

her mother was treated. On the 12th of April, 1555, Juana's unhappy life came to an end. She had attained the age of seventy-five years, forty-seven of which she had worn away in the Castle of Tordesillas.

Her learned biographer observes that it would have been better for Donna Juana had she been born more politic and less loving, more of a daughter and less of a wife, more of a Queen and less of a woman.

Villa finishes with the impressive words, "*Fuó loca, si, pero loca de amor.*" "She was mad; yes, mad from love."

In addition to the authorities quoted in the text there is an appendix of 114 pages containing some hitherto unpublished documents. Altogether this is a work of great research, and an important contribution to the history of the times.

W. W. I.

Der Verbrecher in Anthropologischer Beziehung. Von Dr. A. BAER. Leipzig: G. Thieme, 1893. Pp. 456.

Dr. Baer is the chief medical officer at Plötzensee, a prison which represents the criminal world of Berlin, and from which (as Dr. Baer himself tells us) the prisoner usually emerges to become a confirmed recidivist. There should be much to say about such a criminal world as this, both in anthropological and in many other respects, and the book, therefore, arouses high expectations.

In some respects these expectations are satisfied. Dr. Baer has an extensive knowledge of the literature of his subject; he summarizes profusely the facts and opinions of others, usually with considerable judgment and accuracy. His own anthropological investigations on the criminals under his care are also of distinct value and interest, though it would have been better if they were more extensive and more fully detailed. In this large volume the original matter does not occupy more than twenty or thirty pages, and as Dr. Baer's summaries of the work of others, though clear and conscientious, do not reveal any special gift for fresh presentation, or the disentanglement of salient points, we could well have spared a considerable part of the work in exchange for a larger amount of original research.

A chief feature of the work, and in our opinion an un-

fortunate one, is the constant polemical undercurrent. Dr. Baer always treats with consideration those whose opinions he opposes, but the fact remains that the book might have been reduced to very moderate dimensions if it were not for the author's constant endeavour to pile up facts and views in support of his deeply-rooted repugnance to anything that can be called "moral insanity" or "congenital criminality." He refuses absolutely to recognize anywhere a "moral idiot," or an "instinctive criminal." His horror of that figment of the imagination almost amounts to an obsession, and may be seen on nearly every page. He defines the "moral insanity" which he opposes, as "a disease of the moral sense," and when so defined it easily lends itself to refutation; for what is the "moral sense?" where is its seat? But for those who are more concerned with things than with words, and who by "moral imbecility" or "instinctive criminality" mean, not a pathological mental entity, but a convenient clinical term to express psychical weakness revealing itself to little or no extent in disordered intellectual action but to a very marked extent in *disordered social conduct*, these disputes seem mere quibbling. The question of the physiological basis of moral sanity and the pathological basis of "moral insanity" may well be left open at present, and is usually left open by those who use the term. Facts come before theory.

Dr. Baer is among those who explain all the phenomena of criminal anthropology by social causes. He believes—though able to bring little definite evidence in support of his belief—that the physical and mental characters of the criminal classes are the same as those of the lower social classes generally. When, however, we come to definite facts, his results correspond in very many cases with those of other investigators who do not take this view. He finds a great variety of abnormalities very common among his prisoners. He has investigated the proportion of stammering among criminals, which does not appear to have been done before, and finds it 2·3 per cent., a very much larger proportion than any statistics give for the ordinary population; he finds both red hair and baldness extremely rare, and the proportion of absolutely beardless adult males as high as 10·2 per cent. He makes an interesting contribution to the literature of tattooing, and the only illustrations of the book are four plates of tattooings. He is compelled to recognize the special liability of criminals to insanity, and puts this

down to a variety of causes—degenerative characters of the criminal classes, bad heredity, traumatism, alcoholism.

While Dr. Baer's book does not seem to us entirely satisfactory, and cannot be recommended as a handbook of criminal anthropology, it will still be found useful by many readers. It may specially be recommended to thoughtful students of the criminal who wish for a reliable summary of much recent German and Italian work; and it may be very advantageously read in conjunction with Dr. Kurella's "Naturgeschichte des Verbrechers," as the two writers usually approach their common subject from very different points of view.

Suicide and Insanity: A Physiological and Sociological Study
By S. A. K. STRAHAN, M.D., Barrister-at-Law. London: Swan, Sonnenschein, and Co. 1893.

Dr. Strahan's prominent motive in writing this study of suicide is to emphasize the importance of heredity in its causation, in the hope that something may be done to diminish it in the future.

In the historical account of suicide as practised in early times among the Buddhists, Jews, Greeks, Romans, etc., the writer shows that there were three great incentives to the act: Religious fanaticism, fear of slavery or ill-treatment at the hands of conquerors, and the desire to escape physical suffering consequent on disease, the last-named becoming less potent with the advance of medical science and the progress or spread of Christianity. This was what the author calls rational suicide.

As regards the nature of the act itself, an innate love of life being in reality a necessary part of life, where this is absent the organism must be looked upon as mutilated and incomplete. So that the suicide is, therefore, *ipso facto* abnormal; not necessarily insane, of course, as some have held.

Among those who voluntarily seek death, we must distinguish:—(a) those who are disgusted and tired of life, or have an instinctive craving for or love of death—*true* or irrational suicides; these are in the majority nowadays; and (β) those who destroy their lives either because they consider that death is the most acceptable of impending evils, one of which must be embraced, or they wish to gain