

to paint his residence or store, a permit must be had and a tax paid. Merchants pay taxes for every letter in the signs over their door. No receipt of any kind can be given without a tax being paid for it. The killing of cattle, whether private or public, for consumption or sale suffers the imposition of a tax. A country wagon pays \$25 per year, presumably for repairs of roads, although roads are never repaired by the government, and every Cuban is compelled to carry identification papers, for which a fee of from 50 cents to \$50 is charged.

In this way the revenue derived from the Cubans amounts to \$15 per capita, exclusive of municipal taxes, while the public debt weighs up on the people at the rate of \$115 a head. To appreciate the significance of these figures, it is well to compare them with those of other countries. In the United States the national budget distributed among the population amounts to \$8, and the public debt to about \$22 per capita.

The way in which the revenue is expended is highly characteristic of the conditions. Thus it is stated that Cuba pays the expenses of the Spanish legations in America, the expenses of the war of San Domingo, the Spanish invasion of Mexico and the Spanish convict establishments in Africa, while 11 cents per capita (out of the \$15) is used for educational purposes.

The governor general appears to be clothed with almost absolute power, for according to existing law, whenever he judges "that an action taken by the provincial council may be contrary to the general laws and interests of the nation, he shall suspend its execution and shall himself adopt such measures as may be demanded by the public exigency; and he is also vested with the right to dismiss a number of members of the council provided he leaves a quorum." When it is remembered that two of the highest Spanish ecclesiastics on the island are members of his advisory council, the significance of this may be imagined.

The present uprising in Cuba dates since February 24, this year, and the movement has spread with great rapidity. The question of recognizing the insurgents as belligerents will soon have to be considered by the United States. An intelligent statement of the grievances of the people is necessary to a correct understanding of the duty of our government, one way or the other, in the matter.

A RELIGIOUS AWAKENING.

Looking back upon the year that is nearing its end, one feature of it is noticeable among many others—it has been a remarkable one for religious conventions and movements. The meeting of the Society of Christian Endeavor at Boston was one of the largest and most successful ever held. Then came the meetings of the Methodists which were unusually well attended. The recent conventions of Episcopals at Minneapolis were of great moment to that denomination. The councils of the Roman Catholic hierarchy and the assemblies of the Presbyterians have been marked features of the religious

gatherings during the year. And the interest manifested in all these meetings has been more widespread than usual.

The religious world in the earlier part of the century suffered from the effects of the great revolutions by which society was remodelled. With political liberty and enlightenment that so suddenly burst upon mankind, confusion ensued. People were momentarily unable to discern between reality and appearances. Their impressions were wrong. Like the blind man in the Gospel, who, when his eyes were opened, at first fancied he could see people "like trees," they lacked the sound judgment necessary to form correct conceptions, and to their first vision it appeared that a Voltaire, a Strauss, a Renan, a Paine, were as reliable authorities in matters of religion as they were sincere in their efforts to break the chains of ignorance and superstition. It was supposed that the new light of science would reveal the absurdity of everything connected with a supernatural Being. The prediction was boldly announced that the God of the Bible would meet the same fate as the idols of the heathens, and be found to be but a creation of man's imagination.

Nothing of all this has taken place, however. Science has advanced with gigantic strides in this century, but every new discovery has tended to confirm that on which true religion is based. Infidelity in its various forms has remained about stationary. Even Rogers, in his most recent attack on the foundations of faith, has been unable to produce anything new. He continues to ridicule doctrines long ago abandoned and to base his criticism on "difficulties" that have been explained and on translations and readings admittedly corrupt, without advancing one single new ground on which to base a refusal to believe. This is the present situation. Religious truth has been vindicated by biblical criticism, by archaeology, ancient history, astronomy and even geology, as far as this goes, while infidelity has remained without advancement, standing today where it took up its position in the infancy of these sciences and at a time when darkness still covered the land.

This is one of the chief reasons why today there is a general tendency manifest toward a religious awakening that is a feature of this time prominent enough to be seen amid the noise and hurly-burly of the world's material interests. The gravest question that from now on will confront the standard bearers of the Christian world is no longer how to defend religion from outward attacks, but how to satisfy the souls of men who will demand at their hands the spiritual power without which confessions of faith, however true, are mere empty forms. Are the churches of the world prepared to satisfy this just demand? Recently a clergyman of Oakland complained of the fact that that city "is cursed with as many lams as the Egyptians were with frogs and flies. At every street corner someone is holding forth and preaching some cranky religious doctrine." And this is the situation all over the world. The remedy against this condition is only one. In the early

Church, the Lord appointed Apostles, Prophets, Evangelists, Pastors, Teachers, for the express purpose of preserving the unity of faith and the perfection of the Saints. That is, direct inspiration from the Lord through His appointed servants is what the Christian world now needs. Through that means alone can religion meet the awakening interests and be in the latter days, as anciently, the power of salvation. But it will come. Worshipping assemblies, inasmuch as they are honest in heart, will seek some higher authority than that which rests solely on theological education; they will reach beyond that and cry out for their God, and He, their Father, will hear their voice and send to them the light that shone to Joseph the Prophet. Revelation will be given, and religion appear in its ancient power and glory.

A BRILLIANT RECORD.

A News correspondent, whose letter appears in another column of this issue, tells what we believe to be the champion grain story of the country; we doubt if anything better can be heard anywhere. A Saupete farmer who has a field of 140 acres in grain, has harvested 6,000 bushels, an average of about 43 bushels to the acre. Of course there are hundreds of farmers in Utah who have had a larger yield from a single acre or a larger average from a small field; but if any of them have ever reaped such a figure on so large a tract as 140 acres, it has not been made generally known. In the absence of prior information, therefore, we move that the Willow Creek farm, Saupete county, be placed at the head of the list, and the name of its successful owner be placed first in his class.

Such results as these are of particular value and interest in the discussion of the subject of irrigation, for it is through this system alone that they are made possible. In the case in point, it is only a short time since the now fruitful field was barren and no doubt forbidding. Almost all the teeming farms and gardens of Utah presented the same aspect in the beginning. No one looking for a "good thing" would have selected these valleys as the home of an agricultural community, if they had been judged by the appearance they first presented. But war has wrought a transformation so wonderful as to cause thoughtless and unservant people to doubt whether, after all, the original desert was as arid and unfavorable as has been stated. Some of them find it difficult to believe—even when they see still unreclaimed valleys and benches, and are thus supplied with a sample of what the whole Territory once was—that the changes wrought have not been exaggerated and that the better sections were really as uninviting when first entered upon as history describes them.

The results quoted by our correspondent ought to lend a great stimulus to the reservoir question, and win favor for every reasonable project for storing and increasing the water supply. Unless waters shall be more carefully used; unless it shall be reserved in the mouths of plenty for the mouths of scarcity; unless the amount shall