

tion, and the number of "Mormon" children attending them was ten to one of the non-"Mormon." The property of "Mormon" and non-"Mormon" was alike taxed.

If this fund should be applied for the erection of school houses in localities where the meeting house had to be used for that purpose, it would relieve the members of the Church from that difficulty. They could then set the latter aside for the object of purely religious worship, and having buildings provided with the requisite sanitary conditions and arrangements, the health of the children would not be undermined, as was the case now. It was in the interest of the preservation of health as well as the relief of the public burden of the people that the proposed application of this fund for educational purposes ought to be made. If the Master in Chancery could devise a suitable scheme by which this fund could go exclusively to the "Mormons," he took it that, so far as the government was concerned, that it would be all well and good. The main object was that it should go to education—to the relief of the burdens of those who contributed towards it. But the people of this Territory did not want the money invested in real estate—for speculating purposes—in theatres, in franchises that might become great or nothing.

Reflecting upon this matter candidly and fairly, it seemed to him that there was no better or more beneficial method of applying this fund, taking into consideration the rights and benefits of the "Mormon" people, than that to which the government asked it might now be made. Counsel for the government were not prepared, as he had before said, with any pet scheme, but should the Master desire to frame anything or call upon them, they would be ready to render any assistance within their power in that direction.

Mr. Le Grand Young, on the defendants' side, made the closing argument, which was of comparative brevity. He said that the labors of his legal associates, and the exhaustive manner in which they had discussed this question, rendered the part he was called upon to play a small one. This discussion had been carried over so wide a field, and the main points had been so thoroughly dwelt upon, that it was unnecessary for him to occupy any length of time with regard to the merits of one scheme proposed or the demerits of another. If the testimony in this case showed anything, that of Mr. Cannon absolutely established the fact that this property was donated, and under the control of the Trustee-in-trust of the Church from the very first. The moment the money was donated it became impressed with the trust for the poor, and that impression never left it—no matter into whose hands it went—as long as it remained vested in the Trustee-in-trust. Counsel touched upon the doctrine of trusts and cited different authorities in support of his remarks thereon. The moment this money was paid in it became the property of the trust. Taking the history of these donations for almost half a century, the first impression made upon this trust was that it was for the benefit of the poor of the Church, and the testi-

mony of Mr. Cannon on this point would be that of every member of the Church called upon to state the true facts. "We come here," said Mr. Young, "under this condition of things: We say, here is a sum of money that has been contributed by the members of this Church. No one pretends that it has been contributed by any other person or persons, and we ask that it be devoted to the use and benefit for which a large portion of it at least was in the first place intended, and for which a great deal of it has been always expended." That was a simple request. But they were met with the answer that it could not be done; in other words, that the court of chancery was utterly incapable of seeing to the appropriation of this fund for the benefit of the poor. As to the appointment of trustees to manage it, it had been suggested that the moneys might thus fall into the hands of irresponsible men, but surely they could be required to furnish bonds; and that probably was what they would be asked to do when the fund was turned over to their keeping. This would be a sort of safeguard and would go towards insuring the means being well and faithfully appropriated. If it were found that these men did not faithfully or satisfactorily discharge their stewardships, how easy it would be to represent the matter to a court of chancery and have them removed.

Here was the Government demanding that this money be used for the benefit of the common schools, holding with an iron hand all the property in trust belonging to the schools of this Territory, and asking that it should be devoted to the education of the children of others. "If the Gentiles of Salt Lake City," observed Mr. Young in conclusion, "want the 'Mormons' to educate their children, all right; but it is a disgrace to them to ask it and an honor to us to do it."

At the finish of the arguments Attorney Richard W. Young (who had entered the room a few moments previously) asked leave to submit a scheme having in view the benefit of the proposed Brigham Young University.

Judge J. A. Marshall promptly objected to the filing of such a document, on the ground that those in whose interest Mr. Young came forward, were not parties to the suit, and were not represented on the first day of the investigation.

The Master, after thinking the matter over, decided to allow Mr. Young to file his scheme, subject to objection hereafter.

This terminated the proceedings. The marked courtesy of Examiner Loofbourov towards all engaged or in any way interested in the case, from the beginning to the end, is the subject of favorable comment.

#### PRACTICAL AND THEORETICAL.

The following racy article appeared in the St. Louis *Chronicle*:

Is salvation free in St. Louis? This question presented itself to a pedestrian as he was passing one of the city's prominent churches on prayer meeting night. Everybody was lustily singing the good old hymn:

I'm glad salvation's free,  
I'm glad salvation's free,  
Salvation's free for you and me,  
I'm glad salvation's free.

If the reader will carefully follow each step of the inquiry as to the actual freedom of this staple article, salvation, he may form an answer to the question that forms the capstone to this column.

A *Chronicle* reporter whose knowledge of salvation needed improvement, and who wondered if everybody could be educated in the matter free of charge, made a visit to the churches where the most prominent teachers of salvation are said to preach, to hear what advice they had to give as to the getting of it.

Knowing that Christ had advised his followers to particularly teach the poor and the lame, he changed his attire somewhat, hoping that by appearing to be a poor man, the disciples would be more likely to grasp him by the hand, and explain to him the mysteries of heavenly things.

His coat was torn a little, it is true, and exhibited signs that fortune had not showed any special favor to him. But it was strictly clean and no one could say that it had the odor of tobacco or whisky. It may be that his trousers were a little too big for him and that they were as torn as the coat. Possibly they hugged at the knee.

He was not fortunate enough to have on a vest, but he could show a white shirt bosom, although the few weeks it had been worn had divested it of a little of its whiteness. His whole appearance seemed to impress the crowds that walked on Grand avenue on Sunday morning that he was poor but honest.

Such was the garb of the *Chronicle* reporter as he went up the steps of the Grand Avenue Presbyterian church to test the alleged freedom of salvation.

He walked into the door nearest the Hotel Beers, and waited a few minutes, looking with blank astonishment at the beautiful interior which he could see at an angle, the exquisite carpet and the gaily dressed people who walked past him to be shown to pews.

Several of those who were entering the beautiful temple of God took a look at the poor young man who stood at the portal and one said to her companion with surprise bordering on indignation, "Oh look there at that tramp."

The dark complexioned usher saw him, too. One, who had business without, passed the young man.

"Can I have a seat, please?" was asked timidly.

"I don't know," was snapped. "Wait till that other usher there comes out."

With this order the stranger dared not go straight in, but he obeyed the injunction to "wait." Finally he caught the eye of the "other usher," but the faithful minister of the outer courts came not.

Others stood at that door and were bowed and beckoned up by that usher. But the poor boy with torn coat and crushed hat received nothing but frowns.

Fully ten minutes were spent in "waiting" when, all hopes of getting a seat being gone, the reporter left. As he walked down the stone steps he heard the choir singing "Praise, praise, praise," with a vigour. The audience