

wane, to deteriorate, to proceed from bad to worse, and, in course of time, to sink to so low a level, that the question occurs, Is it civilization any longer?" "The Origin of Nations," Humboldt Library, No. 25, 1881, page 2.

Tradition is history in rags and tatters; and nearly every nation possesses traditionary scraps of a past history of perfection and prosperity. There is, undoubtedly, some ground for the opinion expressed by Rawlinson:

"Savagery and civilization, the two opposite poles in our social condition, are states between which men oscillate freely, passing from one to the other with almost equal ease, according to the external circumstances wherewith they are surrounded." Page 3.

It is a question well worth the consideration of Bible believers, whether the "confusion of tongues" at the Tower of Babel, did not inaugurate a general degeneration of the human race. The sacred records, the only history we have of these early times, informs us of a state of high culture and civilization, previous to that strange and momentous event. Our first parents were not savages by any means. They and their immediate descendants were acquainted with some of the noblest principles of social life. They are introduced to us as making clothing, giving names to the animals, and engaged in the peaceful and innocent pursuits of pastoral and agricultural life. They did not dwell in the wild woods, nor burrow in the earth, nor live in the cliffs and caves in the rocks.

Cain, even after the tragical termination of a family quarrel, "built a city." As early as the days of Adam, the softening and highly intellectual art of instrumental music, was known. Among the instruments used were the harp and the organ; Gen. iv: 21. And thus early the pastoral life was enlivened with the refining agency of melody. The fearful penalty which visited the antediluvians, was in retribution for their falling from an exalted plane of civilization to that of a most wicked and debased state.

After the flood, which cleansed the earth and purified society, there was a period of comparatively pure times, a brief "golden age" in which the tranquil pastoral and agricultural pursuits were followed, and primitive society again flourished under the benign rule of patriarchs and shepherd kings. But then came another fatal lapse. Men again abused their high privileges; and, this time, not the bolt

of sweeping annihilation fell, but their great endowments and blessings were withdrawn.

Then ensued a blank, a historical silence, lasting for centuries. And when the twilight lifts, the Eastern world is overrun with savage hordes of unknown races; while the half-civilized nations of Eastern Asia, loom out of the misty horizon like huge mountains, indistinctly discerned through the foggy atmosphere; huge dark bodies, indefinable in outline, and altogether undistinguishable as to details.

In view of the foregoing facts, and the reasoning deducible from them, is it not plain that the reverse of the primeval savage theory is the truth? And that the American races, beginning with a high state of culture have "oscillated" between civilization and barbarism, as the Book of Mormon represents?

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[To be continued.]

RELIGION IN THE ARMY.

The army of the United States, recruited as it is from all nationalities, affords splendid opportunities for witnessing the effects on men of the different religious beliefs; for it is a fact that in the army the sects of Christianity are more numerous than the nationalities. Then, again, the non-Christians, who are certainly a majority, are as widely divided in their opinions as the others. Even the Jews, whose religion might be thought too venerable for sectarianism, carry their ancient scruples with them down to the present day.

Perhaps of all the strange phases of Christianity and non-Christian sects in the army, the Catholics furnish the most remarkable peculiarities. We have, for instance, German Catholics from Dr. Dollinger's diocese, who are as zealous in repeating their "Hail Mary" as is the most orthodox Irishman; but when these two meet, "then comes the tug of war;" for not even the Irish Orangeman is more ready to curse the Pope than is the German Dollinger. I have already remarked that a majority in the army is non-Christian. The statement may, perhaps, be a surprise to some; but it is nevertheless true, as I will try to explain. I do not mean by non-Christian, exclusively Jews, etc.—certainly not; while these are included, they comprise only the smallest portion. I refer to persons who were brought up as church members in some of the Christian sects, but who, accord-

ding to their own declarations, having got old enough to know better, have renounced the faith of their fathers, and now scoff at them for allowing themselves to be imposed upon. These are the smart "Alicks" who, I might say, "run the army."

When a recruit, who has not yet forgotten his God, makes any effort to kneel or pray, he is not only assailed with the vilest abuse for the first offense, but, if he should presume to continue, with old shoes and anything of the kind that can be picked up.

This is certainly a bad state of affairs; but, everything considered, not so much to be wondered at, when it is remembered that, from the day of his affirmation in the recruiting office, the young soldier, in nine cases out of every ten, never hears the name of God uttered, save as an oath or in blasphemy. There are, it is true, chaplains at a few posts; but what good are they? If anybody attends their services (and seldom more than two or three do so), they return to the barracks worse Christians than before. And why? The chaplain has either been ashamed or afraid to tell the truth, lest some might take offense; and, by not attending again, perhaps cause an investigation as to whether the office, being a sinecure, should not be abolished.

It may, however, be interesting to note the reasons given by many of these unbelievers, for the lack of faith. Catholics say that if the sacrament is really the body of Christ, they never could be worthy to partake of it, and if it is not, then their religion is "a lie." There is another class, and they are certainly the most reasonable; who hold that if there is a God who ever did inspire mankind, or reveal His will to His creatures, those creatures were never in more need of revelation than at present; and they cannot see why a good, unchangeable and Eternal God should at any time abandon His people. This class are extensive readers, and will often quote such authors as Thomas Paine and Hugh O. Pentecost in support of their ideas.

There seems to be scattered all over the country, several societies for the propagation of Pentecost's views. These are distributed in pamphlet form every week in large numbers, and I give below, an extract from the latest, entitled "What I believe."

"Does God, or did God ever communicate with any man except as He communicates with all men? Is