

inevitable result of long and undue neglect ; it is running into excess, and there is a tendency in some quarters to discover sexuality in every manifestation of the individual and the collective life alike. It is scarcely necessary to remark that in this matter Näcke frequently refers to Freud (though by no means wishing to reject his work entirely), and especially to some of his followers, who have even out-run the master in this respect ; but he more especially deals with Wulffen, who, on the legal side, has done much to familiarise lawyers with modern psychiatric ideas, but now, Näcke believes, is imperilling his influence by joining in the movement which seeks to explain everything by sexuality.

Näcke proceeds briefly to consider the various leading departments of human activity in turn, pointing out that none of them can be explained exclusively by sexuality. The origin of the family, for instance, is based as much on economic as on sexual motives. In the establishment of religion fear may more properly be regarded as primitive, motives drawn from the sexual sphere being only secondary. Many other motives appear to combine with the sexual to constitute the impulse to art, and the impulse to science is still more independent of sexuality, if, indeed, intellectual work and sexuality are not antagonistic to each other. It is the same when we consider the manifestations of the individual life, and it is quite unjustifiable to assume that manifestations of agreeable emotional tone, whether in the infant or the adult, are necessarily sexual. (In this connection Näcke refers to auto-erotism as sexual emotion directed towards the individual himself as its object ; this, however, is a confusion for which certain of Freud's disciples, though not Freud himself, are responsible ; sexual emotion directed towards the self is Narcissism, a special variety of auto-erotism, the latter term having been devised to cover all the cases in which spontaneous sexual emotion occurs, independently of the accompanying mental state, which in many cases may be quite vague.) At various points of detail it is possible to question the views set forth by Näcke, but there is no good reason to dispute his final conclusion that "the influence of sexuality on the individual, on art, science, religion, etc., must not be exaggerated." It is very large, indeed, but to find it everywhere is merely to run the risk of provoking a period of reaction in which it will again be found nowhere.

HAVELOCK ELLIS.

In Memory of Cesare Lombroso [Zu Cesare Lombrosos Gedächtnis.]
(Reprinted from the *Monatschrift für Kriminalpsychologie und Strafrechtsreform.*) Kurella, H.

The death of Lombroso in October, 1909, deprived us of a notable investigator. He was a man of manifold activities—philologist, philosopher, mystic, anatomist, anthropologist, neurologist, psychiatrist, sociologist, statistician, and social reformer—always original, always heaping up his observations mountain-high, always paradoxical, a bold formulator of hypotheses, a man whose titanic efforts in the fields of inductive research were interwoven with, and often paralysed by, his intuitive grasp of analogies. His methods were often unorthodox, the fruit of his own improvisation ; hence to the slaves of "system," the

erratic genius of Lombroso has seemed at times tainted with charlatanism.

He was born at Verona in 1835, as an Austrian subject. He belonged to a Venetian mercantile family, long settled in northern Italy, but tracing its descent from a colony of North African Jews. In 1859, when Italy was engaged in throwing off the Austrian yoke, Lombroso had experience as an Army surgeon; and when the fighting was over he retained this position, until given charge of a small asylum at Pavia in 1864. He also became private tutor at the University, and soon had a flourishing private practice. During the ensuing autumn he was engaged in researches into the ætiology of pellagra, then and now the great endemic scourge of the Lombard peasantry, an incurable and slowly fatal disease, of which the initial symptoms are cutaneous, the later symptoms neural and mental. He believed himself to have proved that pellagra is a form of sitotoxism (cereal food-poisoning), due to the consumption by the peasantry of the inferior qualities of maize which form their staple diet. [Lombroso's theory of the ætiology of pellagra slowly gained credence; and till last summer, although the essential nature of the poison was still in dispute, hardly anyone doubted that in one way or another it was conveyed into the human body through the instrumentality of maize. Kurella, writing less than a year ago, regarded this theory as now beyond dispute. Recently, however, it has been asserted that pellagra belongs to the same group of diseases with malaria, yellow fever, sleeping-sickness, etc., that it is a protozoal infection, transmitted by the bite of an insect. Within the last few months Sambon claims to have proved that the intermediate host is the biting-fly—*Simulium reptans*. However this may be, Lombroso's theory no longer holds the ground unchallenged.] By the publication of his views on pellagra, Lombroso, unforeseen, challenged powerful interests—the interests of the great landlords, whose rents and the work on whose estates were threatened by an attack on the wholesomeness of the staple food of the peasantry. Great as is the outcry when the established creed of the highly placed is touched, still greater is the outcry when their economic interests appear to be imperilled. Lombroso was boycotted, and not by the great landlords only, but by their dependents, the medical and academic circle among whom Lombroso earned his living. His experiences for a good many years ensuing were those of Dr. Stockmann, in Ibsen's *An Enemy of the People*—the man who discovered that the waters of a rising watering-place were typhoid-infected, and who, instead of hushing up the matter, proclaimed the news from the housetop. Lombroso's private practice was gravely affected, and for years he had a hard struggle for mere existence.

In 1876, however, the publication of his first small book on criminology (*L'Uomo delinquente*, Milan, 1876) gained for him the position of Professor of Forensic Medicine at Turin, and gave him a fresh start in life. His views speedily received recognition and endorsement from Garofalo, Ferri, and others; and the unmistakable influence of Lombroso's ideas can be traced in Kraepelin's treatise, *Die Abschaffung des Strafmasses* ("The Abolition of the Apportionment of Punishment"), published at Stuttgart in the year 1880. Lombroso's original studies in

criminology and criminal anthropology were the principal occupation of the next twenty-five years of his life. His final work on this subject, a summary of his ripe experience, dealt with "The Causes and Prevention of Crime."

In the closing years, and especially in the last few months, of his life, we find that Lombroso displayed a tendency to pessimism, but this contrasts with his earlier optimism, and his doctrine of the "born criminal" was in no way based on a pessimistic view of life; as regards social reform, including criminology, he was decisively optimistic; the weak, the sick, and the degenerate were regarded by him at once with the objectivity and with the philanthropy of the "born" physician; it was only in his moral valuation of genius, and in his judgment of the great condottieri and conquistadores of modern commerce and industry that he displayed any severity.

He had an intuitive belief, and considered also that he had furnished inductive proof, that "born criminals" or "criminal natures" exist; hence his deduction that "punishment" in the older sense is a pure futility; the first aim of criminal law must be the well-being of Society, the second the improvement of the criminal. But true "criminal natures" are incapable of improvement, and Society cannot be safeguarded by transient measures against men who are permanently dangerous. Thus, he was a convinced advocate of the view that the inadequate powers of natural selection ought to be supplemented by the deliberate selection (exclusion from reproduction) of anti-social individuals. With this end in view he was ever the fearless champion of the death penalty, which he designated "estrema selezione."

The proposition, "criminal natures exist," was amplified by Lombroso by another—"and these born criminals exhibit characteristic anatomical and physiological stigmata." Of all departments of his life-work none has been more hotly contested than this, and the time is perhaps not yet ripe for a final judgment on the matter. But when we compare the absolute sterility of normal anthropological craniometry with the data of criminal anthropology, the latter is seen to be signalised by an abundance of interesting discoveries and by deductions of genuine scientific importance. What is the first claim of Lombroso's most violent opponents? They tell us that crime as a social phenomenon cannot be characterised by physical (bodily) peculiarities. But after all, is this true? Is it not possible that men's fitness for a particular economic and social environment may depend upon constitutional predisposition? And may not the existence or non-existence of this constitutional predisposition be manifested by the possession of certain physical (bodily) peculiarities? At least, the possibility has never been disproved.

If we wish to do justice to the life-work of Lombroso we must not omit the study of his personality. The loss of wealth and social position that ensued upon his espousal (in connection with the "pellagra campaign") of the cause of the Italian peasantry, finally stilled in him the desire for outward success and restored to him the leisure in default of which he could never have collected so enormous a mass of anthropological material, have sustained his incessant polemic controversies, or effected the systematic arrangement of his data. Thus his life attained a uniformity such as rarely belongs to the life of a successful

physician, and while he remained outwardly modest and unpretending, always ready to help others, both by word and by deed, he continued to be the intellectual father of new and ever new sensational hypotheses. Although in innumerable controversies he unweariedly defended his ideas, his zeal was always on behalf of the ideas themselves, never to gain material advantages. Lombroso never sought for personal gain from the conceptions of whose value and importance he was so firmly convinced, and which came to him, as it were, intuitively. Indeed, his principal strength lay in intuition, *in his ready grasp of the essential*. His theories of intuitive genius lay stress upon certain analogies between intuition and epileptoid states, and the great reverence paid by him to truth may possibly have led him at times to under-estimate the powerful (although not always fully conscious) intellectual activity which necessarily paves the way to every happy discovery.

No attempt can be made here to demonstrate the extent and the importance of Lombroso's contributions to Italian culture outside the domain of anthropological researches. From his house in Turin and from the circle of thinkers, officials, and artists who assembled there, there radiated a powerful influence, and at times it seemed as if the conscious intelligence of Italy was centred here at work. And unceasingly a manifold receptivity and activity found the unity and the energy requisite for their concentrated influence in the fiery spirit of Lombroso, in whose ardour the most heterogeneous elements were fused.⁽¹⁾

M. EDEN PAUL.

5. Asylum Reports.

London County Council Asylums.

The rate of increase in population again appears to be on the descending scale, that of 198 last year being the smallest since 1902, 490 being the average for twenty years. The balance between the two sexes has shifted to the extent of 2 per cent., the males having died in lessened proportion, while the female death-rate has not sensibly altered. The accommodation at the Epileptic Colony is to be increased by eighty-eight beds, as it has been determined to receive all suitable cases in the first instance at this department instead of, as heretofore, passing them through other asylums.

Dr. Maudsley's munificent offer still awaits consummation on account of the old difficulty of site, one site having been selected, but withdrawn at the last moment by the vendors. At his suggestion a deputa-

(1) Dr. Hans Kurella, of Bonn, whose eloquent tribute to Lombroso's memory I have briefly epitomised above, had a personal friendship with the deceased investigator of many years' duration, and is himself a writer of European reputation in the field of criminal anthropology. His best-known work is *Die Naturgeschichte des Verbrechers* ("The Natural History of the Criminal"), published in 1893. He is also joint author of an important periodical, *Grensafragen des Nerven- und Seelenlebens* ("Border-line Questions of Nervous and Mental Life"), several issues of which during 1910 were given up to an account of the life and work of Lombroso. This has been translated from German into English, and is now in the press. The title will be *Cesare Lombroso, A Modern Man of Science*.—M. E. P.