# True American.

Z. RAGAN, Editor.

STEUBENVILLE.

WEDNESDAY, JUNE 27, 1855.



### THE TRUE AMERICAN.

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## THE AMERICAN PARTY OF OHIO.

At the Annual Session of the State Council, held in Cleveland, June 5th, 1855, the following Platform of Principles as expressive of the sentiment of the Order in this State, was adopted and ordered to be published to the world over the signatures of its officers:

We proclaim to the world the following

### PRINCIPLES OF THE AMERICAN PARTY OF OHIO.

I. The unlimited freedom of Religion disconnected with politics—hostility to ecclesiastical influences upon the affairs of government—equality of rights to all naturalized Emigrants who are thoroughly Americanized, and owe no temporal allegiance, by reason of their religion; higher than that to the Constitution.

II. No interference with the rights of citizenship already acquired by Foreigners, and the protection of law to all who honestly emigrate from love of liberty; but the exclusion of foreign paupers and felons, and a refusal to extend the right of suffrage to all who come hereafter until they shall have resided 21 years in the United States and complied with the Naturalization Laws.

III. Opposition to all political organizations composed "exclusively of Foreigners, and to Foreign Military Companies, and to all attempts to exclude the Bible from Schools supported by the government."

The foregoing are the first three planks in the Platform of "Principles of the American Party of Ohio," as recently proclaimed to the world, by the State Council at Cleveland. In advocating the principles therein set forth, as well as throughout the entire Platform, we do it not by way of excuse or defence, but as questions right in themselves, founded upon Truth, Equity, and Justice.

These planks embrace all that is said and held to, as to the rights and privileges of men foreign born. Contrary to what has been and continues to be said by opponents of the American party, it will be seen that nothing is here demanded but what we, the American people, who constitute and support this free government, have a perfect right to demand—nothing to which even our foreign born citizens, can, with propriety, fairly object.

Knowing how important it is to our country, that "pure religion, and undefiled," should ever have a strong abiding place in the hearts of our people, and that between man and God we want no governmental interference, we require in the first place "unlimited *freedom of Religion.*" Every man shall worship God according to the dictates of his own conscience. No union of Church and State. No legislation for this sect or that; but laws general, which shall treat all alike. A religion so entirely free of all restraint, save of its own holy influences, which shall exercise that moral control of man, that he will think of doing only that which is just between man and man. A religion which having inspired men with pure and holy aspirations, will not endeavor by use of its church machinery and priests, to interfere in political matters, either with the people at the poles, or with public officers at seats of government. In thus contending for unlimited freedom of Religion, which American Principles and American Government has heretofore secured to us, and which we intend, by the same principles and government, shall be transmitted to our latest posterity; we therefore must uncompromisingly, oppose any church or sect which shall endeavor to exert undue influence upon the affairs of government, or which shall claim from its members temporal allegiance higher than that which our free Constitution, and just and equitable government secures to all. A free church, untrammelled by government, to lead and keep men in the ways of morality and holiness; a free government, by a free people, unmolested, in political matters, by ecclesiastical influences, or priestly power. To such freedom in Religion, such entire separation of Church and State, we think no man in this country can object, be he native or foreign born—be he Protestant or Roman Catholic, unless indeed, it is the wish and intention of such a man, to subvert our free government and people to the dominion of his particular church. Not only can no man object, but every American will feel bound to support such freedom of Religion, and consequently, to oppose such church usurption, be its head at home or abroad—more especially if *abroad.*

With equal liberality of sentiment, the sentiment of the true American Democrat is principle, do we admit the immigration of worthy oppressed foreigners. The fugitive from monarchical oppression, who, from love of liberty, seeks protection on our shores, will ever receive the right hand of welcome from every true American. This country was consecrated by revolutionary blood, as an asylum for the oppressed of all nations—as the home of the free. By us, must it so be transmitted. Therefore must we take heed whom we admit into the American family. No more should we receive to the bosom of the nation, than to our private homes, the vagrants and felons of Europe, whose dishonesty at home, compels their governments to banish, and unjustly foist them upon us. Such men, whose hearts know not honesty, can never make true Americans. To such our gates should ever be closed. But to the more numerous class of foreigners, "who honestly emmigrate from love of liberty," and come among us that they may be free, and be protected by our just and equal government, are welcome. In due course of time, after having become *thoroughly Americanized,* and having entirely absolved themselves from all temporal allegiance, by reason of their birth or religion, to any King, Pope, or other power, which by consent or implication, reserved or expressed, they recognise higher than that of our Constitution, they may be admitted to the full rights and privileges of American citizens.

We propose "no interference with the rights of citizenship already acquired by Foreigners." But to all who come hereafter, we shall claim, as has ever been claimed from the beginning of our government down, that foreigners shall not be admitted to the full rights of citizenship until they shall have been among us sufficiently long to be entirely weaned from their native country, to become wholly identified with us, and to have become acquainted with the principles and workings of our peculiar system of government. The wise heads, who after hard fighting, established this confederacy as one of the nations of the Earth, declared in the Constitution that "no person except a natural born citizen, or a citizen of the United States at the time of the adoption of this Constitution, shall be eligable to the office of President." They also provided for the enactment by Congress of a "uniform rule of naturalization." Thus, from the beginning, recognising a difference in eligability to our highest office, between the native and foreign-born citizen; and requiring of the foreigner a solemn oath before attaining citizenship. No one pretends to deny the right of government to make such requisitions—no one honestly doubts their propriety. Congress in the exercise of its wisdom in establishing a uniform rule of naturalization, required a probation of five years before the alien could assume the final oath of citizenship. For a long time, while imigration was slight, and confined mainly to a good class of foreigners this term did very well. Of late years, however, circumstances have changed. The gates of Europe appear to have been thrown wide open, and in perfect avalanches have their people abandoned their native homes,—the most depraved and vicious, the most ignorant and priest-ridden, as well as some of the more intelligent and wealthy. The existing law of naturalization, provided for the time when comparatively few, of the more intelligent foreigners, sought homes among us. Being few in number, and scattering over our broad-spread country, they readily assimulated to our people, habits and customs, and, in course of five years, might, as a general rule, be qualified to discharge the duties of an American citizen. But coming as they now do in vast hordes, and congregating in extensive settlements together, where their original habits, manners and customs, and even their language is preserved unmixed, such persons, under such circumstances, in coming to this country, merely change their *place* of habitation. Instead of mingling with our people, learning our manners, habits, customs and language, they isolate themselves, and transfer to and perpetuate in this free country, the notions they learned in their own monarchy. This being now the general custom of foreigners, it is hard to say how long it would take such people to become acquainted with our institutions, civil and political, if indeed they would ever become Americanized. We know not upon what basis of sound reasoning the procrustian rule of five years shall always be maintained. To reason from the circumstances as they were, to what now exists, certainly five years is now far too short. How often do we notice about our larger cities especially, "political organizations composed exclusively of foreigners," kept up on the same plan, and often with the same, or a very similar object, to what the members supported in fatherland. How often too, do we find military companies composed of foreigners. Thus, in both civil and military organizations, perpetuating their peculiar notions and prejudices, which they brought over the water. Is this the way to become Americanized,—to be qualified to discharge intelligently the duties of an American citizen? We disclaim all antipathy and prejudice against our naturalized fellow-citizens, or against worthy foreigners who seek a peaceful and independent home among us. We do not say but that there may be a *few,* among the many foreigners who immigrate to these States, whose intelligence will enable them in comparatively short time to become Americanized, but for the great masses, coming as they do, and holding together, in such way as to prevent rapid assimulation to our people and governments, demands an extension of the time of probation before naturalization, if the free, happy institutions of our country are to be perpetuated, for the good of our children and theirs.

In a free country, with unlimited freedom of Religion, we want the best of schools supported by the Government, wherein children of the richest and the poorest may alike be educated and qualified to discharge intelligently the duties of free citizens. In the schools, we claim the free use of an open Bible, wherein all may learn the holy doctrines therein taught—their duty to God and to man.

We have thus, even at the expense of giving our article an unwonted length, endeavored plainly to avow our convictions upon the subjects herein treated. Without harboring or intending any ill feeling toward any class of men, we claim the American liberty of expressing our opinions, especially when we are convinced, as we doubt not all men will be, who dispassionately seek more the good of our country, than of party, that if we would perpetuate unimpaired, our free institutions to our children's children, as well as to the offspring of foreigners who seek homes among us, the time has now come, when some such measures as are indicated in the above resolutions, must be adopted. America must never become European. America must ever be kept American in thought, feeling and government.

### No Democrats?

The hunker-democratic organ of this county publishes what it says "was done, and is to be done" at a meeting of the 'Know Nothings" of this city, on Friday evening last. As we were not present at any such meeting we cannot vouch the correctness of the report. But if the publication is at all true, it would appear that this redoubtable slave organ continually belies itself as to the aforesaid Know Nothings. Instead of the American movement being a Whig scheme, as has been pretended by the hunker pro-slaveryites, it would appear, if the "Union's" publication is entitled to any credit, that gentlemen who have been prominent in the Democratic party are now engaged in the people's movement—the *real* Democratic party. No one ever doubted the genuine democracy of such men as John S. Patterson and Abner L. Frazer. These men, in years gone by, fought nobly the democratic cause. When they were Editors of the Union, often did their vigorous pens rally the democratic cohorts to battle. But it is not at all strange, that such men, with hundreds of other sensible men, should cease to cooperate with the present hunker democratic party. True Democrats keep pace with the demands of the times. Hence arose the American party composed of the best men of the old democratic and other parties. No Democrats in the American party! Bah! The Union has already belied itself, by publishing the names of a number of prominent democrats which it says are now Americans. For this reason they growl. The American party is the *true* democratic party.

### The "Perjured Scoundrel!"

The Romish hunker organ on third St., in speaking of a worthy portion of our naturalized citizens, who do not submit to dictation from Rome, and its priests, says that the man who takes the oath of allegiance under the constitution of the United States, and then will never vote for a man for office who holds the Catholic religion, is a *perjured scoundrel!* If temptation offers, look out for him in the Penitentiary. If any there are so infamously base, they should be kicked with a pair of sharp toed boots clear out of the United States.—A free country, where individual faith and regard for legal obligations, is yet considered as entitled to some respect, is no place for such unprincipled scamps."

Well this *is* something new! What say you protestant foreigners, when you were naturalized, and swore to support the constitution of the United States, did you think or know, that you thereby swore allegiance to the Pope of Rome, and *must* vote for Roman Catholics? What then say you Americans all, foreign and natural born, to this new interpretaion of our cherished constitution? Surely the Romans are getting bold already! Are we really in boudage to the Pope?

### Peace Disturbers.

The old-line politicians are endeavoring to raise a terrible hugh and cry, because the Protestants of Cincinnati intend to celebrate the approaching 4th of July without the Roman Catholics. We know not if this is a fact or no, but suppose it is, have not the people of Cincinnati a right to celebrate the 4th of July how and with whom they please, so that they do not interfere with other's rights? Most certainly. Roman Catholics have frequently celebrated the 4th of July, to the exclusion of Protestants. Certain Protestant sects have held celebrations to the exclusion of other sects. Politicians have celebrated the 4th by excluding their opponents, and yet whoever thought to complain? No one. It was not so necessary then to croak. But now the old hunkers find themselves deserted by the mass of the people, they seek the support of foreigners, and of the Roman Catholic priests and church. To secure *their* aid and votes, they endeavor to foment prejudice, and excite envy, by foreigners and Romanists, against Americans and Protestants. To what desperate work are the hunkers driven, thus to excite ill-feeling among the citizens. Behold the agitators and sowers of discord!

### The Proscriptionists.

WASHINGTON, June 19th, 1855.—The Cabinet have had a long and exciting session to-day. I was informed by a gentleman high in authority, that one of the Cabinet was strongly suspected of Know Nothingism. The President informed a gentleman this evening, that Wilson, Commissioner of the General Land Office, Clayton, Second Auditor, together with one hundred and ninety clerks, were to be decapitated as fast as they can find persons to fill their places.—*Exchange.*

It is all right that Pierce's hunker democratic administration which hangs its hopes upon slave owners, Romish Priests and Foreigners, should dismiss two hundred good Americans from office for opinions sake. But this same hunker democratic party, great organs and small, big leaders and little, endeavor to bring our people in hostile array, because Americans, would require foreigners to become thoroughly Americanized, before assuming the privileges of citizens. Take that beam out of your own eye!

WE DENY THE ACT.—We see published in certain newspapers, a series of strong pro-slavery sentiments, said to be the platform and principles adopted by the American National Council. Now we profess to be an "American," but we repudiate all such sentiments, and deny the adoption of any such platform by the National Council.

It is true the National Council recently assembled in Philadelphia, and from what we have observed in the newspapers, it appears that the question of slavery extension excited some warm debate. But before the adoption of any platform or principles, delegates from thirteen states seceded. The convention therefore ceased to be National. If pro-slavery sentiments were adopted by any set of men, they alone are responsible for them. It was not the action of the National Council. The American party is not bound by such action.—We repudiate the sentiments. Pro-Slavery resolutions suits only the administration party and hunkers who stand upon the Baltimore and Columbus platforms.

### The Union and True American.

A controversy of some warmth occurred in the city a few days since between two gentlemen, on the following question, viz: Which of the Weekly Journals has the largest number of subscribers within the city limits? It was confidently asserted by one of the parties, that, in as much as the Union had secured the publication of the letters remaining in the Post Office, it must have the largest list of subscribers, or the Post Master must be at fault—this was regarded by some as conclusive. Now we disclaim any intention of boasting on this subject, but it is due to all parties, that we should say, that the number of subscribers to the True American is probably more than three to one over the Union; and yet the Post Master is not *intentionally* at fault. It is claimed by the Post Master that under the law governing the case, the first week in January is the only time when that question can be determined, and that as the True American did not commence its issues until the 4th of January, it cannot compete for that privilege until January 1856. We have not laid the matter *officially* before the Post Master, but having heard him express his views on the subject, we have thought we would not demand official action, as we care but little about it.

THE "ONE IDEA PARTY."—From the tone of their press, and the action of their leaders, it would appear that the pro-slavery democracy, are horribly troubled about the ghost of "Sam" "Know Nothing," which they say prowles about at night. But "one idea" animates them—the Know Nothings must be put down!—Sam must be crushed out. Oh thou horrid ghost! oh you vile "Sam"!! oh poor "one ideaists"!!!

ADVICE GRATIS.—When hunker democrats go about hunting hunker whigs, as candidates to run on their fusion hunker ticket, they had better first make a few inquiries of "Sam," and find who to apply to. Go on with the fusion, gentleman, but do not over fret in the hot weather.—In due course of time, "Sam" will send out his good boys to manage the affairs of Jefferson County. Work up that pro-slavery—Whig—Democratic—Romish—Irish Dutch—Fusion! Kneal it well!!

☞ This morning we happened to open the Paladium, a sheet published at New Lisbon, and find the Editor down on us, with even more than his usual powers of argumentation. There is nothing in all he says but down-right personal abuse, to which we can make no reply. We presume that the gentlemanly Editor is entitled to the same excuse which Pat plead for his indiscretion to his Priest, for attending a Methodist Prayer Meeting: "May it plase yer riverance, me father confessor, I hope yer grace will grant poor Pat yer pardon, for the rason that he was so drunk at the time that he thought he was on his way to the confessional."

☞ Upon re-consideration of the subject we have come to the conclusion that we were bound in justice to Dr. Caldwell, to publish his defence against the attack made upon him by the Editor of the Union, and J. R. Nailor. We have no taste for that kind of controversy, but if ever men deserved to be chastised, *they* are the men, and the Dr. has done it up with a witness.

For the True American.

### Dr. Caldwell's Reply.

MR. EDITOR:—I hope my friends will bear with me while I proceed to reply to the attack made upon me in the American Union of which Andrew Stuart is Editor. I shall in the first place pay my respects to J. R. Naylor. The certificate which falsefies me bearing the official signature of the Clerk of Brooke County Court, as if by virtue of his office a greater degree of credit would attach to his word, has its iniquity concealed to citizens of another State under cover of an official signature.

This J. R. Naylor, who, I am told, is an enemy of mine, and has not spoken to me for some time, because, at the meeting to which he alludes in his note, I called him a political weathercock, (which I am prepared to prove, and which many of the citizens of Jefferson County know) has prostituted and trespassed upon the honor and credibility of his office by affixing his extra judicial (quasi judicial) signature to a falsehood in order to give himself, and his certificate, a reputation for veracity, which a large majority of the respectable citizens of Wellsburg would scorn to award him. Had J. R. Naylor, *Clerk,* affixed his signature *to an order of Court commanding the Sheriff to summon all the Justices of the County to attend the May term to lay the levy,* instead of affixing it to a poisonous cud for this long-eared poisonous radiator, he would have been faithful to himself, his office, his country, and his commonwealth. And now to the question, Is Mr. Naylor a responsible man? one entitled to the credit of belief? After enumerating his metamorphoses I leave the reader to decide whether or not he is worthy of belief. The first knowledge we have of this remarkable personage, he was a Buckeye School Teacher—master of mathematics to "the rule of three,"—then a Whig, afterwards a pro-slavery Virginian, then a Son of Temperance, afterwards buys ten gallons to recant with—then a Democrat, then the ucalogon of the Wellsburg Sebastopol—and finally that he is a great grand son of James Naylor whose tongue the Protestants bored through, (according to his own statements). My opinion is that it was bored with a big auger, otherwise the hole would not have been descendible, to such an extent, as to make a visible flaw in the tongue of the fourth generation. And lastly as to Mr. Naylor, is what he certified with his clerkship's signature true? To this end we introduce the following certificates signed by men whose veracity cannot be questioned:

To all whom it may concern—

This is to certify that we were present at the meeting to which J. R. Naylor, Clerk, refers in his certificate, signed with his official signature, published in the American Union of the 5th inst, and do hereby certify the charge he makes concerning G. W. Caldwell is untrue.

THOMAS BOND.
GEORGE FOUTS.
DAN. F. JACOB.

I was present at the meeting to which J. R. Naylor alluded in his certificate of the 23d of May, and have no recollection of G. W. Caldwell having used the language that he there represents.

W. D. TOREYSON.

The meeting, at which this conversation should have occurred, was one appointed by D. E. Smith for the purpose of exposing the American Party. Dr. Smith led off in a speech denouncing the party in the strongest terms and charging upon them actions which never had a being,—he was followed by J. R. Naylor, who eliminated the contents of his little caliber with great vim, (*consimilis culicem in cornu Bovis.*) In my reply to those monstrosities of error, in the presence of the gentlemen and their audience, I assured them that all they said was void of truth, and I was there prepared to prove it, or at any other time they might indicate, to which they did not nor dare not reply. Having failed in their effeminate assault upon the American principles, captured in a net of their own plaiting, phantasmagorial prisoners with the mythological Tantalus,* they seek revenge on me, and send a certificate to Mr. Bambrick, of Hancock county, a Roman Catholic, who having served their treacherous purpose with it, in secret, to my injury, communicates it to the editor of the American Union, (*with its official signaiure*) to give credence to a lie he had formerly published.

This Editor, whose ink is the dark distillations of a frigid heart enveloped in the treacherous clouds of a boreal sky, has attempted to represent me in a very odious light, personally, politically and professionally—like a starving serpent on an arid waste seizes upon the venom of a Catholic alliance, and their subsidised apologists—poisonous arrows hurled at me by the priest-ridden iron-heads of dagger T John and Pius IX to awe, to intimidate, to silence me in my attempts to acquiesce in asserting the rights of American citizens in preference to the claims of the Papal See. In order the more effectually to quiet my opposition to the bloody footprints of the Roman Pontiff on American soil—this jesuitical trio have violated the statutes of the Commonwealth in reporting that I "am not an educated man, am not a scholar, and therefore not qualified to engage in my professional undertaking." Whether or not I am an "educated man" is best known to those who are capable of judging.

The manner in which I began my profession as set forth by the editor of the Union, he knows to be false, and published it to offset the javelins of truth that I brought and will bring like torrents of hail upon his naked donkeyship. And now, Mr. Stuart, how did you begin in life? modesty admonishes me to withhold, at the present time, what a gentleman of your acquaintance charged you with, the evening you attended the ball in this town, the 7th inst, and for which he said you eluded the police of Pittsburgh by climbing into the garret of the Mercury office. Have or have you not been guilty of vulgar, illicit, licentious acts such as would place you infinitely below the moral and virtuous of your own genus? Yes, you loathsome serpent, it will mortify you to learn that my character is better known in your own Congressional district than your own, and known to be, I am proud to say, invulnerable to the rabid virus of a strangling blackguard, croaking with the venom of a green forked tongue that could not call his father by a decent name. You sir, who have the effrontery to teach political morality, came, pursuant to an invitation, to participate in the hilarities of the ball above alluded to, and when you came the first thing you did was to violate the courtesy of our village by getting drunk, and the next thing you did was to show a bad example by getting drunker, and thirdly you shocked the Iron-heads by getting drunkest,—and when you attempted to reply to a toast, your speech was so grating to your party they called on the fiddler to proceed with the music, and they to waltzing—by which they compelled you to desist from braying, and to let go the table which supported your reeling form. You then attempted to quarrel with an officer and began to feel for your knife—when you were instantly surrounded, and a rope was called for with which to hang you—an officer interfered and conducted you to the hotel, and left you in the company of your bacchanalian phantoms till morning—and when day dawned you left by express before breakfast—ridiculed by all parties.

He seems to wonder that I noticed what he said of me—he says he only made "a soft impeachment." Why sir, you are not capable of making any other kind. I am sure your *speech* in Congress was a soft one, and those who read it, and those who voted for you felt soft, as they indicated by not voting for you a second time. This last purgation has reduced him to such a poor, pitiable, political skeleton that neither the milk of office, or of human kindness can ever transform him into the symmetry of an honorable man.

Respectfully, G. W. CALDWELL.

WELLSBURG, June 11.

* Tantalus, a king, who, for revealing the secrets of the Gods was cast into hell, surrounded with water to his chin, ripe apples were hung around him just so that he could not reach them, and a large stone suspended over him, which he constantly feared would fall on him.

The *Tribune* mentions a report that the Germans in the 19th ward, Brooklyn, are forming a military organization for the purpose of resisting by force the Prohibitory Law, which goes into effect on the 4th of July.—*Exchange.*

Is it not high time for Americans to arouse, when foreigners, without feelings of gratitude for being admitted to such a country as ours, will organize themselves into military companies, for the purpose of resisting, at the point of the bayonet, enforcement of our laws? Are such military organizations proper schools in which foreigners will learn to be good American citizens? And yet the American Democratic party is strongly opposed, because it would require such men, who knew only, as they learned in their own country, to oppose laws by powder and sword, should remain here long enough to learn the privileges and responsibilities of Americans, before they receive the full rights of citizenship. Is not this right?

PROTESTANT FOREIGNERS. What say you? Will you vote the Roman Catholic ticket, or be "perjured villains?" The Romish organ here says, if you do not the one, you are the other. And *it knows!*

The Herald is good authority for the following:

THE "MONGREL" IN KENTUCKY.—Politically they have a "pretty kettle of fish" in Kensucky just now. The old Whig organization has been destroyed. The contest is now between Democrats, so called, and the Know-Nothing party. As in many other States, a portion of the Whigs will vote the locofoco ticket—and a portion of the Democrats for the Know Nothing ticket. What the result will be in Kentucky we are not prepared to say—in mast State the Democrats have gone over to the Know-Nothings in sufficient numbers to elect the American ticket. Virginia was an exception we believe. It was the whig votes, so Wise admits, that gave him the majority in that State. If so, the Democrats have a small victory about which to exult and burn powder over.

On Sunday evening a detachment of four hundred United States troops, passed through Alliance on the Ohio & Pennsylvania & Cleveland & Pittsburgh Railroads, en route for Kansas and the Western Frontier. They were conveyed by special trains to Cincinnati. The troops have been ordered out to prevent, as it is supposed, some Indian difficulties that are brewing, and to protect the emigrants of the overland route to California.—*Alliance Ledger of the 10th inst.*

### Sudden Death—An Interesting Case.

On the 23d of February, 1854, a fine-looking, corpulent gentleman, apparently about sixty years of age; came to this city in search of Dr. Brisbane from whom he wished advice as to the proper course to pursue to effectuate the manumission of a number of his slaves. Not readily finding Dr. Brisbane, he obtained the advice of John Joliffe Esq., and had duplicate wills drawn up. One of these he took with him, and the other he deposited with Mr. Jolliffe, to be used if he should die suddenly, and the will in his possession he accidentally or purposely destroyed. He stated that one of his brothers had died very suddenly, and that he himself, being subject to palpitation of the heart, was liable to be also summoned to another world at a moment's notice.

Elijah Willis, that was his name, staid only a few days in Cincinnati, but his bright, benevolent countenance and manly frankness weres not soon forgotten by those whom circumstances had thrown into contact with him.

Returning home he drew up a complete inventory of all his property, and making two of his neighbors his confidants, he deposited this inventory with them, to be used in case of his sudden death, at the same time making them pledge themselves not to make it public previously.

He was largely engaged in the lumber business, and raised no crops except what were necessary for the support of the twenty-nine full grown slaves, and the numerous slave children that he owned.—The lumber got out by his slaves was rafted down the Edisto river. In this business Mr. Willis had amassed a large estate. He was noted for the kindness with which he treated his slaves, who were never driven with the whip, nor shut out by a lock from the stores of provisions. They ate in the kitchen, part of the same food that Mr. Willis ate in the parlor.

A number of the relatives of Mr. Willis who are all in comfortable circumstances lived near him, but seldom visited his residence. His housekeeper was a dark but very shrewed mulatto woman whom he purchased with her mother, brother and sister about thirteen years ago. This housekeeper's name was Marry Amy Elmore Turner. Her father who was owned by another master, had deserted her mother, and for this was sold to a cotton planter in Alabama.

Amy, as the housekeeper was ordinarily called by Mr. Willis, while the slave of a former master, a Mr. Kirtland, had a colored husband by whom she had three children before he was sent South.

This woman by her faithfulness and shrewdness, soon acquired great influence over Mr. Willis, by whom she had three children. She watchfully superintended his domestic affairs, attended to the wants of the slaves, and advised as to the business.

Mr. Willis, feeling concerned for the future welfare of his children, and urged thereto by Amy, at last determined to free her, her mother, her six children, her brother and sister. When he came to Cincinnati, one year ago, and had his will written, it was to cary out this intent.

After his return home, he arranged all his business as rapidly as possible, and taking notes for outstanding debts due him made preparations for disposing of his entire estate and moving to Ohio, when he proposed to locate on a farm; with Amy, her mother and the children.—Finding that the expense of bringing Amy's brothers and sister and their families would be considerable, and that there might be some difficulty in at once securing a home, Mr. Willis concluded finally to come North with Amy, her mother and the children, and having secured for them and bring the others. On last Tuesday a residence, return to close up the business week, they left home as thus proposed. Upon reaching Louisville, they got on board the steamer Jacob Strader, and reached here at six o'clock yesterday morning. Soon after the boat touched the wharf, Mr. Willis and his company went on shore, and he called a carriage, when just as he went to reach one of the small children into it he breathed heavily. Amy asked him if he had another attack of palpitation of the heart. He nodded affirmatively, gave two or three heavy breathings, and then fell dead.

Just at this moment some one asked where they came from; Amy's mother did not answer and was threatened with being kicked into the river. Some one urged Amy to go on board the boat again but she refused. By the advice of a friend she at once secured the money (about $530) in Mr. W.'s possession, notes and due bills amounting to three or four thousand dollars, a gold watch and other valuables. She was taken with the trunks and the body of Mr. Willis to the Dumas House.

Dr. Menzies being called in, held an inquest, when a verdict was returned in accordance with these facts.

Mr. Ball of the legal firm of Chase & Ball, being called in the will of Mr Willis found on him was opened and read, when it was found that he had willed his entire estate to Amy and her children, and had appointed John Jolliffe, A. H. Earnst and Edward Harwood as executors.—This will is a duplicate of that left in the care of Mr. Jolliffe, which has not yet been opened. If the property is attained each of these colored children will have a fortune of twenty-five or thirty thousand dollars. The body of Mr. Willis will be buried today. The executors of the will are all residents of this city.—*Cincinnati Columbian.*