

## FUNERAL OF BISHOP ELIAS MORRIS.

The funeral of Bishop Elias Morris took place from the Tabernacle Sunday afternoon and was attended by a large concourse of people, the audience filling nearly every available seat in the great edifice. Seated on the stand were the First Presidency, the presiding authorities of the Stake, Elder Morris's counsellors in the High Priests' quorum, members of the quorum of the Apostles and other Church officers, while immediately beneath them sat the pall bearers, Elders Joseph Morgan, Rodney C. Badger, Arnold G. Glaucque, W. N. Williams, D. L. Davis and John Boud, the two former being counsellors to Bishop Morris in the Fifteenth ward. The seats in front of the stand were reserved for the mourners while behind them sat members of the Fifteenth ward, and other intimate acquaintances of the deceased belonging to fraternal and religious organizations of which Bishop Morris had been an active member.

The stand was nicely decorated with white crepe, while potted plants were arranged on either side. The casket, ornamented with flower work from the Cambrian association, occupied the stand used for Sacrament service, the same being literally burdened with floral offerings, among them a beautiful harp, a lovely wreath from the Fifteenth ward Sunday school, and numerous other pieces from the members of that ecclesiastical division and friends of the deceased.

Between the hours of 10 and 12 Sunday morning numerous friends and acquaintances visited the residence of Bishop Morris to take a last look at their departed comrade, and many tears were shed in contemplation of the suddenness with which he had been called away—a man honored and revered for his beneficent disposition, his loving kindness, and his great desire to do good to all with whom it had been his pleasure to mingle.

The services were presided over by Elder Angus M. Cannon, president of the Stake.

The choir sang the hymn:

O my Father Thou that dwellest  
In the high and glorious place.

Prayer was offered by Bishop William B. Preston.

The Harmony Glee club and choir rendered in pleasing style, *Not Dead But Sleepeth*.

Elder George B. Wallace was the first speaker. He referred to his associations with Brother Elias Morris, which had extended almost from his entrance into Utah in 1852 up till the present time. They had been most agreeable, and as one of his counselors in the High Priests' quorum, he had had much satisfaction in mingling with him. Elder Wallace referred to recent conversation with the deceased, in which he had expressed himself as feeling well. The speaker had been associated with the High Priests' quorum for a good number of years and had lived to see six presiding officers in that quorum pass to the other side of the veil. In view of this fact he had been led to marvel why it was that he had been spared to outlive nearly all his associates in that degree of the Priesthood.

Bishop Robert T. Burton next spoke. In commencing he said that Bishop Elias Morris needed no eulogies from him. He had lived a life of much usefulness and had gone to receive the reward justly due him. Bishop Burton referred to the many changes that had taken place in the presiding authority of the Fifteenth ward, and in all the scenes that had evolved themselves during that period, Bishop Morris, said he, had been a leading spirit. The deceased had been an indefatigable worker ever since coming to the State;

he was a great and good man, a public-spirited citizen, a mechanic and a builder; and although his calling off was one of great suddenness, yet, the speaker believed, he had made a record worthy the pride of any man. In his death the Fifteenth ward had lost a father. His place would be hard to fill.

President Angus M. Cannon spoke briefly, expressing in feelings of tenderness, the deep loss the death of Bishop Morris had entailed upon the community. His prayer was that all would so live as to be fit to mingle with the deceased in the realms of eternity.

President George Q. Cannon was the next speaker. He said that in contemplating the death of Elias Morris, it awakened memories which caused feelings of deep sorrow to come over him. Bishop Morris was a true Latter-day Saint, an unassuming citizen, a man in whom all his friends and associates had the utmost confidence. He had been a useful factor in this community in building it up, and his death came as an almost irreparable loss.

President Cannon referred to the accident that had befallen Elder Morris, but notwithstanding its seeming avoidance, said he, the omniscience of the Father made all things possible in the carrying out of His purposes. Elder Morris had outlived the period usually allotted to man. His had been a well-rounded life, and in all his movements among the people, his acts were those of honesty and integrity and in conformity with the profession which he made as a Latter-day Saint. Such a man said President Cannon, would be numbered with those of the true and devout who had fulfilled the measure of their creation with fear and trembling.

President Cannon read from a vision given to Joseph Smith and Sidney Rigdon concerning the resurrection of the just, as recorded in section 76, book of Doctrine and Covenants, and said: "Human language is exhausted in describing the glory which God has established for those who have lived true and righteous lives." All this would be realized by the departed, as he had remained true and faithful to the principles which he had espoused. The knowledge of the Gospel had removed from the Latter-day Saints the sting of death, for to them death had no sting, to them the grave had lost its victory. The light of revelation had shown with great plainness what awaited the children of men, and had placed them in a position to so live as to merit the greatest blessings which the Lord had to bestow upon them. Death caused a separation of the just and the wicked; an emancipation had come to those who had been faithful as had Elder Elias Morris.

President Cannon dwelt somewhat on the resurrection and the fate that awaited humanity. To the righteous there was nothing in death, but to the wicked it was awaited with unutterable dread. Elias Morris in his heart and in his actions had said he would not be subject to Satan; he had resolved to walk in the footsteps of the Father, and had pledged his life to the onward advancement of His Church and Kingdom. In carrying out his resolves and pledges, he had manifested untiring zeal and energy and in this he had truly become a man of God, worthy of all the blessings meted out to the true and the righteous. Elias Morris will sit upon a throne, said President Cannon; he will occupy the place of a ruler, and his glory will continue to roll on and increase throughout the endless ages of eternity.

In conclusion President Cannon asked God's blessings to rest upon the family of Elder Morris; they had lost a loving husband and father, but if

they remained faithful, blessings would be bestowed upon them.

President Willford Woodruff next spoke. He expressed the consolation that he had experienced in attending funerals, which, he said, had been much greater than sorrow. If Elder Morris had lived up to the laws and requirements of the Gospel, his blessings were secured—there was no occasion for sorrow. The life of an individual was the picture to be looked upon in laying that individual away. If they had resigned their time to the service of God, great would be their reward, but if they had not, then sorrow could be felt for their negligence in this respect. President Woodruff was pleased to know that Elder Morris had been as a Savior to mankind, and this knowledge was sufficient proof of the glory and salvation that would be his portion. It was the duty of each and every individual to see to it that their lives would be so spent as to bring about a similar reward.

The choir sang the first, second and fifth verses of the hymn:

Rest for the weary soul,  
Rest for the aching head,  
Rest on the hillside, rest,

With the great unnumbered dead.

Benediction was pronounced by President Joseph F. Smith.

At the close of the services, the funeral procession, consisting of upwards of fifty carriages, was formed, and the streets leading from the Tabernacle were thronged with people, all desirous of witnessing the last sad rites in their completeness. The first carriage carried the floral emblems; then came the presidency of the Stake and officers of the High Priests' quorum, then the hearse, followed by members of the family and officers of the Utah Sugar company, in an open drag. At the grave Elder Rodney C. Badger, in behalf of the family expressed thanks to all who had extended kindly offices in their hour of bereavement, and after singing by the Fifteenth ward choir, led by Elder J. W. Ashton, Elder Jos. Morgan offered the dedicatory prayer, and the remains of Bishop Elias Morris were entombed in mother earth.

## HOW TO BUILD CANALS.

Independence, Mo., March 11, 1898.

An article entitled "Utah Canal Schemes" in your issue of the 8th tells a woeful story of the way eastern capital is proposing to bring additional thousands of your people into bondage. These capitalists are going to furnish the money to induce your hardy citizens to go to work to help themselves to nature's resources. Nor are the capitalists to blame; they simply take advantage of an abnormal condition existing in the minds of the people. The land is there, the water is there, and there are thousands of landless laborers there who want the land and the water, but before they will go to work to help themselves to this land and water, they must call on men with gold and silver to come and help them.

Help them to do what? Can gold strike a single stroke with a pick or shovel? The answer is apparent; it cannot. Then why ask its assistance? Labor will build the canal without a dollar in money, and has done so in Utah for many years. Now let us figure a little on this canal scheme on the basis of the article mentioned. First the land is to cost \$1 per acre on time payments without interest. That is very reasonable indeed, but here comes the canal company and wants \$15 per acre for the water, payable in twenty years, and while the rate of interest is not given, it is safe to figure that these capitalists are not in this canal scheme for their health, so the interest will be perhaps 8 per cent.