sometimes cases where the two diseases closely approach one another. A great variety of symptoms attend epilepsy: eccentricity, irritability, intense egotism, sleep-walking, double consciousness. To generalise these into one definition seems very difficult. The author presents as characteristic marked intolerance to alcohol, with periodical depression, extreme egotism, and recklessness. Their explosions of excitement seem based rather upon an inward feeling of unrest and a check to the workings of thought than to any outward motives. Attempts to escape are frequent, from what he calls home-sickness (*Heimweh*). Epileptic imbeciles have a character of their own. They are droll in their sayings and doings; their egotism is very pronounced; they are passionate and irritable. Whether epileptic lunatics have a distinctive character from those affected with other forms of insanity is a question which many of our readers have good opportunities for resolving; certainly Dr. Aschaffenburg's views deserve attentive consideration.

WILLIAM W. IRELAND.

Part III.—Epitome of Current Literature.

1. Anthropology.

Lombroso's Place in General Anthropology [*Cesare Lombroso e l'Antropologia Generale*]. (*Reprint from L'Opera di C. Lombroso*, 1906.) *Morselli, E.*

The recent Congress of Criminal Anthropology in Turin was the occasion of a special tribute to Lombroso. To a collection of essays published in this connection, Professor Morselli, who is well equipped for the task, has furnished a somewhat lengthy appreciation of Lombroso's work. Without dwelling on the minor but serious defects of that work—the over-hasty generalisations, the inaccuracy of detail, the lack of critical temper—or more than touching on his own dissent at many important points, the author is mainly occupied with the creative aspects of Lombroso's work in medicine and biology, and with his exact relationship to his predecessors, when regarded as "the founder of criminal anthropology and the initiator of the naturalistic and anthropological method in psychiatry and criminology."

When Lombroso's scientific career began, half a century ago, anthropology was only just born, and Lombroso was practically the first to realise the immense significance of the new science and its applicability to every phase of human activity. It becomes possible, as he puts it, to study man with the methods of the physical sciences, to substitute facts for metaphysical dreams, and to bring the whole history of humanity into the circle of natural knowledge. In this spirit he proceeded forthwith to study the insane, the epileptic, men of genius, and, above all, criminals. Until in 1859 Lombroso published his notable essay on the experimental method in the diagnostic and medico-legal examination of the insane no one had realised the importance of anthropological data.

In the reform of psychiatry along naturalistic or bio-anthropological lines Lombroso had, however, a predecessor in Morel, whose famous book was issued in 1857. Morel's work also sprang from the conviction that medicine has points of contact with the whole history of the species, and that the study of the physical man cannot be separated from that of the moral man. But practically Morel almost entirely ignored somatic data, devoting his great abilities mainly to the illustration of psychic characteristics; in 1860, indeed, he stated that a fusion of anthropology and psychiatry seemed to him premature. In a similar way the studies of Lélut, Sutherland, Baillarger, and Virchow were partial and limited. The fusion of psychiatry and anthropology was reserved for Lombroso.

Lombroso's applications of this method were not, however, confined to the field to which medicine has usually been restricted; he sought to embrace all the moral and historical sciences. In applying anthropology to the study of genius, and in seeking to penetrate to the organic foundations of exceptional personalities—to the morphology and physiology corresponding to their particular psychology—he had precursors in Lélut and especially in Moreau de Tours, though their conceptions are incomplete and too narrowly alienistic. Morselli is far from accepting Lombroso's conception of genius, with its insistence on degenerative and epileptoid characteristics; he considers that we may rely to a much larger extent on the possibilities of normal human variability. But we have to admit "a laboriousness without equal, a persevering harmony in construction, and a sincere faith in the methods adopted."

The chief and least questionable distinction of Lombroso is as the founder of criminal anthropology, as "a new positive discipline derived from the natural history of the human species, an enlargement of anthropology, understood as the study of man and his normal varieties, a fusion of biology with pathology and teratology." Here, too, there were precursors. English physicians—"with their practical instincts and sagacious vision"—more especially anticipated Lombroso, and Morselli refers to Prichard, Bruce-Thomson and Nicolson, while on the psychic side Despine had covered much of the ground. But it had only been with very great timidity that students of the criminal had sought "in the corporal structure, in somatic anomalies and imperfections, in functional asymmetries, the basis and reason of moral deformity and innate perversity." This was Lombroso's task, and from the moment when he attempted it the new naturalistic movement, with all the vigour of youth—and much of its exuberance and intemperance—began to exert its reforming and innovating force in the juridical sphere also, substituting for the old conception of penal law the more useful and rational conception of social protection, while at the same time the same naturalistic method began to invade and agitate the whole domain of the moral sciences, ethics, æsthetics and sociology.

Morselli then proceeds to summarise and characterise briefly the nature of Lombroso's contributions to general anthropology, anthropometry, zoological anthropology, pathological anthropology, general and special ethnology, ethnography, demography, political anthropology, and linguistics. Finally he discusses some of his chief general concep-

tions, especially that of the "criminal type," pointing out that much of the discussion around this point is due to Lombroso's dislike of definitions —the critic being thus led to supply his own definition of "type"—and also to the common failure to realise that the idea of the "type" is restricted to that small group of criminals whose tendency to crime rests on their psycho-physical constitutions.

HAVELOCK ELLIS.

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2. Ætiology.

Insanity and the Percentage Risks in Marriage [*Die Prozentnal ausgedrückte Heiratsrisiko bez. Ansbruchs und Vererbung von Geistes-und Nervenkrankheiten*]. (*Allg. Zt. Psych., Bd.* 63, 1906.) *Näcke, P.*

Näcke is somewhat sceptical as to the reality of the alleged increase of insanity, and believes also that (putting aside delirium tremens) the intimate connection now so often found between alcohol and insanity is largely due to the laziness of investigators who fail to examine cases with the care necessary to reveal the presence of other factors. He further points out that when we talk of the increase of crime we do not always take into consideration the vast number of offences which modern codes make possible; and that even the increase of suicide is probably due to greater stringency in the environment and not to lessened power of resistance. The supposed degeneracy of modern peoples is a myth.

While recognising these general truths, Näcke continues, we must not fall into the error of under-estimating the importance of degeneration in the family or the individual, nor the vital significance of the question of procreation in such cases. The question as to how far the subjects of dubious heredity may be advised to marry is one for grave consideration, and Näcke thinks we do not always deal with it in a sufficiently precise manner. To tell a man that there is no fatalism in this matter, and that things often turn out better than one expects, is true enough, but it is vague and unsatisfactory, and the man goes cheerfully away without any real sense of the grave risks he is running. Moved by these considerations, Näcke has lately, when consulted on the matter, adopted the plan of attempting to estimate the risks in a numerical form. Thus a highly intelligent, somewhat nervous but otherwise sound man came to Näcke to ask his opinion concerning his proposed marriage with a woman whose heredity is fairly satisfactory, but who has three brothers insane or imbecile. The man's position is good and environmental influences likely to be favourable. Näcke estimates the risk of nervous or mental disorder overtaking the young lady herself as 30 to 35 *per cent.*; he estimates the risks in the case of the offspring as 35 to 40 *per cent.* The man goes away saying that he will think over the matter before deciding, and returns later to mention one or two further very slight weak points which he has discovered in the family history of his betrothed. Thereupon Näcke taxes the risks with an extra 5 *per cent.* Whether in this particular case the marriage eventually took place