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CLAIRVOYANCE AND SPIRITUALISM.

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In the middle ages, when the light of Christianity was only beginning to dispel the darkness which shrouded all classes of men, from the highest to the lowest—when the superstition and gross darkness of mythology were, to a great extent, only tinctured and confused with the revelations of the Gospel—it was not surprising that anything wonderful or mysterious, anything that could not be brought down to the level of the ignorant and unenlightened minds of the period, and capable of being explained by natural and obvious causes, was looked upon with awe and dread, and ascribed to spiritual influences, either malign or benevolent. The human mind seems prone to imbibe and retain these impressions, looking with shrinking fear or credulous wonder on what to it seems supernatural or marvellous.

In this boasted nineteenth century of reason and enlightenment, how tenaciously do many of these superstitions cling around us, not only amongst the ignorant and weak-minded, but also among the educated and otherwise rational! It almost seems as if superstition was ingrained and inherited in our nature. True, most of these impressions are grafted into our minds in childhood, grow up, and frequently cling, almost unconsciously, to us in after life: still, how often do we see educated men and women, Christian men and women, firm believers in "clairvoyance," "spiritualism," and other exotic fancies of modern growth!