

accommodate our friends, we do not think, in view of their tardiness, that the request is consistent. Elder Thomas was a man worthy of the highest esteem. This fact, together with the consideration of our pleasure and duty to preserve the record of the pioneer heroes, we reproduce here a brief biographical sketch of the deceased, which forms the introductory part of the resolutions. The resolutions proper are in the usual form, and the statement of their adoption by the Quorum named will perhaps answer every essential purpose. Following is the biographical sketch:

"Robert T. Thomas, son of Henry and Esther Thomas, born in February, 1822, in Richmond county, North Carolina. He was baptized into the Church of Jesus Christ of Latter-day Saints in the year 1844, by Elder Benjamin L. Clapp. The same year he moved with his father's family into the city of Nauvoo, Illinois. In May, 1845, he was ordained a seventy and fulfilled a mission, traveling in the States of Kentucky, Tennessee, Mississippi and Alabama, returning from his mission the following year. He was a participant in many of the persecutions endured by the Saints during their sojourn in the State of Illinois. He moved with the Saints to Council Bluffs, and in the spring of 1847, started with the first company of pioneers from Winter Quarters westward, towards the Rocky mountains, helping to make the roads and bridges, opening up the way for the gathering of Israel, and when President Brigham Young and many others were taken sick at Cave Rock, he was one of those who were told to go ahead and when they got into the valley to turn north and stop on the first creek (which is now known as City creek). The same fall he returned to the South Pass and back again. Passed through the cricket war of 1848. In 1849 he was sent to Provo, where he took an active part in quelling the Indian troubles during the winter of 1849-50. In April of 1850 he was married to Mary Ann Turner. In 1853 he was called to go to Iron county, returning home again in 1855.

On May 10, 1857, he was set apart as senior president of the 45th quorum of seventies, by President Joseph Young. During the same year, when the people of Utah Territory were threatened with an invading army he went to Echo canyon in charge of the company known as the "Lost Camp." Was a justice of the peace for Provo city eleven years. In 1860 was appointed by Governor Charles Durkee, major in the Nauvoo Legion and in 1870 was called on a mission to Nebraska and Iowa.

THE 29TH OF FEBRUARY.

ONE of our respected townswomen was recently subjected to the plesantry of a birthday "personal," in which she was spoken of as having just reached her sixteenth birthday, when in point of fact she was sixty-four. We make reference to this as being an instance out of many of the misunderstandings created by the odd day in February which was tacked on by Pope Gregory to make the calendar come out right, or nearly so, for even with that arbitrary arrangement it is not quite exact.

The matter finds its way into court much oftener than some of our readers are aware. We have heard of no such instances in this region, but it has frequently figured elsewhere

and has been the basis of several judicial decisions, some of them diametrically conflicting. Indiana, perhaps, leads the record on this subject, where it has been ruled on and otherwise disposed of repeatedly. There is now an unreversed ruling in that State to the effect that February 28th and 29th are one and the same day in contemplation of law. This came from the Supreme Court and is therefore law in Indiana; but perhaps when their honors so held they had either conformity to modern convenience too much in view, or that usually given to settled precedents from other high tribunals too little; for there is an English statute bearing on the subject, enacted in the reign of the Third Henry, which declares them to be what they really are, two separate and distinct days, as much so as any others. In addition, a high court of that day passed upon the statute, and held that the 29th of February must be reckoned in the legal computation of time, particularly where days are being considered. The court adopted a process of reasoning so plain and logical as to read like a more modern emanation, a portion of it being: "Is the man who works on February 28 and 29 to have pay for but one day only? Has a judgment rendered on February 28 no priority as to one rendered on February 29?"

Action on the subject has been deemed necessary in cases where the whole year as consisting of so many days is considered. In New York, for instance, the statute provides that a year shall consist of 365 days, half a year 182 and a quarter 91 days; and the added day of leap year and that immediately preceding, when occurring in any period so computed, shall be counted together as one day. This is, of course, for the purpose of settling in advance what might otherwise create grave confusion if nothing more serious, and as seen refers only to cases in which the year is measured by days. Adopted universally and for all cases, it would completely upset chronological data and put all kinds of records based upon time sadly out of joint. For these purposes we use the first day of March in lieu of the last day of February in the three years coming between the bissextiles.

IT MADE AN IMPRESSION.

THE insane, uncalled for and brutal attack by the Salt Lake Tribune upon President Eliot, of Harvard University, is a common topic of comment among all classes of the community, by whom it is roundly denounced. It is remarkable that that abusive sheet was unable to understand that such coarse assaults upon men of the best and ablest minds of the century are but nails driven into its own coffin. They give thinking people an understanding of the falsehood and injustice to which the "Mormon" people, and everybody who has assumed that they had rights entitled to respect, have been subjected to for these many years. The vulgar and uncalled for assault upon Dr. Eliot will give that distinguished gentleman some idea of the reasons for the different elements of the popula-

tion of Utah not being altogether homogeneous. It furnishes him a lesson that will not likely be soon effaced from his memory.

NO LONGER A "LIBERAL."

THE following letter was handed to us this morning by a friend, who thought it worthy of publication because the writer has been such a well known, pronounced "Liberal," and it shows the drift of feeling in reference to division which prevails in most parts of the Territory. As to the writer's views in reference to Republicanism and Democracy, they should be taken, if at all, with a grain of salt. He is a sheepowner whose opinions are largely governed by his pecuniary interests, and also a person of rash assertion and wild conclusion. We give his letter for what it is worth:

"SALT LAKE CITY, UTAH,

February 6th, 1892.

"George Velle, Esq., Chairman Millard County Liberal Committee, Fillmore, Utah:

Dear Sir—Your letter of February 1st, asking me to represent Millard County in the Territorial Liberal Convention, to hand. In reply will say, that I find I am unable to comply with your request for reasons herein set forth.

I have (as you well know) always been a Liberal, and have been identified with that party since its inception. I have always, am and today, opposed to the union of Church and State, and have ever opposed ecclesiastical interference in any manner with politics, believing that priestcraft and statecraft are as opposite as the poles. I was a Liberal when to be so meant social ostracism, a state of society that ninety per cent. of the Liberal party know nothing about, but I know this state of things could not always remain so. As the people became intelligent, and the free school system planted in every hamlet in our Territory, the ideas, thoughts, principles and opinions of the masses would be broadened and uplifted from the rut they had for so many years been grovelling in, and when the electric light of American ideas and principles became impregnated and diffused in their midst, they would follow the new light, and if not already so, become loyal, true and faithful to the great and grand principles of American institutions. That hope that I then had has been in a measure realized, and today I find the people dividing on party lines in national politics. I also note that the Democratic party, to whom the people of Utah were led to believe they owed allegiance to, and the success of whose policy they were told was the Mecca of all their hopes, has taken an aggressive stand, and made such an active campaign, that today the Territorial Legislature is overwhelmingly Democratic, and they can pass any measure they choose, to foster the interests of their party upon the people. Utah should naturally and geographically be Republican, and when a proper presentation of the facts are laid before the people, when the people understand that the Republican party is the party of loyalty, of progress, and of protection to all American interests, and when we can show them that the Democratic party is a party of promises ever holding the cup to their lips, but breaking it to their hearts; that they are being led by men who for years trailed our country's flag in the mire, and who caused tens of thousands of lives to be sacrificed, made tens of thousands of widows, filled the land with orphans, and almost bankrupted the na-