

armies against them. Louis, though he had acceded to the demands of the Assembly, found this a strong temptation and vainly attempted to escape, with his family, to these powerful allies. This destroyed the confidence of his people; and he and his queen were eventually tried and executed. In the meantime a new legislative assembly was elected, consisting of violent and ignorant men.

Prussia and Austria entered France with 115,000 men and threatened the execution of the members of the assembly as well as the destruction of Paris if the security of the royal family were infringed. The revolutionists became frantic, and, while they sent troops to the borders for defense, there was turmoil, uproar, agitation, disunion in their own ranks. The assembly now consisted of various violent parties,—the constitutionalists, the girondists, and, most violent of all, the jacobins, whose clubs were organized all over Paris and headed by Danton, Robespierre and Marat,—afterward designated the "Infernal Triumvirate." The plea upon which the latter incensed the people was the lenience and moderation of the existing government—the Assembly.

When the news arrived of the taking of Longroy and Verdun by the combined armies, the commune of Paris ordered the general massacre of the royalists. The assembly endeavored to arrest the horrible infamy, and, failing, dissolved. The succeeding assembly called the National Convention was even more violent and bitter. They declared the country a republic and the royal power abolished. Dissensions arose between the Girondists, who censured the massacre and had desired to save the king, and the jacobins, who regarded the massacre as a deed of glory and determined to destroy, not only the king, but every one who stood in their way or who were but suspected of opposing their policy.

We all know how the latter triumphed and with what ghastly, gruesome orgies they celebrated their victory; how Nemesis followed with close and hundred-fold vengeance upon the rank and wealth of France and then turned short and sharp upon her very tools. How the innocent suffered with the guilty. How the noblest blood flowed as in a stream throughout the horror-stricken land. How, with the thirst of blood, men became demons and demonstrated but too well what the human heart can become without the purifying element of religion. How the world stood aghast and breathless at the fearful enormities that wiped from every humane breast well-nigh every vestige of sympathy for all the preceding oppressions that led the people to such a summary assumption of power and revenge! Heaven grant that history may never here repeat itself throughout all the coming annals of this world!

RUBY LAMONT.

VISIT TO TOPSFIELD, MASS.

25 River St., Providence, R. I.,

August 26, 1897.

It was the writer's privilege not long since to visit the old colonial town of Topsfield, Mass. which began to be settled as early as 1666. In fact, as I am informed, it was a part of the old Ipswich grant of land, and doubtless was settled in part by Ipswich people.

It never was a large town, nor is now, its population being only about eleven hundred.

It is a quaint, picturesque old settlement, with an air of quiet prosperity about it, quite in keeping with the appearance of the people. The houses are mostly of wood, and quite gener-

ally painted white, and charming in contrast with a profusion of trees and foliage with which the place is adorned.

Two churches, Congregational and Methodist, and quite a respectable two-story town hall, comprise the largest buildings of the place.

A small shoe factory and a few stores make up the remainder of its outward appearance.

It lies twelve miles southward from Harverhill, Mass., about six or seven miles south of Georgetown, and about the same distance from Ipswich, another old colonial town, of more or less interest to a number of the residents of Utah; and on the coast, a little southeast, lies Salem, of witchcraft notoriety.

By this time some of the readers of this sketch may wonder what there is about Topsfield to interest any of the people of Utah. Well, about a mile in a northerly direction from this quaint old town lies the former homestead of the Smith family, and occupied at one time by Asael Smith, father of Joseph Smith Sr., who was born there, and consequently grandfather of the great Prophet of this century, Joseph Smith Jr., whose name is held by hundreds of thousands now as a synonym for good, and is still held as a synonym for evil by those who, without thought or investigation, scorn and deride the idea that he was a Prophet of God.

This man, under the call of God, became the first great leader and Prophet in modern Israel, from whose ranks came the Pioneers whose achievements fifty years ago you have recently celebrated.

To this man, while he was yet a humble boy, the angel seen in vision by the Apostle John on the Isle of Patmos, brought "the everlasting Gospel."

Inquiry, oh! ye people who scoff and sneer, what the curses were, and what the motives, which led Joseph Smith Jr., from boyhood, to bear the persecutions, endure the shame, heaped upon him, and finally to seal his testimony to the world with his blood.

That which led him to endure all this has led his followers to share in his persecutions, endure the world's finger of scorn, and in many instances sacrifice their lives to the world's bitter hate; and all in the nineteenth century. That all this would take place was foretold by this Prophet, whose humble origin in the flesh can be traced in his ancestry to this quiet, old antiquated town.

In the records of births, among the old records of the town, Joseph Smith Sr. is referred to as the father of Joseph Smith the "Mormon."

The old homestead once comprised about 300 acres; but much of it has been sold to make smaller places.

The old house in which Joseph Sr. was born was replaced by a plain new one on the old cellar, about twenty years since. It is now occupied by a Mr. Frame, and was once owned by his wife's father, whose name I did not get. Mrs. Frame treated me kindly, permitting and aiding me in procuring a souvenir from the old house. She said she had heard her mother speak of the Smith family, but she knew nothing of the doctrines of the Church. I left tracts with her, bore my testimony to her, and withdrew, pleased that it had been my privilege to walk over a portion of the same ground walked over by Brother Joseph Smith Sr., the first Patriarch of the Church of which I am a humble missionary, and to which I owe glad and supreme allegiance.

Among the Saints who became prominent in the early history of the Church, it is to be remarked that a number of them trace their ancestry to this part of Massachusetts, and it may be gratifying to them to know that effort will be made, at an early date if possible, to again go over this

locality and bear testimony to the people, many of whom have never heard the Gospel message.

Our Elders are meeting with increased success in the New England States, and are greatly encouraged. Our labors partake largely of a pioneer character. Many localities are being visited for the first time in fifty years, and much prejudice is being removed, and a deep interest manifested in our doctrines.

Our Elders are received in some places with hospitality equal to that displayed in the Southern States, though it is not so general.

Elder Joseph Wallace of Ogden, and Elder Enoch Cornea of Bountiful, in a report dated May 25th, wrote as follows:

"We have been one week coming from Springfield, Mass., to here (Providence, R. I.); have held four meetings, at which we had good attendance. We traveled entirely without purse or scrip and never missed a meal nor a good bed. We held all the meetings in churches, and think we can go back and hold more on the return."

Elder Wallace and Elder George C. Murdock of Beaver City, made the return trip with the same kindly reception.

Elders Joy W. Dunyon of Draper, and O. O. Crockett of Preston, Idaho, went from Providence to South Hadley Falls, Mass., the latter part of June, and reported as follows:

"We were gone fourteen days, walked 213 miles, held two meetings, distributed 390 tracts, made some friends, put up at five hotels, two boarding houses, and a dozen other places. We made our trip without money."

The work in Providence is progressing with a very hopeful outlook; three baptisms this spring and summer, another soon expected, with considerable inquiry.

Elders W. W. Crockett and Geo. E. Hanks have reported three baptisms at South Parsonfield, Maine, with hopeful prospects; and Elders Geo. C. Murdock and O. O. Crockett, at North Haven, Knox Co., Maine, are reporting favorably.

Before closing this rather long letter, I desire to express the sincere regrets of the president and the Elders of this conference in being obliged to part with Elder Charles A. Welch, of Morgan City, Utah, who returned home the early part of July on account of severe sickness.

While here, he endeared himself to the Saints, friends, and his co-laborers, by his genial manner and sweet spirit, and earnest desire to do his full duty. The recollection of which will always be cherished. Our best wishes go with him.

H. H. KINSMAN,
President N. E. States Conference,
Eastern States Mission.

IN BUSY BEAR LAKE.

Montpelier, Idaho,

Aug. 28, 1897.

After the young people's conference, I had time to look around the capital of Bear Lake county, Paris. Its beautiful tabernacle is admired by all visitors. The interior is finished in white and oak, which forms a pretty contrast. Its acoustic properties are very fine. From the galleries there is a semi-arch of finely grained wood, and besides being an ornament this has considerable to do in causing the speaker to be heard distinctly in every part of the building.

The Paris court house is a substantial building. Judge Standroyd is now holding court. This is the fifth judicial district of Idaho. This is law and motion week, and next week the criminal calendar will be disposed of. I saw