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## BUILDING CASTLES.

Building castles! April glimmers  
Fllickering round the fairy dreams,  
That fling a halo rare and rich  
Where, in fancy's fairest niche,  
Kager hands of happy youth  
Raise a shrine to Love and Truth  
Not a cloudlet in the sky,  
Not a cold breeze rushing by;  
No touch of fear, no stain of guilt  
In the castles that we built.

Building castles! August's sun  
Lit us ere our work was done;  
Glad and glorious in the strength  
That the noonday wins at length,  
When the bluf morning light  
Steadies in its perfect height;  
When the joyous hope is crowned;  
When the trust its rest has found;  
The full cup no drop had spilt  
In the castles that we built.

Building castles! Wind and snow  
Sweep the plains of long ago;  
Over many a tended grave  
Klax the fragments which we save  
From the ruins of the past,  
To raise the shrine that is our last;  
To guard kind memory's tender tear  
For the few that love us here.  
"Not as we will, but as Thou wilt,"  
For the last castle life has built.

—All The Year Round.

## MODERN SPIRITUALISM.

Enlightened Latter-day Saints frequently say of spiritualism: "It's humbug." That is true, perhaps, but not always in the sense they mean. Those who say it is humbug generally mean that those phenomena called spiritualism are brought about by the trickery of man.

That form of spiritualism which supposes man to have a soul or spiritual organization is the opposite of materialism, which denies the same. Thus the Latter-day Saints, the "Christians," Mahomedans, certain Jews and others, even heathens, are spiritualists; but, as this definition is so universal, we may discard it and define spiritualism as the intercourse of living mortals with those who (usually) dwell behind the veil. This intercourse may be brought about by two distinct methods, viz: (a) The soul of man may go behind the veil. This, though a spiritual phenomena, is seldom called spiritualism, but receives various names, as dreams,

ecstasy, trance, vision, etc. (b) An inhabitant of the hidden world may step forth and communicate with man. This is spiritualism.

Spiritualism, whether brought about by the former method (a) or the latter (b), may be several sorts:

1. Intercourse with God, or holy beings, such as the angel of the Lord, or Christ before He took flesh upon Him.

2. Intercourse with resurrected beings like Elias, Moses, Moroni, etc.; both of which sorts are sanctioned by the Gospel.

3. Intercourse with the spirits of men not yet resurrected, and who may be good or evil. This species of spiritualism is fraught with much danger.

4. Satanic spiritualism, or intercourse with evil spirits who are never to have a mortal tabernacle.

Many names exist by which are meant those who have that peculiar gift of being visited by spirits of one or all sorts; such names as seer, prophet, revelator, medium, sorcerer, conjuror of spirits, witch, etc. Likewise many names exist whereby to designate those mortals whose spirits have the faculty of spiritual vision, or of visiting other spheres. Such names as dreamer, visionary, clairvoyant, cataliptist, extasist, etc. These gifts are common to men and women alike.

A too common error exists which supposes that the terms prophet, prophetess, sorcerer, sorceress, witch, etc., relate to the category of spirits a man or woman may communicate with, or that a prophet must necessarily be holy, prophecy the truth only, or commune only with good spirits or angels.

The world has long been without the keys of the true Gospel; consequently the terms alluded to have obscure meanings, which we will not now try to disentangle. But, let no one suppose that Mother Eve was a witch because she conversed with the old serpent; or that Cain was either a prophet, seer or revelator because God visited him. Again, do not suppose a witch to commune only with evil spirits. Did not the witch of Endor "see," as the (English) Bible says "gods?" Do not suppose that the Lord may not put lying spirits in the mouths of the Prophets. A Prophet may do amiss—pollute himself—and still be

the anointed and the only one appointed to prophesy or reveal authoritatively.

The origin of spiritualism as defined in this article, cannot antedate the advent of mortal man, but its elements originated in heaven, and the extremes of which it could be capable were revealed when the rebellion of Lucifer and his allies occurred in heaven. Since the fall of Lucifer and the triumph of God these two extremes have been antagonistic forces, and at the advent of Adam and ever since then the craft or power of the evil one has endeavored to introduce itself to man as the only true spiritualism, superseding the revelations of God—the Gospel of eternal life, and such spiritualism, of any name or form, claims to be today.

Hardly had God revealed a few instructions to Adam and Eve when the serpent claimed to bring the Gospel of the opening of their eyes and the method of becoming like God. From that day until the deluge many forms of this wicked spiritualism probably existed, and, excepting eight souls, tended greatly to oppose the Gospel which Noah was commissioned to preach. When Moses wielded the rod of miracles, the Egyptian spiritualists (magicians) were prepared to harden the heart of Pharaoh. Thus of the mission of Christ, etc.

So far we have only treated of the two extremes. Two other forms of spiritualism remain to be traced, namely that form of spiritualism (b 3) which deals with *bona fide* spirits of the unsanctified departed; (b 2) that which deals with resurrected beings. Neither of these can I trace to their origin, but early instances of the former are indicated by the fact that witches were prohibited in Israel, and of the latter form the transfiguration on the Mount (i.e. the visit of Moses and Elias) furnishes an example.

After all this classification it seems an anomaly to have to account for "Modern Spiritualism" and its ancient prototype. Referring to what is here styled the prototype, and judging from my personal observations of "modern spiritualism," I should not wonder but that immediately after the murder of Abel some spirit presented itself to the