knowledge of mental pathology displayed by the great poet of the age. If it were possible to enhance in dignity the study of mental disease, the deep interest which the noblest and purest of minds take in it, would be attended with that effect. Let us feel ourselves fellow-students in the most deeply absorbing objects of human interest and research which have occupied the greatest minds of the human race, and we shall be the more likely to strive to be worthy laborers in that noble field.

If any of our readers would desire to have a standard, or father a foil, by which to appreciate the truthfulness of Mr. Tennyson's poem, we recommend him to compare it with another autobiography of a madman, namely, that of Sir Eustace Grey, by Crabbe. To say nothing of the poetry or the want of poetry in the latter, we venture to affirm, that it is highly improbable, if not impossible, for any person in the state of mind in which Sir Eustace is represented to be, to give so clear, connected, and circumstantial an account of himself, as that which Crabbe puts into his mouth. It is in fact a fancy sketch; but Maud is a photograph.

J. C. B.

EXTRACTS FROM FOREIGN JOURNALS.

The Ecstatic Mystics and the Stigmatics, by M. Maurey. Translated and Condensed from the *Annales Psychologiques,* by J. H. Blount, M. B., &c.

The philosophic historian has ever studied mysticism more than the mystics, has ever given us more of their doctrines and principles than of their sentiments, and has especially neglected the relations existing between the intellectual phenomena, the troubles and aberration of their minds, and the writings they have produced; forgetting that we must not separate the man from the thought; for in order to judge of what he says, we must know what he does, and what he feels.

The mystic professes, by calm and holy contemplation, to have direct intercourse with the Spirit of God, and to that end he concentrates all his faculties upon God, to the extent even, of substituting Him for his own personality. He may indeed aspire to the invisible and infinite, but all his representations are of the visible and finite, and are but the reflex of disorders which prey upon his economy. In him the body definitely takes the direction of the ideas—he is hallucinated—and though not properly insane, though he cannot always even

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be classed as a monomaniac, yet without his reason or judgment being radically diseased, he is the dupe of aberrations which spring from his disordered state. In more fully pointing out these premises, and in shewing the relations between the extravagant and bizarre ideas, and the disorder of the economy, I shall confine myself to the stigmatics, whose stigmatization is certainly the highest degree of Christian ecstacy.

Of all the religious persons of the middle age, no one presents more prominent characteristics than Saint Francois d'Assise, the very type of mysticism, and the soul of monastic life. In that singular book by P. Barthélmy, of Pisa, entitled "*Liber aureus inscriptus, liber conformitatus vitæ beati ad seraphici patris Francisci ad vitam Jesu Christi Domini nostri,*" we read, that his advent was foretold by the prophets, that he had twelve disciples, was tempted by the devil, that he performed miracles exactly similar to those recorded in the evangelists; and we also find the following proposition advanced, that St. Francis merited the name of *Jesus Nazarenus rex Judæorum*, because of the conformity of his life with that of our Lord.

These strange opinions arose from a fact, which occurred in the latter part of his life, in 1224, when, after having succeeded in all his projects, he retired to a mountain called Alverne, situated between the Arno and the Tiber, and there gave himself up to all the rigors of the most severe asceticism. His abstinencies succeeded each other without relaxation, and rendered him indifferent to worldly objects. During one supererogatory fast he thought that God commanded him to open the Bible, and there read what would be most acceptable to his Creator. Three times was the proof made, and each time the book opened at the passion of our Lord. From this moment he had but one thought, that of evoking in himself the affecting picture of our Saviour's passion on the cross. On the day of the exaltation of the cross, while giving himself up more than usually to one of his ecstatic meditations, he saw an angel with six burning wings approach him, bearing between them a figure nailed upon a cross. Whilst he was beholding this spectacle it suddenly vanished, leaving the pious anchorite affected with a feeling of general agony, and with painful sensations in the feet and hands, which were soon followed by ulcerations and wounds, which he considered to be the *stigmas* of the passion of Christ.

The Pope pronounced these stigmas a miraculous gift of grace, and to the Franciscans it was the triumph of their order, and a source of great rejoicing. Thence for the religious mendicants there were two passions, that of our Lord, and that of St. Francis; and to a great number of those who followed his order, St. Francis was considered equal, if not superior to Christ.

The similitude between St. Francis and our Lord was so extravagantly exaggerated by a cordelier, Jean Marchand, in 1486, that the Faculty of Theology of Paris censured these enormities; nevertheless, St. Francis did not the less remain a divinity among his order.

The theologians of the time pretend that the gift of stigmas was but one of the blessings of divine grace, bestowed from time to time upon the faithful, and that St. Paul had them; because, he says in Gal. vi. 17, "I bear in my body the *marks* of the Lord Jesus." However, it is impossible to refer so far back, or to find an earlier ancestor than St. Francis.

Many names are preserved of those who, like their founder, partook of the sufferings of the passion. Such are Philip d'Aqueria; Benôit de Reggio, a capuchin of Bologne, who lived in the early part of the seventeenth century; Charles de Sazia, a simple lay brother, 1648; also another lay brother, named Dodo; Angèle del Paz, a monk of Perpignan; and the brother Nicholas de Ravenne, whose wounds were only discovered after his death.

The Dominicans, jealous of the Franciscans, pretended to have their stigmatics also, and opposed miracle to miracle. To render their opposition more striking, they chose a female of the class the most jealous of the Franciscans: this was Saint Catherine de Sienne, whose visions had already served as a foil to those of St. Brigitta; and in order to surpass St. Francis, the mark of the crown of thorns was added to those of the hands and feet; but though she had felt the pain of the wounds, and believed she had seen them, they had disappeared.

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This gave rise to the Franciscans exclaiming in 1483 against their rivals, and led the sovereign pontiff to condemn the counterfeit; still it is in the ranks of the Dominicans that we find most of the stigmatics of the sixteenth, seventeeth, and eighteenth centuries.

Images of the stigmatization of St. Catherine were circulated, and operated in precisely the same manner in Magdelane de Pazzi, Hieronyma Carnagli, Ursula Aguir, in 1592; St. Lucie de Narni, who lived at the end of the fifteenth century; Augustine Anne Catherine Emmerich, who died in 1824; St. Gertrude d'Oosten, Stephana Gunizani, Marie de Lisbonne, &c.

The influence of example is then manifest; the miracle of St. Catherine acting upon those females who placed her before them as their model, while that of St. Francis acted rarely upon females: though of this there are some examples, as that of Angella della Pace, who was only nine years of age; and more rarely still were the Dominicans impressed by the miracle of their virgin saint, yet a monk of Mantua, Matheo Carreri, is such an example; and another Dominican, Walter of Strasbourg, furnishes another. This latter, contemplating the grief of the mother of Jesus at the foot of the cross, exactly represented what catholic iconographers have figured as the *mater dolorosa*.

New examples of stigmatization were added daily to the number, with increasing similitude to the passion. Thus St. Catherine de Raconisio felt upon her forehead the impression of a double crown of thorns; as also Marie Villana; the cup of bitterness, presented to our Lord in the garden of olives, was tasted by Veronique Juliana; and Archangela Tardera, Catherine Ricci of Florence experienced the effect and preserved the marks of the scourging of our Lord; also Stephana Gunizani, whose name we have already mentioned. Further, the necrology of St. Francis gives us the fact, that in the neighbourhood of the heart the impression of the thrust of a lance was found; the same is reported of Martine d'Arilla.

Thus gradually were completed in the persons of the ecstatics, the full circumstances of our Lord's passion; and it is curious to notice to what extent certain mystics had arrived, in taking part in the sufferings of our Lord. Marguerite Ebnerin possessed such a degree of sensibility, that the sight of a cross even, was sufficient to throw her into tears, which would last till she had completely exhausted herself; and all the acts of the passion have been successively passed through by many stigmatics, who, like Jeanne de Jesu Marie de Burgos, represented them both in gesture and spirit; also Marie de Moerll, one of the stigmatics of the Tyrol. But the most celebrated of these visions, and those which form a veritable supplement to the gospels, and are greedily read at the present time by many catholics, are those of Anne Catherine Emmerich.

Besides the stigmas commemorative of the sufferings of Christ, many ecstatics have presented in other parts of their bodies, impressions, &c., in which the imagination pretended to decipher symbolic figures of the cross, and various images of our Saviour. Thus the gradual increase in the number of stigmatics, the repeated apparition of this miracle in the convents, where the lives of the mystic saints formed the common reading, is an evident proof of the influence of example; it became a species of contagion, like that which has been observed in cetrain aberrations in the ascetic and mystic life of the fathers of the desert in Egypt, among the Flagellants in the thirteenth century, and the Quakers of old and new England. Even in the present day, in Italy, it is not uncommon to find in the convents, chapels, and churches, women, who in praying take the position of Christ upon the cross, with arms extended, head inclined, striking themselves in order to experience the pain of the piercing nails, and who, becoming immoveable, finish by falling into a cataleptic ecstacy. M. H. Gautier, in his *Travels in Spain*, met with such a case in the church of Saint Jean-de-Dieu de Grenade; and M. Aug. de Saint-Hillaire, in his *Travels to the Diamond District* of Brazil, gives an account of an ecstatic, Sister Germaine, who assumed every Friday the attitude of Christ upon the cross, often remaining thus 48 hours in a state of cataleptic rigidity. Dr. Privat records a case of religious catalepsy in the neighbourhood of Alais; and at the commencement of the present century

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Matthew Lovat, in a state of religious frenzy, went so far as actually to crucify himself with nails.

Under all this apparent resignation to the will of God, there is a sentiment of pride in all these ecstatics, offering themselves over again, as expiatory victims for the sins of others, not only assuring their own safety, but making themselves the admiration of all, as treasures of grace and vessels of election. The idea of victimization is found frequently in the sixteenth and seventeenth centuries; and Catherine de Bar, who took the name of Mère Matilde, founded a new order of nuns, in 1659, whose peculiar character was, to give themselves as victims for the reparation of outrages committed against Christ in the Eucharist, by reproducing daily the sufferings of the passion; and one Desmarets Saint-Sorlin proposed an army of 140,000 *victims*, to combat the Jansenists, and to overturn all the citadels of the devil.

The Franciscan dreamers about 1732, pronounced that the second return of Christ should be preceded by the immolation of *victims*, whose blood, mingled with that of our Lord, should appease the divine anger. The most celebrated person given to these extravagancies was Madlle. Brohon who died in Paris 1773. This visionary had great merit of style, and attained great influence, influencing with her hallucinations and pretended prophecies, a crowd of clergymen and persons of high society; all her visions bore great analogy to those of the stigmatics. She represented the allegorical and metaphysical view of those ideas, which at that and a later period were physically represented by Colombe Schanolt, who died in 1787 at Bamberg; Madeleine Loyer, in 1806; and Anne Catherine Emmerich, at Dulmen, fifteen years later.

In Italy and Spain, mysticism has always reigned, and even at the commencement of the present century we find at Ozieri, in Sardinia, a stigmatic Capuchin, Rose Cerra.

The examples of stigmatization are then sufficiently frequent in history to be beyond doubt. The Pope, Alexander IV., and many cardinals, deposed as ocular witnesses to the mysterious impressions of St. Francis. The celebrated Pic de la Mirandole himself saw and described the impress of the crown of thorns, which St. Catherine de Raconiscio carried, as a furrow with raised fleshy edges, capable of holding an infant's finger, discharging blood, and causing considerable pain. This description also applies to St. Christine de Stumbelen. We may justly doubt the exactitude of witnesses belonging to an age of credulity, but in 1813, the Count of Stolberg visited Anne Catherine Emmerich, and has given us a description of the stigmas, a description confirmed by that published in a journal at Saltzbourg. The Prussian traveller, M. E. de Hartwig, has reported, in his *Letters on the Tyrol*, published in 1846, the case of two stigmatics, who were marked at the commencement of 1834, whose wounds bled on Fridays and during the holy week, and on the anniversary of St. Francis. These wounds were freely shewn, and strangers were admitted without any difficulty. Many persons of our own time have attested to the existence of the stigmas in the ecstatic of Tcherm, Crescenzia Nieklutsch, whose stigmatization took place in 1835.

Among the many writings upon the stigmatics, we would notice those of M. L. Boré, and the Abbé F. Nicolas. It is easy to procure them, and if the respectable character of these authors did not in itself prevent us from doubting their veracity, we could not suppose that they would so easily expose themselves to contradiction. But we must notice that the credulity of pious persons has greatly exaggerated the miracle of the stigmas, they were but simple ulcerations; and even the so supposed heads of nails were but simple excrescences, granulations. And we must not forget the love of the marvellous, not in the stigmatics only, but in those who contemplated them.

There is but little difference between many of these ecstatics and some religious monomaniacs now treated in our asylums; and when we read the relations given us of the visions, the strange sensations which these people were constantly subject to, it is impossible not to recognize a true mental disease, developed in consequence of repeated ecstacies, prolonged abstinences, and rigors inflicted without moderation upon the body, quite enough to derange all

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the system. St. Gertrude, St. Rosa de Lima, are examples; but insanity was further manifested in St. Christine de Stumbelen, who received the stigmas of the cross, and the impression of the crown of thorns, and who also imagined that demons surrounded her, and plunged her into boiling pitch; she heard their bursts of infernal laughter, they placed bodies, from which worms were escaping, before her eyes; she fancied impure animals were gnawing her nose, ears, and lips, and creeping about the most secret parts of her body; and she was infected with a most disgusting odour, which the demons spread around her. She experienced those alternate accessions of violent longing and of deep disgust, which in women is one of the characters of nervous disorder. Anne Catherine Emmerich, who devoted her life to charity, and the expiation of the sins of mankind, was at times seized with insurmountable unmotived aversions; and what further proves her mental perturbation is, that she accused, like many insane, some invisible person of being always about her, filled with all sorts of evil intentions towards her. Marie de Moerll, of Kaltern, was from her youth subject to hysteria. In 1833 she exhibited the phenomena of swallowing nails, needles, bits of glass, which were discharged from various parts of her body. There was probably in this latter fact some fraud, for the artifices of the ecstatic and the convulsionists are not uncommon. As example, we might cite the famous Rose, whom the Cardinal de Noailles drove from the diocese of Paris; more recently, the process that was instituted at Bourg in Bresse, against the female of Savoy. It was from experience that the Chancellor of Paris wrote a treatise *On the Distinction between True and False Visions*, proposing a theory of hallucination, and judiciously reflecting on the effects of abstinence, and disease of the nerves, in the production of visions.

The idea of simulating the passion of Christ was carried out by an impostor, (previous to the miracle on Mount Alverne,) who was condemned at a council at Oxford, in 1222.

The supposition that the stigmas have been frequently the work of the stigmatics themselves, deceived by an hallucination, is more than probable, since we have seen in them the symptoms of hypochondria, hysteria, and disease approaching insanity. We often see the insane suppose that the objects with which they have wounded themselves, have been given to them by supernatural personages, and that they have received wounds from supernatural beings, which are only due to their disease or their own performance. The ancient Greek physician, Areteus, has said, "Many fools wound themselves, believing in their pious delusions that the gods require it of them." M. E. Hartwig found the ecstatic of Kaltern in a state of complete catalepsy, in the most unnatural and inconvenient posture; and Marie de Moerll remained almost constantly in this state of semi-sensibility, and when not in this state, her intelligence seemed to fall into that of infancy, having no occupation, speaking to none, and passing her time playing with doves.

Stigmatization then, is the effect of a disease, of a general disorder of the economy, the consequence of a mental derangement, due to the over excitement of religious contemplation, the abuse of abstinence, and asceticism, in constitutions already predisposed to disorders of *innervation*. Persons with vivid imagination and delicate nervous constitutions are very apt to develope the action of the moral upon the physique, and diseases are in such persons either contracted or cured by the empire of profound emotions, ardent desires, or violent fears; of this order are the cures effected by relics, by amulets, the recitation of certain words, and those performed by such charlatans as Valentin Greatrakes, Mesmer, and Cagliostro.

It is to this class of phenomena, due to the action of the moral upon the physique, that stigmatization belongs. There have been many cases of persons imagining they have been wounded, and then, or some days after, under the empire of this persuasion, ulcerations, or the traces of inflammation have appeared in those parts where they supposed they were wounded; for under the influence of imagination, and by an effort of the attention, the blood will be carried where the visionary believes he has been hurt. Hecker has told us, that the pretended cicatrices left by the supposed bite of the Tarantula, changed

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color after the nervous attack; and when the convulsionists, at the tomb of the Deacon Pâris, took the posture of Christ on the cross, it was often noticed that their extremities became red, and the palms of their hands inflamed, and a sort of evanescent stigma accompanied this bad parody of the passion.

We can easily conceive how these phenomena take place ten times more frequently in women than in men, for they are more disposed, naturally, to mysticism, and more susceptible to deep religious impressions; secretion and periodic losses are suppressed, and take, so to say, the course of the stigmas. We know how emotion can suppress the periodic function, and so disorder the entire system; then, says M. Bouchet, "those organs that have in their physiological state no communication with the brain, now communicate with it sympathetically."

Sometimes desire is not sufficiently powerful, or the disorder of the economy not sufficiently complete to produce the stigmas externally; as examples, we have Ursule Aguir de Valence, Hieronyma Carnaglio, Madelaine de Pazzi, Columba Rocasani, &c. Other ecstatics, more happy, were marked by some of the stigmas, but not by all; some had but an imperfect cicatrix of the crown of thorns, as Catherine Cialina, who lived about 1619. The Franciscan, Jean Graio, had the marks only on his feet; Blanca Gusman, daughter of Count Arias de Lagavedra, had only a mark on one foot, and the hands only were marked in the ecstatic Catherine of the order of Citeaux.

On the other hand they were more than complete in others. The hagiographers report many stigmatics, who bore on different parts of their bodies, marks, considered most marvellous; and it is probable, that if the bodies of all the stigmatics had been examined with attention, pustules and ulcerations, altogether similar to the stigmatic marks, would have been found spread over various parts of their bodies, and due to their diseased state.

This diapedesis once established, we may explain by the influence of a periodic will, (external means assisting) and under the menstrual influence, how a periodic afflux would cause the stigmas to discharge on Fridays, and fête days, for at those times meditation and mystic pre-occupation would be more complete. The mind has acted upon the body, and according as that action has been more or less powerful, the body has retained traces, more or less apparent, of the idea. These facts tend to make us believe in the popular opinion of the influence of the mother's emotions upon the body of the infant yet unborn.

Stigmatization follows that direction of mysticism, which abstracts grief and suspends the action of both body and mind; but it is in Hindoostan that we find the highest degree of mystic ecstacy. In some books of piety of the sect of the Jangams, the mind addresses the divinity as a wife does her husband, the same burst of love which persuaded St. Catherine de Sienne that she had really espoused Jesus Christ in presence of His saints, and had received His ring; and St. Christine that she had been fleshly united to her celestial spouse, is reproduced in the devout Hindoo. The absolute renunciation of all sensual pleasures, the profound disdain of the body, which some of our saints impose, is the normal state of the Santons and Yakirs, and other buddhists and brahmins. While on one hand an Agnes de Jesus opposes, from humility, the destruction of the vermin which *inundate* her hair; and a St. Rosa de Luna mixes gall and fœces in all her food, to mortify the charm of gluttonous appetite, we, on the other hand, see in Asia, thousands of fanatics, whose hideous uncleanliness denotes the most profound sentiment of mortification. The terrible austerities of which catholicism presents but rare examples, such as the rigors of St. Limbania, who ploughed her flesh with a leaden comb, are but daily occurrences on the borders of the Ganges.

The study of stigmatization shews that it is but the reaction of ideas upon the organism, the counterpart of an excessive action of the physique upon the moral. The nervous sensibility of the mystic is carried to so high a degree, that every idea which arises brings some trouble into the economy; and the strange ideas which are produced in them, the deceitful sensations to which they are the prey, and the dreams which incessantly float before their eyes, are but the intellectual and moral translation of the disorders due to their very consti-

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tution. This must be understood in order to judge of their writings, which are but the recital of perpetual hallucinations, linked together by one principal idea. The ecstatic allows his imagination to run wild, the will is almost entirely withdrawn, presiding only over the association of ideas, leaving the automatic movement of the brain to evoke every kind of image. His study of holy things, the bible, books of piety, &c., leave him only the resource of reproducing, in a different association, the ideas obtained from his meditations. It is true that the greater part of the writings imputed to the ecstatics were not written by them, but were compiled by their confessors or enthusiastic disciples; yet they all have one common seal, and clearly represent, in different degrees, the disorder of the senses, connected with over-excitement of the brain. One characteristic is, the principal part that allegory and comparison play in them. Bossuet has remarked, "*One of the characteristics of these authors is to carry allegory too far.*" The ecstatic mystics are neither profound theologians, nor subtle metaphysicians, they are only ardent imaginationers, prodigal in metaphors and figures, in the hope of thus clearing the obscuritics of infinite truths; they have even much less of imagination than at first we are disposed to think. Consult the revelations of St. Brigitta, which are being continually republished; and we find accumulated all the similitudes, by which celebrated theologians, such as Hermias or St. Bonaventura, seek to give an idea of a supersensible life, and divine beatitude. The comparisons suggested by the reading of the fathers and scholastics are mixed with visions, which are but the reproductions of those images, ever placed before the eyes of the faithful: such as the representation of the end of the world, the forthcoming before the judgment seat, the coronation of the virgin, &c., which decorate the doors of their churches, or illustrate their bibles and books of prayer.

The demi-sensual language of the *Canticles* is commented upon, and repeatedly paraphrased by the female devotees, who mingle, without suspecting it, in their aspirations to the Saviour, a vague sentiment of human and earthly love. A hagiograph tell us that a virgin, St. Christine, abbess of St. Benoit, believed that she was received as a veritable spouse in the couch of our Saviour. This delusion of an hysteric woman is seen in every page of the revelations of St. Gertrude, and St. Catherine de Sienne harps upon the same delusion.

Hallucinations of all sorts: of sight, hearing, smell, touch, give to these visions a sort of sensible confirmation, that leads further and further astray. In females, the bursts of love for the Saviour, and the transports felt as foretastes of eternal joys, are followed by moments of disgust and isolation, which plunge them into despair. Jeanne Desroches related that she has passed entire months without being able to raise her mind to God, without being able to pray. St. Rose de Lima, after arriving at a constant and intimate union with God, was attacked every day, during certain intervals, by terrible doubts, losing all thoughts of her Creator, whom she regarded as an unknown, to whom she had ever been a stranger.

The only one of the ecstatic mystics on whom we can rely, notwithstanding the frequent disorder of the senses, is St. Therese: "I have known those," she says in the *Chateau de l'âme*, (4th demeure, chap. iii.) "whose minds are so feeble that they imagine they saw that which they thought, a very dangerous state." She is the metaphysician of feminine mysticism, and of ecstatic illuminism. In the world of strict devotion which surrounded her, she preserved a superiority of intelligence, which the delusions that sought to possess her, never touched: reason, imagination, and the senses, waged in her a war, which carried her to the borders of the tomb, but never deteriorated the vigor of her thought.

In these astonishing combats, it is difficult to separate that which belongs to the mind, from that which is the reaction of the body. It is certain, that concentrated on itself, the intellectual and immaterial part of our personality can acquire such empire, that the organism, far from imposing its own laws, places itself, so to say, at its mercy; and if, as we find in some, everything informs us that disease has taken the helm of life, and has darkened the intellect; in others the trouble of the economy is but the reaction of intellectual exaltation.

St. Therese is the last example of that claustral asceticism, which removes itself

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more and more from our manners and our ideas. It is her writings we must read, to assure ourselves how ecstatic mysticism, in acknowledging an astonishing action of the mind on the organism, is yet far from the right path which conducts to reality.

Ecstatic mysticism is a long chain of moral and mystical hallucinations, ending in delicate and excitable organisms, in stigmatizations, and later, in death. It is the most brilliant proof of the influence of the imagination and the ideas on the economy. Acts, words, and writings, all reflect the corporeal disorder which accompanies it, which supports it, and by which in turn it is supported. In this sense only can it be regarded as a miracle, that is to say, one of those marvellous effects of the law of intelligence, whose secret escapes us, and whose extent confounds us.

Religious Societies and Clerical Influences in Asylums, from the Allgemeine Zeitschrift für Psychiatrie und Psyschisch-gerichtliche Medicine, 12ter Band, 2tes Heft.

Professor Damerow has two papers in the last number of the excellent journal which he edites, upon the clerical psychology which is making its presence felt in his country. The first is on a practical question of peculiar interest to us at the present time, when the desire of the noble-hearted Miss Nightingale, to establish a new hospital for the purpose of introducing the system of lady-nursing, is attracting the earnest attention of the public. Herr Edward Konig, Chaplain to the asylum for the insane at Marsburgh, has written a work, in which he advocates the great advantage of religious societies for the personal attendance (ward duties) upon the insane, and in which he particularly discusses the question whether the provincial asylum for Westphalia shall or shall not have a separate confessional. (*Paderhorn F. Schonigh*, 1854.)

Herr König is an enthusiastic advocate for the Catholic Sisters of Charity, and it appears, that in his advocacy he has not hesitated to employ very hard terms towards the physicians of asylums, who have ventured to differ from him in opinion on this point. The discussion between the worthy chaplain and his adversaries is conducted with a strong spice of that peculiar temper, which is said to belong to the *odium theologicum*. However, as the worthy gentleman has not poured forth any drops from the vials of his wrath upon our heads, we are enabled to state his opinions with conciseness and without discussion. In the first place he proves, to his own complete satisfaction, that in religious associations alone are to be found truly humane asylum attendants, both male and female. Having established this point, he proceeds to demonstrate that it is upon the religious associations of the holy catholic faith alone, that reliance can be placed for those truly humane asylum attendants. The religious associations of other christian communities are too youthful and too little known, whereas the Sisterhood of St. Vincent de Paul has been established for more than two hundred years. "Our official standing commands us first of all to care for the sick of the catholic faith; notwithstanding which, the weal and the woe of the sick of all other religions will be equally near to our hearts." He gives an account of the constitution of the religious order founded by the daughter of St. Vincent, the property which belongs to it, and the conditions upon which members are received. From these it appears that the sisterhood does not derive its members from very poor families, but from respectable ones, of good and honorable repute.

A new member passes three months or more in a state of probation; then two or three years as a noviciate; after which she is considered worthy of a place as an attendant in a pauper lunatic asylum. Herr Konig explains, that

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