ORDER OF PROCESSION.

Arrangements for Apostle Abraham H. Cannon's Funeral.

Remains Will Leave the Family Residence at 1 p. m., Succeeded by the Full Bearers.

The out door arrangements for the funeral of Apostle Abraham H. Cannon will be under the direction of a committee consisting of Richard W. Young, chairman, David McKenzie, W. S. Burton, E. A. Smith, Junius F. Wells, F. W. Jennings, J. H. Moyle, Robert B. Campbell, Thomas Hull and A. H. Woolley.

The remains will leave the residence until 1 p. m., escorted by the pall bearers, consisting of the First Presidency and Twelve Apostles, and by the family and friends.

At the conclusion of the services in the Tabernacle the procession will be formed in the following order:

1.—Presidency and pall bearers.
2.—Hearse.
3.—Family of deceased.
4.—Immediate relatives.
5.—Apostles.
6.—Patriarch.
7.—Presidents of Seventies' quorums.
8.—Presidents of Stakes and High Councilors.
9.—Presidents of High Priests' quorums.
10.—Presidents of Elders' quorums.
11.—Presiding Bishopric.
12.—Bishops and counselors.
13.—Presidents of Teachers' quorums.
14.—Presidents of Deacons' quorums.
15.—Presidents of Relief Society and Improvement Associations and Superintendents of Sunday schools.
16.—Deseret News employes.
17.—Juvenile instructor employes.
18.—Civic and other bodies and organizations.
19.—Citizens.

In order that there may be as little delay and confusion as possible in the movement of the cortege the committee entre those contemplating following the remains to the cemetery to observe the following directions: Carriages for the family, pall bearers and quadrants only, will be admitted to the Temple block. Other carriages will take place as follows: Those to convey individuals and their families included within subdivisions 6 to 15, both inclusive, of the foregoing order of procession will form, and will be entered, at the north gate of the Temple block; carriages to convey individuals and their families included within subdivisions 16, 17 and 18 will form and be entered at the east gate of the block; all other conveyances will form and be entered on Richards street. The committee desire that all conveyances having drivers will report not later than 2 p. m. to the members of the committee in charge at the proper gate or at Richards street as indicated above. Every driver should clearly understand whose carriage he is driving, and those intending to go to the procession should give instructions to the drivers when to report. The committee will provide each driver with a number; those having carriages will report at the close of the services and the committeeman in charge of the proper conveyance will be called up. Those not having drivers will come to the proper place as indicated above and will be assigned their places.

The procession will move out of the north gate round the west side of the block to South Temple street. The Salt Lake carriages will move out of Richards street taking place at the rear of the column. The Salt Lake Street Car company will run a number of cars to the cemetery continuing their movements as nearly as may be to the movements of the procession.

AMONG THE NEBRASKANS.

Experiences With Methodists, Josephites and the People Generally.

BUTLER Co., Nebraska,
July 15th, 1896.

To the Editor:

A little over sixteen months have passed away since I left my home in the "everlasting hills," Morgan county, and came forth, as an ambassador of divine truth, to labor as a missionary in the Iowa conference of the northern states mission. Today as I ponder over my experience I feel to exclaim, Thank God I was born and raised in the "cope of the mountains," where the mountain of the Lord's house is established, where I could be more fully taught in the ways of the Lord, and learn from time to time to the voice of inspiration.

My first year was spent in Missouri, where I labored with Elders Wattleck, Bailey and Calvin, in Atchison and Holt counties, making our headquarters with Sister Lydia Lewis and Brother C. W. Jackson, the former living in Atchison and the latter in Holt county. Sister Lewis is a sister of the late Apostle Erastus Snow, and for been a faithful Latter-day Saint for about fifty-five years; she was well acquainted with the Prophet Joseph Smith and other men of God who were associated with the Church in early times. Brother Jackson entered the fold about seven years ago. His mother, also, has been a member for many years, and his wife was baptized by Elder Wattleck in February, 1896. These were all the saints living in those counties at the time I went to labor there. Hence that time I have had the happy privilege of leading three honest souls into the waters of baptism, with good prospects for others following in their footsteps. Our treatment there was generally good and we made many warm friends. However, the religious notions of the people on religion is to be regretted, though nearly all claim to be orthodox.

At our last March conference I was assigned to labor with Elder W. C. Hudson, just from Grantsville, Utah, to open up a new field in Butler county, Nebraska. Since March we have been laboring here, making our headquarters with Brother A. W. Stokes, formerly of Utah. The door is at our disposal, and any and all times that we wish to call it we have a good home to come to. Since we have been laboring here we have had some opposition and a great deal of prejudice to contend with, but a much better feeling prevails than when we came, and we have met some who are willing to grant us the privilege they would ask for themselves, and who would give us a bed to sleep in and food to eat. The church houses are barred against us, but many of the school houses are opened for us. On our mission when we were missionaries during a time came forward and hired a hall for us to speak in one night.

A few days ago we went to Bellwood to listen to a Methodist divine preach a memorial sermon. He spoke of what to the land; two of them he said were Catholics and Mormons. He said Illiterate foreign immigration should be stopped in Italy, the home of the Pope, where, he said 72 per cent of the people were illiterate. He proceed to other Catholic strongholds and claimed that in Ireland 70 per cent of the people were educated, that in Catholics were worse than in Catholics—there were nine million of them this country. After paying his respects to the Catholics he turned here on the Mormons, stating a great deal of rumpadoo. He received his information from the Presbyterian's report of Utah. He said the Mormons didn't believe in the atonement of Christ only for the obedient sing; that they unconvert all other churches, etc. He also said there was a danger ahead, as the Mormons had proselyted at Utah, nearly all of Idaho and were fast spreading out in all the Western states. He asserted that they claimed that they were going to govern the United States, and stated that a Mormon Bishop had said so. Much more was said about the Mormons. Did he succeed in turning the people against us? The following will show: Very soon we noticed that we had more friends than ever, and even many of his own flock thought his attack was uncalled for. Many wished to have us speak, and I saw the chairman of the city hitters and invited Bellwood Park to speak to him, himself offering to turn us plank for seats. At the time appointed for the meeting a large crowd was present. If any expected us to abuse the minister they were disappointed. We spoke from a Gospel standpoint, showed that we believed in the atonement of Christ, spoke of His organized Church and what it was, then referred to the seventh article of our faith. We were not trying to drain another people, but were willing to give them the agency their Heavenly Father gave them; showed the per cent of education in Utah, and how she compared with the adjoining states. Though it was an outdoor meeting good order prevailed, and a good impression was made. The following item in the Gazette will show how the people received us in our effort to speak the truth.

"We were present at the Mormon services on Sunday afternoon last at the Road shed, and must say the Elder preached a very good sermon. There was a large attendance. At the conclusion of the services the Brass wind band played several pieces of sacred music. Among those present we noticed" (the paper then lists the names of a number of men.) "and it the Elder will continue his services and succeed in converting those six sinners we believe he will have accomplished a good work."

It isn't often Mormon Elders are honored enough in the world to have brass bands turn out to furnish music for them, but on the day mentioned our meeting had hardly commenced when the band came for the purpose of furnishing us music, and afterwards when I thanked the leader he informed me they would play for us any time we wished them to. Now did the reverend minister succeed in his effort?

Last September for the first time I had the privilege of visiting Independence, Missouri, and viewed the ground where a temple is to be built and dedicated to Israel's God. While there, myself and Elder A. G. Young had the privilege of addressing a large congregation of our eastern cousins in the Reorganized Church house, across the street from the Temple lot. Elder Young being the first speaker spoke of the succession of the presidency. I followed, speaking more from the text, "by their fruits ye shall know them." We were treated well by the people and I am convinced there are many good people among them. The crowd came forward and shook our hands heartily and we had numerous invitations to go home with them, one old lady inviting us to come and take tea with her the following afternoon which we did, minus the tea. We were invited to come and listen to them the following night which we did, and listened for about one hour and a quarter to one of their apostles answer what I had been speaking on for half an hour the night before. Among other things he told of his missionary experience in Utah. He raised his hands towards the heavens and exclaimed that he traveled his twenty-five miles a day in Utah footsore and weary and couldn't get a stopping place. [The people in Salt Lake City are vicinity must be very hard-hearted.] He tried to show that Brigham Young was not a Prophet, one of his reasons being that Brigham had said a concrete house would last longer than some other kind, and I suppose if Brigham had said a Chinaman was a better rebels than a Jumbo it would have carried him from being a Prophet. He had found one man in Utah, however, that truly was a gentleman; he should not flattered—Elder John H. Smith. It is a common thing to hear many of the Josephite preachers talk about the apostacy of the men of God as Brigham Young, Heber C. Kimball, P. P. Pratt, Orson Pratt, Erastus Snow and others who have passed away; and hold up others as examples who they claim kept the faith, Wm. Marks for one, who in 1839 was chosen president of the Stake of Zion at Commerce, Nauvoo, was a year or two before the Prophet's death was associated with Hedrick, who contended the claims of Sidney Rigdon to be "guardian of the Church;" who at a general conference of the Church in Nauvoo, 1844 was rejected by the Saints as president of the Nauvoo Stake; Zenas Gurley who had been previously dropped from the High Council; who in December, 1844, over his own signature said "The Twelve are the proper persons to lead the Church;" who in 1846 was excluded with Marks, during the apostacy, and who in 1850 was the elder man in ordaining Joseph Smith, the Prophet's son. Now, who were the apostates?

I was informed by a Josephite lady last March that at a meeting of prominent Josephite leaders which they had compiled a book from the works of the Prophet they wanted to cut out the names of the persons they wish to drop from the foundation set before the world. The lady stated she thought as a rule those who knew they treated of the works of the Prophet, and now wanted to cut out their names kept doing what they had said.

The life of a missionary is varied. They receive all sorts of treatment. I have stayed at nights with learned doctors and lawyers and other educated men; I have stopped with the illiterate; I have slept in magnificent houses and hotels; today I have slept in poor houses on hard beds; I have been offered a horse and buggy to ride in by a stranger; I have walked weary and tired, but through it all I have cause to thank God for His blessings, thanking to stop with the fish or pool, thanking for the Gospel of Jesus Christ and feel to say as did the Apostle Paul, "I am not ashamed of it for it is the power of God unto salvation."

I pray that God's blessings may attend the Elders and Saints that we may be able to fish and hunt on the mount of Israel that when the King of kings and Lord of lords shall come that we may have the privilege of reigning with Him.

W. E. CALLOWAY.

Postoffice Holiday Hours.

Postmaster Barratt announces the following hours for postoffice employes tomorrow, July 24: General delivery window open from 8 a. m. to 12 m; stamp window, 8 a. m. to 12 m; registry department and delivery only 8 a. m. to 12 m; money order department closed. Carriers in the business district will make two trips, while those in the residence district will make but one. The carriers' windows will be open from 6 to 7 p. m.

COLONIA OAXACA.

Office and Information and Advice for Visitors to Mexico.

COLONIA OAXACA, HOTEL, Mex.,
July 6th, 1896.

To the Editor:

Thinking a few lines from this city may would be of interest to our friends in Utah, I take pleasure in sending a few items which I hope will appear in your valuable columns, for the benefit of any of your numerous readers who may desire a home with us in this favored land.

We are in need of some patient workers to help us to develop the resources of this country. We have the best of land, covered with a heavy growth of timber, plenty of wood and water and excellent range for stock. The climate is good and any looking for a good mild climate healthy health cannot do better than make a home with us, as our colonists are remarkably healthy. It is a good place to make a home, and the title to our land is good. We are forming a very pleasant settlement.

I wish to say, for the information of any wishing to make their homes with us, that they should communicate with Col. Emilio Kosterlitzki, Magdalena, Sonora, Mexico, or Frank Scott, Colonia Oaxaca, Sonora, Mexico, for information. It is necessary to send us a list of everything the colonist wishes to bring into the country so he can enjoy the advantages of freedom from duty enjoyed by those colonizing with us. Do not start until you have received all the information needed so as not to be detained or disappointed. It should be stated on your list the animals, wagons, harness, stoves, organs, tools, furniture, machinery, windows, doors, provisions, and building material. Make a correct list of everything you purpose bringing. Also send names, ages and occupation of all in the family and where born. All colonists must have good recommends from their bishops and certificate from a judge or justice of the peace, stating that they are good law abiding citizens—all this should be furnished us at least thirty days before leaving present residence. Do not be in a hurry; obtain all information needed and follow instructions, and then there will be no delays or disappointments. We shall be pleased to give information.

Respectfully,
FRANK SCOTT.

Personal Paragraphs.

David A. Spear of Phoenix, Arizona, is at the Walker.

E. P. Coulson of Denver is among the Templeton guests.

F. C. Stone of Spokane, Wash., is located at the Cullen.

J. H. Bloom and wife are Denver people at the Templeton.

R. H. Sparks Jr. is up from Nephi and has rooms at the Walker.

San Francisco is represented at the Templeton by A. W. Brown.

George C. Patterson of De Lamar, Nev., is a guest at the Walker.

C. B. Helwig, a resident of Kansas City, is stopping at the Templeton.

George C. Fenelon is down from Butte, Mont., and is at the Cullen.

Orson Grimmet is in from Lander, Wyo., and entered at the Cullen.

Jerome, Moses and H. Hirschman of his city are registered at the Cullen.

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In curing torturing, disfiguring, humiliating humors of the Skin, Scalp, and Blood when all else fails.

Best Remedies for Skin, Blood, Humors, Rashes, Itchings, Scalds, Burns, Scurvy, Inherited Humors, Eczema, Scaly, Crusty, Scaly Skin, Loss of Hair, Falling Hair, Scalp Humors, Dandruff, Dry, Thin, and Falling Hair, Baby Humors, Blotches, Pimples, Blackheads, Chafings, Scalds, Burns, Sunburn, Poisons, Stings, Bites, Insect Stings, Mosquito Bites, Poison Oak, Ivy, Sumac, Rashes, Eczema, Itching Piles, Pruritus, Prickly Heat, Tetter, Ringworm, Tetter, Scaly Humors, Eczema, Psoriasis, Lichen, Pityriasis, Scaly Eczema, Dandruff, Dry, Thin, and Falling Hair, Scalp Humors