

Dedication

The Gold Star Journal proudly dedicates the sixth edition to the cadets and alumni called to duty who have devoted their lives to protect our great nation and honor our alma mater.

This journal recognizes their unselfish service and loyalty to

The United States of America

and

The Citadel.

*“Sometimes I wished I had stayed but I couldn’t turn my back
on my unit and country.
At least I’ll know...I did my part.”*

Brendan P. Cooney
Alpha Company
Class of 2002
Fort Gordon, GA
HHC 1-118th IN BN

TO THE READER

Dear Readers,

Welcome to the sixth edition to *The Gold Star Journal*. *The Gold Star Journal* is the only scholarly journal printed at The Citadel, The Military College of South Carolina. We are proud to present to you this collection of the finest papers from various disciplines that are submitted and reviewed by the 2001-2002 *Gold Star Journal* staff. The editors would like to acknowledge Dr. Suzanne Mabrouk for the wonderful support and understanding towards the editors throughout the year. We would also like to thank CAPT Chris Fudge of the Citadel Writing Center and Ms. Michella Lindquist of the Information Technology Services for their time and assistance with this year's publication. *The Gold Star Journal* would not be publishable without the help and guidance of these dedicated individuals. Thank you all for your much appreciated help!

THE 2001-2002 EDITORS

Andrew St. Jean is a senior from Feeding Hills, Massachusetts. Andrew is a History major here at The Citadel. Upon graduation in May of 2002, Andrew will be commissioned into The United States Air Force as an officer.

Stephen Foland is a senior from Alliance, Nebraska. Stephen is a History major here at The Citadel. Upon graduation in May of 2002, Stephen plans to pursue a career in railroad management.

Kate Kroplin is a junior from Danville, California. Kate is a Criminal Justice major with a concentration on criminal corrections. Upon graduation from the Citadel in May of 2003, Kate plans to pursue a future in Federal Law Enforcement.

Joseph Rohe is a junior from Augusta, Georgia. Joe is a Business Administration major that plans to continue his education after graduating from The Citadel in May of 2003. Joe plans to attend The University of South Carolina to receive his joint IMBA/JD degree.

Greetings and Welcome to the Sixth Edition of The Gold Star Journal

Each academic year, I look forward to working with the editors of *The Gold Star Journal*, the best and brightest students our campus has to offer. I enjoy the enthusiasm and dedication that they bring to this scholarly journal. This year's editors have continued *The GSJ* tradition of selecting, editing, and publishing the best nonfiction works written for any Citadel course. They are a fine group of students, so please join me in congratulating this year's editors on a job well done.

- Andrew St. Jean, Class of 2002, History Major.
- Stephen Foland, Class of 2002, History Major.
- Kate Kroplin, Class of 2003, Criminal Justice Major.
- Joseph Rohe, Class of 2003, Business Administration Major.

Best Regards,
Dr. Suzanne T. Mabrouk
Advisor to The Gold Star Journal
Associate Professor of Chemistry

Table of Contents

Columbine: A Psychosocial/Cultural Approach <i>by Brock Marable</i>	1
Custody or Cure? : The Debate on the South Carolina Lunatic Asylum During the Antebellum Period <i>by Andrew St. Jean</i>	9
The Visions of Anna Katharina Emmerich: Clemens Brentano's Edited Accounts <i>by Matthew J. Belcher</i>	15
"Mayhem at Cybercafes Shakes a Town in California" <i>by Joseph W. Rohe, III</i>	20
Wisdom and Feelings <i>by Anastasiya P. Smertina</i>	23

Columbine: A Psychosocial / Cultural Approach

Brock Marable

Brock Marable, is a Psychology major from Bethel, Oklahoma. Brock, being a senior, awaits receiving his diploma in May of 2002. Upon graduation, he will be commissioned as an officer in the United States Army.

On April 20, 1999 at 11:17 A.M. —Adolph Hitler's birthday—Eric Harris, 18, and Dylan Klebold, 17, removed from their vehicles duffel bags that were filled with two sawed-off 12-gauge shotguns, a TEC-9 semiautomatic handgun, another 9mm rifle, ammunition and several homemade pipe bombs. The two boys walked together towards the cafeteria, stopping along the way while Eric warned a friend of his to go home. "The two walked up the steps outside the cafeteria, and at 11:19 A.M. started firing (Zoba, 2000, p16)." The team stopped over the body of Rachel Scott before entering the school, which had already been shot in the leg, arm and chest and lay on the ground crying. One of the two lifted the girl's head by her ponytail and asked her if she believed in God. The girl replied 'Yes' and was immediately shot in the temple. The boys entered the front doors of the school and proceeded with a killing rampage that lasted forty minutes killing 13 people and wounding another 23, before both of the boys committed suicide in the library.

The remains of their massacre left the country in disbelief and horror and have fueled an avalanche of research into the possible causes and/or motives that could have led to such a tragedy. Eric and Dylan belonged to, although were not the core leaders, of an ostracized and taunted out-group known as the "Trench-coat Mafia (cite)." The two boys targeted the classmates that been responsible for systematically and repeatedly assaulting the pair, both verbally and physically. Both Eric and Dylan were heavily associated with heavy metal groups that identify with rejected social classes and communicate themes of rebellion and violence against the mainstream, all-American ideas of athletic / social group participation, such as Marilyn Manson, Korn and Ramstein. Both boys also held idolized thoughts of Adolph Hitler and (probably unknowingly) believed in existential ideas of self-actualization and nihilism.

The Columbine Massacre has sparked an onslaught of research aimed at trying to make sense of the causes of what has been perceived as senseless violence. 'Littleton was a wake-up call,' "says Steven Hyman, director of the National Institute of Mental Health (NIMH) (Marshall, 2000, p570)." The massacre has got the attention of Congress, which has resulted in youth violence to be viewed as a public health problem. The result is the generation of about \$900 million dollar budget increase for the Department of Health and Human Services (HHS), which is NIMH's parent agency. The research thus far has generated a range of possible causes including biological / physiological abnormalities via brain abnormalities and irregular neurotransmitter levels, such as serotonin (Enserink & Marshall, 2000, p578 & p570, respectively). However, the most convincing avenues of approach seem to deal with cognitive / social and psychoanalytic theories of development with respect to adolescent development and it's reciprocal influences on and with group dynamics.

Pamela Sandler (2000), who has researched the relationship of adolescent development and group dynamics says that "the most common wish among parents and professionals is to believe that there is some pathological reason for the actions of an adolescent perpetrator...delving into the individual psychology saves us from asking scarier questions with less tangible answers...By committing violent acts against peers and themselves in their school buildings, teenagers such as Dylan

Klebold and Eric Harris... demonstrate the need for an investigation into the impact of group dynamics within adolescent communities (p246).” The adolescent community of Columbine high school, and there is no logical reason to assume that Columbine community is very different from that of most American high schools that are similar in size and SES demographics, was composed of several cliques or groups. The most popular kids are usually the wealthiest and the boys among them tend to be jocks. The Gap Girls – Tommy Girls – Polo Girls compose the pool of desirable girlfriends, many of whom are athletes as well. Underneath this clique on the popularity scale in order of unimportance are the druggies (stoners, deadheads, burnouts or hippies), trendies, preppies, nerds, wiggers, (white kids that act black) rednecks and Goths, better known as freaks. There are also troublemakers, losers and floaters – kids that move from one group to another. Real losers are invisible (LeBlanc, 1999, p2). Eric and Dylan were associated with the Goths but did not appear to be completely accepted into the Trench-coat Mafia. Their picture did not appear in the yearbook with the group and both Eric and Dylan appear to have been singled out by the upper “jock” class, while the other members of the group were not.

Sandler (2000) believes that it is important to consider the “developmental stage of adolescence, particularly the process of identity formation and its relationship to the social environment” in thinking about “the impact of the group and its responsibility with regard to the school shootings at Columbine High School (p246).” Erik Erickson believed that human beings have an innate need to develop and that society is instructed to meet that need. Development occurs as a result of a reciprocal relationship between the individual and the environment. During the stage of “identity vs. role confusion” the individual is struggling with integrating his own needs and desires with the expectations of society. He also strengthens his ability to use internal mechanisms to defend against anxiety and aggression as he tries to build an identity that is both separate from and connected to his social environment. Erickson also speaks of the possible formation of a negative identity which is ‘perversely based on all those identification and roles which, at a critical stage of development, had been presented to them as undesirable and dangerous. He states that an adolescent may develop a negative identity in reaction to the feeling that his environment is trying to deprive him of all the forms of expression which allow him to integrate and develop (Sandler, 2000, 247). Applying Erickson’s theories to Eric and Dylan, they could have developed negative identities that appear dangerous as a defense and because of the influence of being ostracized and ridiculed by the peer groups that would not accept them.

Sandler (2000) goes on to explain that in group life, certain in-groups can maintain cohesion and relieve anxiety by “engaging certain individuals or subgroups as the vehicles for holding uncomfortable, aggressive feelings (p248). These individuals or subgroups become the dangerous objects split off from the group as a whole.” The individuals, in this case Eric and Dylan, become the containers that carry all of the hostility and aggression that is dumped off by the groups that perceive them as dangerous. Perhaps it was their lack of athletic prowess, their interest in displaying their individuality, and their endorsement of the themes found in their music and role models that caused them to assume the role of container and be rejected by their peers. The power of adolescent community combined with Eric and Dylan’s own personal characteristics set in motion the concept of ‘role suction’ so that Dylan and Eric became spokesman for the aggressive material in the group as a whole and therefore reciprocally fulfilled the roles of dangerous freaks to match the labels that they were given (Sandler, 2000, p251).

The initial result of being constantly ridiculed and rejected is a sense of shame and negative self-worth. Dina Spiegel (2000) has conducted research that exposes a dangerous cycle of shame within adolescent populations caused by harassment, which can lead to feelings of rage. She says “the actual feeling of shame involves the consciousness that the self is inferior, incompetent, and

small...shame involves a viscous cycle, as these feelings of inadequacy prevent him from presenting himself positively to others, leaving him vulnerable to further abuse and neglect (cite).” Shame leads the adolescent to develop an image that will relieve the anxiety that is caused by this abuse. The more one’s own self-image differs from the image that others see the more one has to pretend to be brave and strong. “Shame is the tension between how one wants to be seen and how one actually is (p241).” There is some evidence that Eric and Dylan were not completely cold-blooded sociopaths who were incapable of human emotion. They took the time to warn a friend of Eric’s to leave the school minutes before they began their massacre (Zoba, 2000, p27). This indicates the two were selectively targeting the people that they felt were responsible for their shame and did not want someone who had accepted them as friends to be caught in the crossfire. Spiegel (2000) goes on to hypothesize that “perhaps Harris and Klebold felt intense shame... because their expectations and views of reality were different than those of their classmates. They may have thought that they could make it in a high school...that worshipped athletes and rejected differences...but they could not (p246).”

Eric Harris and Dylan Klebold may have felt that they were helpless to change or improve their situation. Their feelings of shame were mixed with an innate desire to have a sense of self-worth. They felt that they were entitled to some form of respect and perhaps their actions were aimed at a final solution to acquire that respect. The third pattern of shame, according to Spiegel (2000) is referred to as “humiliation fury.” Humiliation fury is the experience of feeling both entitled and deprived (of having the right to not feel shame), as well as feeling horribly helpless. “It produces rage simultaneously toward the self for feeling humiliated and toward the perceived source of that humiliation. When humiliation is added to the equation of shame, the individual may not be able to remain socially isolated. He may be the subject to paranoid delusion and may act violently toward the humiliator. Spiegel (2000) “thinks that these people are no longer able to use adaptive and secondary defenses; they see no other option than to react in a disastrous manner. (p245-256). Eric Harris and Dylan Klebold may have been marginalized to a point that the only way to maintain their sense of self-worth in a system where they were harassed for not living up to an idealized American version of masculinity, was to rage against the system and the people that they felt were responsible for their problems (Neroni, 2000, p259).

Rebecca Yai (2000) has conducted research into the effects of social isolation within adolescent behavior. She states that “it was Dylan and Eric’s view that they were victimized by their peers and their school: their peers taunted them and the school allowed it to happen. The taunts and teasing de-masculinized the boys in many ways and relegated them to the position of the weak victim. Their reaction was to take power back violently, and in their view they were justified in doing so (p271).” Harris and Klebold may have felt that there was no hope of connecting and being accepted into the mainstream, all-American world of popularity and high school athletics. They may have in turn rejected the ideas of this culture and formed what Erickson called a “negative identity.” The psychology that is involved in the process of adolescent children forming a negative identity because of role confusion has been previously discussed.

It is also important to look at the cultural influences that play a role in shaping the cognitive constructs of adolescents that are struggling to form their identities, especially the cultural components in which Harris and Klebold were immersed, such as their music, idolized role models and philosophies. Spiegel (2000) describes the process of adolescents identifying with heroic figures or creating heroic roles in an effort to avoid shame and to socially insulate themselves from the rejection of their peers. She mentions that Harris and Klebold’s interest in music that identifies with their culture (freaks) may have had an influence on their violent behavior (p245). It is important to expound on the direct influence that their selection of music may have played in their rejection of

mainstream American culture, which includes the rejection of the accepted philosophical and religious views of that culture in order to understand its influence on their behavior. Eric and Dylan were reported to be dedicated fans of Ramstein, a German industrial band that tours with Korn. They also were reported to listen to the music of Korn and Marilyn Manson, who are very popular bands that have a huge fan base composed mainly of teenage kids who identify with the gothic and rejected sects of American subcultures. The music of these bands share a very similar theme and it is a theme that is tailor made to groups of adolescents that do not identify with the all-American views of masculinity. Their songs are about fighting back against the groups that reject and taunt the less popular groups.

The songs are about rejecting the traditional views that mainstream American culture values, such as Christianity and the importance of Calvin Klein clothes to gain popularity. Viewing the lyrics of these songs may help explain how groups of adolescents such as Dylan and Eric could both identify and endorse their message of standing up against the people and the system that were responsible for causing them shame because they did not conform to their ideas of masculinity and Christianity.

The following lines are lyrics from Marilyn Manson that identify with the outcast groups of adolescents such as Harris and Klebold:

The Fight Song

isolation is the oxygen mask you make children breathe into to survive
but I'm not a slave to a god that doesn't exist
but I'm not a slave to a world that doesn't give a s**t
and when we were good you just closed your eyes
so when we are bad we're going to scar your minds
fight, fight, fight, fight

The Death Song

we're on a bullet and we're headed straight into God
even he would like to end it too
we take a pill, get a face, buy a ticket and hope that heaven holds true
I saw a cop beat a priest on the TV
And they know they killed our heroes too
we sing the death song kids, because we've got no future
and we want to be just like you

King Kill 33

you never accepted or treated me fair
blame me for what I wear
you f**ked yourself and you raised these sheep
you never gave me a chance to be me
or even a f**king chance to be
but I have to show you that you played a role
and I will destroy you with one simple hole
the world that hates me has taken its toll
but now I have finally taken control
and I am not sorry, this is what you deserve

The message from similar bands that were listened to by Harris and Klebold and that are very popular, especially among adolescent out-groups within American culture, preach a similar theme. The following lyrics are produced by Korn:

Throw your hate at me with all your might
Hit me cause I'm strange and mean
Tell me I'm a p**sy and you're harder than me
I don't run around trying to be what's not within me
Look into my eyes, I am free
You're gonna waste your time
Your own life will soon be mine

Ramstein is another band that Eric and Dylan endorsed. They are a German band but tour mainly in the US with Korn. The following lyrics are from one of their songs:

You hate me to say that I will not obey
We announce Doomsday
There will be no mercy
Run, Run for your lives

It is easy to understand how well adolescents who are struggling with defining their identities in a world that will not accept them could identify with the message of these songs. Spiegel (2000) states that "this music and Gothic culture allowed Harris and Klebold to identify with heroes who were different from mainstream society, yet simultaneously part of mainstream culture. LeBlanc (2000) has found that there are a large number of adolescents who are not accepted into mainstream culture, share their interest in these bands, subscribe to their rejection of religion and identify with Harris and Klebold's motives for enacting revenge on a culture that hates them (p11). The message of the culture represented by this music does not only tell its listeners to stand up against the social cliques that have rejected them. There is also a theme that sends a message of rebellion against every part of mainstream culture. Klebold and Harris idolized Adolph Hitler. One answer to their reason for doing so could be similar to Erickson's theory of the development of a negative identity. The two boys embraced the image of Hitler because it gave them a sense of power to be associated with a powerful image that is the opposite of a culturally defined acceptable image. Another reason for the endorsement is that there is a lot of similarity between Hitler's story and their own. Hitler was ostracized and ridiculed when he attempted to become an architect in Vienna (Hitler, 1971). He is the success story of an individual that rose from being a social misfit into becoming an immortal symbol of power. Nietzsche (1992) wrote that "there is an innocence in admiration; it is found in those to whom it has never occurred that they, too, might me admired some day (p276)." Harris and Klebold would have very possibly admired a man who empowered himself to seek revenge on a social group that he felt was responsible for his, and his group's, suffering.

The message of the Gothic culture and the theme of the music that is popular with subgroups composed of rejected adolescents similar to Eric and Dylan carries with it a theme that is broader than simply rising against the groups that are responsible for their suffering. It also carries a message of self-empowerment and self-actualization, which is associated with the rejection of accepted group norms such as Christianity and mainstream ideas of popularity. Dylan Klebold was recorded in a self-made video saying, 'we've evolved into one step above...we're so...godlike...we have...self-awareness (Zoba, 2000, p66).' Harris and Klebold repeatedly singled out victims who stated that they believed in God. Their rage against Christianity can be viewed as a rejection and as an act of revenge on the system of beliefs that are held in mainstream society. Their views of being above a culturally defined set of right and wrong echoes the idea of nihilism, as defined by Friedrich Nietzsche in his essay "Beyond Good and Evil (Nietzsche, 1992)." Zoba (2000) states that nihilism

pervades today's youth culture and is the offspring of Nietzsche's death of God philosophy (p66). Eric and Dylan were singled out because they wore different clothes than the more popular in-groups. They were assaulted daily with sarcastic remarks such as "nice coat (Zoba, 2000, p84)." The message that can be heard from the music and themes of this rejected sect within American culture can be viewed as a rejection of a society that is so heavily involved with superficial appearance.

Columbine can be viewed as a resistance to the media saturated ideas of perfect bodies and Tommy Hilf outfits that been force fed to the American teen-age culture. "The problem is that the media culture today has moved beyond the notion of single living-room television...it is far more pervasive — some have called it inescapable and omnivorous ... at every point and in each medium the shock and speed levels are ratcheted up to win and sustain media consumers (Zoba, 2000, p66)." American society, possibly as a direct cause of capitalism, has created a world where its members are forced to be defined by the labels worn on their clothing in order to gain social approval. In the case of Eric and Dylan, the levels of not gaining social approval were carried to the extremity of daily verbal and physical abuse, such as being continuously called "faggots and freaks" and being thrown into lockers. There is a growing voice in the American subculture that proclaims it does not buy the American dream. There is a growing idea that Dylan Klebold and Eric Harris exemplified, and in which the rejected and passed over groups of American youth are subscribing, that American capitalism has created a society that will reject and ridicule anyone who does not conform to its defined rules of normalcy. They are both verbally and symbolically saying that they will not be forced to wear designer clothes and they will not be forced to follow God in order to be accepted. Instead they are choosing to define their own definitions of good and evil and to set their own rules of social acceptance. One can hear it whispered through the music and appearance of the spokesmen of that subculture and one can hear it screamed in the ears of America through the Columbine massacre.

The Columbine massacre can serve as an illustration of one of the problems with an economic system that uses its power to convince its own consumers the importance of its own products. The youth of America are exposed to a system that convinces them during a critical period of adolescent development, that they must endorse certain products and ideas in order to gain social approval.

Carl Marx wrote:

At first, capitalism was a great progressive force in man's history; under it men built enormous facilities for the production of all things they need. You are...exploited and you are going to be exploited as long as capitalism prevails. For capitalism has ceased to be a progressive force; it has become an obstacle to progress, to your progress. It enters into every feature of human life, private and public, and all of them it corrupts. Capitalism is the system that exploits you. The conditions that (exploit) you can be changed. They are going to be changed. Inside capitalism itself are the seeds of its own destruction. What will happen, whether you are aware of it or not, is that you are going to make a revolution. Those who rule over you will be overthrown. That is the next step forward in human progress. (Mills, 1962, p32)

The events that transpired on April 20, 1999 have fueled extensive research into the possible reasons why adolescent males are killing their own peers in record numbers. Zoba (2000) points out that "while homicide rates have generally decreased...the phenomenon known as 'rampage killing' has occurred with dramatically increased frequency during the last decade (p12). Cognitive / social and psychodynamic theories of identity formation during adolescence has offered insight into the importance of this stage of development with respect to the reciprocal relationship that group dynamics / environment has on healthy and pro-social development. Harris and Klebold were involved

in a subculture known as the Trench-coat Mafia that were ostracized and ridiculed by the more popular athletic and mainstream groups within Columbine High School. The boys appear to have served as a container for the anxiety and hostility of the other groups. The two boys were unable to gain acceptance or identify with their culture and unable to form a pro-social identity within that culture. Instead they may have developed a negative identity as a response to their un-acceptance, which also fueled their peer's resentment towards them. The sense of shame and humiliation that they developed in response to constant harassment fueled their rage towards a world that they felt had no place for them and the people who they felt hated them. They established role models such as Adolph Hitler that, on one hand fueled their negative identities and added to their social isolation and on the other, allowed them to develop a sense of identity and self-worth that they desperately needed. Eric Harris and Dylan Klebold, along with millions of other representatives of America's youth, listened to heavy metal bands, such as Marilyn Manson, whose music is saturated with violent and anti-capitalistic themes. The existence of this culture can be explained as a rejection of the media forced terms that America's youth use to define their self-worth and criterion for social acceptance. The target audience of this music is precisely aimed at adolescents, who in an awkward stage of identity formation, can find strength and group affiliation with the theme of music that are produced by these bands. The culture of this music and its listeners carry with it a theme of nihilism and rejection of the accepted norms harbored by the groups that have rejected them. When the combination of this culture is mixed with two adolescents that are filled with rage and are looking for an outlet, the results are devastating. The psychological processes that are involved in adolescent development have created someone who identifies and affiliates with a message of revenge and violence directed toward the source of their misery. The additive effects of an adolescent to feel socially isolated in a world that he feels is hostile towards for reasons that he can not understand and a waiting subculture that answers his questions in terms of violence and revenge that help him develop a sense of worth and identity, may carry within itself the seeds of its own destruction.

References

- Enserink, M. (2000, July) . Searching for the Mark of Cain. Science , 289, 575-578.
- Hitler, A. (1971) . Mein Kampf (R. Manheim, Trans.). Boston, MA: Houghton.
- Korn. Album: Korn. Songs: Clown, Divine.
- LeBlanc, A. (1999, August) . The Troubled Life of Boys: The Outsiders. New York Times Magazine. 1-15.
- Mai, R. (2000, Fall) . Seperation and Socialization: A Feminist Analysis of School Shootings at Columbine. Journal for the Psychoanalysis of Culture 5(2), 264-277.
- Manson, M. Album: Holy Wood. Songs: The Death Song. The Fight Song. Kill King 33.

Marshall, E. (2000, July) . The Shots Heard 'Round the World. Science 289.
570-574.

Mills, C. (1962) . The Marxist. New York, NY: Dell Publishing.

Nietzsche, F. (1992). The Basic Writings of Nietzsche (W. Kaufman, Trans.).
New York, NY: The Modern Library.

Neroni, H. (2000, Fall). The Men of Columbine: Violence and Masculinity in
American Culture and Film. Journal for the Psychoanalysis of Culture 5.
256-265.

Ramstein. Album: Sehnsucht. Songs: Der Meister. Du Hast.

Sandler, P. (2000, Fall). Violence and Group Dynamics in the High School: The
Columbine School Shootings. Journal for the Psychoanalysis of Culture 5.
246-257.

Spiegel, D. (2000, Fall). The Relationship Between Shame and Rage:
Conceptualizing the Violence at Columbine High School.
Journal for the Psychoanalysis of Culture 5. 237-248.

Vickery, P. (2001). Notes and Discussion.

Zoba, W. (2000). Columbine and the Search for America's Soul: Day of
Reckoning. Grand Rapids, MI: Brazos Press.

Custody or Cure?: The Debate on the South Carolina Lunatic Asylum During the Antebellum Period

Andrew Donald St. Jean

Andrew Donald St. Jean, a History major, is a senior from Feeding Hills, Massachusetts. Upon graduation he is planning to attend the Boston College School of Law and will be commissioned as an officer in the United States Air Force in May of 2002.

The South Carolina State Legislature established the South Carolina Lunatic Asylum in 1828 in the hopes of providing a new form of "moral treatment" to many of the state's insane; however, the state's financial constraints made this task extremely difficult. The State of South Carolina wanted a public institution for the treatment of the insane, but the legislature did not want to use public funds for that end, so what was actually created was little more than a glorified almshouse with a few paying patients whose funds poorly supported the otherwise financially inadequate asylum.

Historians have traditionally viewed the South Carolina Lunatic Asylum and other southern asylums as merely custodial institutions rather than places of cure. Only recently have historians, most notably author Peter McCandless, asserted that this appraisal needs to be revisited. In his book Moonlight, Magnolias, and Madness, author Peter McCandless stresses the asylum's initial goal of providing "moral treatment" to the institution's patients, but he also accepts and makes clear its faults and failings. His general assertion that the South Carolina Lunatic Asylum was a "House of Cure" rather than one of containment, however, runs in direct opposition to the earlier views of historians such as Grob and Deutsch. The line of distinction between hospitals renowned for their curative efforts and those whose actions are summarily dismissed as "custodial" needs to be reexamined and clarified through further research. Before any judgement may be passed upon the South Carolina Lunatic Asylum, however, it is imperative to understand the history and tenets of "moral treatment," as well as the situation of the mentally ill in South Carolina and the rest of the states prior to the establishment of the asylum.

Although mental illness certainly existed throughout the 18th century in America, an understanding of its causes and treatment did not. For most, superstition and religion biased their views and allowed them to treat the problem with indifference. The Calvinistic doctrine of predestination allowed those who witnessed afflicted persons to dismiss the problem as a mere extension of God's will and a most unfortunate circumstance of Divine Providence.¹ During the colonial period, the majority of the mentally ill existed independently and were seen as the responsibility of the community only when they threatened the social order or became a financial burden upon their family or friends. Even if such a situation existed, the local governments usually avoided involvement because of their notion that such a problem was simply a family affair. When communities did get involved, however, the care or recovery of the insane person rarely factored into the steps taken by government. If their family could watch over them, the community sometimes allocated funds for the containment of the madman in the home. In the case of the indigent insane, the prison or perhaps even banishment from that particular locality served as solutions to the problem.² Only in the more heavily populated urban areas did special places exist for the housing of the insane and other dependent persons: the almshouses.

Throughout much of the 18th century, there existed little differentiation between vagrants and

pauper lunatics since both groups presented the same problem to the community: economic dependency. In the latter half of the century, many of America's larger cities such as Boston, New York, Philadelphia, and Charleston opened and maintained almshouses for the care of these indigent peoples.³ These almshouses did not present an immediate solution to the problems of pauperism or insanity, but they marked a change in the way that Americans viewed this class of people. Further evidence of the changing American attitude towards the insane and dependent persons alike rests in the appearance of the nation's first hospitals. Up until the mid 18th century the sparse populations of most urban areas did not warrant the establishment of public hospitals, but as the numbers of people increased in a given area, the desire for such institutions also increased. The powerful seaport of Charleston, South Carolina first experienced this desire for a public institution in the 1750's. In the early half of the 18th century, Charleston established the Poor House for the treatment of the indigent poor, sailors and lunatics, and in 1755 the colonial assembly heard argument for establishing a separate institution "for confining Persons disordered in their Senses...."⁴ The efforts to do so repeatedly failed until 1768 when the assembly approved legislation for the construction of a building solely for the insane. An unfortunate accident in 1780 destroyed the building, and the insane returned to the main construction of the almshouse.⁵ The Poor House remained the state's only institution for housing the insane until the opening of the South Carolina Lunatic Asylum in 1828.⁶

Although some historians claim that the insane in the colonial South suffered far more than those in the North, no real evidence exists in support of such a conclusion. Essentially, the plight of the insane existed everywhere with no real regional variation. Certainly those unfortunate maniacs who inhabited the more sparsely populated areas of South Carolina did not benefit from the Charleston Poor House, but their situation was no worse than that of the unfortunate maniacs residing in the rural areas of Massachusetts outside of Boston. Many of the state's wealthier "lunatics" sought recovery by way of their family doctor's panaceas and Heroic treatments; the less fortunate relied mainly upon folk remedies and various patent medicines for cure.⁷ As the 18th century came to a close, however, these traditional treatments received a great rethinking and eventual replacement by the newly discovered notion of "moral treatment" for the insane.⁸

Although different people receive credit for the creation of this new form of treatment, it is widely accepted that it began in Europe with men such as Dr. Phillipe Pinel in France and William Tuke in England. These men witnessed the harsh conditions that existed in their asylums and asserted that there must be a better way to ease the suffering of the insane than by keeping them chained and shackled in conditions barely suitable for humans. The asylums of 18th century England and France placed the mentally ill in conditions best described as deplorable. In these asylums, inmates, fixed to the walls by way of manacles and routinely beaten and humiliated by their keepers, resided in murky dungeons littered with refuse and human waste. Pinel's and Tuke's proposals for a new method of treatment focused on the absence of restraints, the humane treatment of patients, the removal of the insane from a prison-like atmosphere, the provision of recreational activities, and the necessity of spirituality. These new principles motivated reformers in Europe and America to create institutions that espoused these tenets, and the South Carolina Lunatic Asylum was one of these new institutions.

As the debate over whether or not South Carolina needed an insane asylum proceeded in the General Assembly, Samuel Farrow, one of the co-founders of the Lunatic Asylum, stated that the state required a proper institution to protect the "hapless victims themselves from the dangers of life and from the selfish contempt of our unruly world."⁹ Farrow and his partner William Crafts Jr. crusaded for the creation of a new institution in South Carolina based on the ideas of moral management in the hopes of alleviating the strain of the affliction on both the insane persons and their families. Although their original proposals failed in 1819 due to economic constraints, they eventu-

ally succeeded in convincing the Assembly to build that asylum in the session of 1821. Dr. Daniel H. Trezevant, the man who eventually became a member of the Board of Regents and Visiting Physician to the Lunatic Asylum described the event: "William Crafts caught up the feeling, arrested the public attention, gained the sympathy of the State, and carried captive to his eloquence the hearts and minds of the legislators. With...the work of love and mercy...our Asylum arose."¹⁰

By the time that the South Carolina General Assembly adopted proposals for the building of an institution to house the insane, several other state asylums already existed in Virginia and Kentucky. In his work, The Mentally Ill in America, Albert Deutsch praises Kentucky and South Carolina for their efforts to establish suitable homes for the insane; however, he criticizes both for focusing on custody rather than cure.¹¹ To purport that the South Carolina Lunatic Asylum failed in its efforts to provide moral treatment to its patients warrants some serious merit, but to assert that its founders ignored or shunned the hopes of administering such treatment falls far short of the truth.

The South Carolina Lunatic Asylum and the various other asylums and institutions constructed at this time came as the direct result of a great period of moral revision and reform. The early 19th century ushered in new schools of thought and different manners of reshaping old ones: most importantly on the issue of the insane. Most pre-Civil War physicians attributed the rise in insanity to the stress that pervaded early 19th century American life and touted the asylum system as a way to remove "distracted persons" from such an environment. They accepted that insanity linked directly to the brain but believed that the cure for insanity could only be achieved by the removal of the insane to a community away from the stresses of society.¹² With this theory in mind, reformers across the country, including those in South Carolina sought to achieve a cure for insanity by creating a less stressful environment within the walls of the asylum. Steven Mintz expounds on the theories of the pre-Civil War practitioners and asserts that the problems with early 19th century society arose as a result of the breakdown of familial society. Therefore the goal of the physician was to act as an "enlightened parent exercising a moral influence over the children."¹³

With these new theories of moral treatment in mind, the newly erected South Carolina Lunatic Asylum, which had cost the state \$30,000 to complete, opened its doors to the public in late 1827.¹⁴ The institution immediately established certain guidelines for its operation and governance. The asylum admitted pay and pauper patients from within the state as well as pay patients from the surrounding southern states, and a Board of Regents governed the affairs of the institution and reported to the General Assembly. One of the stipulations placed on the asylum at its inception that eventually caused serious problems, stated that the asylum had to admit as many pauper patients as needed treatment.¹⁵ In 1828 the asylum received its first patient, and from that day forth, the asylum continually ran into financial difficulties that essentially negated all of the institution's plans for curative moral treatment.

The South Carolina General Assembly founded the asylum on the pretenses that it would be a self-sufficient institution within two years, but this estimate proved to be far from feasible. In fact, the construction of the asylum alone greatly overran the funds allocated for its creation. On top of that problem, the reformers responsible for the asylum had to routinely battle with the legislature on the issue of what exactly the institution's goals should be. The reformers wanted the asylum to function as a place of therapeutic cure for all of the state's insane, but many of the state's legislators believed that it should serve only as a place for the custodial care of pauper lunatics.¹⁶ This great division in thinking formed the foundation of many of the asylum's future problems in obtaining funds from the legislature for the asylum's maintenance.

In 1831, the asylum faced its first great economic trial, and the asylum almost went under due to lack of funding; obviously the claim that the institution could support itself proved false. The

Regent's report to the General Assembly in 1832 clearly explains the problem: "The Regents have determined to continue the institution on its present footing of the strictest economy as long as the funds shall last, which they believe can scarcely be beyond the close of September next. .. they are driven to this by the fact that the laws of the institution render the Regents personally responsible for any excess of expenditure over their income."¹⁷ If not for a generous emergency appropriation of \$634 by Governor Hamilton, the Lunatic Asylum could have folded. The legislature's persistent belief that the institution should merely function as a place for the custodial care of pauper patients nearly ended South Carolina's experiment in the moral treatment of the insane.

As the 1830's progressed, the General Assembly became more understanding of the institution's goals, but that is not to say that the rest of the state also came around. Many of the state's citizens retained the notion of the asylum as a low-class house of containment for the poverty stricken insane. This was due in large part to their preconceived notions that asylums were places "little better than poorhouses or jails."¹⁸ These beliefs contributed to a great majority of people opting for home treatment or institutionalization in one of the northern asylums. Although several notable citizens of the state, to include John C. Calhoun's younger brother Patrick, became patients of the asylum, most came to the asylum with a great deal of hesitancy and purely as a last resort.¹⁹ The fact that residents of South Carolina examined other options before remanding a family member to the care of the asylum, coupled with the great number of paupers who were being admitted to the asylum, made the task of attracting pay patients very difficult. This presented a serious problem for the South Carolina Lunatic Asylum because it relied on the overcharging of its pay patients to alleviate the expenses charged to local governments for the housing of pauper lunatics.²⁰

Of the various problems that plagued the antebellum asylum, the acquisition and retention of competent aids proved extremely wanting. This problem, however, was not exclusive to South Carolina. Many of the other southern institutions, including the Eastern State Hospital in Virginia, complained about their abilities to procure proper keepers for the insane.²¹ The issue repeatedly found its way into the Regent's reports and remained a constant complaint of Trezevant. In his 1847 report to the Regents he pronounced, "It is deeply to be regretted that we have but little choice in our keepers, and that in the present state of society there is but little hope of doing better; the utmost we can expect from them is fidelity in what they consider the discharge of their duties."²² Throughout the report of 1847, Trezevant discusses the necessity of having competent and interested keepers that will act in accordance with the physician's goal of moral treatment. He stresses kindness, guardianship, and loyalty as the most important and necessary traits that a keeper of the insane must possess.²³ In the Superintendent's portion of the 1850 report to the Regents, Trezevant's concerns about the quality of keepers received further support from Superintendent Dr. John w. Parker.²⁴

Above all other problems, that which received the most attention from the asylum's physician, Trezevant, dealt with the construction of the asylum itself. Trezevant's complaints about the size and infrastructure of the asylum began almost immediately after the institution opened in 1828. In the 1835 report to the Regents, Trezevant states that it "will be necessary to enlarge the building, as it does not now afford sufficient accomodation [sic] to its present inmates."²⁵ Although additions to the building eventually took place, the issue of the building and its inappropriateness for effecting proper moral treatment remained a constant theme of Trezevant's annual reports and his famous published letters to South Carolina Governor Richard Irvine Manning. According to Trezevant, "The edifice was constructed when safe-keeping alone was considered, and everything was adopted to that one end."²⁶ The internal structures did not meet the standards that the majority of the other asylums deemed vital to the achievement of cure. The stairways, kitchens, rooms, and heating systems all failed to compete with other institutions. In one of his letters to Governor Manning, Trezevant likened the situation inside the main building to that of a prison. This type of structure,

Trezevant argued, directly opposed the original purpose for which the asylum existed. The rooms were half the size of those at other institutions, and the heating system was so faulty that it pumped smoke from the furnace into the rooms rather than heat. In summary, the internal structures that existed did not provide the patients with the kind of atmosphere that curative treatment necessitated.²⁷

Along with his criticism of the asylum's internal deficiencies, Trezevant also discusses the external problems that limited the asylum's ability to provide proper treatment for the patients. He talks at great length about the psychological problems that developed from the existence of the asylum's ten-foot retention wall. According to Trezevant, the sight of a large stone wall encircling the entire exercise yard, which was a meager 3/4 of an acre, caused many patients to feel as though they were confined to a house of correction rather than a house of cure. The wall, along with the limited space provided for exercise prohibited the patients from engaging in many recreational activities that proved helpful to patients at other hospitals. As evidence of the steps taken at other hospitals, Trezevant routinely cites the example of Dr. Thomas Kirkbride and the Pennsylvania Asylum. There, patients exercised freely in the spacious courtyard and took part in leisurely labor in the asylum's farm. Trezevant argued that in the asylum's present situation and current location, such activities so vital to proper moral treatment could not take place. He commented, "Dare we compare our arrangements with those of the Pennsylvania Asylum? Daylight and Darkness are not more perfect antipodes."²⁸

The foundation of the South Carolina Lunatic Asylum marked a great step forward in South Carolina's efforts to advance humanity and the notions of moral treatment, but the lack of serious financial support for the institution in its early years forced the asylum to concentrate on its own survival rather than the cure of its patients. At various points throughout the antebellum period, Trezevant and others requested that the General Assembly provide the asylum with funds for internal improvements and better pay for its employees, but routinely these requests went unanswered. The lack of funding forced the asylum to cut corners and settle for less than the founders had hoped for. Although those who proposed the foundation of the South Carolina Lunatic Asylum did so in the hopes of alleviating the plight of the state's insane, the asylum's experiment in moral treatment failed. The best evidence of the institution's failure comes from Superintendent John W. Parker: "We admit, with regret, that we are at a loss to know how to carry out, to the best advantage, this important branch of moral treatment."²⁹ In the words of Trezevant himself, "Were I to mention all the inconveniences to which [the] patients [were] subjected...should swell this letter to an inordinate length...."³⁰

Works Cited

¹ Albert Deutsch, The Mentally Ill in America (New York: Doubleday, Doran & Company, Inc., 1937), 39.

² Gerald Grob, Mental Institutions in America (New York: The Free Press, 1973), 11.

³ Grob, Mental Institutions in America, 14.

⁴ Grob, Mental Institutions in America, 24.

⁵ Peter McCandless, Moonlight, Magnolias, and Madness (Chapel Hill: UNC Press, 1996), 25.

⁶ Joseph Ioor Waring, A History of Medicine in South Carolina (Charleston: The South Carolina Medical Association, 1967),2:25.

⁷ Peter McCandless, "How Various and Conflicting: Community Therapy for Insanity in 19th Century South Carolina," Proceedings of the South Carolina Historical Association (1993).

⁸ To say that the new tenets of moral therapy removed all reliance upon heroic medicine or self-medication by individuals is false. The word "replaced" in the case is meant to mean that when the new institutions were founded in America, they had moral treatment at their centers. Certainly heroic medicine continued to be widely used, even in the institutions, but

I was no longer thought of as the only way to cure mental illness. (A.D.S)

⁹ Samuel Farrow, as cited in "Report on the Lunatic Asylum," 1822 General Assembly Committee Reports, S.C. Archives.

¹⁰ Daniel H. Trezevant, Letters to His Excellency Governor Manning on the Lunatic Asylum (Columbia, S.C. Steam Power Press of R.W. Gibbes & Co., 1854; repr., New York: Arno Press, 1973), 4.

¹¹ Deutsch, The Mentally Ill in America, 106.

¹² David J. Rothman, The Discovery of the Asylum (Boston: Little Brown & Company, 1971), 110-111.

¹³ Steven A Mintz, Moralists and Modernizers (Baltimore: The Johns Hopkins University Press, 1995), 98.

¹⁴ The funds were originally appropriated for the creation of a lunatic asylum and a school for the deaf and dumb, but due to severe cost overruns during construction, the legislature decided to build only the asylum.

¹⁵ Barbara Bellows, "'Insanity is the Disease of Civilization': The Founding of the South Carolina Lunatic Asylum," South Carolina Historical Magazine 82(3) (1981): 263-272.

¹⁶ Peter McCandless, Moonlight, 56.

¹⁷ "Report of the Regents of the South Carolina Lunatic Asylum," Reports and Resolutions of the General Assembly of South Carolina (1832).

¹⁸ McCandless, Moonlight, 64.

¹⁹ John C. Calhoun, The Papers of John C. Calhoun (Columbia: University of South Carolina Press, 1981), 292.

²⁰ Grob, Mental Institutions in America, 195.

²¹ Norman Dain, Disordered Minds (Williamsburg, Virginia: The Colonial Williamsburg Foundation, 1971), 81.

²² Trezevant, as cited in the "Report of the Regents of the South Carolina Lunatic Asylum," Reports and Resolutions of the General Assembly of the State of South Carolina (1847)

²³ Ibid.

²⁴ John W. Parker, as cited in the "Reports of the Regents of the South Carolina Lunatic Asylum," Reports and Resolutions of the General Assembly of the State of South Carolina (1850).

²⁵ Trezevant, as cited in the "Reports of the Regents of the South Carolina Lunatic Asylum," Reports and Resolutions of the General Assembly of South Carolina (1835).

²⁶ Trezevant, Letters, 22.

²⁷ Ibid, 10.

²⁸ Ibid, 45.

²⁹ Parker, as cited in the "Reports of the Regents of the South Carolina Lunatic Asylum," Reports and Resolutions of the General Assembly of the State of South Carolina (1850).

³⁰ Trezevant, Letters, 9.

The Visions of Anna Katharina Emmerich: Clemens Brentano's Edited Accounts

Matthew James Belcher

Matthew James Belcher, a German major, is a senior from Pensacola, Florida. Upon graduation he plans on attending graduate school in order to obtain a masters degree in German. Matthew is currently pursuing a Fulbright Fellowship, and if selected will spend the year working on a research project in Potsdam, Germany.

Religious and secular scholars have treated Clemens Brentano's observations of Anna Katharina Emmerich's religious visions and stigmata experiences as largely insignificant for practical purposes. While Brentano's works have sparked a great deal of scholarly research and debate, the published accounts of Emmerich are controversial and therefore lacked credibility. Speaking in 1882 on behalf of the Catholic Church, Peter Joseph, Bishop of Limburg, stated that the works were useful in increasing people's interest in the Church and its teachings, but expressed reservations concerning their authenticity and subsequent use as a religious source.¹ The Church's stance on private religious revelation includes a dismissal of those accounts contradicting established doctrine. Receivers of supernatural visions often mistakenly interpret or forget parts of occurrences, so the Church does not normally augment its doctrine based on private revelation. It does, however, encourage educated individuals to study the accounts in context.² In Emmerich's case, the Church conducted an investigation in 1813—well before Brentano's arrival in October 1817—and reported to the Pope warning of deception by Emmerich stemming largely from contradiction in her statements. By coming to Dülmen and devoting his life to a former nun who already lacked credibility in certain circles, Brentano entered into a situation where he would encounter skepticism regardless of his level of objectivity.

In 1833 Brentano published Das bittere Leiden unseres Herrn Jesu Christi, an account of Christ's life based on Emmerich's daily accounts as recorded in Brentano's journals. Before his death in 1842, Brentano had almost finished his second Emmerich work, Leben der heiligen Jungfrau Maria. He left his unfinished manuscript to his brother Christian Brentano, who finished in 1852. The rest of his journals he left to a companion from Munich, Professor Haneberg, Bishop of Speyer. Haneberg was alarmed by the controversy of the first two works and, looking out for his future in the Catholic Church, refused to publish any further volumes.³ He consequently passed the majority of the inheritance on to P. Karl Erhard Schmöger, who published the third account in 1858, Das Leben unseres Herrn und Heilandes Jesu Christi, taken from the fourth through seventh volumes of Brentano's twelve-volume journal. The controversy surrounding the material published from Brentano's observations has left the works largely unread and even unheard of by the public. The books' perceived lack of credibility stems from a widely held belief that the Catholic Church held many of the texts in Rome in 1899 for the beatification process of Emmerich. Up until then the original journals had been in the possession of many individuals who had the opportunity and often the motive to add, modify, or delete parts of the texts. Even if the original content of the journals was faithfully recorded, the fictive nature of the visions made it difficult to differentiate original visions from revisions and additions. The theoretical unimpeachable accuracy of Brentano's transcriptions was compromised by the extra texts. Brentano habitually circulated drafts of his works to friends and often gave away manuscripts without ever publishing them. While alive, he gave some of his works to his sister Bettina and her husband, Achim von Arnim; some he sent to his friend, the

historian Johann Friedrich Böhmer; yet others he left to his brother Christian as part of his inheritance.⁴ Christian Brentano actually introduced his brother to the story of Katharina Emmerich and made numerous visits to Dülmen, as he was also interested in the former nun's experiences. In an article on the credibility of Brentano's unpublished journals, Oskar Katann surmises that Christian visited Emmerich in hope of finding his brother's notes because the content of the manuscripts was false.⁵ The journals contained accounts from the lives of many individuals in Brentano's circle—content of a personal and non-flattering nature. Although Christian Brentano subsequently denied having looked for the notes, the amended personal information in unknown handwriting in the manuscripts may well have derived from him.⁶ Christian Brentano received the largest portion of his brother's works after Brentano's death and, having the proper motivation, could easily have falsified numerous passages that did not suit him.

Similarly, Luise Hensel, Brentano's unrequited love from later life, may have edited parts of his conversations with Emmerich. Brentano spoke often of Hensel, the object of his affection, and his attempts to convert her to Catholicism, making copious notes on their discussions. Researchers believe that Hensel may have purged Brentano's writings of all the intimate details of her life and their relationship before publication.⁷

The individuals most capable of falsifying Brentano's works were the editors. The French lawyer and historian Edmond de Cazalès translated all of Brentano's works into French and admitted to editing parts of manuscripts that seemed too long or weighed down by trivial details.⁸ The French translation is the subject to Cazalès' interpretation and therefore lacks authenticity.

Researchers suspect Schmöger of the largest amendments and detractions from the original journals. He was the first to have access to the journals in Rome for his 1881 anthology Das arme Leben und bittere Leiden, a compilation of Das bittere Leiden unseres Herrn Jesu Christi, Leben der heiligen Jungfrau Maria, and Das Leben unseres Herrn und Heilandes Jesu Christi. First of all, Schmöger's work is subjective and possibly inaccurate because he chose which parts to include. He ordered and reworked pages to support his own conjectures. According to him it was his duty to remove passages possibly detrimental to people's reputations.⁹ In journal volumes one through three he admits to tearing out and destroying fifty-two pages of the accounts preceding 8 Jan 1819 because he dealt with Luise Hensel.¹⁰ Schmöger professes a firm belief that Brentano's accounts are completely accurate. His opinions are extremely biased because his life's work depends on Brentano's credibility. If those close to Clemens Brentano, and later editors and critics, admit to taking liberties with the texts stemming from Anna Katharina Emmerich's visions and experiences, then it is possible that others made revisions, reducing the authenticity of the published works, as well as the journals, and causing religious and secular scholars to doubt their credibility.

Perhaps Clemens Brentano's downfall in credibility came from his past as a Romantic. A product of a broken family, he fled reality by entering into a fantasy world christened "Vaduz" that he co-ruled with his sister Sophie.¹¹ His adult life, characterized by failed marriages and dead children, immersed him even more into his fantasy world, where he attributed Romantic traits such as love and beauty to everyday figures. Experts cite these tendencies in Brentano's Emmerich accounts and note that he treats the undertaking as a creative work rather than an observation. He uses his creativity to dramatize events and often leads the weak and confused nun to false assumptions. Where Brentano found her descriptions too simple, he added details that made them more sensational. Sensual pictures of nature overlay accounts of common occurrences. He uses animals as representation of good and evil spirits when recounting Emmerich's vision of Elishah and Elijah battling demons.¹² He embellishes her childhood vision of her with the young Jesus by describing the garden surroundings in intricate detail.¹³ His description of the fall of Satan, with heaven opening and hell underneath, is aesthetic fancy. It paints a clear picture for the reader, but Emmerich was

too sick to give much detail, and in this case, Brentano turned her one-paragraph account into a two-page, rambling, three-dimensional picture in *Das bittere Leiden unseres Herrn Jesu Christi*.¹⁴

Brentano viewed this religious work as his possible salvation. It brought purpose back into his life, and he strove to make it his masterpiece. Adam quotes him as saying shortly before his death in 1841: "Viele Nächte hab' ich geweint und Gott gebeten, mir doch wieder etwas zu geben, nur etwas, woran ich mich halten könne. Dann kam die närrische Fügung, daß ich die Emmerich kennen lernte."¹⁵ Relaying her visions as he heard them would not suffice for his final work, so he simply made them more exciting. Although he sought refuge in religion, he could not disassociate himself from his Romantic tendencies. According to Luise Hensel, his indulgences became so extreme that Emmerich once became agitated with him when he read the previous day's account to her. She refused to relay any more visions until he crossed out the entire page.¹⁶ Even Schmöger, one of Brentano's greatest supporters, felt that Brentano was too full of himself not to influence and put his own spin on the writings of the old woman's visions, especially when there were fragments to be completed.¹⁷ In his book on Brentano's credibility P. Winfried Hümpfner also came to the conclusion that the preoccupation with fantasy was too strong for Brentano to give an accurate account.¹⁸ The common opinion among Brentano-scholars is that he supplemented Emmerich's visions with falsified details, thereby damaging his credibility as a non-partial observer.

Even more detrimental to Brentano's believability than his possibly well-intentioned dramatization was his tendency to lead Emmerich. She was extremely ill, sometimes confused by her own contradictory visions, and therefore susceptible to persuasion. Brentano claimed that she had little knowledge of the Bible.¹⁹ Her ignorance empowered him to guide her toward his goal, and he enjoyed the control as he did as a child when he ruled over Vaduz. In a vision of Noah, Noah gives Dsemschid a holy plant. Brentano asked her if the name of the plant was "Hom" because Dsemschid's grandfather was named Hom. She answered that it was possible, and Brentano entered the new name of the holy plant into his account as factual.²⁰ He placed very little importance upon what she actually saw in her visions. Instead he took advantage of her confusion and ignorance whenever possible to twist the meanings of her fancies.

Brentano realized that his works needed an added degree of factuality to be successful. After Emmerich's death he left Dülmen to begin molding his transcriptions into a publishable product. Researchers have proven that he augmented his notes with external research. During his residence in Koblenz he made extensive use of Görres' library while writing.²¹ In his study *P. Martin von Cochem und das "Leben Christi": Ein Beitrag zur Geschichte der religiösen Volksliteratur* Hans Stahl shows parallels to von Cochem's "Volkstümlichen Erbauungsbüchern."²² It is not surprising that a Romantic author would use Volksliteratur as a source. In an unpublished work P. Nicol-Concetti shows similarities between the Emmerich stories and the *Apocrypha*.²³ *Leben der heiligen Jungfrau Maria* mirrors the stories of the births of Mary and Jesus—legends from the Middle Ages—as told in the *Apocrypha*.²⁴ By researching earlier accounts of religious visions, Brentano found many details to fill in the gaps left by Emmerich. Often, she would become too tired to remember what she had seen, and the temptation was too great for Brentano to resist supplementing with material from earlier accounts. In 1823 Emmerich was physically unable to speak from April until June. Brentano traveled for over five months, and upon his return to Dülmen listened to the visions from the previous six months. Emmerich could not have remembered as many details from the past six months as appear in Brentano's journal. He must have gone back and augmented the forgotten parts with material from his later research. Brentano, however, seems to have planned his plagiarism very carefully and attempted to insert minor discrepancies into his work to achieve believability. He slightly changed the names of places so as not to be exposed. For example he added letters so that Ruma from the texts of Adrochomius became Aruma.²⁵

From the Gospels it is not possible to piece together an accurate chronology of Christ's life; therefore, Anna Katharina Emmerich's visions cannot be wholly debunked. Brentano's opinion on publishing for the masses changed after his religious conversion, and he hoped to publish a believable work that would affect religion in Germany. Indeed, his list of steadfast believers include people such as Robert A. Powell, who used the Emmerich stories together with astrology and theories on reincarnation to create an exact calendar of events in Christ's life.²⁶ The confusion and the disorganization of Brentano's personal romanticize, as well as his desire to proselytize, discredited him as a non-fiction author. Researchers subsequently realized his selfish motives and refused to believe his accounts of Anna Katharina Emmerich's visions.

Notes

¹ P.C. E. Schmöger, Das arme Leben und bittere Leiden unseres Herrn Jesu Christi und seiner heiligsten Mutter Maria nebst den Geheimnissen des alten Bundes nach den Gesichtern der gottseligen Anna Katharina Emmerich (Regensburg: Freidrich Pustet, 1920) 2.

² Schmöger 9.

³ Joseph Adams, Clemens Brentanos Emmerick-Erlebnis (Freiburg: Verlag Herder, 1956) 2.

⁴ Henning Boëtius, Der andere Brentano: Nie veröffentlichte Gedichte: 130 Jahre Literatur-Skandal (Frankfurt: Eichborn Verlag, 1985) 6.

⁵ Oskar Katann, "Die Glaubwürdigkeit von Clemens Brentanos Emmerick-Berichten: Zum gegenwärtigen Stand der Quellen und der Forschung," Literaturwissenschaftliches Jahrbuch 7 (1966): 184.

⁶ Katann 184.

⁷ Peter Groth, "Anna Katharina Emmerick 1774-1824," online posting, <http://home.snafu.de/urn:nix/AKE/akebrentano.html>, 1 Nov. 2001.

⁸ Erika Tunner, "Die >>Denkende Klasse<< und Clemens Brentanos Emmerick-Schriften: Zum Briefwechsel zwischen Max Jacob und Alain Messiaen," Jahrbuch des Freien Deutschen Hochstifts (1994): 260.

⁹ Adam 3.

¹⁰ Katann 154.

¹¹ Groth.

¹² P. Winfried Hümpfner, Clemens Brentanos Glaubwürdigkeit in seinem Emmerick-Aufzeichnungen: Untersuchung über die Brentano-Emmerich-Frage unter erstmaliger Benutzung der Tagebücher Brentanos (Würzburg: St. Rita-Verlag und -Druckerei, 1923) 323.

- ¹³ Hümpfner 326.
- ¹⁴ Hümpfner 292.
- ¹⁵ Adam 21.
- ¹⁶ Hümpfner 62.
- ¹⁷ Hümpfner 25.
- ¹⁸ Katann 155.
- ¹⁹ Katann 186.
- ²⁰ Katann 183.
- ²¹ Adam 188.
- ²² Adam 11.
- ²³ Hümpfner 231.
- ²⁴ Katann 263.
- ²⁵ Katann 179.
- ²⁶ Robert A. Powell, Chronicle of the Living Christ (New York: Anthroposophic Press, 1996).

- In response to “*Mayhem at Cybercafes Shakes a Town in California*,” New York Times, 22 January 2002.

Joseph W. Rohe, III

Joseph William Rohe, III, a Business Administration major, is a junior from Augusta, Georgia. Upon graduation he plans to attend the University of South Carolina and work towards a joint IMBA/JD degree.

In the sociocultural evolution that is engulfing our country, entrepreneurs are introducing the Internet to customers in a new manner, a style that is quickly overcoming what have come to be known as conventional, neighborhood coffee shops. For many neighborhoods, the newest market niche is in the form of cyber cafes; places in which customers can check their email, conduct research, surf the net, or play video games, all while enjoying a cup of coffee or a pastry. Cyber cafes in California have become overrun with teenagers insistent upon playing the latest and greatest video games with the fastest computers available, ones in which they would not have access to otherwise. However, cyber cafes are not limited to the technologically savvy of California, home of the Silicon Valley supercomputer giants, but rather exist throughout the world and in many places here in the United States. This new fangled idea of incorporating computers available to the public in a coffee shop style setting originated overseas in Europe and has now made its way to America, becoming the latest craze in many large cities. So how could anyone argue against the new wave of information availability now offered to the public? Though the cafes bring the Internet to people who otherwise would not have access or aide in business communications during a lunch break, there is an unexpected and undesirable side effect that has accompanied these cafes into several smaller California cities. This uninvited occurrence is in the form of gang-related violence, an incident which poses a serious problem to these small suburbs in southern California, communities that do not expect to be affected by gang-related violence.

Garden Grove, Calif., 30 December 2001 – Phuong Huu Ly, 20, died after receiving a stab wound to the head inflicted with a screwdriver in the parking lot outside the PC Café, one of more than twenty cyber cafes located in this Orange County suburb. Cyber cafes represent the newest surge of entrepreneurial development in Southern California and also appear to be offering the newest target for gang-related violence. The murder of Ly was not the first in what has become a series of violent crimes against patrons of these cyber cafes. In fact, it was not the first incident at that particular location. On November 3 2001, eight minors were arrested after a brutal attack involving bats, hammers and wrenches that resulted in the hospitalization of three young men. Bruce A. Broadwater, mayor of Garden Grove, called these vicious attacks a “wake up call.”¹

On Tuesday, the City Council implemented a 45-day moratorium on all cyber cafes. The issue will be reviewed again after the expiration of the 45-day ban on permits and those bans may possibly be extended throughout the year. The advent of cyber cafes dates back three years when the first two opened in Garden Grove. In the following year, 2000, three more permits were issued, followed by an astounding 13 permits in 2001 with two more currently pending approval.² These cafes have, until now, enjoyed a window of unregulated growth. City Manager George Tindall explained that “these places were going up so fast that no one really had a handle on what was going on.”³ Several other southern California cities have passed similar or more severe restrictions, including requirements to have security guards on duty.⁴ In addition to the 45-day moratorium, the council implemented regulations on minors and the times they will be allowed in the cafes. Unless accompanied by a parent or legal guardian, minors will not be allowed in the cafes after 8pm, Sunday

through Thursday, and no later than 10pm Fridays and Saturdays. In exchange for these regulations, the cyber cafes will be allowed to operate until 2am, two hours later than allowed under the current limitations.⁵ However, Net2Net owner Steve Choi disagrees with the new confines on cyber cafes saying he doesn't "think it's fair to limit [his] hours of operation or try to keep kids out."⁶ City Council member Bill Dalton makes a good point saying "in the long run, if you don't have a safe environment, you won't be in business very long", which brings us to consider the justifiability of government intervention in private business. Should we let business run under the concept of survival of the fittest, or in this case, survival of the safest?

According to one 17-year-old Vietnamese youth who frequents the cafes, the authorities "should go after gangs and violent behavior, not these cafes." Dr. Robert Pugsley of Southwestern University School of Law says that "seeking injunctions....would further restrict the comings and going of identifiable gang members." However, he views this as a "much more extreme step" in putting an end to the violence.⁷ It seems the City Council feels that controlling minors in these "improperly supervised environments" will produce the desired results, though the police say that most of the violence involves feuding gang members.⁸ So why, we may ask, are the politicians going after private business? I feel that, as seen in the implementation of numerous other government regulations, this is a "quick fix" to a larger problem. In fact the larger problem, gang violence, is being completely overlooked in Garden Grove. The government's apparent solution to the problem will in no way prevent violence, but rather move it to another location. So why is the government settling for a relocation of the problem? It's simple; because it satisfies their main objective, which is to make the public feel safe about their city again.

A certain amount of government intervention is understandable and expected. However, the fact that the City Council is focusing on the cyber cafes rather than diverting from the actual problem of gang-related violence is upsetting. Controls on the cafes such as closing time, and strict applications for operating permits should be implemented. The point that the cyber cafes and their owners are not the perpetrators responsible for the violence and punishing them would be unfair and ultimately ineffective. Gang culture is the source of the problems that has engulfed these predominately ethnic Vietnamese suburbs of Southern California.

The public should become concerned when the government begins regulating too many aspects of business and of the lives of our country's citizens. It is the responsibility of the parent to monitor the activities of their children, not a governmental institution such as the Garden Grove City Council. It is imperative that the citizens demand these local governments to implement measures focused on reducing the amount of gang violence rather than employ government sanctioned regulation of business. It is all too typical for the government to ignore the real issue and focus on the easiest target. Take for example the airport security situation that arose from the September 11 terrorist attacks. The real issue is problems within the United States Immigration and Naturalization Service (INS), and their failure to adequately monitor and investigate individuals that are known to be or possibly affiliated with terrorist organizations. However, the government's solution to the terrorist problem is to "federalize" the airport system, yet allow the INS to continue conducting business as usual, which is to say less than effective.

In conclusion, the ever-increasing amount of government regulation in business and in the daily lives per capita must not go uncontested. We, as citizens, must not permit the problems that plague society to simply be swept under the rug or camouflaged by our governments' supposed solutions to the problems, which in no way what-so-ever combat the actual source. The answer to society's problems is *not* government regulations and sanctions targeted against private business, but rather to elevate the ideals and principles upon which our society is based.

Notes

1. Nick Madigan, "Mayhem at Cybercafes Shakes a Town in California." The New York Times, January 22, 2002. <<http://www.nytimes.com/2002/01/22/national/22CYBE.html>> (January 30, 2002).
2. Sacramento Bee, "Garden Grove Starts 45-day Cybercafe Moratorium." The Sacramento Bee, January 22, 2002. <http://www.sacbee.com/state_wire/story/1511868p-1588587c.html> (January 30, 2002).
3. Daniel B. Wood, "Cybercafes Criticized for Being Venues for Violence." The Nando Times, January 28, 2002. <<http://nandotimes.com/nation/v-text/story/231631p-2225030c.html>> (January 30, 2002).
4. David Becker, "City Restricts Cybercafes after Killing." CNET News, January 24, 2002. <http://dailynews.yahoo.com/h/cn/20020123/tc/city_restrics_cybercafes_after_killing_1.html> (January 30, 2002).
5. Sacramento Bee, "Garden Grove Starts 45-day Cybercafe Moratorium."
6. Wood, "Cybercafes Criticized for Being Venues for Violence."
7. Wood, "Cybercafes Criticized for Being Venues for Violence."
8. Star, "LA Suburb Bans Cybercafes After Outbreak of Violence." The Star, January 24, 2002. <<http://star-techcentral.com/tech/story.asp?file=/2002/1/24/technol.../24violence&sec=technology.html>> (January 30, 2002).

Wisdom and Feelings

Anastasiya Smertina

Anastasiya Smertina, a Business Administration major, is a senior from Murmansk, Russia. Upon graduation she plans to remain in the United States in order to attend graduate school. Upon completion she will be returning to Russia.

While moving away from each other, Russia and USA are making a “focal distance.”

Opinion article for The Russian Outlook

published by American Enterprise Institute, Washington, DC

The memorable time has come to us – the new 21st century when ages are changing. Throughout 20th century, beginning from 1917 and ending 1990 year, Russia lived behind the “iron curtain” in the state of ideological confrontation. All these years the idea to dominate the world stimulated the minds of people in the Soviet Union as well as in the United States. However, reasonable people from both sides (and their number was not small) understood that there are real alive people behind both sides of the “iron curtain.” These people were ready for cooperation, and overwhelming ideological barrier between Russia and the US started to become thinner. The countries began to move toward each other creating step by step a bridge of fragile confidence and understanding.

When ten years ago “the iron curtain” was broken, the two countries hoped to strengthen the bridge for the purpose of sound forces moving in both directions. Unfortunately, it did not happen very easy. The ideology appeared in the public light. It flowed quickly from Russia to the US and from the US to Russia. Americans felt on themselves what was the Russian crime and corruption. They saw “new Russians,” a rising class of businessmen, bankers, oligarchs with huge amounts of money for villa construction and wealthy holidays on Bahamas, as well as entrepreneurs with “green cards” in the US. Fortunately, they became to represent the Russian face in the West. And the West has shuddered. Where does the foreign aid go? Do Russians really want to be poor?

But Russians have also shuddered. The flow of people, representing wrong side of American life, started into Russia even before 1991: missionaries like Jehovah’s Witnesses, who preached on TV and on the streets; American “experts,” whose ideas have not been accepted in USA though they were not perspective and harmful finding some good fertile soil for profits in Russia; businessmen trying to involve the Russians into various adventure projects on unlawful ground. Did the American public know anything what was going on? Do the people care today?

Certainly, the root of many vices such as corruption, stealing, unlawful privatization, drugs, pornography, prostitution saturated the Russian ground. In much respect the people’s awareness connect them to America, but today the US is still not accepted in Russia as a prospering with education society. Some would argue that money will smooth the misunderstandings. However, I would like to present the reader with a response of my fellow student from two years ago. He asked me where I was from. I stated that I was from Russia. Then he replied: “Russia? Where is that?”

It seems that people have forgotten the ten Christian commandments. It appears that a huge charge of mutual good will, which Russians have shown at the end of 90-s, has been almost used up. And instead of the “iron curtain” they began to construct a “stinking trench” behind the rusted barbed wire. Lets look at today’s time: earlier Russia and America threaten each other by nuclear restriction and think up limitations, sanctions. The danger is not coming from the nuclear bombs, but from a break in the bridge. Meantime both countries play a huge role in the establishment of a stable

and secure peace and democratic order. It is clear that beginning negative confrontations can only negatively influence on each other as well as on the rest of the world as a whole.

All said, it is not the time to be pessimistic. There is a way out if the government of both countries would open their face to the youth. It is a new growing force of Russia, it is the base on which the order can be built. Altruism is lying in the base of the young people and their activity – one of the best features of Americans, which the Russian youth has accepted and absorbed. Junior Achievements of Russia is gaining power as an example of it. Young men and girls from 80 regions of Russia study economics, business and management and are ready to fill in the ranks of new force. This is a great power ready for democratic transformation in the country.

Finally, people can learn in the new construction of the businessmen, who are heading towards this movement as well. They are those people who are faithful to the principles of “pure business” and they are true to their duty. They are ready to invest into creation of the new society. The experience, which comes from the top, appears to be not quite satisfactory. It came to the people from those who have forgotten the Ten Commandments. But there are a lot of sound forces, which not only accept them, but they live in accordance with them. America can connect the Russian future with those who want to change. The call has to be made by the people of both countries who have the life principle to bring that change to the society.

Good Bye, America!

For the vast majority of people in Russia America began from Hollywood. For others, like me, it began from Pepsi-Cola, bubble gum, baseball hats and Levy Strauss' jeans and potato chips. Everybody from people of my generation can name at least one Columbus' remake. It happened so that Russians could not stay motionless in relationship to the big growing in power and competency super-country: they had to choose between love and hate. Although, most of these feelings remained platonic, they were often accompanied by seduction and disappointment.

It is known that platonic admirer cannot see the object of his passion in its true light. He imposes the ideal images and characteristics on this object. Russians wanted to see in America (and evidently saw) a reflection of themselves: their hopes, victories and loses. Was there any benefit? Civilized people would answer this question very politely: thank you for everything. And then for the rest of their life they will try to live counting on the habits left from the past times of that connection. Even now they are destined to take that same road.

“Some Like It Hot” was implemented in the Russian mind forever- that sweet stylish story with bitter taste of uncertainty about the end and the title, about jazz for women only, adapted to billboard understanding. And of course, everybody was admitted into this wonderful world, even those who were “under 16.” The adolescents (named with a new word in Russian language as teenagers with its scary reflective taste of metallic buttons and pierced bodies) did not care about Oscar's academies nor did they care about prohibition from their parents, teachers and community counselors. When beautiful Marilyn Monroe was singing from the TV screen “I Wanna Be Loved By You,” everybody from her Russian viewers had a right to think that that confession was addressed directly to them because they were from the same world of hopes and dreams, where there was nothing impossible. So we, frequently called Generation Pepsi, thought and believed. The unknown ways of Soviet cinema took apart those old schoolboys with “Casablanca,” and even then if Russian and American ways came closer together, still they would easily misunderstand each other. “Good-bye, America!” – say some of my Russian friends. Russians became older, and now we have to treat each other like fully grown human beings – fly away from strong feelings and limits. Good-bye, America! Nobody is ideal. It seems that the new era of wonderful friendship is yet to come.

Letters from Russian people

Many times I am asked the question, what do Russians think about the US? I asked my friends, and this is what they wrote me.

Irina, a student:

The history of American cinema has passed by us (Russians) with a speed of light, and now it seems to be late to catch it. Indeed Tarkovski and Tolstoy were much easier for us, Russians, to access than Humphrey Bogart and Kate Hepburn – that is the main reason of trying to understand the indifference. The rest of the Russian population may not even know about Roosevelt or Hemingway and they won't bow to Michael Jackson either. We study about Mark Twain, Edgar Po and Emily Dickinson in high school foreign literature class. But does the majority of Americans (who did not study in big elite universities like Harvard and Yale), know about great people of Russia, France and Germany? From talking to the young Americans (Mormons), who came to our country to teach us wisdom and democracy, I cannot sense a slight knowledge of science and arts. However, it does not mean that they purposefully mark down the importance of Russians, Frenchmen or Germans in the world history. I think we know more about their Generals Lee and Grant than the American youth knows about Kutuzov and Napoleon. But everything can be changed: we need to meet and communicate more often!

Sasha, a young chemical engineer, got his degree from Massachussets Institute of Technology:

“Life behind the “iron curtain” did not help the development of our minds nor did it help to practice how to make the right choices. When the curtain fell, all views were directed toward the West. And the first that attracted attention was something that was up on the surface. So it happened that for many people Arnold Schwarznegger, Steven King and hamburger from McDonalds became the symbols of America. But it is natural because the mass consciousness in our country was not the brightest of all either. It is difficult to believe that an average American person would not only know the Russian literature – this would be too much to ask! – but also would read at least all of Tony Morison's writings (her last novel “Beloved” won the Nobel prize in 1993 and was recently published in Russia). One American tourist had asked me once: are there Russian people, who know and even love real American literature? The answer to that is – yes! Then he asked, is there an opportunity for your students to study abroad and in the US? I am the example to that. Do you have foreign teachers to teach at the Russian universities? And the answer again is yes, at least in the big cities. But it is not fair to think that these kinds of tourists represent all of the American people. These kinds of people don't represent the majority of population in any country. The young people know that. Do Americans know?

Vika, a History major student in Petrozavodsk University:

“A greater concern is for the official consciousness. During the Cold War years both countries were used to treat each other with fear and mistrust. It is quite understandable where these stereotypes take origin. It is also known that they will not disappear in one hour. But at least there is hope that they will dissolve with the time. In this sense, the mass consciousness in Russia is far ahead of its official consciousness – people are used to counting their paychecks in dollars, use Internet, and with great satisfaction travel abroad. It is better that way because negative stereotypes are much easier to destroy on the personal level. Let Russians know that not all Americans dream about destroying

Russia and use our resources, and let Americans see that Russia consists not only of Mafia and dirty money-makers. America with its great economical potential and unique experience of modeling the human society from the representatives of diverse ethnic backgrounds and religions would be a good example for Russia. And Russia in its turn could suggest its own unique culture and thinking traditions to America. Then there would be no need to exaggerate somebody's own achievements, while lowering others, but we can patiently and friendly learn from each other.