

a time—the leaves standing for the later formed and more fragile emotions and concepts, and especially for the later-formed combinations of these; that deeper attacks kill the leaves and damage the finer twigs; that still more profound disturbances kill the finer twigs and injure the larger, and so on, until in the most profound and deep-rooted insanities, as in the developmental dementias, the tree is left a bare, ghastly trunk, without leaves or twigs, and almost without branches. And in all the process of destruction the older-formed faculties, such as perception and memory, appetite for food and drink, shrinking from injury, and the more basic sense functions, endure the longest, while, as has been said, the latest evolved functions crumble down first, then the next latest, and so on.

A fact that well illustrates my main thesis, namely, that insanity is essentially the breaking down of mental faculties which are unstable chiefly because they are recent, and that it rests therefore upon an evolution which is modern and still in progress—a fact, I say, that well illustrates this thesis is the comparative absence of insanity among negroes.

I have said, as you know, that the large percentage of insanity in America and Europe depends directly upon the rapid evolution in late millenniums of the mind of the Aryan people. I suppose very few would claim that the negro mind is advancing at anything like the same rate. As a consequence of these different rates of progression, we have in the Aryan people of America a much higher percentage of insanity than is found in the negro race.

When the United States census of 1880 was taken, it was found that among 43,000,000 white people there were 86,000 insane, exactly one in 500; while among 6,750,000 negroes only a little more than 6000 were insane, or a proportion of only about one to 1100.

Doubtless if we had statistics of other backward and stationary people a similar state of matters would be found; all such facts as we have leading to the conclusion that among savages and semi-savages there exists comparatively little insanity.

In conclusion, the results at which I have arrived in this paper may be summed up as follows:

(1) All mental faculties arose each in its time, and they are of all ages, many of them being quite modern.

(2) The date of birth of a faculty in the race may be judged by the age at which it appears in the individual, and its more or less universality in the race.

(3) The stability of a faculty in the individual depends upon its age in the race; the older the faculty the more stable it is, and the less old, the less stable.

(4) Consequently the race whose evolution is the most rapid will have the most breakdowns.

(5) Those functions in any given race whose evolution is the most rapid will be the most subject to breakdowns.

(6) In the more progressive families of the Aryan race, the mental faculties have for some millenniums last past developed with great rapidity.

(7) In this race the large number of mental breakdowns, commonly called insanity, are due to the rapid and recent evolution of those mental faculties.

INVESTIGATIONS UPON THE ETIOLOGY OF MOLLUSCUM CONTAGIOSUM.*

BY W. R. SHAW, M.D.

(From the Biological Laboratory of the University of Toronto.)

Since the first authentic description of this disease by Bateman, much doubt and a great deal of controversy have been incited both as to its pathology and its contagiousness.

It was at first considered to be a disease of the sebaceous glands, in which the duct became obstructed, the gland continued secreting, and as a result a small tumor was formed with a contents, which was said to consist of the secretion of the gland, somewhat altered, of some fat globules, and of a number of distinct, clear oval bodies, which were styled "molluscum bodies," and which were supposed to be the cause of the disease.

In 1865 the true nature of its pathology was described by Virchow, who maintained that it had nothing whatsoever to do with the sebaceous glands, and that the characteristic growths

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