IV. In a fourth set of cases the imprints were said to have been found on the heart, even though there was no surface marking. Thus the Dominican Paula de St Thomas was said to have had the stigmata on her heart. The heart of Clare of Moutfaucon (1308) was said to have been as large as a child's head and impressed with the cross, the scourge, and the nails. Similar appearances were found in Margaret of Citta di Capello and Johanna of Yepes (1591).

The instances of masculine stigmatization are few. Benedict di Rhegio, a Capuchin at Bologna, had the marks of the crown (1602); Carolus Sazia, an ignorant lay brother, had the wound in his side. Dodo, a Præmonstratensian lay brother, was fully stigmatized, as also was Philip de Aqueria. The marks after death were found on the heart of Angelos del Pas, a minorite of Perpignan, as also on Matheo Carery in Mantua, Melchior of Arazel in Valentia, Cherubin de Aviliana (an Augustinian), and Agolini of Milan. Walter of Strasburg, a preaching friar (1264), had the heart-pain but no mark, and the same was the case with a Franciscan, Robert de Malatestis (1430), and James Stephanus. On Nicholas of Ravenna the wounds were seen after death, while John Gray, a Scotsman, a Franciscan martyr, had one wound on his foot.

Within the last hundred years several cases have occurred. Anna Katharina Emmerich, a peasant girl born at Münster in 1774, afterwards an Augustinian nun at Agnetenberg, was even more famous for her visions and revelations than for the stigmata. Biographies, with records of her visions, have been published by Brentano at Munich in 1852 and the Abbé Cazalès at Paris (1870). Colombe Schanolt of Bamberg (1787) was fully stigma­tized, as also was Rose Serra, a Capuchin of Ozieri in Sardinia (1801), and Madeleine Lorger (1806). Two well- known cases occurred in Tyrol,—one “L’Ecstatica” Maria von Mörl of Caldaro, a girl of noble family, stigmatized in 1839, the other “ L’Addolorata ” Maria Dominica Lazzari, a miller’s daughter at Capriana, stigmatized in 1835 (see Boré, *Les Stigmatisées du Tyrol,* Paris, 1846). A case of the second class is that of Elizabeth Eppinger of Niederbrunn in Bavaria (1814), reported on by Kuhn. An interesting example of stigmatic trance also occurred in the case of a Protestant young woman in Saxony in 1820, who appeared as if dead on Good Friday and Satur­day and revived on Easter Sunday.

The last case recorded is that of Louise Lateau, a peasant girl at Bois de Haine, Hainault, upon whom the stigmata appeared April 24, 1868. This case was investi­gated by Professor Lefebvre of Louvain, who for fifteen years was physician to two lunatic asylums. In her there was a periodic bleeding of the stigmata every Friday, and a frequent recurrence of the hystero-cataleptic condition. Her biography has been written by Lefebvre and published at Louvain (1870).

On surveying these ninety cases, we may discount a certain number, including all those of the second class, as examples of subjective sensations suggested by the con­templation of the pains of crucifixion. A second set, of which the famous case of Jetzer (Wirz, *Helvetische Kirchen­geschichte,* 1810, iii. p. 389) is a type, must be also set aside as obvious and intentional frauds produced on victims by designing persons. A third series, and how large a group we have not sufficient evidence to decide, we must regard as due to the irresponsible self-infliction of injuries by persons in the hystero-epileptic condition, those perverted states of nervous action which Charcot has done so much to elucidate. To any experienced in this form of disease, many of the phenomena described in the records of these examples are easily recognizable as characteristic of the hystero-epileptic state.

There are, however, some instances not easily explained, where the self-infliction hypothesis is not quite satisfactory.

Parallel cases of physical effects due to mental suggestion are well authenticated. Beaunis vouches for rubefaction and vesication as produced by suggestion in the hypnotic state, and Bourru and Burot describe a case, still under observation, of bloody sweat, and red letters marked on the arm by simple tracing with the finger. See *Congrès Scientifique de Grenoble, Progrés Medicale,* 29 Aug. 1885, and Berjon’s *La* *Grande Hysterie chez l'Homme,* Paris, 1886. We know so little of the trophic action of the higher nerve centres that we cannot say how far tissue nutrition can be controlled in spots. That the nerve centres have a direct influence on local nutrition is in some cases capable of experimental demonstration, and, in another sphere, the many authenticated instances of connexion between maternal impression and congenital deformity seem to indicate that this trophic influence has wider limits and a more specific capacity of localization than at first sight seems possible. There is no known pathological condition in which blood transudation can take place through an unbroken skin.

*Literature.—*See references to each name in *Acta Sanctorum* or Hueber, *Monologium Franciscanorum,* 1698 ; Henriquez, *Monologium cistersiense* ; Marchese, *Sagro Diario* ; Steill, *Ephemerides Domini- cano Sacræ,* Dillingen, 1692 ; Petrus de Alva y Astorga, *Prodigium Naturæ Portentium Gratiæ,* Strasburg, 1664 ; Thiepolus, *De Passione Christi,* tract. xii. ; Meyer, *Blätter für höhere Wahrheit,* vii. 5; Hurter, *Tableau des Institutions et des Mœurs del l'Église au, Moyen Age,* Paris, 1842; Görres, *Die Christliche Mystik,* Ratisbon, ii. p. 410 *sq.*; Franciscus Quaresmius, *De Vulneribus Domini,* Venice, 1652, i. 4 ; Raynaud, *Opera,* vol. xiii., Lyons, 1665; *Dublin Review,* 1871, p. 170 ; Maury, *Magie et Astrologie* ; Beaunis, *Recherches exp. sur l'Activité Cerebrale,* Paris, 1886 ; Bourbeyre, *Les Stigmatisées,* Paris, 1886; Ennemoser, *Der Magnetismus im Verhältniss zur Reli­gion,* Stuttgart, 1853, § 92; Tholuck’s *Vermischte Schriften,* Ham­burg, 1839, p. 97 ; Schmieder, in *Evang. Kirchenzeitung,* Berlin, 1875, pp. 180, 345; *Comptes Rendus de la Société de Biologie,* 12th July 1885. (A. MA.)

STILICHO, Flavius, Roman general and statesman, was of Vandal origin, and was born about 359 a.d. At an early age he entered the imperial army, where his father before him had served under Valens ; and he speedily attained high promotion. He had already become magister equitum when in 384 he was sent by Theo­dosius as his ambassador to Persia ; his mission was very successful, and soon after his return he was made comes domesticus and commander-in-chief, receiving also in marriage Serena, the emperor’s niece and adoptive daughter. Theodosius, when dying, made Stilicho and Serena the guardians of Honorius and his other children. Honorius, in 398, was married to Stilicho’s daughter Maria, and in 408 to her sister Thermantia. It was by Stilicho that Alaric in 396 was compelled to quit the Peloponnesus (see Alaric), and that in 398 the revolt of the Mauretanian prince Gildo was repressed. Stilicho again encountered Alaric at Pollentia in 402, and at Verona in 403, compelling his retreat into Illyria, and was rewarded with a triumph on his return to Rome. In 405 he almost annihilated the army of Radagaisus, the leader of the Ostrogoths, at Fiesole. The arrangements into which he subsequently entered with Alaric (see Alaric) were made use of by his enemies to alienate the emperor from him, and when at last revolt was the only course that might possibly have saved him his continued loyalty proved fatal. Abandoned by his troops he fled to Ravenna, and, having been induced by false promises to quit the church in which he had taken sanctuary, he was beheaded on August 23, 408. Stilicho is the hero of much of the poetry of Claudian (*q. v.*).

STILL, John (c. 1543-1607), bishop of Bath and Wells, and now best known as the probable author (“Mr S., Master of Arts ”) of *Gammer Gurioris Needle,* the earliest comedy but one in the English language (see Drama, vol. vii. p. 428), was a native of Grantham, Lincolnshire, and