there are reasons to believe that any kind of suggestion that can possibly be practiced to-day will give equally wonder-working results and will prove equally beneficial. To the dentist the practice of mental suggestion will always prove itself the best means for relieving many kinds of pains and for calming nervous patients, where the use of anodynes, counter-irritants and nervous sedatives would generally fail. Many a patient has come to the dentist with a throbbing toothache and has lost it the moment he seated himself upon the operating chair.

**Betzah 33a, b.**—(Mishna.) R.Eliezer says: One may take a splinter from the wood lying near him for the purpose of cleaning his teeth with. (Gemara.) R.Jehuda said: To take straw or other fodder of cattle, and break it for cleaning the teeth, or so, is permitted. R.Kahana objected him: If one breaks branches of spice trees for the purpose of cleaning the teeth with them, he is liable to a sin offering. (It is permitted to break the branches of spice trees for the purpose of enjoying their odor, but only when they are soft. To clean the teeth with them they must necessarily be hard, when it is prohibited to break them.) R.Eliezer said: One may take a splinter from the wood lying near him to clean his teeth with; but the sages say: He can take only from a manger. All agree that he shall not break off, and if he does so, to clean the teeth or to open the door with it, if unintentionally on a Sabbath, he is liable to sin offering, and if intentionally on a festival, he is liable to the punishment of stripes. So is the decree of R.Eliezer. The sages, however, say: In both cases he is free, because this is only a **shubuth** (Sabbath-rest, rabbinically).

**Note**—We have already made mention of the splinter or toothpick at Sabbath 81b. The toothpick, or **דַּבְּ**, is again referred to at Baba Bathra 15b: "He said, 'take out the splinter from thy teeth,' they answered, 'Take out the beam from thy eyes.'" Probably the splinter between the teeth was kept there as a means for straightening irregular teeth, or for some similar orthodontic purpose. (See also Arak. 16b). Another form of toothpick is mentioned at Cholin 16b, where a broken piece of pipe is prohibited in five cases: not to slaughter with it, not to perform circumcision with it, not to cut meat with it, not to pick the teeth with it, and not to clean one's self with it.

**Megillah 15b.**—You find it also with reference to the teeth of the wicked, as it is written: "The teeth of the wicked dost thou break" (Psalms iii. 8), and Resh Lakish said: Do not read "break" (shibarta), but "distend" (shirbabta). (See Berachoth 54b; also Suta 12b).

**Chaggigah 22b.**—His teeth became black because of his fastings.

**Note.**—It is rather difficult to account for the blackening of the teeth through fasting. We learn, however, that black teeth **הוֹשַׁחְרוּ שִׁנָּי** had been known to the Talmud. Undoubtedly these were lifeless teeth in a gangrenous condition, which is the only possible explanation for their discoloration. The Jerusalem Talmud similarly tells us that "Through continued fasting the teeth become black" (J. Sab. v. 7c, 30). The commentators tell us also of red teeth (Rambam, Hilchoth Sabb. 19, 7; Ramban, to Sabb. 64b), which might have been the cause of some hemorrhage of the teeth, thus coloring them red. Besides the black and red teeth, exceptional large teeth were also known to the Talmud. Such was the case with R. Yehudah who, on account of his extraordinary large teeth, received the nickname **שִׁנָּנָא** (Ber. 36a; Sabb. 152a; Erub. 54a; R. H. 24b; Keth. 12b, 14a, 53a; Gitt. 78b; Kidd. 32a; B. K. 14a, 15b, 36b; B. B. 133b; Sanh. 80b; Nidd. 25b). Sometime the name Yehudah is entirely dropped and only **Shinnana** appears (Chag. 15b; Ker. 19b; Nidd. 13a, 17a). (See also Nazir 52b).

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### DENTISTS NOT READERS.

Dentists, it has not often been pointed out, do not read as they should, and it is said two-thirds of all dental practitioners are not within reach of our professional literature. Can it be possible? Observation compels us to admit some such condition is a grim fact. With the dental journals coming to one's hands each month at an outlay of one or two dollars annually, and containing the continual unfolding of a record of experience and achievement, this seems almost incredible. To read dental literature is every dentist's duty. Rest assured that nowadays the most influential and up-to-date man in any community or profession cannot be the one ignorant of the literature of his calling.—J. F. F. Waltz, D.D.S., Decatur, Ill. Dental Review, June, 1913.

**THE SUNNY SIDE.****The New England Novel.**

To write a New England novel,  
 Take Boston, a man and a maid,  
 And start with an erudite chapter  
 On calling a shovel a spade.  
 Work in something soulful and earnest,  
 Such as "What is the Why?"  
 And mix with the briny sea breezes—  
 And a dried apple pie.

Make all of your characters drawing  
 In dialect stilted but quaint;  
 Put most of them into eye-glasses;  
 And make them say "hasn't"—not "hain't."  
 Your hero might rush to the army  
 And try hard to die—  
 Mix this with the Mall and the Common—  
 And a dried apple pie.

To write a New England novel  
 Don't overlook history's aid;  
 Use Washington, Webster and Henry,  
 Work in a heroic brigade  
 Of statesmen and scholars and sages  
 Who say "It is I";  
 And don't forget any one's accent  
 Or the dried apple pie.

—Chicago Post.

**A Rather Novel Request.**

A young society woman down in Neosho went into a drug store recently to buy a bath sponge, and asked the clerk to give her a sponge bath. The clerk fainted and the woman left hurriedly before he recovered.

—Kansas City Times.

A little girl was caught pulling another little girl's hair, and the mother was anxious to overlook it. So she said:

"Don't you think, dear, it was naughty Satan that put it into your head to pull Elsie's hair?"

"It may have been," replied the little girl, "but kicking her shins was my own idea."

**An Accomplished Minister.**

Church service was over on Christmas morning and three prominent members walked home together, discussing the sermon.

"I tell you," said the first enthusiastically, "Doctor Blank can certainly dive deeper into the truth than any preacher I ever heard!"

"Y-es," said the second man, "and he can stay under longer."

"Yes," said the third, "and comes up drier."—(Ladies' Home Journal.)

### ORAL HYGIENE COMMITTEE.

The great movement of oral hygiene, the great religion of those who have humanitarian interests at heart is not new with us. The Kings County Dental Society is simply following up the good work that every leading dental society throughout the union is doing.

The primary purpose of the Kings County Dental Society is to educate its members and thereby the public with regard to the great importance of the oral cavity towards the rest of the human body. The year just closing was marked by a great success in the literary field. But this was not enough for those who had the true aim of the society at heart, i. e. the lending of a helping hand to the needy poor. Dr. William at our last dinner made the statement that children died every day and that the greatest cause of this awful curse could be traced to diseases of the teeth and of the oral cavity. This condition cannot be coped with by individuals. Societies can do something. Our ultimate aim, however, is to hope and see that the state shall assume the burden and grant dental service to all school children just as freely and even as compulsory as education is administered now.

In the meantime however, we must aim to alleviate the terrible sufferings of the most needy poor. With this in view, the present oral hygiene committee was appointed. At present his committee consists of twenty dentists located in the so-called Brownsville section, who have volunteered to render dental services gratis to the deserving children selected by the principal and the Board of Health nurse of the most congested school in the Borough of Brooklyn. These twenty dentists are not men and women who enjoy a lucrative practice, or have more time than needed for recreation. They are all a hard working lot and their services are therefore all the more commendable.

Permit me here in the name of the K. C. D. S. to give public thanks to those rendering this good noble work.

The members of this committee are:

Dr. Fanny Kleiner	Dr. L. Eliasberg
Dr. M. Davis	Dr. B. Reade
Dr. F. Miller	Dr. M. L. Osoff
Dr. I. Russianoff	Dr. M. Rothenberg
Dr. Ch. Russianoff	Dr. N. W. Russ
Dr. J. Lock	Dr. N. J. Coyne
Dr. S. Shapiro	Dr. Cooper
Dr. B. Shapiro	Dr. M. Nevin
Dr. A. Ritt	Dr. Feldman
Dr. A. Steinhart	Dr. J. Pensak, Chairman.

This humanitarian work was commenced in December 1912 when Dr. Oswald Schlockow, principal of P. S. 109, sent an appeal to the Kings County Dental Society for its members to help the poor children in his school who are in dire need of dental care. The above-named twenty dentists responded and volunteered to accept at their office one little patient at a time. After each child's teeth are put in good condition, and the child itself is given a lesson in the proper manner of caring for its teeth and mouth, and after it is made to understand the consequences if the rules are not followed, it is dismissed. Then another

child is accepted in its stead. And in this way, twenty children are at all time receiving dental care.

No record was kept until March 1st, when the Kings County Dental Society provided record and examination charts, and the chairman of this committee was placed in charge at the school to make examinations.

During March and April and part of May the following work was accomplished.

54 Children treated; 200 Sitzings; 80 Extractions; 30 Roots Filled; 100 Amalgam fillings; 15 Cement Fillings; 54 Cleanings; 2 Crowns; 2 Gold fillings; 1 Inlay; 3 Pulpes capped.

JULIUS PENSAK, D.D.S.

Chairman.

### INTERNATIONAL DENTAL CONGRESS, 1914.

The Sixth International Dental Congress will be held in London from August 3rd to 8th, 1914, at the invitation of the British Dental Association.

His Majesty King George V. has graciously consented to be the Patron of the Congress, which will take place at the University of London and at the Imperial College of Science and Technology, South Kensington.

The President of the Congress will be Mr. J. Howard Mummery, and the joint General Secretaries are Mr. Norman G. Bennett and Mr. H. R. F. Brooks. Mr. H. Baldwin is Hon. Treasurer.

A Committee of Organization, under the Presidency of Mr. W. B. Paterson (President of the International Dental Federation), with Mr. F. J. Pearce as Hon. Secretary, has been busily engaged for some time in making the preliminary arrangements.

Previous Congresses have taken place in Paris, 1889; Chicago, 1893; Paris, 1900; St. Louis, 1904; and on the last occasion at Berlin, in the Reichstag, in 1909, when the German Emperor took a personal interest in the meeting, delegates attended from twenty different countries, and the Governments of many of them were officially represented.

Invitations are being issued to Dental Organizations throughout the world, and it is hoped thus to secure the co-operation of leading specialists and representative authorities in all branches of dental surgery.

The rules of the International Dental Congress provide that ethical practitioners of dentistry possessing the qualification of the country in which they received their professional education, or of the country in which they practise, are eligible for membership.

The Subscriptions for members of the Congress will be 30s. (38 francs; 31 marks; 7½ dollars), and for members of their families accompanying them 15s. (19 francs; 15½ marks; 3¾ dollars).

The offices of the Congress are:—

19 Hanover Square,

London, W.,

to which address all communications should be sent.



# The Progressive Dentist

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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 are giving 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.

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## EDITORIAL DEPARTMENT

As a Socialist magazine we believe in humanity. In its inherent goodness. In its ultimate emancipation from all the social, political and economic sores that fester it. What these sores are, surely needs no mention here. Every intelligent man is fairly acquainted with them.

Wherein most thinking men differ however, is, the remedy and the application thereof, said remedy being subject to their own economic interests. George Eliot says somewhere, "Every man's philosophy is the formula of his personality." He should have added, "and every man's political creed is the sum of his economic interests." That is the explanation of the different quasi-radical bourgeois movements advocating this reform and that: tinkering timidly with the tariff, trust legislation, white slavery, child-labor, etc.; angling for votes on these various propositions and in the end leaving the majority of us no better off than we were in the beginning.

Why?

Because, the self-interest of some economic group is at the bottom of each reform and can benefit no other group; much less the proletariat. Because, rent, profit and interest, one or all of them, is the only means of exploitation.

And now we come to the dentists as a class. Where do we belong? What are our interests? Do our interests coincide with the exploiters or producers? How shall we act politically to better our conditions?

We believe the dental profession, its ethics and practice, reflects the same blighting, capitalistic influence as does any other profession, or business, for that matter.

We are workers, producers. We sell our labor-power and our skill. Accordingly we belong to the great body of workers, to the proletariat, fine social distinctions to the contrary notwithstanding. As such, their interests are our interests, their welfare—our welfare.

Not only are we workers, but the majority of us depend directly upon the working class for our livelihood. They buy our labor power and our skill. Doubly then are we concerned in their welfare.

Again, let us take up the relation of the dentist and supply houses. The large ones are virtually a trust. Whether they have combined in restraint of trade or not in the eyes of the law, does not concern us here. They may be what Roosevelt defined as a "good trust." We do not know. We do know, however, that we have to pay high prices, which are ever growing higher, with no relief in sight. In other words we are being exploited.

Lastly, let us look at the practice of dentistry itself. Words fail to express the chaos and demoralization of our noble profession. Our brothers in trade, considered educationally inferior, are far more superior and sensible in their regulation of hours of labor, competition and prices, than we are. We haven't any regulation! We are five centuries behind the times from a politico-economic point of view. We haven't even reached the "guild period."

Quacks and illegal practitioners infest our profession. Dental parlors little better than bargain-counters in department stores rule it.

Not only do we have to compete—unnecessarily to our shame be it said—with the above-mentioned, but we compete with each other in ways both cruel and absurd.

"We must live!" I can hear my readers say. In rebuttal I would ask just what do you mean by "live?" If by living you mean, toiling twelve hours a day in a stuffy office, inhaling foul odors, with little rest and less recreation; if by living you mean cutting prices to the rock-bottom so that you cannot exist unless you have plenty of work on hand; if by living you mean wasting your precious youth and the flower of your manhood in such unremunerative ways, then we say, 'tis better not to live.

(We are just beginning.)

## STUDENTS' DEPARTMENT

### COLLEGE NEWS.

#### N. Y. C. D. NOTES.

"Wet Paint," is a sign that was quite in evidence at the N. Y. C. D. during the last month. The painter with his beneficial and necessary brush was busy making things look brighter and cleaner. He reigned supreme for a while, and his rule has borne fruit. Things, if not much changed, have at least assumed a more cheerful aspect. Even the bespattered and much abused "locker bench" combination has not escaped, at this annual overhauling, from receiving a brand new "paint-coat." We wish it a long and useful life!

By chronicling the above we do not mean to imply that the painter besieged and took exclusive possession of the college building. By no means. The hustling Juniors and aspiring Seniors who take the summer course were just as much in evidence as the painter's brush. And last,

but not least, the ever-patient and forebearing patient was on hand, as usual. But none, by Jove, loomed as large on the college grounds (?) as the knight of the paint-brush. All hail to him!

"Oral Surgery Clinic. Daily from 12.30 to 2.30 p. m. except Sundays and legal holidays." This announces in large gold letters a new sign appearing on one of the windows of the Patients Examining Room. Not that it is a new clinic just opened by the N. Y. C. D. faculty. No, this clinic has existed and flourished for many a year under the direction of our venerable but ever youthful Dean, Dr. Faneuil D. Weisse.

The sign has been added, we suppose, so as to acquaint the man in the street with the hours of the clinic. Besides, it is an invitation extended to the sufferer of any facial or oral malady to avail himself of the opportunities offered by the clinic.

The September examinations and re-examinations have begun on the 8th of this month. Although our friend the "flunker" is, figuratively speaking, forced to the wall when he presents himself for re-examination, yet by redoubling his efforts he ultimately comes out victorious.

Do not take offense when dubbed a "flunker," but strive to make it synonymous with that worthy term hard-worker. And remember, that the things easily acquired are not worth having.

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#### TO THE DENTAL STUDENTS OF BOTH COLLEGES . . . . .

This is the only dental periodical in existence having a department specially devoted to the dental student's interests. The success of it depends largely upon you. It is your duty, if you have the dental student's interests at heart, to put your shoulders to the wheel so that this department may become truly representative of the New York dental student's life and his activities. Those of you who can write an article, tell a good story or start a discussion that will interest the student body ought to get busy.

Fellow student, pick up your rusty pen, polish it if need be, and send us your finished product.

Keep your eye on this page as we will have a very important announcement to make, in the near future, to the students of both colleges.

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1913—Sept. 30. Examination of delinquent students begins Tuesday.

Oct. 7. Session of 1913-1914 begins.

Oct. 17. Registration closes.

Nov. 4. Election Day, holiday.

Nov. 27. Thanksgiving holidays begin at 6 P. M.

Dec. 1. Thanksgiving holidays end at 9 A. M.

Dec. 24. Christmas holidays begin at 6 P. M.

1914—Jan. 5. Christmas holidays end at 9 A. M.

Feb. 12. Lincoln's Birthday, holiday.

Feb. 22. Washington's Birthday, holiday.

May 11. Examinations begin.

May 23. Examinations end.

May 25. Commencement.

May 25. Session 1913-1914 closes.

## VULGAR SPECIES AND THERAPEUTIC SUPERSTITIONS

By MAX KAHN, M. A., M. D., PH. D., Director of the Chemical Laboratory, Beth Israel Hospital, New York City, Instructor in Biological Chemistry, Columbia University.

This search for the cause of things and events exists since the appearance of man on the face of the earth. The inability to explain things reasonably and convincingly induced the thinkers of ancient times to use their imaginative faculties. The ancient explainers of natural phenomena were the poets.

The restless mind of man, ever seeking to account for the marvels presented to his senses, adopts one theory after another, and the rejected explanations encumber the memory of nations as myths, the significance of which has been forgotten.<sup>1</sup>

Coeval with the birth of superstition was the birth of magic. The charlatan who could unscrupulously play upon the feelings of his ignorant audience had quite a mighty following in every locality where human beings suffered and hoped. The establishment of the Roman Church in England did not cause the old Anglo-Saxons to abandon their ancient rites and ceremonies. The inhabitants still clung to the mysterious lore of the Druids and were only able to attach themselves fully to the new belief by retaining quite a number of the heathen superstitions.

The selling of amulets by magicians is a very lucrative business even in the present day. Sometimes it is not the necromancer, but the church, which sells charms to its adherents. The word amulet has quite a variety of derivations from the Roman and Arabian tongues. Amulets were so called by the Latins because of their supposed efficacy in allaying evil; "amueletum quod malum amolitur." Some think that the word is derived from the Latin amula, which is a small vessel of lustral water carried about by the Romans. In the Arabian language, hamalet means that which is suspended.<sup>2</sup> Certain charms are supposed to the valid against all evils or ailments, others are efficacious only in certain specific instances.

People are afraid more often of an imaginary, possible misfortune than they are of the present state of infelicity. Joseph Addison says:

As if the natural calamities of life were not sufficient for it, we turn the most indifferent circumstances into misfortunes, and suffer as much from trifling accidents as from real evils. I have known the shooting of a star spoil a night's rest; and have seen a man in love grow pale, and lose his appetite, upon the plucking of a merry-thought. A screech-owl at midnight has alarmed a family more than a band of robbers; nay, the voice of a cricket hath struck more terror than the roaring of a lion. There is nothing so inconsiderable which may not appear dreadful to an imagination that is filled with omens and prognostics. A rusty nail or a crooked pin shoot up into prodigies.

I shall mention several curious charm or amulets that were prevalent in the various countries of the Orient and Occident. Among the Chinese, iron nails which have been used in sealing up a coffin are considered quite efficacious in keeping away evil influences. They are carried in the pocket or are braided into the quene. Sometimes such a nail is beat out into a long rod or wire and is incased in silver. A large ring is then made of it to be worn on the ankles or wrist of a boy till he is 16 years old. Such a ring is often prepared for the use of a boy if he

is an only son. Daughters wear such wristlets or anklets only a few years, or for even a shorter time.<sup>3</sup>

Galen mentions an amulet belonging to an Egyptian king, who is said to have lived 630 B. C. It was composed of a great jasper cut in the form of a dragon, and surrounded with rays. This was applied to strengthen the stomach and organs of digestion.

The Hebrews have quite a variety of amulets or charms, each of which has a specific virtue. In the Middle Ages, the quack necromancers did a thriving business among the Jews who had settled in Spain. Maimonides, the great physician, wrote vigorously against them:

Believe not in the magician or the necromancer; they do but blaspheme the name of God.<sup>4</sup>

Still many of the old superstitions have remained with the Jews. When a Gentile physician goes into the lying-in room of the Hebrew woman he will notice placards on all the four walls, written in the ancient biblical tongue. These papers invoke the aid of the great angels for protection against the evil spirits that may attack either the newborn infant or the mother.

Sometimes the charms worn were not so harmless, and had no sentimentality or mystery to grant them fascinating potency. Very frequently, horrifying things and repulsive substances were carried about to ward off illness. In Egypt the finger of a Christian or Jew, cut off a corpse and dried, is suspended from the neck and is reputed to have the powers of an amulet. In Flanders, a sick person imprisons a spider between two walnut shells and wears it around his neck.<sup>5</sup>

In 1726, Philip, Earl of Chesterfield, wrote in great praise of the Goa Stone:

The Goa Stone is an admirable preparation of various ingredients; it is made by a Jesuit at Goa; it hath the same effects with the Lady Kent's powder, but is much stronger; it is a sudorifick, and expells all poisons and humors in the blood; it is admirable in all feavours and agues; it drives out measles and smallpox.

"Incredulity," said Ashmole, "is given the world as a punishment." It is no wonder, then, that human beings in order to avoid this penalty, believed all that was told them, and relied upon this privilege or license, helped to burden the lore of the world with tales of absurdity and incongruity.

No natural exhalation in the sky,  
No scope of Nature, no distempered day,  
No common wind, no custom'd event,  
But they will pluck away his natural cause,  
And call them meteors, prodigies and signs,  
Abortions, presages and tongues of heaven.

As a method of curing himself, man has attempted to rid himself of his disease by transferring it to the stranger or the foe. In Germany a plaister from a sore may be left at a crossway to transfer the disease to a passerby. "I am told on medical authority," writes a certain author,<sup>6</sup> "that the bunches of flowers, which children offer to travelers in Southern Europe are sometimes intended for the ungracious purpose of sending some disease away from their houses." The contagiousness of ailments was known in olden times, and this desire to cure themselves by transferring the malady to somebody else was often the cause for the

outbreak of violent epidemics in the whole neighborhood. Sometimes, instead of passing off the sickness to a human being, they attempted to give it to some animals, and thus rid themselves of the affection. A child who was suffering from scarlet fever was treated by taking some of the hair of the patient and giving it, concealed in the food, to an ass, which was to contract the fever and thus cure the patient. A similar procedure was in vogue for the treatment of measles; the hair from the nape of the neck of the child was given to a dog. A patient that had rickets was passed over the back and under the belly of a donkey nine times, uttering no word but the successive numbers. The good women advised anybody that had convulsions or fits to try this simple remedy: Every morning while fasting, the subject is to chew a piece of grass and give it to a jay to eat; when the bird dies, the cure ensues.

In northern Europe the fays, or fairies were supposed to be evil spirits who might be propitiated by giving them a gracious appellation.

By giving diseases and other evils a good name when speaking of them, the danger of bringing them upon oneself by his words is turned away. For this reason, fairies were called Eumenides by the ancients, and "good people" by the Celts.<sup>7</sup>

In the small villages of Russia when a child is suffering from a cutaneous disease of the face, it is taken to an "old woman," who mumbles some words and spits several times into the mouth of the child.<sup>8</sup>

Incantations were one of the strongest weapons of defense against all the maladies. A person afflicted with ringworms, for example, takes a little ashes between the forefinger and thumb and three successive mornings, and, before having taken any food, holds the ashes to the part affected and says:

Ringworm, ringworm red,

Never may'st thou either spread or speed;

But ayegrow less and less,

And die away among the ase.<sup>9</sup>

After scalding oneself, instead of giving way to vigorous profanity, or counting up to 100, as Benjamin Franklin suggested, the custom was to blow upon the injured part and repeat:

There was two angels came from the North,

One brought fire and the other brought frost:

Out fire, in frost,

In the name of Father, Son and Holy Ghost.

The ordinary affections of childhood were treated by incantations and exorcisms, or by endeavoring to transfer the disease to the lower animals. For such a disease as smallpox, which couted its victims by the thousands every year, curious medicants were recommended. Sheep's dung or trickings<sup>10</sup> were administered to such patients. Another procedure was to wrap the patient in a scarlet cloth.

The Chinese make their children wear paper masks on the last night of the year to prevent the god of smallpox from "pouring it out" on them, as he is supposed to attack only pretty children, and thus disfigured they will pass by.<sup>11</sup>

For erysipelas they suggested chantings of witches; but this was not always to be obtained for either love nor money, for the church was quite stringent in its warfare against these old woman who rode on broomsticks and had commutation with the devil. In cases where the songs

of the "weird women" were not to be heard, several medleys were suggested. The ashes of a woman's hair mixed with the fat of a swine were to be locally applied; or else one-half of the ear of a cat was to be cut off and the blood allowed to drop upon the part affected. A less odious procedure and one which has a little sentimentality with it was to rub the ailing part with a golden wedding ring.

The king's evil, or scrofula, was supposed to be curable by the touch of the ruler of England. Dr. Samuel Johnson, in his childhood days, was taken by his father to Queen Anne, in order to cure the child of the malady which affected him. The first King to introduce the King's touch into England was James I. Shakespeare has an illusion to the healing powers of this King in "Macbeth":

Strangely visited people,

All swollen and ulcerous, pitiful to the eye,  
The mere despair of surgery, he cures,  
Hanging a golden stamp upon their necks,  
Put on with holy prayers.

—"Macbeth," Act IV, Scene 3, line 150.

For consumption, the white plague, which even now demands a heavy toll of human life annually, the people had very many home remedies, which probably did very little remedying. The specifics that were in vogue were rather empiric, to say the least, and sometimes altogether disgusting. To live at the butcher's shop, to suck a healthy person's blood, to sleep over a cowhouse, to inhale the smoke of a limekiln, to pass through a flock of sheep leaving the fold in the morning, to feed on a large white-shelled snail, to eat muggons or mugwort—all of these were current medicaments in various localities. Children who had tuberculosis were allowed to lie over night at a certain well, named in honor of a certain saint. In order to prevent the spread of this malady in the household, they buried the corpse with the face downward.

In hectic and consumptive diseases, they pare the nails of the patient, put these parings into a rag cut from his clothes, then wave their hand with the rage thrice around his head, crying "Deas Soil," after which they bury the rag in some unknown place.

A sore throat was sometimes treated by a very unpleasant method. The sole of a stocking that had been worn for several days was taken warm from the foot and tied about the neck of the patient. Sailors who suffer from soreness of the throat, take a raw salt herring with the bone taken out and apply it to the neck, tying a handkerchief over it and keeping it on all night.<sup>12</sup>

Before the discovery of the healing properties of quinine, malaria had perhaps more victims than the other severe sickness. At the present time, in the less civilized portions of the globe, they still apply to the magician for a cure for the ague. The chips of gallows and places of execution were thought especially efficacious, and lacking these, the branch of a maiden ash freshly cut from the tree or the water from a church font were used. Certain charms were carried about by those who feared an attack of the fever. A handful of groundsel worn on the bare breast, or else an especially blessed amulet with the inscription of the name of God upon it were suspended from the neck of persons who lived in malaria-infested neighborhoods.

Bring him but a tablet of lead with crosses (and Adonai or Elohim written on it) he thinks it will

Another charm was prepared after the following directions: Peg a lock of hair into an oak tree and then wrench it out. As internal medication, quacks recommend pills made from pitch, or a pill made by rolling up a spider in dough and taking it several times daily; another usage was to take a spider and rub it up alive in butter and then eat the mixture, or else eat while fasting seven sage leaves seven days running. As a barometer, so to speak, of malaria, the people shut up a spider in a box "and as it languishes and dies, so will the ague."<sup>14</sup> Joubert, speaking of the ague, said:

Est il vray que le fievre quarte s'en va par exces on yoronguerie et qu'elle ne fait jamais sonner campane; et qu'un home en est plus sain toute la rest de sa vie.

Not a very profitable transaction to one of the persons concerned is the following Worcestershire superstition:

Go to a grafter of trees and tell him your complaint. You must not give him any money or there will be no cure. You go home and in your absence the grafter cuts the first branch of a maiden ash, and the cure takes place instantly on cutting the branch from the tree.

A writer of the sixteenth century in England says:

Tench are good plasters but bad nourishment; for, being laied on the soles fothe feet, they often draw away the ague.

The daily cramps and aches and unpleasantness that are found in all families had their specific remedies. The usual belly-ache attack passes without the use of any medical agent, and will, in the very great majority of cases, pass in spite of any medicament. The layman, however, suffers with aches, takes a reputed remedy, gets well, and firmly believes that it was the special mixture that he had taken which had cured him. For example, they applied in Germany a special concoction recommended by Dr. Christopher Guarnonius of the court of Rudolph II of Bavaria (1576-1612). It is rather interesting to know how many people were able to obtain this remedy:

#### RECIPE.

The moss that had grown on the skull of a thief.....	2 ounces
Man's grease .....	2 ounces
Grease of Mummy .....	½ ounce
Man's blood .....	½ ounce
Linseed oil .....	2 ounces
Oil of roses .....	1 ounce
Sole armoniack .....	1 ounce

Mix well and apply locally.

For blows, wounds and sores in children, the kissing of the injured part was supposed to be efficacious. The ordinary intestinal colic had quite a number of "specifics" for it. One cure which must have been quite difficult of accomplishment, except by the professional clown, was to stand on one's head for a quarter of an hour. Perhaps after the exertion of standing upon one's head not only the colic but more painful diseases might have been cured. Persons who were liable to the attacks of colicky pains sometimes carried about with them wolf's dung. In his "Diary," Pepy speaks about carrying oneself a hare's foot. Pepy also gives a prescription, which I shall here repeat:



Balsam of sulphur 3 or 4 drops in a syrup of Coltesfotte, not eating or drinking two hours before or after. The making of this balsam was as follows: "two thirds of fine oyle, and one-third of fine Brimstone, sett thirteen or fourteen hours on ye fire, simpering till a thicke stuffe lyes at ye Bottome, and ye Balsam at ye toppe. Take this off, etc.

For cramps they used coffin rings dug out of a grave, bone of hare's foot, the patella of a sheep or lamb, or the trying of a thread around the limb below the thigh. It was also thought that if a rusty sword were hung near the bed, or if the shoes be placed T or X-wise over the bed, or if a pan of clean water were kept under the bed, the cramp would leave the patient.

Brimstone and vervain are no honey yet bind them to thine hand and thou shalt have the cramp.

Eating buns or bread baked on Good Friday was supposed to cure diarrhoea.

Besides the cross bun, a small loaf of bread baked on Good Friday morning and carefully preserved as a medicine is good for diarrhoea. It is considered that a little of the Good Friday loaf grated into a proper proportion of water is an infallible remedy for this complaint.

In children, or for that matter in adults, incontinence of water was treated rather quaintly. It was the custom to give to a child who suffered with this defeat three roasted mice.

The mouse, being roasted, is good to be given to children . . . in their bed; to help them furder, it will dry up the fume and spattle in their mouths.

For the household toothache, it was the custom in Shropshire to apply the amputated foot of a live mole (oont). For fraternal worms, a live trout was laid on the stomach of the patient, and the water in which earth-worms had been boiled was taken internally as a broth.

A special amulet worn by nursing women to protect them against sore breasts was a heart-shaped medal made of the lead cut off the quarrels of a church window at midnight. Bleeding of the nose was prevented, so was it thought, by wearing a red ribbon around the neck, or by suspending from the neck a dead dried toad, or a large kay. A lace given unasked and received without thanks from the opposite sex will sometimes stop epistaxis.

We see that a bone taken out from a carp's head stauncheth blood, and so will none other part of the fish.

For the bites of animals, many queer remedies were in vogue. A patient bitten by a dog used to eat the hair of this dog. A person stung by an adder was advised to kill the animal and apply some of its fat to the wound, or else to make an ointment from its liver and apply it locally (Noake).

'Tis true a scorpion's oil is said  
To cure the wounds the vermin made.

The Boston Journal of Chemistry (1879) tell of a druggist from Texas who paid \$250 for a "mad-stone" which had the powers to cure the bites of animals. A custom, which is practiced by the Hottentots also, is to kill a chicken and to thrust the bitten part into the stomach of the bird, and there let it remain till the chicken becomes cold. If the flesh of the fowl becomes dark, a cure was supposed to have been affected; if not, the poison had been absorbed by the person bitten.

For the cure of rickets, they suggested sleeping on a bed of green

bracken, or passing the child nine times through a holed stone against the sun. In Oxfordshire, they relieved heartache by giving the patient the last nine drops of tea from the teapot after the guests had been served.

For biliousness and jaundice, quite a number of the most disgusting mixtures were used. Lice seem to have been quite a current specific for this affection; lice served in all manners and forms, and in all ways of preparation. Nine lice to be eaten on a slice of bread and butter; or else nine lice swallowed alive, were two of the most conventional ways of taking this medicine. Poor, dirty communities need never complain of jaundice, for they always have the wherewithal to cure it.

Die of jaundice, yet have the cure about you!—lice, large lice, begot of your own dust and the heat of brick kilns.

Cancer, it was vaguely believed in certain portions of the world, was due to the growth of a toad-like body in the human organism. The first thing that was, therefore, applied to a cancerous surface was a dried toad. The doctors recommended the following composition: To a yolk of an egg add salt, then make a salve and apply. A prescription which was given to Pope Clement VII to relieve his carcinoma (I believe) read as follows:

Take of

Cinnamon .....	10 ounces
Ginger .....	5 ounces
Zedoary .....	4 ounces
Nutmeg .....	3 ounces
Elder root .....	2 ounces
Calamus .....	1 ounce

Dissolve in a decoction of lemon juice mixed with wine.

Take a half pint before meals in the time when he moon is in Cancer, Leo or Virgo.

Procreative disease was, of course, more inviting to quack remedies than any other ailment of any other part of the body. The richest quacks and those that do the most flourishing business, are these charlatans who pretend to cure the sexual illnesses. I shall not discuss the remedies for all genital disorders. Sterility, however, presents very interesting points, and I shall just briefly give some of the ancient customs that were common for the treatment of this "deficiency." In all countries, nulliparous women traveled to holy places and prayed in the churches of the holy saints to grant them issue. At Jarrow, in England, brides sit themselves in the chair of the Benerable Bede. The old English dramatist, Heywood, relates of the traveling to holy shrines of sterile women in order to become fruitful.

Another miracle eke I shall you say  
 Of a woman which that many a day  
 Had been wedded, and in all that season  
 She had no child, neither daughter nor son,  
 Wherefore to St. Modwyn she went on a pilgrimage,  
 And offered there a live pig, as is the usage  
 Of the wives that in London dwell.

In Egypt and other semi-civilized countries, the women who desire to become pregnant, pass several times silently under the corpses that hang on the gallows, or else they bathe in the dirtiest puddles where carrion and carcasses of dead animals abound.

Sage and salts were the ordinary ingredients of the prescriptions

which were given to women in order to cause them to become enceinte. On the other hand,

Gold dust is taken internally when to prevent offspring is desirable. Shot is swallowed with the same intention, and also scrapings from a rhinoceros horn.

A little superstition seems to be a universal trait, but it is the excuse of it which has caused so much harm and misery.

1Baring-Gould, "Curious Myths of the Middls Ages," p. 151.

2William Jones, "Credulities Past and Present," London, 1898.

3Doolittle, "Social Life of the Chinese," II, 309.

4Maimonides, "More Nebbuchim,"

5Chambers, "Book of Days," I, 372.

6Tylor, "Primitive Culture," II, 137.

7J. G. Campbell, "Superstitions of the Highlands and Islands of Scotland,"

1900.

8Kahn, "Biochemical Studies of Sulfoeyanates," 1912.

9Ashes.

10Jackson, "Shropshire Folk Lore," 1883.

11Doolittle, "Social Life of the Chinese."

12A. H. Markham, "A Whaling Cruise to Baffin's Bay," 1874, p. 253.

13T. Dodge, "Wit's Miserie," 1596.

14Northal, "Folk Phrases of Four Counties," 1894.



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Dr. W. S. Engelberg, Sec'y.  
2400 Seventh Avenue, New York

### EASTERN DENTAL SOCIETY

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### KINGS COUNTY DENTAL SOCIETY

Dr. S. H. Filler, Sec'y.  
220 Stockton street, B'klyn, N. Y.

The executive committee has engaged a new meeting hall, The Masonic Temple, Claremont Avenue near Lafayette Avenue.

### CHARLES A. MEEKER, D. D. S.,

of Newark,

passed away September 8, 1913, and on that day dentistry lost one of its foremost figures. He was editor of the Dental Scrap Book, a member of the New Jersey State Board and a national figure in our profession. We mourn his loss.

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**For Cutting Through Amalgam or Cement.**—For cutting through amalgam or cement, take a bur, No. 4 or No. 5, grind to a spear point, beveling the cutting edges.

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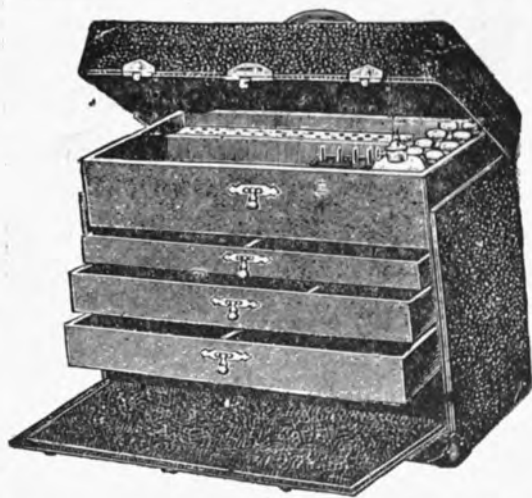
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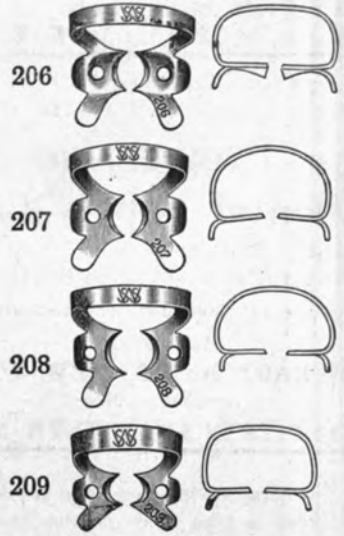
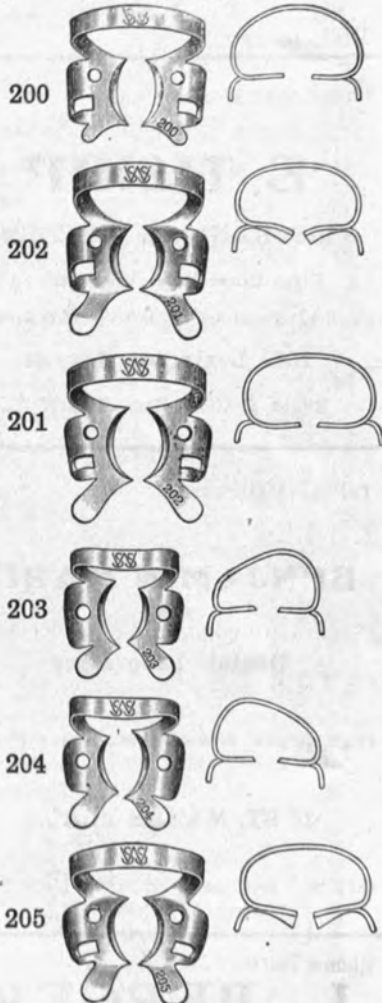
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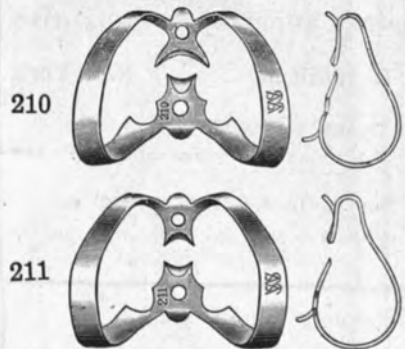
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