

lages are proof enough. Three hours of silence and ruin would show him extermination, even though he never before had heard of Cuba, or claimed there had been no war. The facts, the awful facts, the almost unbelievable facts, are everywhere. They force themselves upon the sight, the smell, the hearing, and the reason.

Matanzas, a city of 50,000 inhabitants, has given its reconcentrados much better chances for dying gradually than has any of the silent villages first mentioned. Much meat has come here from Florida. The people are rich; the sites for the palm bark villages of the hungry are elevated and healthy; the water is good; some organized charitable efforts have been made by the citizens; the city government has filled in swamps and made boulevards to give work to the destitute. The little hamlets mentioned have had none of these ameliorations. Yet in Matanzas out of 13,000 countrymen, women and children there are today not more than 3,000 left, and these are barely alive. The streets are full of tottering ones; the cafe doors frame squads of begging women and children; the public square has a living skeleton for each of its beautiful shrubs and trees; the deadcarts go to the cemetery loaded with bodies three deep.

The civil register of the city only hints at the awful loss of life. It does not record the many quiet burials in the fields to avoid the danger of waiting to secure the permit necessary for a poor man's body to be allowed its six feet of consecrated ground. It shows 2,349 deaths of reconcentrados, or about one-third the actual sad figures.

The present death rate of forty starving ones daily, had it been constant since the beginning of Weyler, would have wiped out the entire 10,000 before now. The total daily death rate varies from sixty-five to seventy. On November 6th, 123 died. Physicians claim the daily average should be eighty.

At this rate in little more than a year Matanzas will be a graveyard, and in less than three months there will be no more reconcentrados. Although the conditions may change for the citizens of Matanzas, there is little hope for its enforced visitors. Gen. Blanco's relief measures, although humane, are wholly inadequate. If carried out by the local authorities they come too late. Soldiers' rations, even with jerked beef and cornmeal added, will kill more than they will cure. The starved condition of the wretched bipeds here is such that expert medical testimony dooms one-half of the 3,000 reconcentrados left to death, and, if the rations issued are the same as the Spanish soldiers here now barely exist on, the same testimony declares that at least 2,000 will die. The starving are not likely to get even that much.

One of the highest officials who would be entrusted with the issuing of rations, has said within three days: "We are not going to pay any attention to Blanco's orders."

The money raised for feeding the starving has been mostly stolen. The change of officials has let this out through the intense hatred of the Spanish reformist for the Spanish conservative. An income tax of 3 per cent was levied for the care of the hungry, and collected. The present officers charge the former officials with putting most of it into their pockets.

The amount raised was considerable, the work done was next to nothing.

Six thousand dollars went in wages at 15 cents a day and downward for swamp filling. Two hundred men worked on a boulevard two weeks and paid most of their money back to the

officials for the food they were compelled to buy in certain places. Within a week, a leading Spanish merchant slapped the former mayor's face after taxing him and the former governor with this and other stealings.

Another example is the barracks built for the reconcentrados, which appears on the books to have cost \$16,000.

The material was taken from dismantled buildings, the labor was compulsory, and the barracks could not have cost more than \$2,000. With such a record and the boast "We are not going to pay any attention to Blanco's orders," the Spanish authorities of Matanzas cannot be expected to give to the starving the care they require.

To show how cheaply the dead could have been kept alive, but a glance is necessary at the books of the United States agent who is caring for destitute American citizens.

There have been 3,000 persons of the reconcentrado class. Up to May 24th, many of them were in want. Since the American agent came on that date only half a dozen have died, and it has cost but 19 cents a day for each person at war prices for food bought in Matanzas city.

The daily ration is six ounces of potatoes, rice, codfish or jerked beef, six ounces of cornmeal, four ounces of sugar, two ounces of lard and an ounce and a half of beans.

The Cuban physicians prescribe gratis and the Cuban druggists sell at cost. Such a ration and medical attendance would save 2,500 souls in Matanzas and tens and tens of thousands in western Cuba.

The Red Cross society has a permit from Weyler to go even into the rebel camps. Gen. Blanco doubtless would extend every facility for its work now, as it must be done only in the fortified towns and only for obedient subjects of Spain. Fifteen cents a day and the Red Cross should save a life. A few thousand dollars would save the remains of the rural population of western Cuba.

FROM BERKELEY TO TUCKER.

Red Creek, Nov. 12, 1897.

I left my home on March 4th, 1897. On my arrival in Chicago I found the president of the mission awaiting my arrival at the depot, and he accompanied me to his office where I met Elders Burton and Midgley. I spent a few days in taking in the sights of the great city of Chicago, and on the evening of the 9th I left Chicago for Pennsylvania. I expected to meet Elders Barlow and Decker but found after much inquiry that they had moved to New England, Allegheny, Pa. I spent my last cent for my ticket and set out for New England. I found one aged brother who has been in the Church for twenty-five years. The next day I met the Elders. It was a happy meeting and from that time on God has been with me and poured out His Holy Spirit upon me. I was appointed to labor with Elder M. M. Decker of Iron county, Utah, and we labored for three months together in Allegheny county, Pa., and then we left for Franklin county, where our conference was held. Then we were separated; I was sent to Carroll county, Ind., to meet Elder G. M. White. We were changed from the Northern mission to the Eastern States mission.

Together with Bro. G. M. White I have traveled for the past five months in Carroll and Frederick counties, Ind., and we have met good friends. We are trusting in God, our heavenly Father, that the seed we have sown in that part of the Lord's vineyard will grow and that the reapers will come along and reap the harvest.

At our last conference I was appointed to labor with Brother Decker in

West Virginia in Morgan, Berkeley and Jefferson counties. But before going to our field of labor we were requested to take a trip up into Tucker county. We started out on the long journey and traveled for two days. Then we were both taken ill with the quincy. We were very low for about ten days but with the kind treatment of friends, we soon recovered and went on our way rejoicing. We traveled up the West Virginia railroad and met some very good friends. We arrived in Canaan Valley a few days ago. It has been snowing ever since we came. We are holding meetings and enjoying our labors.

S. S. FLORENCE,
M. M. DECKER.

Address—Berkeley, Morgan county, West Virginia.

SANPETE STAKE CONFERENCE.

Ephraim, Sanpete County,
November 15, 1897.

The conference of the Sanpete Stake of Zion was held in Moroni on the 13th and 14th of November, 1897.

Present were Elders George Teasdale and Anthon H. Lund of the Apostles quorum, Elders J. D. T. McAllister, C. Peterson, Harry Beal and John B. Maiben of the Stake presidency; High Counselors, Bishops of wards and a large congregation.

Conference opened at 10 a.m. on the 13th by singing and prayer. Elder C. Peterson made the opening remarks.

Bishops Irons of Moroni, Allred of Spring City, Peterson of Fairview, and Wm. T. Reid of Manti North ward gave reports of their wards. Conditions were regarded as satisfactory, the present being a time of exceptionally good health.

Elder John T. Allred reported the Young Men's Improvement Associations of the Stake.

Elder N. E. Noyes reported the Sunday schools and religious classes in the Stake in a good condition.

There were five meetings held, during which much instruction was given by the Apostles present. The Saints were advised that when practicable they should adjust their difficulties without going to law, before the courts God has placed in the Church. The illicit intercourse so prevalent between the sexes received proper condemnation, and the terrible consequence that follow such intercourse was plainly portrayed. The necessity for a more strict observance of the Sabbath day was set forth; also the law of tithing should be more generally observed, and that the Saints should be workers and not theorists only.

Elder C. Peterson and counselor reported the condition of the Stake, which corroborated the Bishops' reports.

Elder McAllister addressed the Saints on Temple work.

The Stake statistical report was read. The general and Stake authorities were presented and sustained by the conference. The names of four Seventies and two Elders were presented and sustained to be ordained High Priests.

August 9, 1897.—The Centerfield ward was organized by Elder A. H. Lund and the Stake presidency by detaching the Saints that now compose the Gunnison ward and ordaining Andrew Christian Fjeldstad a High Priest and setting him apart as Bishop of the Centerfield ward, with Sylvester Whiting as first counselor and Charles Henry Embly as second counselor, who were also ordained High Priests.

On September 5, 1897, Elder A. H. Lund, in company with the Stake presidency, visited Freedom for the purpose of organizing that ward, which they did, and ordained Martin V. Taylor a High Priest and setting him apart as Bishop of the Freedom ward, with James W. Lowry first and