

hay at from eight to ten dollars per ton. Next spring, when your poor brethren who have come from Denmark, England, Germany, Switzerland, Italy, and the islands of the sea, with their cattle poor, and in the winter and spring shivering and perishing around your stack yards, what will you charge these poor fellows for hay? Twenty-five dollars per ton, when in the early part of the season you sold it for ten to the stranger. When it has become scarce because of the draft made upon it in the fore part of the fall at that low price, you then exact more than double from your brethren.

How can you answer for this to the Gods who gave you a being? I will leave you to tell your own story. I say, make your prices so that they continue the same the year round, both in times of scarcity and in times of plenty. What is food for one is food for another.

By taking this course you may perhaps compel a little more money to be left in the Valley. What will be done with it? Why, money, like every other stream, will seek its own level. The water courses here find their own level. Suppose there is more money left in the Valley than we actually need—where will it go to? It will find its own level. By and by the land we occupy will come into market, and then where goes the money? Into the treasury of the United States. Has the Government lost anything? No. Has the consumer? No; he has had the value of his money. The producer has gained, but he has gained no more than his just due for encountering the danger he is exposed to, and the labor he must perform in raising produce in the shape of grain, and stock in an Indian country. When his boys go out to herd the cattle they have to be guarded against the attacks of the savage. When the producer goes into

the field to labor, he is liable to be shot down by the Indian. In the midst of dangers they produce the necessaries of life, and yet they will sell their products for a mere song.

"Why," says one, "do you wish to oppress anybody by increasing the price of the staple articles of life to the injury of the purchaser?" That is not the design. But I will tell you what it is; men who pass through here may be thankful to get them on any terms. If they had come eight years ago they would have found a waste howling wilderness. What would they have given then for a bushel of wheat? Almost any price. Who has contended with the obstacles to making things as accessible as they are now? The producers, and they are entitled to the benefit arising from their labors.

We do not wish to oppress any person, but we wish to bring everybody to one standard price. We want to see the brethren who come here cold and hungry, have as good a chance as those who come in with their abundance. I am glad we have sufficient to spare to feed the stranger, the soldier, who is the right arm of the nation's defense; I am glad to see them share the bounties of Providence; but I say, let the scale of justice hang upon an even balance.

Do I want any person oppressed, and taken advantage of? No. But I want free trade and sailors' rights. I want even-handed justice all round; then I will be satisfied; for this is the common salvation. But if one party is favored more than another, it is a particular salvation. Good wheat, fine flour, beef, butter, cheese, and vegetables are good ingredients to form a common salvation upon; they prolong our lives, lengthen out our days, that we may perform our mission, and do well our work while we are upon the earth, and not die before we have lived out our days, and fully performed what is designed we should.