

There is a very interesting table showing the workings of the asylum for twelve years.

Of 1,486 admissions 633 (42·6 per cent.) recovered; 19·1 were eventually boarded out—about half with friends and half with strangers. Of these 46 have been returned on the hands of the asylum authorities. Similarly 58 were sent to lunatic wards, and of these only eight have been returned.

Midlothian. Rosslynlee Asylum.—We note with regret that no statistical tables are appended to the report.

Roxburgh. Melrose Asylum.—No case of general paralysis occurs among the admissions, nor, indeed, in the asylum at all, the admissions being 68 and the population 236.

The report of the Board states that the charge for paupers is £25 per annum, it having been £29 ten years ago.

(*To be continued.*)

2. *Retrospect of Criminal Anthropology.*

By HAVELOCK ELLIS.

Criminal Anthropology at Chicago and Rome.

At the session of the International Medico-Legal Congress at Chicago last autumn some twenty papers bearing on various aspects of criminal anthropology were brought forward. They were nearly all by Americans, and for the most part have not yet been published. It is announced that they will appear in subsequent issues of the "Medico-Legal Journal." Dr. G. H. Hill dealt with the disposal of the criminal insane; ex-Judge H. M. Somerville with their improved condition in relation to the law; Dr. W. B. Fletcher with the establishment of houses of detention for the alleged insane prior to commitment; Dr. F. C. Hoyt dealt with sexual perversion from the medico-legal standpoint; Dr. F. E. Daniels read a paper advocating the castration of habitual criminals and sexual perverts, a proposal not accepted by subsequent speakers, who advocated hypnotic treatment or isolation; Dr. N. O. B. Wingate dealt with journalistic "suggestion" as a factor in the production of crime, arguing that those persons who sow the seeds of contagion of mental diseases should be treated in the same way as in the case of physical contagion; Mr. G. T. Davidson, a New York lawyer, read a paper on the criminal aspect of suicide, protesting against a recent law in the State of New York which has made attempted suicide a felony, punishable by fine and imprisonment, and pointing out that confinement (unless accompanied by skilful medical treatment) can only intensify the moral misery and physical disturbance of would-be suicides; Dr. E. S.

Talbot dealt with race degeneracy as exhibited in abnormalities of the jaws and teeth; Dr. Harriet Alexander read a paper on anthropometric researches among prostitutes; Dr. F. Lydston on anthropometric researches in the criminal class, and also on crimes among negroes; and Dr. J. G. Kiernan read a paper on simulation and conspiracy as tests of sanity, and another on psychiatry and criminal anthropology. A general account of the proceedings is given in the "Medico-Legal Journal" for last September (only recently issued), and some of the papers are reprinted in full.

There is little of interest to report concerning criminal anthropology at the Roman Congress. The most noteworthy point is the fact that criminal anthropology now, for the first time at an International Medical Congress, receives official recognition, and is introduced into the title of the psychiatric section. Although a large number of papers dealing with criminality were presented, not many were read. Probably the president of the section (Lombroso) feared to give undue precedence to a subject with which he has himself been so closely identified. Among the more noteworthy papers and discussions were Sergi and Mingazzini's report on skulls and brains of criminals, Pellacani's paper on a similar subject, Ferri's account of his latest researches into homicide, one of his points being the evil influence of Longobardic blood in Italy, and a demonstration of an instinctive criminal by Lombroso, which attracted a large miscellaneous audience from other sections. Among foreign members present whose names are identified to some extent with criminal anthropology may be mentioned Benedikt, Kurella, Näcke, Morel, and the present writer, who had been invited, as a compliment to the growing English interest in criminal anthropology, to share the secretarial duties of the section. The Italian criminal anthropologists were present in full force—Marro, Ferri, Rossi, Mingazzini, Penta, Sighele, Gurrieri, Roncoroni, etc.

The Torus Palatinus.

Since Stieda's monograph in the Virchow "Festschrift" the torus palatinus (or the central longitudinal bony ridge sometimes found on the palate) has attracted considerable attention. Stieda concluded that the frequency of the torus was largely influenced by race. Dr. Näcke, from an examination of 117 women and 270 men (sane and insane), finds that it may be regarded as a sign of degeneration (P. Näcke, "Der Gaumenwulst [Torus Palatinus], ein neues Degenerationszeichen," "Neurologisches Centralblatt," No. 12, 1893). He finds the torus in 22 per cent. of the subjects examined, and more commonly in women than in men. The frequency increases in going from the sane to the insane, and from the insane to the criminal insane; in this there is a resemblance to the other signs of degeneration. It was especially frequent in association with broad Mongoloid faces with wide palates. There was no reason to suppose any con-

nection with syphilis, but considerable ground for concluding that there is a connection with rickets and similar disturbances of nutrition. Dr. Näcke is not able to throw any light on the question of heredity.

Dr. Kurella has also recently made an independent examination of the torus palatinus. Among 153 insane criminals of Slavic and German race he found it 26 times, or in 17 per cent. He has found it among Polish aristocratic families, apparently of Tartar descent, and regards it as an arrest of development, producing an approximation to many Mongoloid races, among whom it is very common, and to the anthropoid apes.

Two Moral Idiots.

Bleuler is among those who identify instinctive criminality with "moral idiocy;" he would regard it as a pathological abnormality ("Ueber moralische Idiotie," "Vierteljahrsschrift für gerichtliche Medicin," 1893, supplement). He presents in full detail the case of E., born in 1865, a clergyman's son, and now an inmate of his asylum. There are some traces of moral idiocy in the family and ancestry. He himself in appearance is regarded as handsome by those who do not know him well. His expression is sly, the face asymmetrical, beard sparse, genitals developing late. There are slight neurotic symptoms, and he is very intolerant of alcohol. From his earliest years, and in spite of careful education, he has shown no moral sense, and has been constantly untruthful, and reckless of the distinction between *meum* and *tuum*. He has always been lazy, but there is no notable defect of intelligence. He took every opportunity of stealing, and showed great skill in making friends with all classes in order to obtain petty advantages or to gain chances of appropriating money or articles. He has never shown the slightest sign of remorse, though his memory is very clear and good. He affected great sincerity, and was clever in deceiving. He does not indulge either in venereal or alcoholic excesses, though he likes eating and drinking, and his sexual feelings are fairly normal. He does not show any special anxiety for revenge, but on the other hand he has never shown any sign of sympathy with any living creature. He possesses æsthetic feeling, but no religious feeling. He is industrious in the asylum, and has also learnt to play the violin. He is vain, but not excessively so. His intelligence is good without being much above the normal level, and exhibits no anomalies. The psychological history of this case is interesting on account of the care and fulness with which the subject's mental qualities were investigated. No one who risks a diagnosis of "moral idiocy" can afford to minimise this part of the investigation.

The story of a child who might also be described as a moral idiot, but who belonged to a lower social class and was not so fortunate as to reach the asylum, is given by Bérard at length, with a portrait ("Archives d'Anthropologie Criminelle," Sept., 1893). Blanche

Deschamps, a girl of thirteen, belonging to Grenoble, murdered a companion of her own age named Philomène Lambert. She was illegitimate, and her father is unknown; she worked in a spinning-mill. In order to obtain money for sugar and coffee—for she was a greedy child—Blanche robbed Philomène. She was discovered and forgiven. But she then planned a more terrible crime. Having led Philomène away to a neighbouring village, she made her drunk with coffee and brandy, which she paid for herself though very avaricious, and then took her purse, which, however, the other child recovered, threatening to accuse the thief. Shortly before the paths of the two children diverged, Blanche again took the purse, and then pushed her companion from a bridge into a shallow stream in which some time before a little girl had been found violated and murdered. Philomène was not killed, and Blanche climbed down into the stream and held her under water until she was drowned, after giving several blows with a stone to ensure death. She then went to the victim's parents to avoid suspicion, explaining that she had left Philomène in the street rather tipsy, and had herself fallen into a canal. She behaved quite naturally, and the Lamberts took care of her and dried her clothes. She then went to her mother, and gave her all the money she had stolen as part of her own wages. (No feeling of remorse is involved in this action; it simply seems that the original impulse of greediness is exhausted by the excitement of the deed.) She was subsequently arrested, and after persistent denials at last confessed. During the trial she was perfectly calm and self-possessed; it was shown that she was on good terms with Philomène, and that the only motive was greediness. She never exhibited the slightest remorse, and was only moved when sentenced to prison for ten years. When in confinement she wrote home to her mother to "take good care of the house, for some day it will belong to me." This child is a typical example of that group of youthful instinctive criminals, frequently girls, who commit serious offences under the spur of the impulse of gluttony which is normally so imperious in a child's life. (The history of Marie Schneider, for example, narrated at length in the German edition of Lombroso's "*Der Verbrecher*," corresponds precisely at nearly every point with the history of this child). This group of youthful criminals presents psychological problems of some importance, and has not yet received sufficient attention. Among children slighter criminal acts, prompted by greediness, are far from uncommon, and it is not clear at present how far such acts are significant of permanent and organic perversion.

A Criminal Family.

The history and genealogical tree of a Brittany family of criminals through five generations has recently been published by Dr. Aubry, the author of "*La Contagion du Meurtre*" ("*Une Famille de Criminels*," "*Ann. Med.-Psych.*," Nov.-Dec., 1892). The history

begins in the last century with Aimé Gabriel Kérangal and his wife, who were both normal so far as is known. The outcome has been a family of eccentrics, of criminals, of friends of criminals, and of prostitutes; but none of them were insane, or recognized as insane. It is very interesting to find that one branch of the family is free from crime, and includes a poet and a painter of great talent who have both reached high social position; this point has a bearing on the kinships of genius. Suicide, incest, and all sorts of reckless licentiousness have flourished in the family. Their impunity has been very remarkable, although besides their proved crimes there have been various attempts at crime and many merely suspicious occurrences. Crimes of blood are laid to the charge of seven persons in the genealogical tree; other offences to nine persons. It is probable that the Kérangal family will be added to the stock examples of criminal heredity.

A Land of Congenital Criminals.

Three of the most brilliant and energetic of the younger criminal anthropologists of Italy (A. G. Bianchi, G. Ferrero, S. Sighele) have recently combined to publish an interesting and suggestive study of various phases of Italian criminality to-day, more especially those phases which may be said to be moribund ("Il Mondo Criminale Italiano," Milano, 1893). The book consists largely of an analysis of some recent criminal trials; perhaps the most generally interesting of these studies is one which leads up to the investigation of a particular district exhibiting very remarkable phenomena.

Artena (formerly called Montefortino) is a picturesque and elevated region in the Velletri district of the province of Rome, the most criminal of all the Italian provinces, it may be noted. It is an agricultural district; the soil is good, and the people are fairly prosperous; poverty in its lower grades is unknown; notwithstanding, the people of Artena have been brigands, murderers, and thieves for at least seven hundred years. It was in 1155 that they first began to acquire their reputation in Italian chronicles, and they have maintained it, deservedly, ever since. Many efforts were made to combat their criminality; in 1557 Pope Paul IV. seems to have come to the conclusion that the case was desperate, for in an edict of that date, after referring to the *mala vita universale* of these people as notorious for many and many years, he gives permission to any person to kill them. But even edicts of this severity seem to have been powerless against the still stronger laws of heredity and custom. During the years 1875-1888 the murder-rate for Italy generally was 9.4 per 100,000; for Artena it was at the rate of 62; the rate for assaults was higher in about the same ratio, and while thefts during that period were in Italy generally 48 per 100,000, in Artena they were 212; highway robberies were no less than 39 times more numerous in Artena than in Italy generally. Some account is given of one family (Pomponi)

in which the father, the mother, and their four children had been condemned to over 100 years' imprisonment for various serious offences. An interesting trait in the psychology of the Artenese is their marked religiosity; it may be said of them as of the people of Lozère, that they carry a knife in one hand, a rosary in the other. While criminality is usually only a sporadic phenomenon it is here endemic and contagious, the sphere of the influence of Artena having apparently increased even in recent times. Various causes are here given to explain this curious phenomenon: heredity, isolation, the neighbourhood of forests which facilitate escape, impunity, the stability of the population.

The Psychological Significance of Tattooing.

Tattooing among criminals has excited considerable attention of late years. In a recent number of the "Archivio per l'Antropologia" (Vol. xxii., fasc 2), Prof. Berté has a paper on its psychic significance ("Il Tatuaggio in Sicilia in Rapporto alla Resistenza Psicica"). At Milazzo, in Sicily, tattooing is exclusively practised by the masculine sex, and only during youth. It usually coincides with sexual development; no one is ever tattooed after 20-25 years of age. It is among maritime occupations that tattooing chiefly flourishes. The impulse to tattooing, Dr. Berté considers, is always a momentary whim (*bizzarria momentaria*), favoured by imitation and the prolonged idleness of the sea, the barracks, the prison, and the hospital. The impulse seems to become almost irresistible, as tattooing is often prohibited and sometimes punished by official superiors. It is here compared to sexual aberrations, which the subjects only confess to with shame, and as belonging to a remote past. They always seemed rather ashamed of being tattooed, and wondered why the Professor wished to study "these stupidities." "The psychological cradle of tattooing," Dr. Berté considers, "is constituted by a certain degree of general nervous excitability. In the cases studied by me the phenomenon appears in intimate and constant relation with the psychic resistance of the individual, in the sense that the more excitable the tattooed person, *i.e.*, the less his psychic resistance, the greater was the number and variety of his tattoo-marks." Individuals rich in tattoo-marks were always found to be restless and neurotic when their character and history became known. (In the Italian army, I may mention, tattooed men are found to be frequently insubordinate.) The tattooed criminals examined were found to be individuals with exaggerated excitability, although the mere instinct of imitation is sometimes sufficient. Both in criminals and in non-criminals the phenomenon is the same and may be explained by feeble psychic resistance. Tattooing was studied in Catania and the results reached in Milazzo confirmed. In Catania it was found to be very common, and this fact is associated with the marked religious

fanaticism and superstition (involving psychic weakness) to be found in that town.

It may be added that Dr. Batut, an army surgeon, has recently published a paper of considerable length on tattooing as it exists in France and in Algeria, and also summarises some of the more recent studies of the subject ("Du Tatouage exotique et du tatouage en Europe," "Archives d'Anthropologie Criminelle," Jan., 1893).

3. *German Retrospect.*

By W. W. IRELAND, M.D.

On the Amount of Hæmoglobin and Specific Weight of the Blood in the Insane.

Dr. Vorster ("Allgemeine Zeitschrift für Psychiatrie," L. Band, 3 and 4 Heft.) details his experiments on the quantity of hæmoglobin and the specific gravity of the blood of the insane. He refers to the previous experiments of Macphail, Smyth, and Winkler, with which his own results are in general agreement. He observes it has been found in ordinary medicine that the appearance of the patient affords no criterion as to the amount of hæmoglobin in the blood. Schmalz found that there was a parallel relation between the quantity of hæmoglobin and the specific gravity of the blood, though not between the specific gravity and the number of the blood corpuscles. Dr. Vorster's experiments were made upon 128 patients, 104 of whom were males and 24 females. He considers the normal specific gravity of the blood to range from 1,055 to 1,062 for males, and from 1,051 to 1,058 for females. Anything under 90 per cent. of the hæmoglobin in males or 85 per cent. in females he holds to be pathological. Vorster's method of research allowed him to experiment on a small quantity of blood.

He used what he calls a capillary pyknometer, in which he took up 0.1 gr., or about two drops of blood. This minute quantity was weighed in a very fine scale, and the specific gravity was obtained by comparing the weight with that of the same quantity of pure water. In ascertaining the amount of hæmoglobin he used Fleischl's hæmometer.

After a laborious inquiry Dr. Vorster arrived at the following results:—

1. The specific gravity of the blood and the amount of hæmoglobin is diminished in states of excitement along with great motor restlessness.

2. When there are symptoms of venous stasis in the course of insanity, especially with patients suffering from melancholia or apathetic dementia, the specific gravity and the quantity of hæmo-