

have been taken up and sold to this person or that one. This brings contention and dissatisfaction between neighbor and neighbor. Such a person has too much property, more than he knows what to do with. It would be much better for a man who is a mechanic, and intends to follow his business, to give one out of two cattle which he may possess, to some person, for taking care of the other. It would be better for those who possess a great quantity of stock, to sell half of them to fence in a piece of land, to secure the other half, than to drive them all out to run at large, and lose three-fourths of them. If there are half-a-dozen men round me, and I can put a cow in their way or anything else that will do them good, for fencing up a lot for me, the property I thus pay is not out of the world, but is turned over to those men who had not a mouthful of meat, butter, or milk; it is doing them good, and I am reaping the profit and benefit of their labors in exchange. If I did not do this, I must either see them suffer, or make a free distribution of a part of what I have among them.

It is impossible for me to tell you how much a man must possess to entitle him to the liberty of wasting anything, or of letting it be stolen and run away with by the Indians. The surplus property of this community, as poor as we are, has done more real mischief than everything else besides.

I will propose a plan to stop the stealing of cattle in coming time, and it is this—let those who have cattle on hand join in a company, and fence in about fifty thousand acres of land, make a dividend of their cattle, and appropriate what they can spare, to fence in a large field, and this will give employment to immigrants who are coming in. When you have done this, then get up another company, and so keep on fencing until all the vacant land is substantially enclosed.

Some persons will perhaps say—"I do not know how good and how high a fence it will be necessary to build to keep thieves out." I do not know either, except you build one that will keep out the devil. Build a fence which the boys and the cattle cannot pull down, and I will ensure you will keep your stock. Let every man lay his plans so as to secure enough for his present necessities, and hand over the rest to the laboring man; keep making improvements, building, and making farms, and that will not only advance his own wealth, but the wealth of the community.

A man has no right with property, which, according to the laws of the land, legally belongs to him, if he does not want to use it; he ought to possess no more than he can put to usury, and cause to do good to himself and his fellow man. When will a man accumulate money enough to justify him in salting it down, or, in other words, laying it away in the chest, to lock it up, there to lie, doing no manner of good either to himself or his neighbor. It is impossible for a man ever to do it. No man should keep money or property by him that he cannot put to usury for the advancement of that property in value or amount, and for the good of the community in which he lives; if he does, it becomes a dead weight upon him, it will rust, canker, and gnaw his soul, and finally work his destruction, for his heart is set upon it. Every man who has got cattle, money, or wealth of any description, bone and sinew, should put it out to usury. If a man has the arm, body, head, the component parts of a system to constitute him a laboring man, and has nothing in the world to depend upon but his hands, let him put them to usury. Never hide up anything in a napkin, but put it forth to bring an increase. If you have got property of any kind, that you do not know what to do with,