

worth more than \$50,000 when these suits were instituted, and therefore they come within the provisions of the 3rd section of the act of 1862.

The court holds that the judgment forfeiting and escheating this property to the United States for the uses mentioned in section 13 should be granted.

Attorney Dickson, on behalf of the defendants, asked for a stay of 30 days in which to prepare, file and serve statement and notice of motion for a new trial, should this become necessary. He should think the findings could be made so full that an appeal could be taken from the judgment roll.

Judge Zane—Prepare the findings and the time asked for will be given.

### THE SUNDAY LIQUOR TRAFFIC.

The Sunday liquor traffic Nov. 15th received a sharp blow on the head when, working under the direction of United States Marshal Parsons, Deputy Marshals Bowman Cannon, Charles Goodsell, Will Goodsell, Frank Cleveland and Gill (the last named from Ogden) suddenly visited a number of saloons in the city, and made no fewer than seven arrests. The plan for the raid was ingeniously laid by Marshal Parsons, and it is but justice to his subordinates to say that the human haul which followed was due entirely to the smart way in which they played their part in the undertaking. It had been known for some little time that the "houses" pounced upon yesterday had been grossly violating the law, but the marshal waited until a favorable opportunity for securing the offenders presented itself, and then the order to fall upon them was given, fortunately with successful results. In each instance where they entered the saloons the deputies had overwhelming proof of the offense, and when they had completed their rounds the following transgressors were "bagged":

H. C. Clive, the Yellow Front saloon, west First South street; Heber Mackay, the Alhambra, West Temple street; Morris Levy, whose saloon is situated on State Road, between Third and Fourth South; Joseph and Charles Murano, saloon at the corner of West Temple and Second South streets, opposite the Dooly block; Joseph Klumpp, "boss" at the Elks saloon, corner of First South and State streets, and George E. Collier, who runs a liquor establishment close to the Tribune office on West Temple street.

The defendants were taken without much loss of time before Commissioner Pratt—who has lately been having quite "an experience" among the gamblers and saloon keepers—and that functionary fixed their bonds at \$50 each, requiring them to again appear before him this morning and explain their conduct.

At 10 a. m. Nov. 16th the saloonists made their second bow to the commissioner, and the deputy marshals were all ready to tell their story; but the result of this was unnecessary, as the defendants with one accord pleaded guilty. There was no attorney to ask for leniency in their behalf, and Commissioner Pratt read them a lecture which ought to remain impressed upon

their minds as well as on the minds of others for some time yet to come. His Honor reminded the company before him that there was a statute on the subject of selling or giving away liquor on the Sabbath day, by saloon-keepers, which must be enforced. The district court, he said, had attempted to stop the Sunday liquor traffic; the defendants knew of the law forbidding it, and were therefore now guilty of its infraction. Of course he took into consideration (this was uttered with a stinging emphasis) "the fact that the city government had been grossly negligent in not enforcing this law, thereby virtually allowing these saloons to be run every Sunday," indeed, by their inaction the city authorities had, in reality, licensed the sale of liquor on the Lord's day. So far as he knew this was the defendants' first offense—at any rate it was their first appearance before him on a charge of this kind; but he would remind them that the law empowered him to impose a fine of \$300 in each case, in addition to six months' imprisonment. Considering, however, the fact that this statute had been allowed to become a dead letter in the city, owing to the want of action of those having control of its affairs, and as the object now in view was to prevent this sort of offense being committed in the future, he would inflict a fine of \$50 only in each case. "But mind" (concluded the commissioner, with a warning inclination of the head, if you are brought before me again you will be very severely punished.)

And so the seven "fifties" deposited as security yesterday had to be forfeited.

Marshal Parsons' action in the matter is warmly approved by all good and law-abiding citizens.

The proprietor of the Alhambra saloon, one of the arrested of yesterday, complains that Marshal Parsons' deputies refused to allow him to lock the door of his saloon before leaving the premises with the officers, and as no one remained in charge during his absence, some one walked in and abstracted \$75 from the till. Such was Mr. Mackay's report at police headquarters this morning.

### DEMOCRATIC ADDRESS.

HEADQUARTERS DEMOCRATIC TERRITORIAL CENTRAL COMMITTEE.

SALT LAKE CITY, Utah,

November 14, 1891.

The Utah Commission, in their majority report to the Secretary of the Interior for 1891, having set forth certain statements which, by implication, place the Democratic party of Utah in an improper light, we deem it necessary and proper to present the facts in relation to the matters in question, and correct those errors in the report which reflect upon the party and do injustice to the political situation in this Territory.

The Democratic party of Utah now includes a large proportion of the members of the late People's party, which was almost entirely composed of Mormons. The intimation in the report of the Commission that the disbanding of the People's party was a "ruse" on the part of the Mormon leaders to gain statehood, and that the Mormon Church was thereby seeking to "get rid of the

power and control of the national government," is a reflection upon both the Democratic and the Republican parties, which have received former members of the People's party into political fellowship.

The unvarnished facts are these: The objections held against political affiliation with Mormons were their adhesion to polygamy and their unity in one local party, recognized as a church party, having the appearance at least, of a union of church and state.

By the manifesto of the Mormon President and its endorsement by the Mormon conference, polygamy was formally abandoned. The action taken on this matter had every appearance of thoroughness and good faith. It was so accepted by a large number of prominent non-Mormons, including several Federal officials of experience.

Believing that the time had come for the organization of the people of Utah upon the lines of national politics, and that the best means for the advancement of Utah was the dissolution of the local parties and the burying of local strife, a number of Democrats who had been connected with the Liberal party met and effected a temporary organization upon established Democratic principles. They announced their belief in the permanent abandonment of polygamy by the Mormon people, and invited all who would obey the laws to join with them as a political body.

Republicans who had also trained with the Liberal party took a similar course. The managers of the People's party then commenced to take measures for its dissolution. County organizations were in several instances disbanded, and the Territorial central committee finally met, and, on the basis of the overtures made by the Democrats and Republicans, determined to recommend the dissolution of the People's party and leave its members free to join either national party as they should individually select.

Thus this action was no "ruse" of Mormon leaders, nor was it a sudden conversion as intimated by the commission, but was the natural result of the operation of forces which had been working for some time to this end.

A large portion of the members of the dissolved People's party arrayed themselves under the banner of Democracy, and when the tickets were placed in the field proved true to their allegiance. The same may be said in regard to those who joined the Republican party, and the controversy that ensued not only proved a great political educator to these people, but gave evidence beyond dispute of their sincerity and earnestness in espousing the principles and interests of the party with which they united. Prominent churchmen who were Republican candidates for the legislature, including one of the Twelve Apostles, a stake president, and some counselors to stake presidents, were defeated in their own districts by unofficial persons who were on the Democratic ticket. Gentile candidates were supported on either side just as strongly as were the Mormon candidates. This was as strong a proof as could be given of the good faith of the people upon whose sincerity the commission cast so strong a doubt.