

3. *Criminal Anthropology.*

By HAVELOCK ELLIS, L.S.A., etc.

Cesare Lombroso: *L'Uomo Delinquente*. Volume Secundo. Torino: Bocca, 1889.

*L'Anthropologie Criminelle et ses Récents Progrès*. ("Bibliothèque de Philosophie Contemporaine"). Par Cesare Lombroso. Paris: Alcan, 1890.

*Étude Anthropométrique sur les Prostituées et les Voleuses*. Par le Docteur Pauline Tarnowsky. (Publication du *Progrès Médical*). Paris, 1889.

After an interval of thirteen years, Prof. Lombroso has at length published the second (but not the last) volume of his great work on the criminal man. In the meanwhile the first volume has passed through several editions, adding so considerably to its size that a portion is now thrown into this second volume. At the same time, owing partly to the subject of the book, partly to the originality and audacity of its conclusions, "*L'Uomo Delinquente*" has gained for its author a wider reputation than has ever before fallen to an investigator into morbid psychology. It has been translated into the chief European languages; an English translation is at length about to appear in America, and it has everywhere given rise to controversy.

The second volume is far from possessing the somewhat sensational interest of the first, nor has it the same unity. The latter dealt exclusively with what Lombroso calls the "congenital criminal," and his nature and genesis. This "congenital criminal" was regarded (especially in the early editions of the book) as chiefly the product of atavism, as a savage born in a civilized race. The second volume deals with various other varieties of the criminal, for whom no such startling claim is put forward, and, while full of instruction or suggestion, it is, therefore, less likely to excite popular interest or fierce controversy. The volume, which extends to nearly 600 pages, and is illustrated by many portraits, maps, and diagrams, deals with the epileptic criminal, the criminal by passion, the insane criminal (including the alcoholic criminal, the hysterical criminal, and the "mattoid" criminal), and the occasional criminal, under which head are included several minor varieties. There are various appendices on minute points of criminal anthropology, the work of Marro, Tamburini, Gradenigo, Ottolenghi, etc.

The first part of the volume—that dealing with the epileptic criminal—has already appeared in part in some earlier editions of the first volume. In its completed form, however, it occupies very appropriately the first place in the present volume, for it indicates the direction in which Lombroso's conception of the

criminal has developed since he published the earlier editions of the first volume of "L'Uomo Delinquente." There he had sought to show that there is a certain congenital variety of criminal, very distinct, though not commonly found, the product of atavism. He further endeavoured to prove that the congenital criminal is one with the already widely-recognized morally insane person. At the very outset of this new volume he remarks, in reference to both the morally insane and the congenitally criminal: "In the large field of epilepsy both the one and the other unite, and are mingled in the same great natural family." A great family it certainly is, if these and some other groups described in this volume are to fall into it, and very few investigators have as yet followed Lombroso in his elastic use of the term "epilepsy," for by "epilepsy," it must be clearly realized, Lombroso means not merely the *haut mal*, or even the *petit mal*, but the *ensemble* of those secondary characters which he has already found in the morally insane and the congenitally criminal, which he finds in still more marked form in the epileptic, and by the help of which he now constitutes what he calls the epileptic type. Lombroso proceeds, therefore, as in his first volume, when dealing with the congenital criminal, to give the results of his own and other investigations into the biology, psychology, anthropometry, etc., of the epileptic, *i.e.*, his degenerative anomalies, physiognomy, sensibility, left-handedness, condition of reflexes, disvulnerability, somnambulism, religiosity, vanity, and so forth; the observations collected under these heads being of very various degrees of value, but frequently interesting or suggestive. The conclusion arrived at is that the epileptic presents the same characters as the congenital or instinctive criminal, but in an exaggerated form; and also that, in the words of Voisin, "the division of epileptics into sane and insane is a sophism without practical foundation." After studying minutely certain cases of epileptic criminals, especially that of Misdea, Lombroso adds: "In these cases the psychic epileptic access was a continuation of the previous malevolent tendencies, with premeditation and complete, or almost complete, recollection; there was nothing to distinguish it from a criminal act. Observe, also, that this apparently reasonable state may last for days, even months. And then, I would add, what difficulty is there in declaring this state analogous to that which congenital criminals present during the whole of their lives, if, to admit it, we have only to prolong a little farther the line of epilepsy?" (p. 67). At the same time, he reaches the conclusion that moral insanity is a kind of *épilepsie larvée*, a chronic *épilepsie larvée*. The epileptic criminal merely presents the exaggeration of moral insanity. The congenital criminal, and the morally insane person, are special forms, or variants, of the epileptic; they reveal what Griesinger would have called epileptoid states, of which the other forms of criminality give us paler representations.

In the second part the criminal by impetus or passion is studied; and it contains also a chapter on suicides by passion. A number of physical, psychical, and statistical peculiarities of such criminals and their deeds are pointed out, in accordance with Lombroso's usual method, and he insists on the state of unconsciousness, analogous with the epileptic state, in which such crimes are sometimes committed.

The third and largest part of the book is occupied with the insane criminal and his varieties. It is perhaps the most interesting section of the book, and brings together a very large and somewhat miscellaneous collection of facts, which are not very easy to classify or summarize. The first chapter deals with statistics, the second with biology (physiognomy, cranial anomalies, anomalies of sensibility, heredity, etc.), the third with the psychological analogies between insane criminals and congenital criminals, the fourth with the psychological varieties of criminal insanity, the fifth with the alcoholic criminal, the sixth with the hysterical criminal, the seventh with the "mattoïd" criminal.

Throughout these many-sided discussions, Lombroso constantly brings us back to his conception of epilepsy as the basis of all these various neuroses. Thus "the attack of *delirium tremens*, the alcoholic *raptus*, are varieties of epilepsy, even physiologically and etiologically, since they are the effect of a cortical irritation of intoxication." He quotes the statistics as to the large proportion (51 per cent., according to Bourneville) of epileptics of alcoholic parentage, and finds the same psychological peculiarities in epileptics and inebriates. Again, in concluding his study of the hysterical delinquent, Lombroso emphasizes the analogies between hysteria and epilepsy; many of the degenerative characters of the epileptic being absent, but the sensory obtuseness and other functional characters more marked; in both intermittence and masked forms in which the disorder reveals itself by similar malevolent and vicious tendencies; the same etiological relationship in both.

The next chapter is devoted to the not very large class of semi-insane persons, whom Lombroso designates *mattoïdi*. The "mattoïds" are related to idiots on one side, and to monomaniacs on the other, but they have well marked characters of their own. They are rarely women; Lombroso only knows two, one of them being Louise Michel. They are rarely youthful; again, only two exceptions. They are usually found in large cities, and to some extent in mountainous districts where *goître* and cretinism are prevalent; they are frequent in the cities in which insanity is also frequent, as Verona; they abound also in countries in which a new and artificial civilization has been rapidly introduced, as in India. They are frequently clerks, doctors, or priests, rarely soldiers or country people. They often display notable ability in practical life, but they show, also, an exaggerated laboriousness in matters external to their profession, and out of proportion to their not

very elevated intelligence—a laboriousness like that of genius, without showing any corresponding results. Their altruism is often very highly developed, and they publish a great number of books of no value. This *cacoethes scribendi* Lombroso seems to regard as frequently their chief characteristic; and while they are often marked by perfect good sense in daily life, their books may be of a very insane character. They possess also a very exaggerated belief in their own merits, which comes out more in their books than in their daily life. The “mattoid” attaches himself to all that is new; “every new sect, every new science has some mattoid among its followers.” He appears to be by no means unlike what the Americans call a “crank;” and Lombroso selects an American, Guiteau—lawyer, journalist, preacher, *impresario*, writer of strange books and theological journals, moral imbecile, political assassin—as the complete type of a variety of “mattoid,” exhibiting lack of moral sense instead of marked altruism.

The fourth part of the volume is devoted to the occasional criminal, that is to say, the criminal who differs little from ordinary persons, and who is driven to crime more by external circumstances than by inbred instincts. Lombroso divides occasional criminals into pseudo-criminals and criminaloids. The former consist of (1) persons who commit crimes involuntarily, and are, therefore, in no sense criminals; and (2) those who without perversity commit some act against Government, religion, etc., which the dominant public opinion regards as crime. The criminaloid corresponds to the real occasional criminal, the weak-charactered person who is made a criminal by opportunity, and who presents none of the anatomical peculiarities of the criminal; imitation, commercial occupations, and the prison play a considerable part in his fate. A chapter is given to a special variety of delinquent whom Lombroso calls the latent criminal: “Just as we have the criminal by occasion, so we have the congenital criminal who does not manifest himself as such because the occasion is wanting, because wealth or power gives him the opportunity of satisfying his depraved instincts without violating the law. I have known three such persons with all the physical and psychical characters of the congenital criminal, but whose high social position preserved them from the prison.” In the brief concluding chapter Lombroso again repeats how in every form of criminal perversity studied in this volume it is possible to find “an epileptoid substratum, upon which, it is evident, together with atavism, is founded and evolved nearly the whole of the melancholy criminal world.”

We find throughout this volume the same absence of keen critical discernment and well-weighed conclusions which impairs the value of nearly all Lombroso's previous works; but, at the same time, it shows also the same qualities of suggestiveness and genial exuberance of ideas which have made him an initiator and

a leader in the exact study of so many obscure paths of morbid psychology. The defects of his work are too obvious to lead astray any intelligent and critical reader, while its suggestive qualities serve to stimulate more patient and careful investigators.

In "L'Anthropologie Criminelle et ses Récents Progrès" Lombroso, writing in French, summarizes some of the recent results of "the rapid, almost precipitous progress" of criminal anthropology, dedicating his book to Brouardel, Motet, and Roussel, "the apostles of criminal anthropology in France," a title which all three gentlemen will no doubt modestly decline. There is little that is original in the book; it consists chiefly of summaries of papers read at the last Congress of Criminal Anthropology, and of articles published in the "Archivo di Psichiatria," the "Revue Philosophique," and other Italian, French, Russian, etc., reviews, largely as the result of Lombroso's inspiration. The subjects dealt with are morphological anomalies in criminals (brain, skull, etc.), the functions of criminals (secretions, taste, smell, etc.), with chapters on epilepsy, criminals in prison, political crime, the necessity of instruction in criminal anthropology, etc. The whole is slight and disconnected, and will be of little value to any reader to whom the subject is new; but to those who possess some more comprehensive work on criminal anthropology, and who wish to know something of what has been done during the last two or three years in the not very accessible reviews devoted to that science, the book will be of distinct interest. It is worthy of note that in this, his latest utterance on the subject, Prof. Lombroso adheres to his position in regard to epilepsy, perhaps even still more emphatically. Referring to the observations of Féré on the increased arterial pressure during the epileptic paroxysms and the similar increase in non-epileptic individuals during fits of anger, he remarks: "These observations, which bring in evidence the similarity of the physiological phenomena which accompany emotional discharges and convulsive discharges, show that there is no fundamental distinction to establish; this is also shown by Venturi in his studies on what he calls the epileptic temperament, extreme and excessive in all things. One sees thus that the slightly violent movements, blushing, tears, etc., of persons in a normal condition correspond to the convulsions, hallucinations, fury, congestion, and delirium of the epileptic. It is only a question of degree."

Dr. Pauline Tarnowsky, the sister of the well-known alienist of the same name, has given us in an interesting and instructive volume the results of four years' work in criminal anthropology in Russia. When she set out on this series of investigations it was as a beginner. Her methods are not always above criticism. In the large body of figures which she presents to us, the extremely large proportion ending in 0 or 5, shows that sufficient exactness

has not been attained; and she herself confesses that the results are less definite than she had hoped for at the outset. The subject is, however, so new—only a few very fragmentary and imperfect observations having appeared hitherto—and Dr. Pauline Tarnowsky's study is in many ways so thorough and excellent, that it will at the least do very much to clear the way for subsequent investigators.

The authoress starts from the standpoint of Morel's fruitful conception of the hereditary character of degeneration. She observes that there are a large proportion of prostitutes who delight in a method of life which is in startling contrast to the lives of ordinary women, a life which involves a sexual abnegation not even usually found among animals; and that when removed from this life they will return to it of free-will. The question she set herself was this: "When a woman presents so notable a difference in moral respects, will she not also show physical deviations distinguishing her from healthy and normal women?"

The investigations were made on 150 registered prostitutes who had lived for at least three years, and usually much longer, in a *maison de tolerance*, and who had entered the great Kalinkine hospital; on 100 recidivist women thieves in prison; and, for purposes of control, on 100 peasant women of the same race and from the same provinces; and on 50 educated women undergoing higher education at St. Petersburg, these latter being chosen among those who had had several generations of educated ancestors. Care was taken to exclude all persons who were not Great Russians by both parents; there were thus no Little Russians, Ukrainians, etc. The prostitutes selected formed, as Dr. Tarnowsky expresses it, "the kernel of prostitution;" they were, as it were, prostitutes by nature, who were pleased with their occupation and had no desire to change it. None were included who had become prostitutes by accident and who wished to escape. The examination bore on the measurements of head and face, chest, hips, height, weight, etc. At the same time, as much information as possible was obtained regarding the childhood of the subjects, their environment, etc.

The signs of degeneration, both of a physical and psychical character, were very numerous and well marked among the prostitutes. The heads were somewhat smaller and the faces somewhat larger than among the peasant women—a well-recognized sign of low type. Cranial anomalies were found among 41.33 per cent.; facial anomalies among 42.66 per cent.; abnormalities of the ears among 42 per cent.; of the teeth among 54 per cent. A very pronounced occipital protuberance was found to be common; so also the *camus* type of nose, *i.e.*, with deep excavation at root. An investigation into the hereditary influences at work on these subjects showed an alcoholic parentage in 82.66 per cent.; phthisical



parentage in 44 per. cent.; epileptic in six per. cent.; insane in three per cent.; in four per cent. the signs of hereditary syphilis were found.

On the psychical side, Dr. Tarnowsky divides these subjects into four classes, which she describes very vividly, giving illustrative cases and photographs. The first is the *obtuse* class. Their heredity is very bad, and signs of degeneration frequent. They are often large women, frequently of lymphatic temperament, "wallowing in immobility;" they are usually found among the lower classes of prostitutes, and they drink much. The *careless* (*insouciant*) class form a complete contrast to the first. Their heredity is not so bad (except in regard to alcoholism), and they show fewer signs of physical degeneration; they are volatile, talkative, very frank, and always in tears or laughter; they drink to great excess, and are more commonly found among the better sort of prostitutes. The next class is the *hysterical*. It is not very homogeneous, and includes various minor varieties—sentimental, rowdy, sly, and lascivious; the hereditary influences are frequently phthisical. The last class is the *immodest* (*impudique*). Here also a phthisical heredity is frequently found; those who belong to this class are egotistical and dishonest, their chief characteristic being a moral blindness, to which the author applies the English term, "moral insanity." At the same time, they are very feminine, coquettish, and attractive, bestowing great care on their persons and dress.

The thieves, although presenting many signs of physical and psychical degeneration, were in both respects distinctly less abnormal than the prostitutes. The heredity is better; they do not display to nearly the same extent the sterility which is so extremely marked among prostitutes; they have more *amour-propre*, more reserve, and less fear of work than prostitutes.

It will be seen that the results of Dr. Pauline Tarnowsky's interesting investigations lead her to range herself among those who find in prostitution an explanation of the apparent anomaly of the minor criminality of women compared to men; that is to say, that by prostitution women attain the same ends as men attain by crime, and that prostitutes, even more than women criminals, display those signs of physical and psychical degeneration which are found in men criminals.