

of the integrity of our soil—to consider also, whether we ought not so to legislate, as to render the character and views of our people more homogeneous—to do all that we can to Americanize them. I confess that I heard with regret the avowal upon this floor, that persons of foreign birth ought to be preferred to those born upon the soil. I cannot concur in such a sentiment. I value too highly my American birthright, to barter it for political preferment; I would not sell it for a mess of pottage. When the great apostle to the Gentiles learned from the Roman centurion, that with a great price he had purchased his freedom as a Roman citizen, the reply of the apostle was, “but I was born free.” He spoke of himself—not as a soldier of the cross, not as a freeman whom the truth had made free—but he spoke of himself as a free born citizen of that great empire which had spread itself over so great a part of the then known world; which had planted its eagle banner alike upon the banks of the Euphrates, the Danube, and the Rhine—at the cataracts of the Nile, and along the shores of the western ocean; and in view of this great empire, with all her power and temporal glory, he who said he would not boast, save in the cross of his Redeemer, yet gave utterance to the expression, “but I was free born.”

We have heard, Mr. Chairman, in the course of this debate, much of the extent and power of our own fair land, and my own blood warms in the contemplation. It is a noble land. The waves of the stormy Atlantic beat on the one side, and the billows of the Pacific sing their lullaby on the other; the rays of the morning sun sparkle and play on the crystal ice of our northern lakes, and when the same sun goes down, the cotton tree and the magnolia cast their long lines of shade over the dark and turbid waters of the Mississippi; and over all this land the eagle standard of our Union floats, or will float, when this Oregon question shall be settled. I would that throughout its length and breadth one universal shout might go up—“but I was free born.” I speak not so much in reference to existing institutions, recognised by the constitution of the country; over that institution which shadows a part of our land we have no power, save that of moral suasion. But I would that those who regulate the legislation of the country, might feel the importance of those who exercise the elective franchise—who make and unmake rulers and legislators—being, if not freeborn, at least by study and long experience after their emancipation from foreign despotic powers, well qualified for the discharge of the high and responsible duties of an American citizen, that they should be permanently identified with the country and its institutions.

I recollect, many years ago, listening to the recital of an eloquent Indian chief, who came here to the capitol of the nation to ask protection for himself and for his people. I knew the history of his own and his people's wrongs. He spoke of the efforts which he had made to obtain redress, though in vain; and in his own beautiful and expressive language he added, “I knocked, and knocked, and knocked, at the door of the President's mansion, and asked for protection, but my voice was borne away down Pennsylvania avenue and *lost*.”

Sir, I could not but think of this appeal of the Indian chief, when a few weeks since the few representatives sent here by the Native American party, asked of this House the privilege of being heard, through a select committee, on the subject which they have so deeply at heart. Their appeal to the magnanimity of this House was disregarded, and their voices were borne

away at  
ject befo  
populat  
now en  
have rel  
that the  
end, to  
in the c  
and I co  
of their  
praise t  
with the  
knowled  
citizens.

Pardo  
question  
rejoice t  
they ma  
I believe  
tendant  
shall be  
power, a  
to see al  
possible,  
we can t  
come, th  
are right  
judgmen  
who reg  
vidual n