

Quackery involves the spirit of dishonesty; advertising does not, necessarily. Quacks tell the public that they can do things that cannot be done. They say too much. No dentist can "guarantee" his service to be every time successful. But most of those that came into practice from the thirties to the seventies did so. We commenced in '52, and our circular to the public "guaranteed." We followed the practice that was common around us—we started in New England. Our next neighbour was ahead of us: he "loaned temporary sets" for use until the mouth was ready for the "permanent set." It not uncommonly turned out that the borrower, for reasons best known to the parties, left the one that loaned the "temporary set" and chose another practitioner for the "permanent set." In these things they were only following the "customs of the country." In the early days customs were cruder and somewhat coarser; now, things are changed. Everything is on the line of the "aesthetic." We do not intend that any one shall see our motives but ourselves. The spirit of human nature is just the same in all these things as ever. Getting ahead of our fellows is going on all the same. If men are questioned *how* they do it, they tell you, "Oh! its easy, if you know how." It often calls for the putting of the hand into the pocket; that is easy if the one doing it has been fortunate. "If he can't get on the police force because he is too ignorant, then the order comes from headquarters—put him on the School Committee."

Only as men get away from their dire needs and their inborn ambitions do they drop the multiplicity of ways of emphasizing their superior qualities. As we view the public, on general principles they will clamor for the one that "guarantees" the most of the "impossible." Barnum was quite right—"The public *do* like to be humbugged." We are going to see more of it. The commercial age is tenaciously fastened upon us as a people.

*It is the age of gold*, and the nature of man's love for it will too often cause him to sacrifice *everything* for it, that he may only get it. There is also to be the opposite, and it is this quality of the *real* that holds the *unreal* against our radical distinction. We have no war to wage with our fellows over this matter. We are *sure* that as we are brought into the *real* this will be our safeguard from any of the pernicious influences of the *unreal*. We are more and more certain, as our hair whitens, goodness is the *best* quality of living for neutralizing the *evil*. "Good suggestions" may be offered and denunciations hurled, but an unselfish living will do much to stay the tide of the selfish life.

There is no way that evil can be overcome but with good. The natural man *cannot*, and *does not*, see the truth of this. Yet it is *true*. We are waiting in silent hush to know the truth of the possibility that the dental profession has, at last, a munificent