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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☞ Money may be sent by mail, at the risk of the Editors.

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The Poet's Column.

THE HOLY WELL.

Lowly knelt at eve, a maiden
On the green grass near a well,
Throbbed her heart with sorrow laden,
Which she fain to Heaven would tell.

Smooth and high her marble forehead
Met her clustering, dark brown hair;
While the lily might have borrowed
Beauty from her neck so fair!

O'er her face a veil of sadness
Chased the sunbeams all away;
Not a trace of festal gladness
In her countenance had sway.

Meekly kneeling by the fountain,
Prayed she earnestly and long;—
Sank the sun behind the mountain—
Rose the friar's evening song.

Long and earnestly she pleaded,
Kneeling there beside the well,
And as prayer to prayer succeeded,
From her hand a black bead fell.

Thus, O maiden! thy desires
Should be dropped into the well;
And its waters, all the fires
Of thy breast will cooling quell.

One by one the beads she numbered,
Slowly praying all the while,
Till the evening shadows slumbered
In the abbey's dim-lit aisle.

Many an Ave and Paternoster
Murmured she as evening fell,
Till the monks within the cloister
Sounded loud the vesper bell.

Rose the moon above the tree-tops,
Stud the stars, the summer sky;
And as slowly each black bead drops,
The air is burdened with a sigh.

Mary Mother's name is blended
With those to which we "Saint" affix,
Till at length the vigil's ended—
The beads have reached the crucifix.

Learn, O maidens! learn and ponder,
The world's treasures are but dross,
Those to which the heart clings fonder
Must be humbled to the Cross.

Thus to thy poor heart, O maiden!
Cometh peace no word can tell;
Tears with which your eggs were laden,
All are vanished in the well.

DO YOUR DUTY.

"Be thou like the old apostles,
Be thou like heroic Paul.
If a free thought seeks expression,
Speak it boldly! speak it all!
Face thine enemies—accusers,
Scorn the prison, rack or rod!
And if thou hast TRUTH to utter,
SPEAK! and leave the rest to God."

JUSTICE AND THE REVOLVER.—We find the following JEU D'ESPRIT in the New York Albion:

"Thrice is he armed who hath his quarrel just."
Wrote British Shakspeare, in his day no doilt.
Stranger! I guess that notion 'a downright bust;
SIX TIMES he's armed whose pistol 'a made by Colt.

☞ Why is the letter A like a honeysuckle? Because a B follows it.

Miscellaneous.

A BRIEF EXAMINATION OF SCRIPTURE 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.

Second. In the criminal code, that conduct is punished with death, when done, to a freemen, which is not puishable at all, when done by a master to a slave; for the express reason, that the slave is the master's money. "He that smiteth a man, so that he die, shall surely be put to death." Exod. xxi. 11, 12. "If a man smite his servant or his maid, with a rod, and he die under his hand, he shall be surely punished; notwithstanding, if he continue a day, or two, he shall not be punished, for he is his money." Exod. xxi. 20. Here is precisely the same crime: smiting a man so that he die; if it be a freeman, he shall surely be put to death, whether the man die under his hand or live a day or two after; but if it be a servant, and the master continued the rod until the servant died under his hand, then it must be evident that such a chastisement could not be necessary for any purpose of wholesome or reasonable authority, and therefore he may be punished, but not with death. But if the death did not take place for a day or two, then it is to be presumed, that the master only aimed to use the rod, so far as was necessary to produce subordination, and for this, the law which allowed him to lay out his money in the slave, would protect him against all punishment. This is the common-sense principle which has been adopted substantially in civilised countries, where involuntary slavery has been instituted, from that day until this.—Now, here are laws that authorize the holding of men and women in bondage, and chastising them with the rod, with a severity that terminates in death. And he who believes the Bible to be a divine authority, believes these laws were given by the Holy Ghost to Moses. I understand modern abolition sentiments to be sentiments of marked hatred against such laws; to be sentiments which would hold God himself in abhorrence, if he were to give such laws his sanction: but he has given them his sanction; therefore, they must be in harmony with his moral character. Again, the divine Lawgiver, in guarding the property of right in slaves among his chosen people, sanctions principles which may work the separation of man and wife, father and children. Surely, my reader will conclude, if I make this good, I shall force a part of the saints of the present day to blaspheme the God of Israel. All I can say is, truth is mighty, and I hope it will bring us all to say, Let God be true, in settling the true principles of humanity, and every man a liar who says slavery was inconsistent with it, in the days of the Mosaic law. Now for the proof: "If thou buy a Hebrew servant, six years shall he serve thee, and in the seventh he shall go out free for nothing; if he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him; if his master have given him a wife (one of his bond-maids) and she have borne him sons and daughters, the wife and her children shall be her master's, and he shall go out by himself." Exodus, xxi. 2, 3, 4. Now, the God of Israel gives this man the option of being separated by the master, from his wife and children, or becoming himself a servant forever, with a mark of the fact, like our cattle, in the ear, that can be seen wherever he goes; for it is enacted, "If the servant shall plainly say, I love my master, my wife, and my children, I will not go out free, then his master shall bring him unto the judges, (in open court,) he shall also bring him unto the door post, (so that all in the court-house, and those in the yard may be witnesses,) and his master shall bore his ear through with an awl; and he shall serve him forever." It is useless to spend more time in gathering up what is written in the Scriptures on this subject, from the the giving of the law until the coming of Christ.

Here is the authority, from God himself, to hold men and women, and their increase, in slavery, and to transmit them as property forever; here is plenary power to govern them, whatever measure of severity it may require; provided only, that to govern, be the object in exercising it.—Here is power given to the master, to separate man and wife, parent and child, by denying ingress to his premises, sooner than compel him to free or sell the mother, that the marriage relation might be honored. The preference is given of God to enslaving the father rather than freeing the mother and children.

Under every view we are allowed to take of the subject, the conviction is forced upon the mind, that from Abraham's day, until the coming of Christ, (a period of two thousand years,) this institution found favor with God. No marks of his displeasure are found resting upon it. It must, therefore, in its moral nature, be in harmony with those moral principles which he requires to be exercised by the law of Moses, and which are the principles that secure harmony and happiness to the universe, viz: supreme love to God and the love of our neighbor as ourself. Deut. vi. 6.—Levit. xix. 18. To suppose that God has laid down these fundamental principles of moral rectitude in his law, as the soul that must inhabit every preceptive requirement of that law, and yet to suppose he created relations among the Israelites, and prescribed relative duties growing out of these relations, that are hostile to the spirit of the law, is to suppose what will never bring great honor or glory to our Maker. But if I understand that spirit which is now warring against slavery, this is the position which the spirit of God forces it to occupy, viz: that God has ordained slavery, and yet slavery is the greatest of sins. Such was the state of the case when Jesus Christ made his appearance. We propose—

Third. To show that Jesus Christ recognized this institution as one that was lawful among men, and regulated its relative duties.

Having shown from the Scriptures, that slavery existed with Abraham and the patriarchs, with divine approbation, and having shown from the same source, that the Almighty incorporated it in the law, as an institution among Abraham's seed, until the coming of Christ, our precise object now is, to ascertain whether Jesus Christ has abolished it, or recognized it as a lawful relation, existing among men, and prescribed duties which belong to it, as he has other relative duties; such as those between husband and wife, parent and child, magistrate and subject.

And first, I may take it for granted, without proof, that he has not abolished it by commandment, for none pretend to this. This, by the way, is a singular circumstance, Jesus Christ should put a system of measures into operation, which have for their object the subjugation of all men to him as a law-giver—kings, legislators, and private citizens in all nations; at a time, too, when hereditary slavery existed in all; and after it had been incorporated for fifteen hundred years into the Jewish constitution, immediately given by God himself. I say, it is passing strange, that under such circumstances, Jesus should fail to prohibit its further existence, if it was his intention to abolish it. Such an omission or oversight cannot be charged upon any other legislator the world has ever seen. But, says the Abolitionist, he has introduced new moral principles, which will extinguish it as an unavoidable consequence, without a direct prohibitory command. What are they? "Do unto others as you would they should do to you." Taking these words of Christ to be a body, in closing a moral soul in them, what soul, I ask, is it?

The same embodied in these words of Moses, Levit. xix. 10: "thou shalt love thy neighbor as thyself;" or is it another? It cannot be another, but it must be the very same, because Jesus says, there are but two principles in being, in God's moral government, one including all that is due to God, the other all that is due to men.

If, therefore, doing to others as we would they should do to us, means precisely what loving our neighbor as ourself means, then Jesus has added no new moral principle above those in the law of Moses, to prohibit slavery, for in his law is found this principle, and slavery also.

The very God that said to them, they should love him supremely, and their neighbors as themselves, said to them also, "of the heathen that are round about you, thou shalt buy bond-men and bond-women, and they shall be your possession, and ye shall take them as an inheritance for your children after you, to inherit them as a possession; they shall be your bond-men forever." Now, to suppose that Jesus Christ left his disciples to find out, without a revelation, that slavery must be abolished, as a natural consequence from the fact, that when God established the relation of master and servant under the law, he said to the master and servant, each of you must love the other as yourself, is, to say the least Jesus to presume largely upon the intensity of their intellect, that they would be able to spy out a discrepancy in the law of Moses, which God himself never saw. Again: if "do to others as ye would they should do to you," is to abolish slavery, it will be for the same reason, level all inequalities of human condition. It is not to be admitted, then, that Jesus Christ introduced any new moral principle that must, of necessity, abolish slavery. The principle relied on to prove it, stands boldly out to view in the code of Moses, as the soul, that must reglate and control, the relation of master and servant, and therefore cannot abolish it.

Why a master cannot do to a servant, or a servant to a master, as he would have them do to him, as soon a wife to a husband or a husband to a wife, I am utterly at a loss to know. The wife is "subject to her husband in all things" by divine precept. He is her "head," and God "suffers her not to usurp authority over him." Now, why in such a relation as this, we can do to others as we would they should do to us, any sooner than in a relation, securing to us what is just and equal as servants, and due respect and faithful service rendered with good will to us as masters, I am at a loss to conceive. I affirm then, first, (and no man denies,) that Jesus Christ has not abolished slavery by a prohibitory command: and second, I affirm, he has introduced no new moral principle which can work its destruction, under the gospel dispensation; and that the principle relied on for this purpose, is a fundamental principle of the Mosaic law, under which slavery was instituted by Jehovah himself: and third, with this absence of positive prohibition, and this absence of principle, to work its ruin, I affirm, that in all the Roman provinces, where churches were planted by the Apostles, hereditary slavery existed, as it did among the Jews, and as it does now among us, (which admits of proof from history that no man will dispute who knows anything of the matter,) and that in instructing such churches, the Holy Ghost by the Apostles, has recognized the institution, as one legally existing among them, to be perpetuated in the church, and that its duties are prescribed.

Now for the proof: To the church planted at Ephesus, the capital of the lesser Asia, Paul ordains by letter, subordination in the fear of God,—first between wife and husband; second, child and parent; third, servant and master; all, as states, or conditions, existing among the members.

☞ A fellow in New Orleans was charged with stealing a piece of cloth from a dry goods store. His lawyer put in a plea that he did not see it!

"Not see it!" said the the Recorder.

"The individual," responded the lawyer, "charged with stealing that cloth, did not see it, sir—he could not see it, sir—it is an *invisible* green!"

☞ We have a friend, six a footer, who was promenading on a public occasion, with a magnificent woman.

"We are the observed of all observers." said the gentleman.

"Yes," replied the lady, "we are two brilliant stars."

"Put the stars together," responded the gentleman, and what a brilliant sun they would make."

☞ There is a lady in Albany, who professes to considerable experience—who contends that a kiss on the forehead denotes reverence for the intellect; a kiss on the cheek, that the donar is impressed with the beauty of the kissed one, but that a kiss imprinted on the lips shows love.

☞ "Pray sir," said a judge angrily, to a blunt old Quaker, from whom no direct answer could be obtained, "do you know what we sit here for?"

"Yes verily, I do," said the Quaker, "three of you for four dollars each a day, and the fat one in the middle for four thousand a year."

☞ A distinguished Parisian physician writes to a friend out West, who is in delicate health: "Take to yourself a young, healthy, virtuous and amiable wife. It will do more good in one winter than all the mineral water in America for twenty."

☞ Some of the farms of Vermont stand so much on their edge, that ploughmen with one short leg command double the wages of other people.

The Man-Monkey of Brazil.

The captain of the French schooner Andriene, who last summer was stationed at Pernambuco, Brazil, gives us the following sketch of a tame monkey.

A short time ago, I dined at a Brazilian merchant's. The conversation turned upon the well-tutored chimpanzee of Mr. Vanneck, a creole gentleman, whose slave had brought him the monkey, which he had caught in the wood. Every one praised the accomplished animal, giving accounts of its talents so wonderful, that I could not help expressing some incredulity. My host smiled, saying that I was not the first one who would not believe in these results of animal education until he had seen it with his own eyes. He therefore proposed to me to call with him on Mr. Vanneck. I gladly consented, and on the following morning we set out. The house of the creole lies on the road to Olinda, about an hour's ride from town. We proceeded along splendid hedges of cactus, shaded by bananas and palm trees, and at length observed the charming villa. A negro received us at the entrance, and took us to the parlor, hastening, to tell his master of our visit. The first object which caught our attention was the monkey, seated on a stool, and sewing with great industry.—Much struck, I watched him attentively, while he, not paying any attention to us, proceeded with his work. The door opened and Mr. Vanneck, reclining on an easy chair, was wheeled in. Though his legs are paralyzed, he seemed bright and cheerful; he welcomed us most kindly. The monkey went on sewing with great zeal. I could not refrain from exclaiming, "How wonderful!" for the manner and process of the animal were those of a practised tailor. He was sewing a pair of striped pantaloons, as the narrow shape of which showed that they were intended for himself.

A negro now appeared, announcing Madame Jasmin, whom Mr. Vanneck introduced as his neighbor. Madame Jasmin was accompanied by her little daughter, a girl of twelve years; who immediately ran to the monkey, greeting him as an old friend, and beginning to prattle with him. Jack furtively peeped at his master; but as Mr. Vanneck's glance was stern the tailor went on sewing. Suddenly his thread broke, and he put the end to his mouth, smoothed it with his lips, twisted it with his left paw, and threaded the needle again. Mr. Vanneck then turned to him, and speaking in the same tone in which he had conversed with us: "Jack put your work aside, and sweep the floor!"

Jack hurried to an adjoining room, and came back without delay, a broom in his paw and swept and dusted like a clever housemaid. I could now perfectly make out his size, as he always walked upright, not on his four hands. He was about three feet in height, but stooped a little. He was clad in pantaloons, a colored shirt, or jacket, and a red handkerchief. At another hint from his master. Jack went and brought several glasses of lemonade on a tray. He first presented the tray to Madame Jasmin and her daughter, then to us, precisely like a well-bred footman. When I had emptied my glass he hastened to relieve me from it, putting it back on the tray. Mr. Vanneck took out his watch, and showed it to the monkey; it was just three. Jack went and brought a cup of broth to his master, who remarked that the monkey did not know the movements of the watch, but that he knew exactly the position of the hands when they pointed to three, and kept it in mind that it was then his master wanted his luncheon. If the watch was shown to him at any other hour, he did not go to fetch the broth; while if three o'clock was past without the luncheon being called for, he got figety, and at last ran and brought it; in this case, he was always rewarded with some sugar plums.

You have no notion, said Mr. Vanneck, how much time and trouble, and especially how much patience, I have bestowed on the training of this animal. Confined to my chair, however, I continued my task methodically. Nothing was more difficult than to accustom Jack to his clothes, again and again, until at last I had them sewed to his shirt. When he walks out with me, he wears a straw hat, but never without making fearful grimaces. He takes a bath every day, and is on the whole, very cleanly.

"Jack," exclaimed Mr. Vanneck, pointing to me, "this gentleman wants his handkerchief." The monkey drew it from my pocket, and handed it to me.

"Now, show your room to my guests," continued his master; and Jack opened a door, at which he stopped to let us pass, and then followed himself. Everything was extremely tidy in the small room.—There was a bed with a mattress, a table, some chairs, drawers, and various toys; a gun hung on a wall. The bell rung, Jack went and reappeared with his master, wheeling in the chair. Meanwhile, I had taken the gun from the wall; Mr. Vanneck handed it to the monkey, who fetched the powder-flask and the shot-bag, and in the whole process of loading acquitted himself like a rifle man. I had already seen so much that was astonishing, that I hardly felt surprised at this feat. Jack now placed himself at the open window, took aim, and discharged the gun without being in the least startled by the report. He then went through the sword exercise with the same skill.

It would be too long to jot down all Mr. Vanneck told us about his method of education and training; the above facts witnessed by myself, bear sufficient evidence of the abilities of the animal, and its master's talent for tuition. We stayed to supper to which there came some more ladies and gentlemen. Jack again exhibited his cleverness, in waiting, at which he acquited himself as well as any man servant.—Going home, my companion missed a small bottle of sweets out of which he had regaled the monkey with almonds. Jack had managed to steal it from the pocket; and on being afterwards convicted of the theft, he was severely punished by his master.

☞ A blacksmith, having lost his wife, complained to a neighbor of his misfortune in terms of the most bitter disappointment.

"Oh," replied the latter, "your case is not so deplorable as to excite grief like this; I will give you my living wife, and a barrel of cider to boot, for your dead one."

☞ We have at length discovered the true reason why the youth of the present day, wear such enormous shirt collars. It can be with no other motive than to conceal the length of their ears!"

☞ Many lives might be saved by a knowledge of this receipe: A large teaspoonful of Mustard, mixed in a tumbler of warm water, and swallowed as soon as possible, acts as an emetic, sufficient to remove all that is lodged in the stomach.

A HAPPY SIMILE.—A writer has compared worldly friendship to our shadows, and a better comparison was never made; for while we walk in sunshine it sticks to us, but the moment we enter the shade it deserts us.

☞ Jonah wrote to his father, after the whale first swallowed him, stating that he had found a good opening for a young man going into the oil business—but afterwards wrote for money to bring him home, stating that he had been "sucked in."

☞ An Irishman, being told to grease the wagon, returned in about an hour afterwards, and said—

"I've graised every part ov the wagon, inside and out, yer honor, but by the blue hair ov Moses's wig, I can't get at the sticks the wheels hang on sure."

☞ "We have a span of horses," said an economic the other day, "on our farm, that support themselves without any cost."

"Why how is that?" exclaimed a listener.

"Why, you see," remarked the questioned, "one is a saw horse, the other a clothes' horse."

☞ An exquisite young lady wriggled into a linen draper's, and, with the most excruciating drawl she could affect, inquired if they had any, "subdued mouse-colored silk?"

"No," replied the draper, with a sudden and expressive twirl of the yardstick "but we have some *enraged rat-color*."

☞ If you would have a sharp appetite for breakfast, repeat the following over twelve times without breathing. Repeat it twenty times, and you can eat a mastodon: "I saw five brave maids, sitting on five broad beds, braiding broad braids. I said to these five brave maids, sitting on five broad beds, braiding broad braids—braid braid braid brave maids."

☞ "Doctor," said a wag to his medical adviser one day, "isn't there a disease called *shingles!*"

"Yes, to be sure," replied Galen.

"Then I've got it for certain," said the patient, "for the *roof* of my mouth is broken out in a dozen places."

☞ A Western editor in speaking of a concert singer, says her voice is delicious—pure as the moonlight, and as tender as a three shilling shirt.

A Good Recommendation.

"Please, Sir, don't you want a cabin boy?"

"I do want a cabin boy, my lad, but what's that to you? A little chap like you ain't fit for the berth."

"Oh, Sir, I'm real-strong. I can do a great deal of work, if I ain't so very old."

"But what are you here for? You don't look like a city boy. Run away from home, hey?"

"Oh, no, indeed, Sir; my father died, and my mother is very poor, and I want to help her. She let me come.

"Well, sonney, where are your letters of recommendation? Can't take any boy without those."

Here was a damper. Willie had never thought of its being necessary to have letters from his minister or his teachers, or from some proper person, to prove to strangers that he was an honest and good boy. Now, what should he do. He stood in deep thought, the captain meanwhile curiously watching the workings of his expressive face. At length he put his hand into his bosom and drew out his little Bible and, without one word, put it into the captain's hand. The captain opened to the blank page and read:

"Willie Graham. Presented as a reward for regular and punctual attendance at Sabbath School, and for his blameless conduct there and elsewhere. From his Sunday School Teacher."

Captain McLeod was not a pious man, but he could not consider the case before him with a heart unmoved. The little fatherless child, standing humbly before him, referring him to the testimony of his Sunday School teacher, as it was given in his little Bible, touched a tender spot in the breast of the noble seaman, and, clapping Willie heartily on the shoulder, he said:

"You are the boy for me; you shall sail with me; and if you are as good a lad as I think you are, your pockets shan't be empty when you go back to your good mother."

☞ Paddy's description of a fiddle can't be beat. "It was big as a turkey, and as muckle as a goose—he turned it over on its back, and took a crooked stick and drawed across i's belly, and oh! St. Patrick, how it did squale!"

☞ To make a short winter—give a note in the fall payable in the spring. You will find that spring will be here as soon as you are ready for it.

☞ "My dear sir," said an election acquaintance, accosting a sturdy wag, on the day of election, "I'm *very* glad to see you." "You needn't be—I've voted."

☞ A Texas paper, in speaking of one of our Presidential aspirants, says, that as he has got no morals, he had better go in for the *Vice* Presidency.

☞ An Irishman being told that a friend of his had put money in the stocks, said: "Well, I never had a farthing in the stocks; but I have had my legs in them often enough."

☞ Swift, in his ironical proposition for the abolishment of Christianity, says there would be inconvenience attending it, as it would lower the funds one per cent., which was more than any government had given to uphold it.

☞ A bachelor, the other morning, remarked that wives who used the needle are like the enemy spoken of in the parable—they "sew tares" while the husbandman sleeps.

☞ A person meeting an old man with silver hairs, and a very black, bushy beard, asked him "how it happened that his beard was not so grey as the hair of his head?"

"Because," said the old gentleman, "it is twenty years younger!"

☞ Bayard Taylor delivered a lecture recently, at Kalamazoo, Michigan. Next day a lady was asked her opinion of the lecture when she replied—

"O, it was excellent; he has such a "sweet" moustache!

☞ If "silence gives consent," does it follow that a man has a right to kiss a dumb women?

☞ The man who ate his dinner with the fork of a river, has been attempting to spin a mountain top.

☞ When you want a warm bath, and can't pay for one, pull your neighbor's nose, and you will soon be in hot water.

☞ "Poor old General Debility," exclaimed Mrs. Partington; "it is surprising how long he excites; the papers are full of remedies for him."