

By Pres. Kimball at the Special Conference, Aug 13th, 1853.

The preaching we have had by brother Joseph Young, is the kind I love. It is very unlike the mixed up preaching of the world; but it is music to my ears; there is no jargon, no discord, when we hear the sounds of the glorious gospel of the Son of God. It matters not to me what kind of an instrument it is played on, it is music to me and to you; but if you will let it place the best and most perfect thing on the earth, it will not look well in that condition.

The gospel, and plan of salvation that I have embraced, is music to me; it is sweet to my body, and congenial to my spirit; and it is more lovely than anything else I have ever seen since I have been in the world. I love it, and that is why I love this people better than any other people on God's earth, because there was never a better people, that is, I am speaking of the majority of them; but if you take them as a whole, I do not know that you can find any where that is, there are some that will compare with the worst in the world for sin and wickedness.

As brother Joseph said, so I say—Do not fear anything this side of hell, or that is in the east, west, north or south. I do not fear it any more than I do that the sun will fall from its position in the heavens, if this people will do just precisely as they are told. You know I preach upon this, a great deal. The world considers it to be quite ridiculous for us to be of one heart, and of one mind. It is this union among those who are faithful Mormons, that makes the world afraid of us; they fear us because we differ from the world. In the United States and in the old countries, they are divided into six or seven hundred different religious denominations, all disagreeing with each other; besides political and thousand other kinds of divisions and differences, such as whiggery, democracy, socialism, which in short may all be summed up under the term, *Devilism*. This is not the policy of the Latter Day Saints. Jesus says, "If you are not one, you are not mine." Let the Christian world who profess to believe in Jesus Christ, and in his Father, and in this book, the Bible, note this passage, "Except ye are one, ye are not mine."

There is more oneness in this people, than in any people that ever lived upon the earth. There was not that oneness in the days of Jesus that there is now, and I suppose there never has been since the days of Enoch. Because there was such a oneness among the people of Enoch, and they could not continue to be one, and live with the wicked in the same world, God took them, and they sailed away like one ship at sea separating from another.

Jesus says, "Except ye are one, ye are not mine." And yet the Christian world take a course to justify themselves in division, in strife, in animosity, in quarrelling, in envy, in jealousy, in war, and bloodshed. And yet they say they are one! I say they are not. A man that says he is one, and he lies to God. I say this to all the world, and to those who are passing through this city as emigrants; if you profess to be disciples of Christ, and have hatred to us in your hearts, I say you are; in the name of the Lord God Almighty I say it. Do you not think he will sustain me in it?—Yes, and all his faithful followers will too; and those who desire to be the disciples of Christ and go to one, will gather together.

I referred to the days of Jesus; was there that union then, that might have been? Jesus said to the disciples, when the people turned away from him, "Will ye also go?" This he said to the Twelve. Many of the disciples forsook him—Even Peter the chief apostle, turned away from him when he was in the greatest trouble, and denied him with cursing and swearing.

In this day and age of the world, we profess to be one. Jesus said then, "How often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not." He will do so now if you will let him; he will gather us together from the four quarters of the earth. I mean the Saints, the honest in heart, the elect of God; that they may become one, and live with the faithful, their bickering, their quarrelling, and complaining, and everything of this nature.

If a man wants my ox, let him come and tell me so, and he shall have it; he need not quarrel with me about it; and if he robs me of it, I want him to enjoy the stolen property, if he can; for I will not quarrel about it. I want him to enjoy it; for they will soon decay, and return to their mother earth, as you and I will.

Now brethren and sisters, I will say to the emigrants who are passing thro' this city, and to the world at large, that it is our intention to become perfectly one, in heart, and mind. Have those who have separated themselves from this people prospered? They may have prospered for a season; but by and by they become like a limb that is severed from the tree; they wither and vanish away; and all such will continue to do so from this time henceforth, and forever. It is just as impossible for a people to exist, that will draw from this Church of Jesus Christ of Latter Day Saints, as it is for a limb of a tree to live when it is severed from the body of the tree. Of this I am positive, because I know it. So I will say concerning the world and all the sects and denominations and kingdoms of the world that oppose this work, and people of God, they will wither in due time, and they cannot help themselves.

When brother Joseph lived, he was our prophet, our seer, and revelator; he was our father in the things of God, and it was for us to listen to him, and do just as he told us. Now that appears very absurd in the eyes of the world; but they all say, if they had lived in the days of Peter, Moses, or Jesus, they would not have done as the people in those days did to him; but at the same time they would take on lives if they could, and do just like him.

We are the servants of God; we have been called of God thro' the ministry of that holy prophet Joseph Smith, who received his authority thro' the ministry of holy angels. Now he was just as true a prophet as Moses was, or as any prophet that has ever been upon the earth; and we are just as much the authorized servants of God as the apostles and disciples in the days of Jesus Christ were, and I know it. And I bear testimony of it to the United States, and to the nations of the world. They may do as they please; but what do I care whether they do or not; I know it, and God requires me to bear testimony of it; to be valiant in testimony to the truth of this work, and to preach the gospel, and to lay before my brethren their duty.

Brother Joseph is gone, and now brother Brigham Young, the Governor of the Territory of Utah, is our prophet, our leader, our seer, and revelator; and it is for me and you to listen to him with all diligence, the same as we would listen to Joseph were he alive. Brother Brigham is his successor; his word is sacred; and if you do not observe it, it will not be well; and there is where I fear for you, brethren. I do not fear so much for myself as I do for you, because it will go hard with you, if you disobey his advice. There will many of you turn from the faith; you will turn your backs to us, and some will be guilty of shedding innocent blood if you are not wiser. This will be the result of apostasy. When that spirit attacks you, you will be led to do as other apostates have, who have turned from the Church of Christ.

Judas, when he lost the faith, received the power of the devil, and betrayed the Son of God into the hands of murderers. Joseph Smith in like manner was betrayed into the hands of wicked men, who took his life. He was betrayed by apostates; by men whom we once loved when they were in our midst, and had the Spirit of the Lord. We also would have been slain, if they could have got us; but they were afraid to touch us; they knew it would be certain death to the man who lifted his heel against us. Just so now. I have got my old gospel preparation laid up drying, preparing myself for action. Do I fear? No. I do not fear anything that lives in the earth, or that is in hell; Indians or anything else, never will disturb us, the Saints, from this time to all eternity, if we will do precisely as we are told.

I do not speak of these things to establish myself as a prophet, but I know what I say; I know you will prosper, and live in peace in the mountains of the Great Salt Lake, and be perfectly independent. You will have food, and raiment,

houses and lands, flocks and herds, and everything your hearts can desire, that there is in heaven, and on earth, if you will do as you are told. If you will do this, you will think my words are very profitable to you, whether I am a prophet or not. I am not saying anything but what my President has said time and time again. You will live in peace, and God will be your defence; and you will increase in knowledge, in power, in grace, and in every good thing that you can think of or mention. I have said often, you may go and write blessings for yourselves, and insert every good thing you can think of, in it; in heaven on the earth, and it will all come to pass on your heads, if you do right.

What do I care for what the world says? I care no more about it than I do for the squalling of a goose. It is none of their business if I have a mind to be a Saint, and keep the commandments of God; and as you have heard it said, so say I—the time will come in which you will dwell in peace and safety; and when the time comes that you will go back to Jackson county, you will be independent, and live without any opposition at all. Can the Lord do it? Yes. All the people are in his hands, and he can turn the nation, and he can oblige his word. There are governed and controlled by the Almighty as much as we are. What can they do against us? Why nothing whatever, but if we do not do right they will be a scourge in the hands of God to scourge us, just as the Indians are at this time. There never would have been a disturbance if this people had done as they were told.

I am not speaking of the people in this city any more than of the people of other settlements. To my certain knowledge there is not a settlement in these mountains, but we are instructed by brother Brigham to build good forts and live in them; and to build castles and to have volunteers permitted to go out and make new settlements.

Have any of them built forts? Tell of one settlement if you please, excepting they commenced one in Iron county which remains unfinished yet. The Indians are now upon us, and our brethren are scattered off, three, four, and five families in a place, away off in this and that direction, exposed to the Lamanites. They have been called into the city that they might be safe, and they are now leaving us, and waiting to go back again, and live in those exposed locations without a fort. The Lord says, "I will send the Lamanites to the mountains; but if this people will turn to me and do just as they have been told, their wrath will be turned away in a short time, but not until the Lord God sees that this people are determined to do right. Upon the same principle that my wrath would be turned away from a child that repented under the rod of correction, so will the Lord's wrath be turned away from his children when they repent, and go and do what they are told."

A spirit of compassion seizes me the moment I see a repenting child; so it is with our heavenly Father. But the most of parents, when they tell their children to do a thing, and happen to give them a little rod of discipline, the child says, "The next morning they are saying, 'O my dear child, I am sorry, let me give you a piece of bread and butter.'" Our Father in heaven does not do so until he sees contrition of heart in his children for their wrongs.

We live in the days of prophets, apostles, high priests, and servants of God who have the priesthood upon them, and I know it. Gentlemen, I have been a member of this church near 23 years, and passed through the whole of the difficulties, in Kirtland, Ohio, and Missouri. When brother Brigham and myself, and others, with our families, left Kirtland to go to Missouri with Joseph Smith, we had to lay with our firelocks by our side. When we arrived in Missouri, the devil contrived to raise the armies of the wicked against us there; and all the elders and male members that could be counted from the western boundaries of Missouri to Nova Scotia, was not more than 205 men. We went up to Missouri to reanimate our brethren who had been driven out of Jackson county. We went up near 1000 miles with our firelocks in our hands. Was there any fear in us? No. It never entered into our hearts, from the day we started, to the time we returned again. I have seen the time but I could whip out twenty of the best men on earth.

I had a spirit on me as much superior to this earth, as the earth is superior to the degraded spirits of the wicked that dwell on its face. I was the Spirit of the Lord that stood by me, and diffused strength into my body, and into my limbs, until the very hair of my head felt alive. Did they fear us in that upper country? Yes, they ran as they were never going to stop in the world. We felt perfectly able to clear out that country to Nova Scotia, and we could have done it with 305 men, if the Lord God had commanded us, as the Gideonites did in days of old. Yes—205 men with the Spirit and power of God upon them, and their faces shining like the sun, it cannot be told what they could accomplish; neither can we form any conception of it.

Let us be as one person from this time henceforth, and do not let us suffer ourselves to become cold and stupid, but let us battle all the day long; and we shall build up the kingdom of God, and be prospered in all things we set our hands to do. These are a few things I wanted to say; still there are many more things of great importance to us if we will only listen to them. One is to take care of your grain; for it is of more value to you than gold and silver. I know you will see harder times before another harvest, than you have seen this season. Do you believe it? Did they believe it last year, when there were 15,000 bushels of wheat in the Tithing Office? No. When brother Brigham said the same thing last spring, to stir up the people to be careful of their grain, they said, "O no, brother Brigham, we cannot surely come to such scarcity as you foretell; look at the store house, it is full. How much was there in the store house this harvest? There is not one bushel of grain of any kind, and I do not know that there will be."

There has been a great quantity threshed out this harvest, but little of it has come into the public store, and the hands on the public works are obliged to live. If you go into the joiner's shop, it is almost left desolate. If you go into the machine shop, and into the mason's shop they are the same; and yet there are thousands of bushels being threshed out and ground into flour, and sold for 7 to 10 dollars per hundred weight to the world—the emigrants who are passing thro' here, and at the same time, the business on the public works stopped for want of it.

Brethren and sisters please to look at this; you know I am telling you the truth, which is every day exhibited before your eyes. The public ground here has to be enclosed before we can put forth a hand to build a Temple to the name of our God; and you are ready to feed everybody else under the heavens, but the workmen. Have you turned from the Lord your God, and forgot his purposes? Think of it, you fathers!

I do not know but I am wearying the brethren, but these things were on my mind, and I have got a load of them yet; I see them, and reflect upon them in my heart. O Lord God, what will become of us? Have the people forgotten thee and thy purposes, with the Holy Priesthood upon them—with the sacred ordinances of God's house upon them. Now think of it, brethren and sisters. There is enough, and we need never want bread; but if we do not take the right course, we are sure to see sorrow; and the greatest you have ever seen. Some of you never saw any in your lives. Those who were never without bread and clothing, and good houses to dwell in, murmur and grudge; and those who never had any troubles and trials since they have been in this church, or since they have been on the earth, are the most ready to complain. This may appear strange doctrine to you, but you know it is true.

As to getting rich, why bless your souls, is not the earth the Lord's, and the fulness thereof? Is not all the gold and precious metals in the mountains, in the dells, and in the cliffs of the earth, all the Lord's? He created all, and the human family, with all the treasures of earth, are in his hand. They all belong to the Lord our God, and we are his people, if we do his will. Are we not heirs to all this riches? Certainly we are; every son and daughter of Adam, who love the great Father of our spirits, and his Son Jesus Christ, and obey the gospel and listen to him whom God has designated as an Apostle and Prophet to counsel his people, I tell you that all this treasure is theirs, and the devil cannot help themselves. I am just as sure of it as I am that the sun will rise and set to-morrow.

Do you believe it, brethren and sisters? Do you know it? Yes, you know it. Now if you ever expect to enjoy it, you have got to live for it as individuals independent of any other man or woman. You have got to live as independent Saints, and obey the will of God independently as it is taught, and laid before you from time to time. All that wish to be delivered from the scourge, and from afflictions, will have to rise up and do right to their God, and to each other, not as a conference merely, but as a people, as the Saints of the Church of Jesus Christ of Latter Day Saints, and not going to command you to do it; but my advice is to you to do it. Rise up now, and do just as you are told, and you will see happy times.

I know there is a greater desire in this people for things that perish; for theatrical performances, and dances, than there is for the public interests of the Kingdom of God. Well, let us be Saints indeed, and show to the world that we are for God and for our race.

Among some people in the world it is popular to be a Christian; and among another class it is not popular, but it is popular with me to be a member of the Church of Jesus Christ of Latter Day Saints; and there is no popular for me to do the will of the Holy Spirit. A single man can accomplish more with the power of the Spirit of God, than this whole people can, if they will not do right. Do I fear anything? No; but if I have to bow down to the chattering rags, as I have already done many times in this church, I will do it like a man of God. I have been driven five or six times, and yonder is my habitation, and they may not there. And so have some of you been driven in like manner; and some of you never had one thing to trouble you in your lives. I am now well off; but I have got to come to it again as I have in former times; I will round up my back to the burden, and make it as tough as a piece of sole leather, to bear what shall be laid upon me manfully, or else I will die. I have no fears upon that ground at all; but my prayers are, by night or by day, for the Lord to take me from the earth, rather than I should be against him, or against my brethren, or against our President Brigham Young. I have known him 30 years, and he and brother Joseph Smith have been comrades together, and better ones never. I have known them, and they are, and you may tell the kings and rulers of the earth this, and the nations over which they reside, if you please. The reason why we would rather have him to be our Governor than any other man, is because he is the best man we are acquainted with.

I have lived in the State of New York, town of Bloomfield, Monroe county, right in the heart of the country where the ancient Lamanites, and other veterans, destroyed each other, root and branch; where the Book of Mormon was discovered in the hill of Cumorah. From among those rich hills the people are flocking to these mountains; why? Because this is the richest place in the world. The country adjacent to the Sweet Waters has actually become a rich gold mine. Talk about gold! The Lord can change any of the elements into gold as easy as he could change the water into wine.

I suppose I had better bring my disjuncted remarks to a close. I feel first rate; I feel like a soldier of Christ; like a man of God. I feel sometimes that I could take one of those mountains, and handle it as I could a foot ball. Bless your souls! If you will only do as the Lord tells you to do, his delegated agent, who gives you the voice of God, and the wisdom of God, I am not troubled at all. The question is asked many times, has brother Brigham got the Urim and Thummim? Yes, he has got everything; everything that is necessary for him to receive the will and mind of God to this people. Do I know it? Yes, I know all about it; and what more do you want? That is true, gentlemen! I am one of his witnesses in the last days, and to bear testimony of the truth of Mormonism.

I say to the Saints, do not look upon us as perfect beings; notwithstanding, if you are perfect yourselves, then look for it in us, and not until then. If any of you are perfect, we want you to come here that we may see such beings, and know how to model ourselves after you; just as I take a piece of clay and shape it after another model more beautiful still.

Some of you think you have passed thro' awful tribulations in leaving your mothers, and friends. I was glad when I got away from mine, because they persecuted me, and laid about me, and persecuted my brethren; so I would get away from them. But they will see the day when they will be glad to come to brother Brigham, and say, let me have your boots, clean your horses, or drive your carriage, &c.

You talk about carriages; good heaven! I am just as sure of enjoying these blessings as I am of enjoying anything on this earth. If you do not believe it, read that book, (the Bible) which speaks about the armies of heaven, and about horsemen and chariots, and men armed with swords, and all kinds of instruments of music; it is all spoken of in this book, and we will enjoy it, while those who seek our destruction, and all sinners, will go to hell. All this enjoyment of the good things of heaven and earth will come by a separation of the righteous and the wicked. There was a time when an eruption took place in heaven, and Michael and his armies arose, and cast out the rebellious portion of the angels from heaven. Don't you think they got tired of contention, and broils, and tumults? Yes, so they universally agreed to cast it out. We will get tired of it too, in these last days, and we will make a separation between saint and sinner. The sectarian priests have wrote and preached about forty years ago, and have proved to the readers, and to the hearers that there would be a separation, and the ship would be placed on the right hand and the goats on the left. I suppose the goats mean those that are not good for much; they bear no wool.

I guess I had better stop speaking. May the Lord God bless you forever, and may union, peace, righteousness and salvation be with you forever and ever: AMEN.

#### Proceedings in Congress.

The house then went into committee of the whole on the state of the Union. Mr. Orr in the chair.

Mr. Houston submitted resolutions, referring the various branches of the President's annual Message to appropriate committees.

Gerrit Smith said, that as this was the first time he had the floor, it might be well for him to confess in advance that he was in the habit of inserting errors in his reports. Perhaps on this occasion he should follow up his confession by a bad habit, but it is not a counterpoise to this habit, it is a bad one, that he claimed no exemption from errors himself. He absconded in them, and was willing gentlemen should make reprisals upon him. He hoped that while he held a seat here, he would be in a tenable position. The President's Message fully and warmly endorsed the conduct of the administration in the matter of Martin Kosztia. Now, he was not prepared to bestow unqualified praise in that particular. He was not ready to accord great credit to Captain Ingraham for his just determination to rescue Kosztia, and yet he would that Captain Ingraham had insisted on Kosztia's being set at absolute liberty.

He would have left nothing at that point to the discretion of France or of France's Consul, or to the discretion of men of other governments. He would have had him hold no terms, nor enter into any treaty with kidnappers. Kosztia was a kidnapped American citizen. As such, the American government or that occasion, and for that occasion he was the American government. Perhaps what he said might be inconsistent with the views of his peace-loving friends, who know his opposition to war, yet he justified Captain Ingraham.

He believed in the propriety of a national armed police, and he believed there was occasion for the use of such a police. But that was not war. Captain Ingraham was not ready to make war on Austria, and did not threaten her with war. Captain Ingraham properly had nothing to do with Austria nor with the Austrian Consul. It would have been an insult to Austria and her authority, had he charged her with authorizing kidnapping. He had only to do with the kidnappers who restrained Kosztia's liberty. All he had to do was to set him uncondi-

tionally free, and compel them to make an unconditional surrender of their prey. He knew it was said that Kosztia was not an American citizen, but the Secretary of State argued conclusively in right of international law, that he was. He wished Mr. Marcy had gone further, and said that Kosztia was, by law of reason and right, an American citizen. It is high time we have our justification on something more substantial and certain than conventionalities and the worn-out codes of Europe. It is time it was placed on the immutable law of justice. It had been said that Captain Ingraham invaded the rights of a neutral state, but he always regretted that the Secretary of State did not positively deny this. The denial was not needful for his argument, yet it would have done good. Captain Ingraham did not violate the right of Turkey; Austria did not so charge; but Turkey violated the rights of America, because she did not afford Kosztia the protection due to him. She was chargeable with letting him be kidnapped; Turkey had no right to be invaded. He held that, when a neutral state shall forbear to do justice to itself. He might be asked whether he would have Captain Ingraham fire into the Austrian ship; he answered he would have Kosztia free at whatever peril. He had said he would not bestow unqualified praise on our government for the Kosztia affair.

In one of the passages in the letter of Mr. Marcy to Mr. Hulsmann, of rare rhetorical beauty, he ventured to insinuate the disposition of Austria. He would not say this was impudent hypocrisy, but was in bad taste, for Austria is a far greater and guiltier oppressor, Austrian despotism, compared with ours, which compares men to chattels. In as the finger to the loins. Secretary Marcy mentions in his justification of Captain Ingraham, that divine law, "do unto others as we would have them do unto us." Was not this the very same presumption for an American Secretary to quote this, while the nation is trampling under foot millions of its inhabitants. Did Mr. Marcy suppose Mr. Hulsmann stone blind, and had lived in Washington so long, as never to see the buying and selling of men, women, and children going on continually? And did Mr. Marcy suppose Mr. Hulsmann ignorant of the fact that this government is the great slave-catcher for the slaveholders? Did he suppose Mr. Hulsmann did not know that the slave trade finds in the American government its greatest patron, and that it comes not only under general regulation, but specific regulation of Congress? Did Mr. Marcy suppose Mr. Hulsmann was ignorant of the fact that this Administration suppressed all its predecessors in shameful pledges and devotion to the slave power?

The Secretary exalts the wisdom of man above the wisdom of God, when he says Christianity requires us to do unto others as we would have them do unto us, except when acting under legal restraints. The latter is a clever interpolation of the Secretary. The administration is guilty at this point of attempting to corrupt Christianity in a sacred and authentic record. The Bible command is absolute. He was aware that the administration put the justification of Captain Ingraham's conduct on the simple Bible truth, it would have opened the door for the rescue of every American slave, and justified the rescue of Shadrach, at Boston, and the celebrated rescue in Mr. Smith's neighborhood—the Jerry rescue at Syracuse; and justified the deliverance of every slave in this land. He supposed the administration had sold itself in advance to the slave power. This administration has no right to give up Christianity for slavery.

Having further dwelt on this point, he said: After all, the administration had done us good service. In attempting to qualify the Divine command, "do unto others as you would have others do unto us," for the sake of saving slaves, it impels us to obey the commands of the Bible "to let the oppressed go free." He was glad the administration had identified itself with the abolitionist. It should not have meddled with the Bible—Mr. Smith was listened to with marked attention.

Mr. Preston said, living as he did, in a slave State, and confident of the propriety of holding this kind of property—believing firmly in the rights which were recognized by the founders of the government, who laid its basis deep and strong, and which he hoped would endure forever—believing that a degree of patriotism as great as that of the gentlemen from New York, animated their bosoms and their descendants, and with all the strength of conviction which language could express as to the justice of holding slaves, he was not one of those who could listen with indifference to the gentleman's remarks. He trusted he could show that the Southern representatives were not the upholders of the most onerous tyranny; but men of sense, not misguided by wild enthusiasm, such as would shake the fabric of our Institutions.

In a letter of Mr. Marcy, the doctrine announced was that Kosztia was clothed with the rights of a citizen, and that his intentions to become an American citizen. When he went to Smyrna, he was beyond the reach of Austrian capture, and the reach of the House of Hapsburg. But he would ask the gentleman, if a solemn treaty did not exist by the faith of the American government was pledged for the release of Kosztia. We have something more than treaty and compact—the constitution of our country. With the Bible in hand the gentleman implores one hundred and twenty-six members here to perjury; and acting on the higher law, speaks about the surrender of property contrary to the guarantees of that instrument which binds the States in union. We hold our slaves, he said, because there are two races, which were planted here before the present government was founded. We hold them because we are not willing to amalgamate any more than the people of New York with the negroes. We want to keep our Teutonic blood pure, to be worthy descendants of our great race. We will keep them till God shall point the time they are entitled to freedom. The ordinances of the Almighty are strange, beyond our comprehension. He then eloquently traced the progress of slavery, arguing that emancipation must be of slow progress, not violent. Let us, he said, wait, and God in his good time will accomplish the object.

Mr. Dean obtained the floor, when the committee rose, and he moved adjourned. On the 21st, Mr. Phillips offered a resolution instructing the committee of commerce to inquire into the propriety of continuing and completing such of the river and harbor improvements as were appropriated for the last session, and which, in the opinion of the committee, are within the constitutional power of this government, and of general interest and importance, and that they report at an early day by bill or otherwise.

Mr. McDonald moved to lay it on the table. Negatived yeas 55, nays 112. The resolutions were then passed—yeas 111; nays 54. A motion was made to reconsider. Mr. Campbell said nearly all the appropriations in the bill of the last Congress, for the west, came from the senate, and not from the committee on commerce.

Mr. Fallin explained. It had been agreed to appropriate about one million of dollars; one-third for the Atlantic, one-third for the Lakes, and the remainder for the Mississippi and its tributaries, but the senate loaded it down with incongruities. Mr. Wentworth moved that the motion to reconsider be tabled. Agreed to. The house went into committee of the whole on the state of the Union on the President's Message.

Mr. Dean said that, when he offered the resolution the other day, proposing a vote of thanks and a sword to Captain Ingraham, he did not intend to debate it, but the remarks of a colleague (Gerrit Smith) had inclined him to say a few words on the subject. He denied that this government was a greater oppressor than Austria, quoting from Haynau's proclamations, &c. Aus-

trianly free, and compel them to make an unconditional surrender of their prey. He knew it was said that Kosztia was not an American citizen, but the Secretary of State argued conclusively in right of international law, that he was. He wished Mr. Marcy had gone further, and said that Kosztia was, by law of reason and right, an American citizen. It is high time we have our justification on something more substantial and certain than conventionalities and the worn-out codes of Europe. It is time it was placed on the immutable law of justice. It had been said that Captain Ingraham invaded the rights of a neutral state, but he always regretted that the Secretary of State did not positively deny this. The denial was not needful for his argument, yet it would have done good. Captain Ingraham did not violate the right of Turkey; Austria did not so charge; but Turkey violated the rights of America, because she did not afford Kosztia the protection due to him. She was chargeable with letting him be kidnapped; Turkey had no right to be invaded. He held that, when a neutral state shall forbear to do justice to itself. He might be asked whether he would have Captain Ingraham fire into the Austrian ship; he answered he would have Kosztia free at whatever peril. He had said he would not bestow unqualified praise on our government for the Kosztia affair.

Mr. Walsh said that when his soft friend (Dean) who is a chrysalis state of abolitionism, and is gradually softening, finds that the President's patronage is disposed of, he will melt into full-blooded abolitionism. We have seen, watched, and prayed, and the result must be a beautiful quarrel between the Abolitionists of the strongest grade, and the incipient Abolitionists—a quarrel which we have no disposition to spoil. When the time arrives for the true Democrats of New York to speak and express what they think of them, they will speak language which will admit of no other interpretation—nobody will misunderstand. Until that happy day arrives, I return to my quiet and orderly position. [Laughter.]

On the 22nd, Mr. Penn presented the credentials of H. D. Johnson, delegate from Nebraska. Referred to the committee on elections. Mr. Miller, of Missouri, introduced a bill organizing the Territory of Nebraska. Referred to the committee on Territories. The house then went into committee of the whole on the state of the Union, on the President's Message.

Mr. Wright, of Pennsylvania, thought the country at large was unprepared to anticipate the results which had occurred from the debate of the last three days. He was one of those who believed that after the great contest the political parties of the nation came together in honorable warfare, and when the great battle had been fought, and the victory won, that Abolitionism was not only dead but buried—but the day before yesterday, the gentleman from New York (Mr. Smith) exhumed its lifeless body, and dragged it before the country—like Banquo's ghost, it is here again. Perhaps he could not keep his mouth closed when such sentiments were avowed by him. Mr. Wright then emphatically denied that America was as great an oppressor as Austria. How could the gentleman from New York stand up and advocate higher law as superior to the Constitution, which contains the following clause: "No person held to service or labor in one State, under the laws thereof escaping into another, shall in consequence of any law or regulation therein, be discharged from such service or labor; but shall be delivered up on the claim of the party to whom such service or labor may be due." How can the gentleman put his hand on the Holy Evangelist and swear to support the Constitution, and yet assert the higher law as superior to the Constitution?

Mr. Smith said he was not disposed to take any position which should stigmatize with hypocrisy, the framers of our Constitution. A few days before the close of the session of the Convention which formed the Constitution, the committee on style reported that the word "servitude" be stricken out, because it was identified with the condition of slaves, &c., that service be substituted because it was identified with the condition of freemen. The motion prevailed unanimously.

Mr. Wright remarked that was not his recollection of the history. Mr. Wright resumed, saying the clause refers to involuntary slaves as well as to other persons, and as the courts have decided. He insisted that Congress has no power to legislate on slavery, and declared that he washed his hands of the subject for the term for which he was elected.

Mr. Bayly made a humorous speech, asking if it was possible that the election of Speaker and Clerk—everything was to be made the test of friendship to the Administration, as he was not accustomed to this in Washington. On the 23rd, certain documents, remaining over from the last Congress, were ordered to be delivered to the members for public distribution. The house then went into committee of the whole on the State of the Union on the President's Message.

Mr. Phelps said the question before the committee was a reference of the President's Message, but in the latitude of debate there had been involved the principles of the Message; the question of slavery; the conduct of Captain Ingraham; the Kosztia affair; and the constitutionality of the act of 1850, which vested in the Secretary of the Treasury the right to appoint an Assistant Secretary. Inveective, unmeasured and unparrying abuse, had been poured out by gentlemen on the institutions of the South, while Southern members have maintained their seats in quiet and decorum, and without reply—say, more, they had been called on to listen to the attempts of those who, denying the obligation of their constitutional oath, would falsify history and the plainest provisions of the Constitution to support and sustain them in their violation of their pledged faith. He would not lend his aid to what he knew to be the cherished object of the gentleman, namely: that they might establish this hall as a centre from which to speed their arrows to every section of the country, to light up discord. When the Constitution failed to secure Southern rights, for which it was ordained, he was strong in the expression of the belief that this institution was inherent power enough to protect itself. But he would enter into no discussion, and trusted that Southern gentlemen would follow his example, which, he thought, was a proper one. Let them maintain silence, while the abolitionists pour out their invective; he would sit and listen, be decorous under it; and would content himself with the reflection that such language was made use of by men who, if they have obtained notoriety as sentimentalists, have not yet, in the estimation of the country, risen to the dignity of statesmen. As to the Assistant Secretary of the Treasury, he argued that the provision should be made only for hereafter, and not to apply to the incumbent. He thought that in the movement prescribing the mode of the Assistant Secretary's appointment there was a design to reach somebody of whom he was ignorant.

Mr. Bayly replied to Mr. Phelps, urging that an amendment to the Senate Bill, making it applicable only hereafter, would be anti-republican. Peter G. Washington has no vested interest in the office. Mr. B. declined any other motive in his course than to guard the public interests, and denied that the object of the Senate Bill was an attack on the administration. Adjourned.

The Texas papers speak of an immense immigration thitherward. The Gonzales Enquirer says that Mr. Shannon, a very gentlemanly and intelligent emigrant from the State of Missouri, who passed through Gonzales a few days since, states that at and between Preston, on Red River and Gonzales, he counted two thousand three hundred emigrant wagons, bound for Western Texas, a great many of which are from Missouri. He mentions one county in that State as being almost depopulated by emigration to Texas. The same gentleman says that in the vicinity of Belton, in Bell county, exclusive of the above, he saw at one view, he thinks, about five hundred tents pitched, all home seekers.

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