

English paper—the *Sunday Observer*—asserts that the government is acting with a full knowledge of the secret plans of the Fenians, and that the alarm which they have caused is subsiding. This is not the first time that such statements have been made by the English papers. It is their policy to lessen the public alarm on the subject, and to have the idea go out that the government has all the necessary information about this organization in its possession. England need not delude herself with the idea that she can bring such difficulties to a speedy termination. Crushing out these insurrectionary movements is like stamping out fire; while it is being extinguished in one place, it is apt to break out in another. If Fenianism should be broken up, and its adherents destroyed, insurrections and trouble will likely crop out in other forms and under other names.

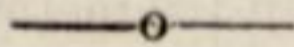
In connection with these troubles in England, the call which has been made upon the people of this Territory to make donations of means to send for their poor co-religionists in England, possesses great significance. If sufficient means can be raised, not one Latter-day Saint who wishes to come will be left in England, and the British Mission, so far as that island is concerned, will cease to be. The Elders, for a time at least, will be relieved from the responsibility of

preaching to the English nation. Such a withdrawal of the Elders and Saints would be portentous of evil to England and her people. For upwards of 30 years missionaries of the Church of Jesus Christ of Latter-day Saints have gone to Great Britain in an almost unbroken column. They have borne a faithful testimony to the inhabitants of that island. The nation is to-day without excuse for its rejection of the message sent unto it. The consequences of neglecting this warning must come upon the government and people.

England, as well as every other nation which has a full and fair opportunity of hearing and obeying the truth, cannot escape from the consequences of her own acts. The United States have had their troubles; and while in the midst of them the English thought that Republican institutions were on their trial. They proclaimed them a failure, and pointed with exulting pride to the stability and prosperity of their own government. But now troubles are thickening around them. The insurrectionary movements of the Fenians; the growing power and increasing demands of the ultra liberal party for further concessions; with other causes, threaten trouble to Britain which her wisest statesmen will find it difficult, if not impossible, to avert.—*Deseret Evening News*.

## SKETCHES FROM THE BOOK OF MORMON.

BY ELDER KARL G. MAESER.



### THE END OF THE KINGS.

It would be extremely difficult to follow up the thread of the narrative throughout the records of Mosiah II., without getting confused within those many interwoven meshes of the net of events, which make this part of the Book of Mormon one of the most characteristic and important, if we could not take an oversight over the whole, as a traveller only obtains a thorough idea of the *ensemble* of the many streets, places, and buildings

constituting a city, by beholding it from a large eminence. Having obtained, for the same reason, a general view of this grand episode, it will resolve itself into beautiful order, and the great plans of an overruling providence will be made apparent, as they are to be discovered in the development of all human history.

Out of the seeming chaos, as the natural focus to which all other related incidents are converging like radii to a common centre, rises the city of

Zarahemla, which being discovered by Mosiah I. as an insignificant town, inhabited by the last remnants of a once powerful nation, was raised by him, his people, their intelligence, and the Spirit of God attending their efforts, to a centrality of renown and great power.

When Mosiah I. departed with a portion of the Nephite nation from his former home, he left behind him by far the greater portion of Nephites, who, in connection with others from Shilom, are spoken of again at a later period, at the occasion of Amulon, one of the priests of Noah, who was governor over them, at the same time he tyrannized over Alma and his little band, and also when his and the other priests' sons took upon themselves the name of Nephites again, being doubtless aware of their superiority over the uncultivated Lamanites, and evidently claiming the name of Nephi as a distinction or kind of aristocracy in the land; being, however, through this movement, unconsciously the means of preparing the Lamanites for those marvellous changes that transpired among the next generations, when preachers of repentance went from among Laman to the apostate house of Nephi.

After several expeditions at various times had started out from Zarahemla, to rejoin the main stock of Nephi, which would have been lost sight of very likely altogether, without the subsequent events attending those enterprises, those exciting intermez-zos commence, which form the main feature of the records of Mosiah II. The expedition of Ammon brings to light the history of Shilom with its three kings, and is the cause of the reunion of the most of these people with Zarahemla, under Limhi, (bringing with them 24 gold plates with engravings, to be translated by Mosiah II., which has been done, and is found in the latter part of the Book of Mormon, under the name of the Book of Ether,) as the first company of returning Nephites, which is soon followed by the arrival of Alma's train; these migrations making thus the city a centre stake of Zion, for that period, in the true sense of the term.

The long and successful reigns of

her three wise kings had raised Zarahemla, in spite of the many vicissitudes she had to encounter, to that prominence in which we behold her when that great change took place, which transformed the kingdom into a republic. Mosiah II. commenced his reign in humility and disinterestedness, gaining thereby the confidence of the people, and continued his career with wisdom, by which he made sure of the veneration of his subjects, and using his influence to plant in them the principles of piety and true worship of the God of Christ, preparatory to the appearance of Alma, by whom baptism for the remission of sins, and the administration of the Aaronic Priesthood were introduced, and the real threshold of the kingdom of God was entered upon. Although himself endowed with prophetic gifts, Mosiah II. surrenders, without jealousy or smallness of heart, the authority of the High Priesthood over the whole Church to Alma, sustaining that man of God in all his movements with a readiness, that gives shining evidence how much he valued the interests of the kingdom of God above personal glory.

The vision which converted his four sons, with young Alma, from their wayward course to the service of Israel's God, is a testimony that he and his noble friend must have been pleading in secret with the Lord for their children's salvation, and that the Lord had accepted their dedication; giving, by that, the comforting assurance to all Israel, that before Him the father's prayers and faith will be a foundation for the children's safety; that He will not suffer the house of the righteous to go down forever, nor the hopes of the honest in heart to be triumphed over by the Evil One.

After having reigned thirty-three years in a manner that places him among the best monarchs the world ever saw, and according to principles which, having been for so long a time the bulwark of his country's welfare, he wished to preserve for the time to come, Mosiah II. drew up a constitution for the commonwealth of Zarahemla, which although not known to us in all its details, nevertheless appears

to have had universal freedom in religious matters, and the punishment for lying among its paragraphs, and lets us conclude, therefore, upon the spirit of the whole ; and inasmuch as stability is one of the first requisites of a state organization, the constitution established by Mosiah II., lasting for many generations unabated in its benign influence, justly places its founder among the greatest lawgivers of history from Moses to Joseph Smith.

The great Alma, the friend and counsellor of his later years, having died, his own son Aaron declining the honors of royalty, his other sons being on a foreign mission among the Lamanites, and the feeling of contention against the Saints by the unbelieving portion of the Zarahemlites running high, the old king understood that his time had passed, and a new period was being ushered in, that required fresh and energetic intelligences to control the new combinations of cir-

cumstances with unwavering hand, and he abdicated, being thus the last of the three kings who, by their wise and God-fearing governments, had made Zarahemla a beautiful city of Zion. Mosiah handed over to young Alma his holy trust—the plates of Nephi, the plates of Limhi, and the charge over the whole people—seeing yet, in his declining years, the young republic pursuing an onward course like a new-built ship on her first voyage, under full sail before the wind.

Thus closes the long gallery of representations of events during nearly three generations, and Mosiah II., the Prophet, king, lawgiver and historian, who spoke faithfully in his records of everything and everybody connected with the history of his days, except himself, was finally gathered home to his fathers, leaving the reins of government in the hands of young Alma, first judge of the republic.

## THE GHETTO OF FRANKFORT AND THE ROTHSCHILD FAMILY.

(Translated from the German.)

Till towards the close of the middle ages, the Frankfort Jews were in a better position than in later time. They were considered until the year 1349, when the Christian citizens purchased the right over them, as chamber servants of the Emperor—i.e., as tributaries and *proteges*, and not only had their own jurisdiction, but also a communal administration of their own. Even after they had become the property of the Frankfort citizens, they still continued to administer their own religious and communal affairs, were called burghers of the city, and in law differed only in so far from the Christian citizens that they did not enjoy the higher political rights, and did not pay the *beede*, or the tax assessed every year upon every citizen separately, according to his means, but an impost fixed in perpetuity levied upon each Jew. Thus

they could not become members of the ancient courts or political corporations, and in consequence thereof they were not admitted to the military service of the city. But they were allowed to hold real estate, to reside in every part of the city, and to carry on every kind of business not connected with the corporations, called guilds.

Of a restriction in the choice of a street to live in there was then no question. It is true there existed then already at Frankfort a so-called Jewry, but no Jew was compelled to reside there, and it contained as many Christian as Jewish inhabitants. Even some of the most distinguished Christian families had their houses in Jewry, and in the years between 1364 and 1375, even the chief magistrate of the city, the so-called elder burgomaster, resided there. Undoubtedly most Jews had their houses in the street