

**Belmont Chronicle.**  
Every Thursday Morning,  
G. L. POORMAN.  
OFFICE: Masonic Hall Building,  
a few doors East of Court House.

# Belmont Chronicle.

Established in 1813.

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## Business Cards.

**DANFORD & KENNON,**  
ATTORNEYS AT LAW,  
ST. CLAIRSVILLE, OHIO.  
OFFICE: nearly opposite Court House and East of National Hotel.

**C. W. CARROLL,**  
Attorney at Law,  
ST. CLAIRSVILLE, OHIO.  
OFFICE: in the Court House, S. W. room up stairs.

**CEO. W. HOGE,**  
Attorney at Law,  
ST. CLAIRSVILLE, OHIO.  
OFFICE: on North side of Main street, a few doors East of National Hotel.

**M. D. KING,**  
Attorney at Law,  
BARNESVILLE, OHIO.  
WILL practice in Belmont and adjoining counties. All business promptly attended to.

**J. J. GLOVER,**  
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WHEELING, WEST VA.  
WILL practice in Belmont and adjoining counties. All business promptly attended to.

**JOHN S. COCHRAN,**  
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LICENSED U. S. CLAIM AGENT,  
ST. CLAIRSVILLE, OHIO.  
Is prepared to collect back pay, bounty, and all other claims with all possible dispatch.

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ATTORNEY AT LAW,  
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**D. D. T. COWEN,**  
ATTORNEY AT LAW,  
ST. CLAIRSVILLE, OHIO.  
OFFICE: on North side of Main street, a few doors East of National Hotel.

**C. L. POORMAN,**  
Attorney & Counselor at Law,  
ST. CLAIRSVILLE, OHIO.  
OFFICE: Masonic Hall Building, a few doors East of National Hotel.

**R. H. COCHRAN,**  
Attorney at Law & Notary Public,  
ST. CLAIRSVILLE, OHIO.  
Office in the Court House, S. W. room up stairs.

**DR. HENRY WEST**  
Has resumed the practice of Medicine and Surgery. Residence East end of town. Office at Drug Store.

**Dr. John Alexander,**  
ST. CLAIRSVILLE, OHIO.  
OFFICE AND RESIDENCE in the Seminary opposite West end of town.

**Dr. John H. Thompson,**  
ST. CLAIRSVILLE, OHIO.  
OFFICE opposite West's Drug Store.

**DR. J. W. FISHER**  
DENTIST.  
Having permanently located in ST. CLAIRSVILLE, OHIO, would respectfully announce that he is prepared to perform all operations pertaining to his profession.

**NATIONAL HOTEL,**  
BRIDGEPORT, OHIO.  
This well-arranged building, having taken possession of the National Hotel, Bridgeport, (formerly kept by Wm. Robinson), is prepared to accommodate the traveling public in good style and on reasonable terms.

**E. P. Rhodes & Son,**  
(Successors to Rhodes & Warfield.)  
WHOLESALE GROCERS,  
PRODUCE & COMMISSION  
MERCHANTS,  
AT BRIDGEPORT, OHIO.

**FIRST NATIONAL BANK**  
OF ST. CLAIRSVILLE, OHIO.  
CAPITAL \$100,000.  
BANK opens from 9 A. M. until 3 P. M. Discount days Tuesday & Friday. All deposits received. Collections made and proceeds promptly remitted. Exchange bought and sold.

**BRINT & NAGLE,**  
MERCHANT TAILORS,  
And Dealers in Ready-Made Clothing, Hats, Caps, &c., &c.  
ST. CLAIRSVILLE, OHIO.

**LIVERY STABLE**  
D. G. & G. G. NEISWANG, JR.  
ANNOUNCE to the Public that they will furnish horses, buggies, hacks, carriages and omnibuses, at all hours, with or without drivers. Register at the National Hotel.

**JAMES OSBORNE,**  
Grocer & Produce Dealer,  
ST. CLAIRSVILLE, OHIO.

## Belmont Chronicle.

St. Clairsville, Ohio, March 15.

### How the Administration Meeting in New York was Engineered.

Those who know Thurlow Weed will not be surprised by the following statement, which we copy from the Chicago Republican. Gov. Oglesby has not been in the market; does not belong to that class of politicians who are bought and sold; neither is the Lincoln Monument Association a marketable institution. Hence the failure of Weed's proposition. We may remark here that Gov. Oglesby, since his return to Illinois, has made an able and elaborate speech, in which he handled the President's veto message and his 22d of February speech without gloves, and sustained fully and boldly the action of Congress.

The managers of the National Lincoln Monument Association have been industrious in their efforts to expedite the work which they have undertaken; and in answer to repeated appeals, Mr. Thurlow Weed, as representing the great Union interest of the State of New York, advised the Association that if they would send a committee to New York to address the meeting of the 22d of February, the subscription already made would be increased to the round sum of \$100,000. Accordingly, at a meeting of the Association, a committee consisting of Gov. Oglesby, and the Hon. O. M. Hatch, late Secretary of State, was appointed to receive this liberal subscription, and they visited New York for that purpose. In the meantime, the meeting to endorse the President's policy had been called for February 22, and as soon as the presence of the Committee in the city and the purpose of their visit were made known to Mr. Weed, the name of the Hon. R. J. Oglesby, Governor of Illinois, was added to the list of those who will be named to address that meeting. Governor Oglesby remonstrated, and stated that he was in New York to receive the promised subscription to the Lincoln monument; but finally it was plainly intimated that if he as Governor of Illinois, would take the meeting to endorse the President's policy, he could have the \$100,000 for the monument. The Governor declined the invitation, and the committee returned without having received a dollar.

We think that if these facts were known to the people of New York, they would take the meeting to endorse the President's policy in the hands of Mr. Weed, who evidently sought to purchase public respect for a living President by a donation of money to build a monument for his murdered predecessor.

### After the Railroads.

In the Ohio Senate, Mr. Walling has offered the following important resolution. In our judgment, the Legislature ought to inquire into and remedy the evils our people are now subjected to by railroad companies. The following is Mr. Walling's resolution:

Resolved, That the Standing Committee on Railroads be instructed to inquire and report to the Senate what legislation, if any, is necessary to secure better protection of the lives and rights of persons who travel and do business on the railroads of the State, and particularly in reference to the following points:

1. Whether or not there is any discrimination in rates of freight or use of the roads between shippers interested in said roads in any capacity, and others not so interested.
2. Whether officers, agents, or others connected with railroad companies, are by reason of their being parties, or otherwise interested in express companies, or express lines, procuring for their respective roads a higher rate for transportation of freight, than the schedules of freight over the same lines; and whether a preference of cars and the use of their roads, are given to such express companies and express lines.
3. Whether any railroad is charging a higher rate of fare or freight, than that prescribed by law or its charter.
4. What legislation is necessary to compel railroad companies of this State, where two or more roads terminate at the same place, to make direct connection with each other, or where they are required to run accommodation trains to such distance as may accommodate citizens of this State in preference to railroads of other States.

Said committee to have power to send for persons and papers, and report by bill or otherwise.

The paragraph of particular instructions was added at the suggestion of Mr. West, of Belmont. Mr. Savage, of Guernsey, voted against the adoption of the resolution.

CLEMENT L. VALLANDIGHAM made a lengthy speech at Dayton, a few days ago, in support of "the President's policy," a report of which we find in the Dayton Empire. Mr. Vallandigham, in the course of his speech, stated the significant fact that he did not see one Union man in the assembly. They were all Vallandigham Copperheads.

HON. WM. DENNISON, P. M. General, has written a letter to a New Hampshire Congressman, in which he states that he stands by the great Union-Republican Party, and that sooner than serve from it, he would resign and return to Ohio.

On our fourth page will be found a valuable essay on the Cholera. This paper should be preserved by every body.

## ALEXANDER CAMPBELL.

### A Brief Sketch of His Life and Public Career.

This remarkable man—so well known to the religious world for the last half century—died at his residence near the village of Bethany, Brooke County, sixteen miles from this city, on Sunday night last at fifteen minutes to twelve o'clock, in the seventy-eighth year of his age.

For months past he had been in failing health, but his end was accelerated by a recent severe cold, against the fatal effects to which his long over-taxed energies struggled in vain. He began to sink very noticeably more than a week ago, but up to the very last his wonderful vitality resisted the approach of death, and in the language of those who watched him, the struggle was gigantic to the close. Few men ever possessed greater strength of constitution. He had never known, until recently, what it was to suffer bodily ailment. For more than forty years, at one time in his life, he had not been confined to his bed by illness for a week. He was not a man who ever taxed his strength over constantly or more severely. From his earliest manhood, and for more than sixty years of his life, early and late, Mr. Campbell was an incessant worker. His endurance was wonderful. Very little rest sufficed for him, so perfect and harmonious was the organization of his physical and mental powers.

The results of his life-long labors are familiar to the reading religious world. His leading works are on the shelves of every book store, and in the library of almost every clergyman. Those most generally known to the public are his debates, especially those with Archbishop Purcell, on Roman Catholicism; with Robert Owen, the celebrated Skeptic and Socialist; and with Dr. N. L. Rice, well known Presbyterian theologian. Of his miscellaneous works, those most widely circulated are "The Christian System"—his work on Baptism, and his translation of the New Testament. But it was not as the author of any special book, or as a participant in any of his great debates, that Mr. Campbell was chiefly and most prominently known to the world. He was the recognized head of a new religious sect, as it was generally esteemed, called familiarly the Campbellite, and more accurately called by himself, and the membership of the church, the Disciples. This denomination took its origin from the teachings of himself and his father more than half a century ago, and now numbers, it is said, well nigh half a million of adherents, who are especially numerous in the States of Ohio, Indiana, Illinois, Kentucky and Tennessee. Their peculiarities as a people are that they discard all human creeds and confessions of faith, and take the Bible alone as a perfect and all-sufficient rule of faith and practice, esteeming all commandments and traditions of men as necessarily fallible and uncertain, and in derogation of the all-sufficiency as well as the express injunctions of the Word of God. An other peculiarity is that they partake of the Sacrament of the Lord's Supper every Sunday or First Day of the Week. They believe also that Christ Baptism can only be performed by immersion—and that there is no warrant either in the example of Christ himself, or in the teachings and practice of his Apostles, for any other baptism. In fact baptism they reject because the command is to "repent and be baptized," and baptism therefore, they hold, can only follow repentance.

The foregoing is a very brief outline of the views first taught and expounded by Alexander Campbell and his father, as religious reformers, half a century ago, and since adopted as we have seen, by a large mass of people in this country and in Europe. The arguments and details of these views are found in a work called the "Christian System"—the fundamental work, so to speak, of the Disciples as a denomination. The same views, especially as regards baptism, are only amplified and discussed in another work published in serial form, and since revised and called as a sort of text book by the denomination.

Alexander Campbell was born in the County of Antrim, Ireland, in the year 1789, and was educated as was his father before him, at the University of Glasgow, Scotland—both of them as Presbyterian clergymen. Thomas Campbell, the poet, was a relative and cousin of his father, and on one side his ancestry was of Scotch origin, and on the other Huguenot French. He immigrated to this country in the year 1809, two years after his father, bringing with him his mother and youngest brothers and sisters, and settled at first in Washington County, Pennsylvania, and then at Bethany, Ohio, where he soon after returned, and on which he has lived continuously for more than half a century. The spot, now the village of Bethany, was then a wild and secluded locality amid the hills, shut out from the world by the abrupt cliffs that overhang it, and the sharp windings of Buffalo Creek, which, at that day, being unbridged were often not fordable. It was in this romantic and remote spot in the new world to which he had come, amid peaceful agricultural pursuits, and in the prosecution of those studies befitting his calling as a minister of the Gospel, that Alexander Campbell's long and eventful public career began, with a suspicion on his part, we may add, that he was to become one of those great pioneers in the world of reform that have appeared at rare intervals in the history of mankind, and have had power by the sole lever of thought to upheave the weight of ancient traditions, long accepted formulas and consecrated theories, from the mind of society. He began as Martin Luther and John Wesley began, not as a would-be revolutionist, but as a reformer of his own immediate "household of faith." He looked forward to no new denomination, but simply to the correction of vital errors and innovations that had been fastened upon the primitive gospel as preached in the pulpits of that day. Martin Luther proclaimed "justification by faith," and the echo and effects of that then startling proclamation went far beyond his own conception and control. And thus Alexander Campbell, in like manner, started those with whom he was in communion, by the declaration that "Christian Union can result from nothing short of the destruction of creeds and confessions of faith, inasmuch as human creeds and human confessions have destroyed Christian Union. That whatever the setting aside of creeds and confessions shall have been attempted, Christ will give to the world and to angels, and to themselves, proof that they do believe the word of God."

He held also the following to be self-evident truths:— "That nothing ought to be received into the faith or worship of the church, or be made a term of communion among Christians, that is not as old as the New Testament. Nor ought anything to be admitted as of Divine obligation in the church constitution or management, save what is enjoined by the authority of our Lord Jesus Christ and his Apostles upon the New Testament church, either in express terms, or by approved precedent. And, as the foregoing declarations Mr. Campbell took his stand, and the consequence was that after having been arraigned as the "setter forth of strange doctrines," and would be founder of a new sect, which he repelled by saying that "there is nothing new in Christianity," he separated from the Presbyterian communion, and began to appear in public in defense of his views and in vindication of his entire orthodoxy. We have not space in a brief memoir like this to follow Mr. Campbell's career as a religious controversialist, both in and out of his pulpit. Next he would be proper for us to attempt anything beyond such an outline as befits a secular paper, and affords an intelligent glance at the views of a man famous at the time of his death throughout the Christian world. His debates, in the regular order of their occurrence, were his first, and were with Rev. John Walker, a minister of the Secessionist Presbyterian church in the State of Ohio, held at Mt. Pleasant in the year 1820. This debate created a great local interest throughout all this section of country, and was attended by a vast concourse of people. Next followed his debate with the Rev. William McCalla "Christian Baptism," held at Washington, Kentucky, in the year 1823; next his debate with Robert Owen, at Cincinnati, in 1828, on the truth of Christianity; next his debate in the same city in the year 1836 with Archbishop Purcell, on the infallibility of the Church of Rome; and finally, in 1841, his debate with the Rev. Dr. N. L. Rice, held in the city of Lexington, Kentucky, the specific points of which were "the action, subject, design and administration of Christian baptism;" also "the character of Spiritual influence in conversion and sanctification;" and "the expediency and expediency of ecclesiastical creeds as terms of union and communion." This debate with Dr. Rice, embraced a period of eighteen days, and was conducted before a large and interested assembly. Henry Clay presiding as Moderator, assisted by some of the first men of Kentucky. A series of lectures were given by Mr. Owen and Percell at that time, at Cincinnati, which were thronged by eminent theologians from all parts of the country.

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In the year 1828 Mr. Campbell's career as a journalist began, at which period he established at his home in Bethany, the Christian Baptist. This publication soon became to the religious world what the "Sabbath School" had been to the world of the days of Joseph Addison. Questions were here freely propounded and discussed between friends and opponents, believers and unbelievers; correspondents were answered, accusations refuted, and doctrines and dogmas commented upon with all the vigor and freedom of a free press. His active and original mind infused into everything that claimed his attention. Those who would understand the full bearings of his position to the religious world of that period, and who would know how ably and fearlessly he sustained himself in every variety of religious controversy, need only turn to the bound volumes of that publication. The "Christian Baptist" was, after many years, succeeded by the Millennial Harbinger, of which journal Mr. Campbell was proprietor at the time of his death. We have not space to notice here, even in cursory review, the many and varied services he carried on in the Harbinger with representative men of the various religious denominations. One of the most noted was probably a debate on Universalism with the Rev. Mr. Skinner, of New York.

In the year 1840 Mr. Campbell, in pursuance of a long cherished design, founded Berea College, an institution which, in its aims and objects, was a new departure, and around which his warmest affections seemed to twine. Toward its founding and subsequent endowment he gave his best energies. He made the tour of the West and South more than once in its behalf. His appeals brought liberal responses from the provosts and trustees of the various colleges, many of whom were so devoted to him that they traveled fifty miles to hear him speak. Even Whitfield, in the zenith of his popularity, never drew together crowds more completely under his influence. No religious reformer ever was more completely "seen of all eyes," and his influence was Alexander Campbell at the time of these celebrated tours during the last twenty-five years. He had then begun to grow old, and his head was whitening, his views had spread far and wide among the people, his name was venerated, and thousands of men, women and children regarded him with all the fondness of filial affection. And no wonder, as any one would say, who during those days could have seen him standing like Saul among the people. His whole presence was commanding—his enunciation was sonorous and magnetizing, his manner was graceful and scholarly in the first degree, but the outward evidence of the highest mental and moral discipline, combined with original greatness, were unmistakable, while his argumentation was as luminous and as grand and all-sweeping in its comprehensiveness as the sun light itself. Many of all ages heard him enraptured, and the tributes that were paid him by the journals of the day wherever he went were perhaps never accorded to any mere theologian in this country.

Ever since founding of Berea College he has been its President. Those who have attended that institution do not need to be told of its most interesting features. Mr. Campbell's course there, reported as it was in many of our papers, reported as it was in many of our papers, reported as it was in many of our papers, will always be read and remembered. A chapter was read in the Bible by some student selected in alphabetical order, and then commented upon by the President. During these lectures he always sat in his chair, with his hands clasped, and his eyes fixed on the speaker, and he was the most conversational character. Frequently the whole hour would be consumed upon the philology of a verse. Misconception of generic terms, Mr. Campbell always contended, had been the foundation of untold errors in Biblical science. In all his debates and in all his lectures, not less than in these lectures, he therefore, stated a proposition, stripped of every vestige of ambiguity, by compelling a definition of terms. These terms he would trace down to their roots in the dead languages. It was a custom with many students to leave questions on all connections, not less than in these lectures, he therefore, stated a proposition, stripped of every vestige of ambiguity, by compelling a definition of terms. These terms he would trace down to their roots in the dead languages. It was a custom with many students to leave questions on all connections, not less than in these lectures, he therefore, stated a proposition, stripped of every vestige of ambiguity, by compelling a definition of terms. These terms he would trace down to their roots in the dead languages. 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