

evening, was a most interesting one and the attendance was quite large. The society now has a membership of something over one hundred, with twenty applications from persons desiring to become members. Last night's meeting was presided over by Isabel Cameron Brown, acting vice president, who submitted the annual report of the organization, in which she pecounted its growth and progress during the three years of its existence. In her report Mrs. Brown suggested that negotiations be opened with the regents of the State University whereby suitable accommodations might be secured for the safe storage and exhibition of all relics collected by the society. The society now has a very valuable colsection of early Utah relics. The two hundred dollars appropriated by the last Legislature has been expended under the wise direction of Hon. Spencer Clawson in securing and caring for the articles collected and now stored in the city and county building.

Prof. George Q. Coray of the State University delivered a thoughtful and scholarly address on "The Westward Movement Sociologically Considered." Hen. U. F. Whitney then followed with an address on "The Life and Character of Franklin D. Richards," as eloquent tribute to the dead prest-

A new set of officers was chosen, as

cliows: President, John T. Caine; vice president Isabel Cameron Brown; recording secretary, J. R. Letcher ;corresponding secretary, J. T. Hammond; treasurer, Hills: libiarian, Antoinette B. Kinney: executive committee, 1901, G. W. Thatcher, J. T. Kingsbury, Alfales Young: 1902, Joseph Geoghegan, Emme. line B. Wells, A. O. Smoot; 1903, R. C. Lund, F. S. Richards, H. W. Law-

## ME, WHITNEY'S ADDRESS.

e and character were portrayed. It is as follows:

FRANKLIN DEWEY RICHARDS. When to the common rest that crowns

our days, Called in the noon of life the good

the coming years."

That President Franklin D. Richards was a good man, is certain; and that when he died no inconsiderable amount of goodness, excellence and virtue passed from this life into the higher life—evaporating like the gentle rain to the sky from which it fell—is equal-ly underlable to all who knew him and whose faith in God and the hereafter in any degree ran parallel with his own. How often would he refer to the eternal immigration and emigration of the spirits of men, the sons and daughters of God, sent hither or summoned hence by their Maker, pursuant the divine laws governing human development and progression; a spec-tacle, he maintained, that would be as visible to our eyes, if the veil of earth-liness were lifted, as any other sight that may marked vision your back

that our mortal visions now behold. that our mortal visions now behold. Nor was it strange that such a simile, practical yet poetic and sublime.should have suggested itself to the mind of one whose time, talents and energies had been so extensively occupied with those material immigrations which have done so much to people and build up this common wealth.

President Richards did not believe, however, that with him, or with any man who might die, all goodness was in danger of departing out of the world. Rather did he hold that it was the mission of good men everywhere to bring goodness into the world and leave it here, where it might accumulate, where, by virtue of the righteous examples and preciss of such men, it would take root, grow, increase and multiply, un-til eventually the whole earth would be redeemed by it. Franklin D. Rich-ards was a good man. Was he also a great man? Let us see.

Men may be good without being great, but no man can be truly great without being truly good. "Sire, you are looking at a good man, and I at a great man; each of us can profit by It,"-Victor Hugo makes, his bishap Myriel say to the Emperor Napoleon, But Napoleon could not have been great had there been or produces in great had there been no goodness in him, and that the good bishop was also great is apparent from this good and great utterance alone. There are deand eloquent, and in every way worthy, of kinself and the good man whose life and character were norman whose

grees of goodness and of greatness, as abstract philosophy and concrete his-tory both testify, but if history, which "teaches philosophy by examples," tells anything, and if philosophy can add anything to what history has told, it declares and must declare that in the last analysis goodness is the feweled crown that greatness wears upon its called in the noon of life the good man goes. Or full of years and ripe in wisdom lays

man, but a great one. fears Lest goodness die with them and leave his fellowmen in general do not recog-A man may still be great, even though nize in him the elements of greatness. Many a great man has been ignored by

bis contemporaries, and appreciated, if at all, only by posterity. It is the lot of comparatively few, even among great souls, to shine conspiouously in the eyes of their own generation. Franklin D. Richards was one of that few. Born among humble surroundings and reared to commandize obscience be seed do in comparative obscurity, he was de-stined to be singled out for prominence and placed on high to subserve the ends of Delty. Men not great in the eyes of God do not rise to such positions as this man was fated to fill.

A great and good man will be true to his convictions, however unpopular, and will faithfully carry them out, when duty demands, whatever the cost or sa-crifice. The life and character of Franklin D, Richards furnish a shining example of this fact. He was a youth of seventeen, when in his far away New England home (Richmond, Berkshire county, Massachusetts, where he was born April 2, 1821.) he espoused the un-popular cause of "Mormonism," being baptized by his father, Phineas Rich-ards, in the waters of Mill Creek in his native town, June 3rd, 1838. The con-version of the Bichards fumily to "Morversion of the Richards family to "Mormonism" had been brought about through the agency of their cousin, Brigham Young, then one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, which in 1836 had its headquarters at Kirtland, Ohio, During the summer of that year Brig-ham Young and his brother Joseph came to Richmond on a proselyting visit, bringing with them the Book of Mormon, which was carefully perused by their kindred, and by none more carefully than the youth Franklin, one of the most studious and thoughtful minds among them. Taught in the com-schools of his neighborhood, which he attended during the winters only (his summers being occupied with farm work and other rural employments) such was his love of learning that before he was ten years old he had read every book in the local Sunday

school library, comprising scores of volumes. These studies, with a winter at Lenox academy, had so advanced him educationally that he was offered by certain pious ladies a scholarship in one of the New England colleges, where he might be prepared for the ministry. His parents at this time were devout Congregationalists and had carefully trained their children in the upright way. The proffered scholarship was declined, not, we may be sure, without careful consideration; the youth, in spite of his ardent desire for a collegiate training, having no mind to pledge himself in advance to choose

ing, and the awful news of the Haun's Mill massacre, the slege and sacking of Far West, and other atrocities reached the ears of the young convert, toilsomely trudging his hopeful way towards the scene of the prevailing troubles. As he passed through the trampled fields and smoldering ruins of once flourishing but now described "Mormon homesteads, and at Haun's mill stood upon the spot where nearly a score of defenceless settlers had been butchered by an armed mob and their bodies thrown into a well, he little dreamed that in that rude receptacle, covered . covered up with rocks and soil, lay all that was mortal of his beloved brother, George Spencer Richards, one of the victims of the massacre. He had been slain on the 30th of October, the day that his brother Franklin crossed the Allegheny mountains.

Having visited Far West and taken in Having visited Far West and taken in the situation—a sad and desolate one to him—the young pligrim sought and found employment at St. Louis and other places along the Mississippi, and in May, 1839, joined his expatriated people at Quincy, Illinois, where he first met the Prophet Joseph Smith, A With loss than a year later at Nauyoo. little less than a year later, at Nauvoo, he was ordained to the office of a Sev-enty and sent upon a mission to North-ern Indiana, where he labored zealously and successfully, converting and bap-tizing many, establishing a branch of the Church in Porter county, and delivering at Plymouth a series of public lec-tures, which gained him no little repute in that section. Having filled a second mission to that part, he accompanied Elder Phineas Young to Cincinnati, whereas a branch numbering fifty-six members was raised up as the result of their combined takes

of their combined labors. At the town of La Porte, Indiana, he formed the acquaintance of Isaac Sny-der and family, natives of the Eastern States, who had been converted to Mor-monism in Canada, and had come part monism in Canada, and had come part way on their journey to the gathering place at Nauvoo. In their hospitable home the young missionary was ten-derly nursed back to health from a severe spell of sickness, re-sulting from his arduous labors and the somewhat unhealthy climate of that locality. Though active and quick to recuperate, he was never robust, his constitution, lithe and elas. robust, his constitution, lithe and elas-tic, resembling the willow rather than the oak; easily bent but not readily broken. The youngest daughter of this family, Jane Snyder (the Mrs. Jane S. Richards, now notable in Utah his-tory), he murried at Nauvoo, Illinois. ember 18th, 1842,

This young wife was about to be-come a mother, when, in the very midst of the "Mormon" exodus from Illinois, her husband set out upon his first mis-sion to foreign lands. Previously

Franklin D. Richards, homeless and al-most penniless, was making his way eastward to the port where he would embark for a foreign strand, his in-valid wife, whom he had left at the camp of the exiled Saints on Sugar creek, wests ward bound, gave birth to a son, her second child, and the babe, after draw-ing a few faint breaths, expired upon its broken-hearted mother's breast. The its broken-hearted mother's breast. The sad news reached the young husband and father just as he was on the eve of sailing. During his absence, his only of saming. Furthing his absence, his only remaining child, a lovely little daugh-ter named Wealthy, siso died, as did his brother, Joseph W: the former at Winter Quarters, on the west bank of the Missouri, a few miles north of the present city of Omaha, the latter at Pueblo, now in Colorado, on his way to California an amountain the little inter-California, as a member of the "Mor-Battalion. mon

mon" Battalien. Landing at Liverpool October 14th, 1846, Franklin D. filchards was ap-pointed by Apostle Orson Hyde, then presiding over the European mission, to take charge of the Church in Scot-land, with his brother Samuel as his assistant. In January, 1847, he filled a brief interregnum as president of the mission, between the departure of mission, between the departure of Apostle Hyde and the arrival of his successor Elder Orson Spencer. By the latter he was chosen to act in the ca-pacity of his counselor. He afterwards labored in the Bath, Bristol and Trowbridge conferences, which he re-organ-ized under the name of the South conference.

At the head of a company of emi-grants bound for Utah, Franklin D. Richards, with his brother Samuel, salled from Liverpool, February 20, 1848, and by way of New Orleans and St. Louis, reached Winter Quarters, on the Missouri, where his wife awaited him. He arrived in time to cross the plains with Presidents Brigham Young, Reber C. Kimbali and Willard Rich-ards, the newly created First Presi-dency, who, having acted as Ploneers the year previous, now led the main body of the migrating Church to Salt Lake valley. Franklin was captain over fifty wagons in the subdivision commanded by President Richards. He althy althy commanded by President Richards. He arrived at his journey's end on the 19th of October. In a small adobe room, without floor and almost without roof, constructed by his own hands from crude materials purchased by the sale addly of his cloak and every other article that he could spare. Franklin D. Richards ne S. and his wife passed their first winter his-in the valley of the Great Salt Lake.

On the 12th of February, 1849, he was ordained to the Apostleship, under the This young wife was about to be-come a mother, when, in the very midst of the "Mormon" exodus from Illinois, her husband set out upon his first mis-sion to foreign lands. Previously called to preach the Gospel in Europe,

thousand additional bupilsons were in ourded; a more perfect organization of branches, conferences and pustorates was effected throughout the mission new editions of the Hymn Book and Volce of Warning were issued, the Penrief Great Price was compled; the Book of Mormon stereotyped, and the business of the Liverpool office doubs?, Two important plans were also de-vised, one to make the Millennial Star a weekly instead of a gemi-monibily periodical, with an increase in the num-ber of its issue, and the other to change the route of "Mormon" emigration from Liverpool, making it go by way of New York, Instead of by the old, periodis and stekly route via New Orleans and St. Louis.

and sickly route via New Orleans and St. Louis. Apostic Richards returned to Utah in the summer of 1852, in time to attend a special conference held at Salt Lake City on the 28th and 29th of August. The two following winters were spent in the Legislature. He participated in the ceremonies of dedicating the Salt Lake Temple grounds and laying the corner-stones of that edifice early in 1853, and in the ensuing summer and fall made two trips to Iron county to establish the iron works projected by President Brighiam Young, and some of the arrangements for which had been made by himself and Apostie Erastus Snow while in Europe. During the winter of 1853-4, he was

the arrangements for which had been made by himself and Apostie Erastus Snow while in Europe.
During the winter of 1853-4, he was requested by President Young to prepare to resume his missionary labors abroad. His letter of appointment from the First Presidency now authorized him "to preside over all the conferences and all the affairs of the Church in the British Islands and adjacent countries." This meant that he was expected to direct the affairs of the Church in the East Indies, Africa, Australia and New Zealand, as well as in Great Britain and on the confinent of Europe. Prior to his departure for England, his uncle, President Willard Richards, died, and from that time the Apostle Franklin was looked upon as the head of the Richards family.
He arrived at Liverpool June 4th, 1554.

The head of the Richards family. He arrived at Liverpool June 4th, 1854. And as soon as practicable made an ex-tended tour of the various continental branches, everywhere stimulating and promoting the work. During a subse-quent trip to the continent he organ-ized the Saxon mission and baptized Dr. Karl G. Maeser, one of the most notable converts that the European mission has produced. In 1855 he leased for the Church the premises known as "42 is-lington, Liverpool," which have ever since remained the chief office and headquarters of the mission. Between headquarters of the mission. Between 1854 and 1856 eight thousand emigrants ing the Elders to his support and re-

ants Wallace, Thomas (Wil-ersti Stauford, William G. twird W. Tullidge and James reference to the work of his predecest-sort, "A rapid extension of the work

