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FOUR MOTTOES.

"Look up, and not down!" Do you see how
the treetop
Rejoices in sunshine denied to its root?
And hear how the lark, gazing skyward, is
flooding
The world with his song, while ground-
birds are mute!

"Look out, and not in!" See the sap rush-
ing outward!
In leaf, bud and blossom all winter it lay,
Imprisoned, while earth wore a white deso-
lation;
Now Nature is glad with the beauty of
May.

"Look forward, not back!" 'Tis the chant
of Creation,
The chime of the seasons as onward they
roll;
'Tis the pulse of the world, 'tis the hope of
the ages,
'Tis the voice of our God in the depths of
the soul.

"Lend a hand!"—Like the sun that turns
night into morning,
The moon that guides storm-driven sail-
ors to land,
Ah, life were worth living, with this for the
watchword,—
"Look up, out and forward, and each lend
a hand!"

—Mrs. Alice Freeman Palmer, in *Look Out*.

THE NEW YEAR OF HISTORY.

IN THE history of the world, as well as in that of individual nations, there have been special periods or eras, which have been distinguished from others by marked peculiarities. In some cases these peculiarities have given to such times a prosperous and pleasing character, and in all such instances the names by which those periods are designated have been felicitous ones, while in other cases the conditions, and consequently the terms of designation, have been the reverse of pleasing.

It is a notable fact that in the history of almost every nation the period of greatest prosperity, distinguished by the names "Golden Age," "Height of Civilization," etc., has invariably been followed, at a comparative-

ly brief interval, by the era of disaster and downfall. Egypt had her prosperous era during the reign of Ramses II., at which time she was the pride and the glory of the then known world; but her decline began in the reigns of some of the later Pharaohs, and her fall was a natural and hasty sequence. Babylon, that great city, was raised by Nebuchadnezzar to princely magnificence and power, and she was bounded on the four sides by seemingly impregnable walls, surmounted at regular intervals by stately towers, and pierced with brazen gates. During the reign of that monarch Babylon reached four times the size of the present city of London, majesty and beauty being added to her by the great river Euphrates, which ran through the heart of the city and was lined on either side by the grandest of palaces and colonades.

But the glory was brief, for a Belshazzar came to the throne, undoing all that his grandfather had done, and Babylon became "an astonishment and a hissing" among the nations of her time.

Persia the great, the boast of a succession of mighty kings, and for a time the chosen of God, reached the acme of her power and glory during the reigns of Cyrus and Darius Hystaspus, but another Darius soon came, and his reign marked the destruction of her boasted strength.

So it has been in the history of all nations of antiquity, and many of more recent times. "History repeats itself." As it was in the time of Egypt so it was in that of Athens; for Pericles and others of his kind made her famous, but his fame was dissipated by her corrupt aristocracy. As it was in the day of Babylon's pride and in that of her downfall so was it also in the

time of Macedon, for Alexander gave to her but a temporary glory, which faded away at his death; and as it was in the days of Persia; so did events transpire in the history of Rome, for her people made Rome great, but her emperors destroyed her. In the days of the republic Rome was powerful, but she was weak in the days of the empire. A people, not an emperor, can establish a nation, for the people, not the emperor, compose the nation.

Too many individuals in reading history give all the credit for a nation's prosperity or attach all the blame for her lack of such, to the ruler of that nation. In doing this they forget the important fact that whatever a ruler is, his people have largely made him. The monarch can truly be called a type of the people, for he is their chief representative.

When a people, having expended their best blood in the establishment of principles of freedom, bestow the prize they have so dearly bought upon an autocrat, and sit supinely while he uses the priceless boon for selfish and mercenary purposes, the very apathy of such a people indicates the downfall of the nation. When Brutus, the noble Roman patriot, together with his more selfish and ambitious compeers, arose in power and slew Cæsar, because it was suspected that he had designs on the crown, he thought the people would come forth in their majesty and power, and vindicate the deed; it was too late however, for such hopes to be realized; for the noble explanation presented by Brutus was drowned by the rage and fury of the populace and their wild protestation of love for their fallen ruler, when Antony read the will of Cæsar, in which it was shown that he had left a paltry sum of money to each individual. Therefore, when