

tive, and intended to deceive, it is no argument that they are justified in doing to the public what the public in trade and commerce do to them. There is no analogy whatever between the two. The public can be more easily misled on questions concerning the treatment of disease than the value of commercial articles such as boots and shoes, and beef, and clothes. If the public encourage the violation of a code made in defence of public interests, they do so from ignorance. A large proportion of the public patronize a dentist not because he is a gentleman, or because of his superior moral tone, but because, by falsehood and bold assertion, he has made them believe, in their ignorance, that his *confrères* are cheats, and that he and his cheap and nasty work are equal or superior to that which the ethical dentists supply. And where does the public get the most of the "education" which is so flippantly and frequently suggested as the remedy? Chiefly from the lying advertisers who fill the columns of our newspaper press. The public do not read the proceedings of our societies or our journals. When we condemn sensational advertising we simply condemn the vice of lying, and the meanness of boasting. We do not condemn all advertising, and it would not amount to a row of pins if we did. If it is ethical for the highest legal luminaries to insert their cards in the public press, why is it unethical for the dentist or physician? The fact that circumstances of established practice, of wealth or otherwise, exempt certain practitioners from any such necessity, has nothing whatever to do with the case. The circumstances of the large majority of practitioners demand that they must make themselves known to the public. A large number of the clergy do not think it unethical to use sensational headings and subjects to attract the public to church. There are many collateral methods of advertising used by practitioners and their friends almost as condemnatory as those used by the sensational advertiser. We have known gossiping women distribute the cards of their friends in various organizations to which they belonged. It is known to us all that this friendly tooting for business is carried by some people to a disgraceful extent, with the full knowledge and consent of some whose mock humility is shocked at the more modest advertising in the public press. The hypocrisy which is honestly indignant that should think it hypo-