

and loaded guns are not knowingly snapped at bystanders in jest. In too much confidence there is usually peril.

THE YELLOW-LEGGED turkey who has any regard for his earthly welfare now roosts high.

[COMMUNICATED.]

### TRADE AS A CIVILIZER.

The elasticity of mind is wonderful. From the most crushing experiences it rises apparently without effort or intent. Grief is ever assuaged by time and the more violent originally, the quicker it seems to become exhausted. Great financial strain relaxes without consent on the part of those affected. There is a weariness of restraint and an indisposition to look—save for a season—on the dark and bitter side of things. Nature reasserts herself after intense sickness, and the wheels of trade acquire somehow natural lubrication after a season of rest. It is a rare thing for several poor harvests to come in succession; and business depression is very seldom of long continuance. Even when as severe as to be worthy the name panic, there is always a sure reaction, and this of necessity, seeing that humanity is full of wants, which are supplied by the irrepressible tendency to trade.

This drift belongs to all ages. When man was rude and barbarous, exchange was common if at times compulsory. But this only antedated a few centuries the methods of refined and intellectual nations, for at the point of the bayonet and to the roar of cannon ports have been opened, and those nations that possibly in self-defense denied intercourse with strangers, have by force yielded, then exchanged and finally have accepted rule and civilization to a greater or less extent. India and China are prominent examples of enforced trading; contrary to protest, the latter particularly has had opium forced upon it to the demoralization of its millions by the usurping influence of the mother country. But their tea and silk have paid for it. So at the same time commerce has been indirectly a civilizer, for when pecuniary interests have become established among barbarous tribes, there has been governmental protection to the aggressor; and so from Madagascar, on to the islands of the sea, and now in Africa, missionaries have followed in the wake of the merchant, until cannibalism and slavery rites have been uprooted or banished into far off interiors where they will after a time assuredly perish.

And maybe this is the intent of Deity, whose program is one of eternal progress. The essential constitution of the earth, with its varied forms, climate and products, seems to intimate as much, to prophesy exchange, and that friction or contact which modifies ancient conditions, when isolation was unbroken by the lust of conquest, and impossible only as the result of modern appliances, which ensure speedy and unmolested communication.

An illustration was noted the other day on the platform of a leading importing house of this city, where seven cases were billed for shipment to a southern town in Utah, as follows:

Pickles, from England; sardines, from France; olive oil, from Italy; mustard, from England; marmalade, from Scotland; fruit, preserved, from Germany; starch, from the United States; the last only being a home product, the former all depending on national comity and coming out here into the desert, by virtue of the spirit of trade, based on fancy and appetite apparently universal.

Thus on a small scale in Utah is exhibited the fraternity of older states and nations whose example nearer home possesses special force, for there interdependence seems written on everything, so blended is desire and gratification; the only obstacle to free and uninterrupted commerce and peace being the customs houses on either shore, and that national jealousy which for ages has been fostered as a policy and of man's design. For if France can make silk and England iron, what so natural as the interchange of commodities? Or if Italy makes olive oil and America has surplus grain, why not swap without the intervention of laws which seem placed to obstruct rather than to recognize the unity of mankind?

All the barriers between nations and their special products are artificial, and the day will surely dawn when opportunity and desire will brook no interference, any more than is known between Southern cotton and New England factories, between Western wool and Eastern mills, or between pork centers—Kansas City, Chicago and Cincinnati—and the outer fringe of legitimate demand!

Before this universality of commerce, national prejudices would disappear; even language will take on modification; and by and by "the survival of the fittest" will herald the universal reign of peace and brotherhood. It will be understood, spite of kingcraft, priestcraft and the perverted education of ages, "that God hath made of one blood all the nations of the earth!" Bigotry and narrow-mindedness are the spawn of isolation; traveled intercourse broadens and educates, whether on a limited or a liberal scale; and a "World's Fair" exhibition of characteristic customs and products is probably more potent in securing the reign of peace and good will than the circulation of the Bible, good and precious as in some circles that may be considered.

Why, local isolation would be destructive of all sympathy and interest if long continued. What would St. George be to this city after a few years of non-intercourse? What of settlements in Idaho, Nevada, Arizona, Colorado, if not for the alliance of faith and the active thought of common work and destiny? It is not many years since we of this city were verging into that condition. But President Young, strong in wisdom and quick in execution, called for colonists for the borders of the land, until an obedience bloomed, the fruition of interest was realized among the people here: those who had fathers, sons, friends in the south, north, east or west, began to inquire where such and such a place was, and to ask as to its resources; the masses became familiar with Iron county, Washington county, and places over the border, and the

homogeneity of Utah was signally developed and established!

On a little different basis is our missionary interest in foreign lands—we think, inquire about countries visited by our fathers and sons. The parallel is simply incomplete because this phase of life and duty is transitory, while colonization partakes more of the enduring. Yet, can we not imagine county against county, town against town? Can we not realize how under some circumstances the peoples of each might look upon one another as having diverse interests, then as enemies, finally from non-intercourse each gradually creating a jargon of their own? Customs, habits, thoughts gradually veering, probably at the instigation of designing men? Then war upon each other, conquest, tyranny and at times absorption?

Would not this all have been possible under the mentally unenlightened eras of the past, and is it not likely that the sharper points of nationality have originated in some such way? Modern drift is the antipodes of this. We "want to know!" We explore with life in hand "the dark places of the earth, which are full of cruelty," and individuals and nations now vie with each other in jealousy, lest their flag float first over territory only "all discovered. Even the hoary secrets of the northern pole are bound to be wrested from its ice and silence at the bidding of this insatiable appetite for conquest and a market for our wares. Steamships, railroads, modern appliances as to food and science, seem to have conspired with human bravery and pertinacity in rescuing from ages of oblivion the unknown, and mankind of this exploring type may yet "like Alexander, weep, because there are no more worlds to conquer."

Japan has been phenomenal in imbibing on a large scale the advantages of civilization without partaking of its sins—more so in fact than any other nation. The Hawaiian and other islands of the sea, have become decimated by contact, because the weak side of white custom secured its sad ascendancy. But not unlikely the end has been reached; for they, the inhabitants of other islands, and the Indians of our own nation, are children of promise, and "their latter end shall be greater than their beginning."

If we must have this unity of man established, it will likely come in great part through the harmonizing influence of trade association and deal. If the products of the tropics are of value, if so-called heathen or barbarous nations have anything which the so-called superior races need, let us exchange our manufactures for the tea and rice of China and Japan; if the South American nations give us coffee, let barter be our rule; and if England wants our bread and Germany our pork, let labor furnish its best local equivalent in exchange. So shall special talent, endowment, climate and resources go hand in hand, until interdependence shall be so thorough that rivalry and race prejudice shall be overthrown, and the steamship and the "white wings" of commerce shall in the order of Divine beneficence and brotherhood lead the nations "to beat their swords into ploughshares, and their spears into pruning hooks, and study war no more!"