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MIRACLES, MODERN AND MEDIEVAL.

A CANADIAN journal the other day reproduced the account given by M. Majunke, a Catholic priest, and published in an Ultramontane journal, of the miraculous manifestations alleged to have occurred in the case of Louisa Lateau, a peasant girl of Bois d'Haine, in Belgium. Louisa Lateau, according to this account, unites in her own person the two prodigies of *stigmatization* and *ecstasy*. By stigmatization (from *stigmata* marks or brands) it is meant that she has miraculously imprinted on her the five wounds of the Saviour, which bleed during the day of the Passion, that is from the midnight of Thursday to the midnight of Friday, the blood on the forehead running as though under the pressure of a crown of thorns. Ecstasy is the removal of the spirit during prayer from the body to some supernatural realm, while the body is left entirely insensible to all outward impressions, however acute and even painful, the ordinary functions of life going on, but the eyes being glazed and the hands outstretched and fixed. A penknife struck into the girl's hand while she is in this state produces no shrinking

and draws no blood. In her ecstasy she understands all languages. What is even more astounding, she has lived for two years without any sustenance except the Holy Communion. M. Majunke, it appears, was himself the eye-witness of what he relates, and he describes, among other things, the motions of Louisa's body in her ecstasy, its rising up and "floating down," as evidently preternatural and baffling all the descriptive powers of ordinary language. "Louisa's cottage," says M. Majunke, "reminds one of the birth in Bethlehem; in the same manner as kings from far distant lands were drawn thither, so do Princes, Counts, Ministers, exalted and learned men—with the exception of Professor Virchow, who appears to be afraid of miracles—make pilgrimages to Bois d'Haine, to contemplate the wonders of God. Professor Virchow, we presume, is a personification of the scepticism of profane science. M. Majunke himself is a German priest, and a representative of the element at war with Bismarck.

These, as M. Majunke truly says, are by no means the first manifestations of the kind.