

especially during the later visit, but she esteemed it a duty and a pleasure to be in attendance upon her stricken sister. Their separation proves to have been but brief.

The funeral services over the remains of Sister Lucy S. Grant were held in the Thirteenth Ward assembly rooms this afternoon at 1 o'clock. The building was crowded to its utmost capacity by an attentive and sympathetic congregation. The floral emblems were numerous and very beautiful. There were present on the stand, of the First Presidency, George Q. Cannon and Joseph F. Smith; of the Twelve Apostles, Francis M. Lyman, John Henry Smith, John W. Taylor, and Abraham H. Cannon, also the Presiding Bishop, William B. Preston. The music was furnished by a quartette composed of Messrs. John D. Spencer and George D. Pyper, and Mesdames Knowlton and Pyper, led by H. G. Whitney, Charles S. Burton being the organist.

The services commenced by singing, "I Need Thee Every Hour." Prayer by Elder John Henry Smith. Singing, "O My Father, Thou That Dwellst."

Consoling remarks were then made by Elders F. M. Lyman, O. F. Whitney and George Q. Cannon, with a few closing remarks by Bishop N. A. Emery. All the speakers testified to the worth of the deceased and of the most excellent example which she has left behind her for the emulation of her kindred and friends who remain. No brief synopsis is sufficient to give an idea of the instructive and encouraging remarks which were offered by the brethren.

An anthem was rendered at the close of the services entitled "Come to me," and the benediction was offered by President Joseph F. Smith. A large cortege followed the remains to the cemetery.

EASTERN ARIZONA.

Believing that a few items from Eastern Arizona might be of some interest to the readers of your valuable paper I pen a few notes.

At Nutrioso there is a lot of valuable land unoccupied which could be cultivated and make good homes for those who are disposed to get a living by farming; but settlers would be under the necessity of building reservoirs and storing water to irrigate with, which I do not think would be very expensive. At this place (Nutrioso) there is a tannery, turning out good leather, finding ready sale both at home and in surrounding settlements for the product, in fact they do not more than half supply the demand. I think a good honest shoemaker would do well here, as nearly all the things we get here are manufactured abroad with a good deal of shoddy worked in; so that if we could get our own material worked at home we should have better goods and save the means at home to pay home workmen. It is the intention to enlarge the tannery in the spring and double or treble the output, which I do not think will more than supply the demand, that is if we can get a shoe maker and also a harness maker to locate here and take our products for pay. There is plenty of oak and red

pine bark to be had near here. There is also a steam saw mill here doing a very good business.

At Alpine (Bush Valley) there are but few settlers and room for many more. Plenty of choice land is unoccupied, but, like Nutrioso, the water must be stored for irrigating purposes. The people are raising very good crops without irrigation, still they would do better with one water. I have not seen finer nor better flavored potatoes anywhere than are grown here.

I visited Luna valley recently. There also is plenty of good land, but a scarcity of water as at the other two places above mentioned; water must be stored. The people are building a large reservoir this winter which no doubt will supply all the water they will need for some time to come.

These places I have mentioned are good places to make homes for the hardy sons of Zion, those who have the interest of the latter-day work at heart. In this country we need a few more good school teachers. Teachers' salaries are high, in fact much higher than the salaries of good mechanics. Good teachers (graduates) desire to make themselves homes they could come into these valleys and enter homesteads and teach six months of the year and the other six months devote to improving their home; the six months' salaries would supply their necessities for the year and at the end of five years they could, with industry and economy, have a good home almost without cost. It seems to me that would be far better for our young Elders to pursue than to stay around our older settlements where there is already a surplus of teachers, while we who are on the frontier need their services so much. Our schools in Arizona are amply supported from the public fund. There has been in times past a good many more settlers in Bush and Luna valleys than there are at present, but they have been of that class who are looking for the better land "just over yonder." They were unsettled, discontented, did not know what they wanted. There is a great abundance of the best of fine timber skirting these valleys, easy to get—one can drive right among the timber with a wagon.

There has been but little snow this winter in these valleys. The weather is pleasant and open so far. The health of the people is good so far as I am informed.

Meetings and Sabbath schools are held regularly each Sabbath; some places very well attended.

Respectfully,

O. R. D.

IN OLD MEXICO.

I have just been aroused from my slumbers, to be reminded that the first hour of a new year has dawned upon us; 1893 is being celebrated by the Mexicans who have been watching the old year out and new one coming in. The Catholic church is near my present lodgings, and is a large old-fashioned edifice, is kept very white, and with its Moorish dome on one end and a steeple on the opposite, it is by far the most conspicuous building in this most oriental city of 5000 inhabitants. From a distance it reminds one of a small temple. This was the place of a large gathering on the last

evening of 1892, watching for the opening up of 1893. No doubt this is a prevailing custom; and I was aroused with music, bell ringing, the firing of small arms and the booming cannon of the Mexicans in Rosalia, district of Camargo and state of Chihuahua, so recently under the dominion of Spain. I believe it is the custom of Mexico, more especially of the Catholic profession which numerous abound in this republic, to watch the old year out and the new year in. Yesterday, the expiring day of 1892, the sun's rays when shining upon our thermometer raised the mercury up to 102, but it retired down to 70 within the two-foot walls of a Mexican adobe flat roofed house.

While thus awakened by the sweet strains of music my soul was moved to begin the new year 1893 with prayer and thanksgiving unto the Creator of Mexico and of the world, where nearly 4000 years ago began a race of inhabitants who became very numerous, numbering about 15,000,000, and whose history has been lost, only to be brought to light by the youth who was praying in a silent grove in 1820.

The town clock has just struck 1, the music and burning of powder ceases and I drop the pen until morning, when I will resume, closing now by wishing the readers of our old time friend, the pioneer DESERET NEWS, to whose columns the writer has contributed for the past forty-two years, Happy New Year to each and to all.

Christmas eve was celebrated at the Catholic church, where the birth of our Savior was represented. The manger was there and the Babe, the cow and the straw. Death and the resurrection were also represented; Satan, the old dragon, was one very conspicuous character, and was the most fearful and hideously attired with horns, a large mouth like a beast, great teeth and claws, all being quite enough to frighten almost any person with only ordinary nerve. Indeed, one of our party, returning from the solemn yet frightful scene—near midnight was so deeply impressed with what he had witnessed, that his shadow from the dim moonlight so terrified him that he has not yet recovered from his nerve shock.

Many of the Mexicans are credulous and such scenes as above menioned are designed to bring them into submission to their reverend padres or fathers and priests; the birth and death to remind them of Christ, and the dragon to cause them to fear the devil and slo.

The Mexican is benevolent. He will divide his cigarettes to the last. All are inveterate smokers; men, women and children alike smoke and so do their houses out of their open doors and holes where windows should be, and sometimes where the chimney should come through the roof. Many of the houses in the country places are more like smoke houses, so are the cars. Custom goes a great way, and it is polite to smoke either in or out of company with them. Wine drinking is indulged in also. I have seen their generosity extended while in a railroad car until the last draught has been emptied from a newly opened