

# Squatter Sovereign.



A WEEKLY NEWSPAPER DEVOTED TO POLITICS, LITERATURE, AGRICULTURE, MERCANTILE AFFAIRS AND USEFUL READING.

STRINGFELLOW & KELLEY,

"The Squatter claims the same Sovereignty in the Territories that he possessed in the States."

EDITORS & PROPRIETORS.

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## The Squatter Sovereign.

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### The Poet's Column.

From the Flag of Our Union.  
**MY BOYHOOD'S HOME.**  
BY JOSEPH H. BUTLER.

My boyhood's home—my boyhood's home!  
In vivid hues remain  
Pictured upon fond memory's page,  
Though ne'er to live again!

Yes—I remember well the cot,  
Embowered in noble trees,  
When first my infant sight beheld  
All that a child might please.

A garden decked with many a flower,  
I joyous wandered o'er,  
And felt it happiness to think  
Of others joys in store.

There was a green and shady bowyer  
Wherein I often lay,  
And listened to the robin's song,  
Or mused the hours away.

And there my youthful heart first felt  
The pleasing pain that spring  
From love's all-conquering influence,  
That gentle memories bring.

I marked the progress of each tint  
That decks the tulip's leaf;  
The opening of the rose-bud's lips;  
So beautiful, and brief!

Yes—Nature in her matchless skill  
I fondly notice now;  
Though years, with sorrow's coronal,  
Have crowned my faded brow!

My boyhood's hours—O, where are ye!  
Come—mingling with the past!  
Life's river onward sweeps away—  
Nothing on earth shall fast!

Youth withers in the passing gale,  
Love's ties are broken too,  
And life at last presents the mind  
But little sweet or new!

That cot is there—the trees are green,  
And Nature smiles as then;  
But O, my heart is withering fast,  
Never to bloom again.

The loved companions of my youth  
Are dust beneath the sod;  
Only one friend my spirit knows—  
Undying—it is God.

Wife, child, and friends—ye are no more;  
Your smiles, your voices, all  
Are gone—sad, silent in the grave,  
Alone, I wait the call.

My boyhood's home—my boyhood's home!  
A long, last adieu!  
I knock and tears are vain,  
I cannot see your charms renew.

Yet, in the mystic spirit land,  
Hope whispers I may meet  
The loved of early years again,  
And taste of joys complete.

For all is changing round us here,  
And temples proud,  
Pass like the castled semblance in  
A stormy evening cloud!

Dear Swift, on being asked what  
he thought the easiest and yet most diffi-  
cult thing a man could do, replied, "To hold  
his door."

## Miscellaneous.

### A BRIEF EXAMINATION OF

### SUBTLE TESTIMONY

### ON THE INSTITUTION OF

### SLAVERY!

In an Essay first published in the Religious Herald, and re-published by request: with remarks on a letter of Elder Galusha, of New York, to Dr. Fuller of South Carolina.

BY THORNTON STRINGFELLOW.

Continued.  
LOCUST GROVE, Culpeper Co., Va., 1841.

### BROTHER SANDS:

Again, in Gen. xvii., we are informed of a covenant God entered into with Abraham; in which he stipulates, to be a God to him and his seed (not his servants,) and to give his seed the land of Canaan for an everlasting possession. He expressly stipulates, that Abraham shall put the token of this covenant upon every servant born in his house, and upon every servant bought with his money of any stranger. Gen. xvii. 12, 13 Here again servants are properly. Again, more than 400 years afterwards, we find the seed of Abraham, on leaving Egypt, directed to celebrate the rite, that was ordained as a memorial of their deliverance, viz: the Passover, at which time the same institution which makes property of men and women, is recognized, and the servant bought with money, is given the privilege of partaking, upon the ground of his being circumcised by his master, while the hired servant, over whom the master had no such control, is excluded until he voluntarily submits to circumcision; showing clearly that the institution of involuntary slavery then carried with it a right, on the part of a master to choose a religion for the servant who was his money, as Abraham did, by God's direction, when he imposed circumcision on those he had bought with his money,—when he was circumcised himself, with Ishmael his son, who was the only individual, beside himself, on whom he had a right to impose it, except the bond-servant bought of the stranger with his money, and their children born in his house. The next notice we have of servants as property, is from God himself, when clothed with all the visible tokens of his presence and glory on the top of Sinai, when he proclaimed his law to the millions that surrounded its base: "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's." Ex. xx. 17. Here, is a patriarchal catalogue of property, having God for its author, the wife among the rest who was then purchased, as Jacob purchased his two, by 14 year's service. Here, the term servant, as used by the Almighty, under the circumstances of the case could not be understood by these millions, as meaning anything but property, because the night they left Egypt, a few weeks before, Moses, by divine authority, recognized their servants as property, which they had bought with their money.

2d. In addition to the evidence from the context of these, and various other places, to prove the term servant to be identical in the import of its essential particulars with the term slave among us, there is unquestionable evidence, that, in the patriarchal age, there are two distinct states of servitude alluded to, and which are indicated by two distinct terms, or by the same term, and an adjective to explain.

These two terms, are first, servant or bond-servant; second, hiring or hired servant: the first, indicating involuntary servitude for stipulated wages and a specified time. Although this admits of the clearest proof under the law, yet it admits of proof before the law was given. On the night the Israelites left Egypt, which was before the law was given, Moses, in designating the qualifications necessary for the passover, uses this language. Exod. xii. 44, 45: "Every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and an hired servant shall not eat thereof." This language carries to the human mind, with irresistible force, the idea of two distinct states—one a state of freedom. On the other a state of bondage: in one of which, a person is serving with his consent for wages in the other of which, a person is serving without his consent, according to his master's pleasure.

Again, in Job iii. Job expresses the strong desire he had been made by his afflictions to feel, that he had died in his in-

fancy. "For now," says he, "should I have lain still and been quiet, I should have slept: then had I been at rest. There (meaning the grave) the wicked cease from troubling, and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor.—The small and the great are there; and the servant is free from his master." Job iii. 11, 13, 17, 18, 19. Now, I ask any common-sense man to account for the expression in this connection, "there the servant is free from his master." Afflictions are referred to, arising out of states or conditions, from which ordinarily nothing but death brings relief. Death puts an end to afflictions of body that are incurable, as he took his own to be, and therefore he desired it.

The troubles brought on good men by a wicked, persecuting world, last for life but in death ends that relation or state out of which such troubles grow. The prisoners of the oppressors, in that age, stood in a relation to their oppressor, which led the oppressed to expect they would hear the voice of the oppressor until death. But death broke the relation, and was desired, because in the grave they would hear his voice no more.

All the distresses growing out of inequalities in human condition; as wealth and power on one side, and poverty and weakness on the other, were terminated by death; the grave brought both to a level: the small and the great are there, and there, (that is, in the grave,) he adds, the servant is free from his master; made so, evidently, by death. The relation, or state out of which his oppression had arisen, being destroyed by death, he would be freed from them, because he would, by death, be freed from his master who inflicted them. This view of the case, and this only, will account for the use of such language.—But upon a supposition that a state or relation among men is referred to, that is voluntary, such as that between a hired servant and his employer, that can be dissolved at the pleasure of the servant, the language is without meaning, and perfectly unwarranted; while such a relation as that of involuntary and hereditary servitude, where the master had unlimited power over his servant, and in an age when cruelty was common, there is the greatest propriety in making the servant, or slave, a companion with himself, in affliction, as well as the oppressed and afflicted, in every class, where death alone dissolved the state, or condition, out of which their afflictions grew. Beyond all doubt, this language refers to a state of hereditary bondage, from the afflictions of which, ordinarily, nothing in that day brought relief but death.

Again, in chapter 7th, he goes on to defend himself in his eager desire for death, in an address to God. He says, it is natural for a servant to desire the shadow, and as the hiring looketh for the reward of his work," so it is with me, should be supplied. Job vii. 2. Now, with the previous light shed upon the use and meaning of these terms in the patriarchal Scriptures, can any man of candor bring himself to believe that two states or conditions are not here referred to, in one of which, the highest reward after toil is mere rest; in the other of which, the reward was wages? And how appropriate is the language in reference to these two states.

The slave is represented as earnestly desiring the shadow, because his condition allowed him no prospect of anything more desirable; but the hiring as looking for the reward of his work, because that will be an equivalent for his fatigue.

So Job looked at death, as being to his body as the servant's shade, therefore he desired it; and like the hiring's wages, because beyond the grave, he hoped to reap the fruit of his doings. Again, Job (xxi.) finding himself the subject of suspicion (see from verse one to 30) as to the rectitude of his past life, clears himself of various sins, in the most solemn manner, as unchastity, injustice in his dealings, adultery, contempt of his servants, unkindness to the poor, covetousness, the pride of wealth, &c. And in the 13th, 14th, and 15th verses, he thus expresses himself: "If I did despise the cause of my man-servant or my maid-servant, when they contended with me, what then shall I do when God rises up? and when he visiteth, what shall I answer him? Did not he that made me in the womb, make him? And did not one fashion us in the womb? Taking this language in connection with the language employed by Moses, in reference to the institution of involuntary servitude in that age, and especially in connection with the language which Moses employs after the

law was given, and what else can be understood than a reference to a class of duties that slave owners felt themselves above stooping to notice or perform, but which, nevertheless, it was the duty of the righteous man to discharge; for, whatever proud and wicked men might think of a poor servant that stood in his estate, on an equality with brutes, he that made me made them, and if I despise their reasonable causes of complaint, for injuries which they have made to suffer, and for the redress of which I only can be appealed to, then what shall I do, and how shall I fare, when I carry my causes of complaint to him who is my master, and to whom only I can go for relief? When he visiteth me for despising their cause, what shall I answer him for despising mine? He means that he would feel self-condemned, and would be forced to admit the justice of the retaliation. But on the supposition that allusion is had to hired servants, who were voluntarily working for wages agreed upon, and who were the subjects of rights, for the protection of which their appeal would be to "the judges in the gate," as much as any other class of men, then there is no point in the statement. For doing that which can be demanded as a legal right, gives us no claim to the character of merciful benefactors.—Job himself was a great slaveholder, and like Abraham, Isaac, and Jacob, won no small portion of his claims to character with God and men from the manner in which he discharged his duty to his slaves. Once more: the conduct of Joseph in Egypt, as Pharaoh's counsellor, under all the circumstances, proves him a friend to absolute slavery, as a form of government better adapted to the state of the world at that time, than the one which existed in Egypt; for certain it is, that he peaceably effected a change in the fundamental law, by which a state, condition, or relation, between Pharaoh and the Egyptians was established, which answers to the one now denounced as sinful in the sight of God.—Being warned of God, he gathered up all the surplus grain in the years of plenty, and sold it out in the years of famine, until he gathered up all the money; and when money failed, the Egyptians came and said, "Give us bread;" and Joseph said, "Give your cattle, and I will give for your cattle, if money fail." When that year was ended, they came unto him the second year, and said, "There is not ought left in sight of my Lord, but our bodies and our lands. Buy us and our lands for bread." And Joseph bought all the land of Egypt for Pharaoh.

So the land became Pharaoh's, and as for the people, he removed them to cities from one end of the borders of Egypt, even to the other end thereof. Then Joseph said unto the people, "Behold! I have bought you this day, and your land for Pharaoh;" and they said "we will be Pharaoh's servants." See Gen. xlvii. 14, 16, 19, 20, 21, 23, 25. Having thus changed the fundamental law, and created a state of entire dependence, and hereditary bondage, he enacted in his sovereign pleasure, that they should give Pharaoh one part, and take the other four parts of the productions of the earth to themselves. How far the hand of God was in this overthrow of liberty, I will not decide; but from the fact that he has singled out the greatest slaveholders of that age, as the objects of his special favor, it would seem that the institution was one furnishing great opportunities to exercise grace and glory to God, as it still does, where its duties are faithfully discharged.

### To be Continued.

Professor Reynolds, who once taught the B— Academy, was the most absent minded man about every day affairs, I ever saw. His mind was all wrapped up with books, and he cared no more about what the world was up to than a pig cares about the Hotentots. One morning his wife, who, by the way differed vastly from her spouse in this respect—was reading aloud from the paper, an account of a horrible murder. A man had, so the paper said, deliberately killed his whole family—consisting of some dozen members—with an axe. Mrs. Reynolds laid down the paper with the exclamation: "What a wretch!" "Yes," said the husband, in a very quiet tone, looking up from his book, "he should be talked to."

"Oh, ma, there goes pa with a yoke of steers hitched to a bob sled," said a juvenile to an elderly dame.

"Hush, my child," said the mother; "you should say a pair of gentlemen cows attached to a robert sled."

THE VALUE OF A WIFE.—In the case of Stacy Cooley against the Cincinnati, Hamilton and Dayton Railroad Company Judge Storer delivered an able and lengthened opinion. The plaintiff alleged that his wife, without neglect on her part, was struck by the cars of the company, and was immediately killed and he sued for \$5,000. The defendants demurred generally to the declaration. Many authorities were referred to and commented upon by the Court; and they remarked they could find no authority, and no reason in general principles, to authorize a recovery for the plaintiff; that there was no claim in the petition that could be legally supported, except for the expenditure actually made in consequence of the wife's death; for, as the husband would be liable for them, he would have the right to recover; but as to all remaining claims for damages, the demurrer must be sustained.—Cincinnati Commercial.

We have seen many lazy men and women, too, for that matter, in our day and generation, but we do think that a little the laziest individual we ever did meet, is a certain bald-headed, oldish gentleman, who lives somewhere in Fourteenth Street near the Fifth Avenue—Standing the other day with a friend at the southeast corner of Broadway and Union Square waiting for a Fourth Avenue omnibus, upward bound, we noticed the subject of this paragraph crossing the street, with his arm in a sling. Turning to our companion, who was well acquainted with him, we asked:

"Why, what in the world has happened to Mr. —'s arm?"

"O, nothing at all," was the reply, "he only wears it in a sling, because he is too lazy to swing it!"

Yesterday, an Irishman, working in a forge, got a particle of hot iron in his eye. He was in great pain, and his suffering drew some persons about him.—Among them was a boy, fourteen years or so, who said, with a cool, speculative eye upon the violent hot face of the man:

"Will you give me half a dollar if I get that out of your eye?"

"Hey!" exclaimed the Irishman, taking him in, with his serviceable optic, "I'll give you anything—I'll give you a dollar!"

Away the boy ran, and came with a magnet, with which, in about a minute, he drew out the iron atom! Paddy winked his watery eyes, and swore an oath of relief and gratitude. He then gave the operator the half dollar.

"Holy Mother," said the poor fellow's sister, who stood by; "them Yankee children could do anything."

Joseph where is Africa?"

"On the map, sir?"

"I mean, Joseph, in what continent—the eastern or western continent?"

"Well, the land of Africa is in the eastern continent; but the people sir are all of 'em down south."

"What are its products?"

"Africa, sir, or down south!"

"Africa you blockhead?"

"Well, sir, it hasn't got any; it never had any."

"How do the African people live?"

"By drawing."

We have a friend who is a somewhat noted practical joker, residing in a pleasant country residence near the ocean. Some time since he had a visit from his and our friend, Professor—, of poetic memory. The professor is a keen trout fisherman, and seeing a large pond at some distance from R.'s residence inquired: "Can you fish for trout in that pond?" "O, yes," said R., "as well as not."

"Possible? Where's your rod?"

"I have none. I'm no fisherman.—But if you want to try, we'll go over to S., and get a tackle, and you may try your hand at it to-morrow."

It was thereupon agreed to do so, and the day was passed by the worthy professor in preparations for angling. The next morning early, R. drove with him over to the pond, and he whipped it all round, to windward and leeward, and finally waded in up to his waist, and threw his flies most skillfully, but never raised a fin. At length, as the sun grew intolerably hot, he turned to R., who lay under a tree solacing himself with look and cigar, and exclaimed: "I don't believe there's a trout in your pond."

"I don't know that there is, replied R., impudently.

"Why you told me there was."

"O, no," said R., very leisurely turning over and lighting another cigar, "you asked me if you could fish for trout here, and I said you could as well as not. I've seen folks do it often; but I never knew of one being caught here."

The result might be anticipated. R. walked home, and the professor drove the horses; nor did R. venture within reach of the professor's rod until after dinner.—Nash's Gazette.

Frogs are excellent in fricassee or fried with crisped barley. But they must be bred and fed with a view to the table, or they may turn out no better than the snails on which Dr. Ferguson, the historian, and Dr. Black, the chemist, attempted to regale, in imitation of the ancients. These learned Scotch professors caused a quantity of common snails to be collected in the fields and made into a kind of soup. They took their seats opposite to each other, and set to work in perfect good faith. A mouthful or two satisfied both that the experiment was a failure, but each was ashamed to give in first. At last Black, stealing a look at his friend ventured to say, "Dinna ye think they're leetle green?"

"Confounded green!" emphatically responded Ferguson, "take 'em away!"

"John," said a clergyman to his man, "you should become a tetotalter—you have been drinking again to-day."

"Do you never take a drop yourself, minister?"

"Ah, but John, you must look at your circumstances and mine."

"Very true," sir," says John; but can you tell me how the streets of Jerusalem were kept so clean?"

"No, John, I cannot tell you that."

"Well, sir it was just because every one kept his ain door clean."

Pope published the first edition of his Essay on Man anonymously, and was asked soon after by a scribe of Grub street—

"How did you like that last poem of mine—the Essay? Don't you think it pretty fair, considering that it was written one afternoon while I was skulking out of the way of the bailiff?"

"Pon honor," replied Pope, I think it a first-rate performance, and intended to claim it as my own, at some fitting opportunity."

There is a current tale told of a certain individual of this city, who is proverbial for forgetting himself. It is reported of him, that, one day lately, he went no less than four times to a barber's shop, and underwent the operation of being shaved, forgetting the three last times that he had been there previously. On the last occasion, the barber performed the operation with the back of the razor, and then informed his customer how often he had visited him during the day.—Herald Times.

An old patriot, suspected of having in the fine revolutionary times carried about the head of the Princess Lamballe on a pike was holding a conversation on politics with a journalist. The debate becoming warm, he said, at a certain mortifying episode of the conversation, "Sir, do you know that I have the right to hold up my head high?"

"And I too," replied the poet; "especially as I have never had the good fortune to hold up any other head than my own."

## PROVERBS.

Can gold calm passion or make reason shine?  
The man who works too much must love too little.

Everything we add to our knowledge adds to our means of usefulness.  
The sublimity of wisdom is to do those things living which are to be desired when dying.

He who murmurs at his lot, is like one baring his feet to tread upon thorns.  
Be humble—be willing to stand in the valley. The sweetest birds and flowers are there.

Foolstake ingenious abuse for kindness, and often make one in the laugh that is carrying on at their own expense.—Zimerneron.

One of the easiest things in the world is to call a man a knave—one of the hardest, to convince him of knavery.

He who would shun criticism must not be a scribbler; and he who would court it must have great abilities or great folly.—Monro.

If you wish for care, perplexity, and misery, be selfish in all things: this is the short road to trouble.

The knowledge of evil may help to good and assist us to measure its value; every new idea should be to us a new feather in the wings that bear us upward.

The heaviest fetter that ever weighed down the limbs of a captive, is as the web of the gossamer, compared with the pledge of the man of honor. The wall of stone and the bar of iron may be broken, but his plighted word, never.

There will come a time when three words uttered with charity and meekness, shall receive a far more blessed reward than three thousand volumes written with disdainful sharpness of wit.—Hooker.

The greater the coward, the more cruel the evil. The same man that will run from an enemy in a tight place, than he will prepare to make a side dish of him by taking him in a brick kiln. Of all the men in the world, the Lord preserve us from a man that's timid!

It is said of the Marquis of Townsend, that when young and engaged in battle, he saw a drummer at the side killed by a cannon ball, which scattered his brains in every direction. His eyes were at once fixed on the ghastly object, which seemed to engross his thoughts. A superior officer observing him, supposed he was intimidated at the sight, and addressed him in a manner to cheer his spirits. "O," said the young marquis with calmness, but severity, "I am not frightened—I am puzzled to make out how any man with such a quantity of brains ever came to be here!"

Siah says he once saw a fellow who could lie down and jump over himself, stand and jump under himself, turn round and jump beside himself, then turn back and jump Jim Crow. We should call that a Jim-nastic exercise.

The above story is equally true with that of the man who could hold himself out at arm's length, he at the same time sitting a top of himself, though many have doubted it.

As Judge Douglass was returning from the Reading Convention, he fell asleep in the car, while seated near a lady with whom he had been conversing. She drew her scissors and was in the act of trimming one of his long locks, when he opened his eyes, and asked, "What are you doing?"

"Only playing the part of Delilah, and shearing the Glean," was the quick reply.

A pedagogue relates a laughable story of one of his scholars, a native of the Emerald Isle. He told him to spell hostility.

"H-o-r-s-e, horse," commenced Pat.

"Not horse-tility," said the teacher, "but hos-tility."

"Sure," replied Pat, "an' didn't you tell me the other day not to say Aose? Be jabbers its one thing wild eye one day, and another the next."

"Ah, my good fellow, where have you been for a week back?"

"For a week back! I have not been troubled with a weak back, I thank you."

"No, no, where have you been long back?"

"Long back! Don't you call me long back, you scoundrel!"

Whom did Robinson Crusoe meet on being cast on the desert island? A great swell on the shore, and a little cove running inland.

Conservatives.—Timid old gentlemen who see "danger to the Constitution" in the fluctuations of the egg market.—Punch.