



The Democratic Times.

Published Every Friday Morning, By CHAS. NICKELL, EDITOR AND PROPRIETOR.

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Jackson County—Circuit Court, second Monday in February, June and November; County Court, first Monday in each month. Josephine County—Circuit Court, fourth Monday in April and fourth Monday in October; County Court, first Monday in January, April, July and October.

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SOCIETY NOTICES.

Jacksonville Lodge No. 10, I. O. O. F. Holds its regular meetings every Saturday evening at the Odd Fellows' Hall. Brothers in good standing are invited to attend.

C. W. SAVAGE, N. G. Sol. Sachs, Rec. Sec'y; Jacob Ish, Isaac Sachs, Kaspar Kuhl, Trustees.

Jacksonville Stamm No. 148, F. O. R. M. Holds its regular meetings every Thursday evening at the Odd Fellows' Hall. Brothers in good standing are invited to attend.

F. GROB, O. C. Trustee; Herman V. Helms, E. Jacobs, Max Muller.

Oronian Pocahontas Tribe No. 1, Improved Order of Red Men, holds its stated convocations at the Red Men's Hall the third sun in every seven suns, in the eighth run. A cordial invitation to all brothers in good standing.

SOL. SACHS, S. C. W. SAVAGE, C. of R.

Oregon Division No. 1. Sons and Daughters of Temperance, meets on Tuesday evening of each week in the Red Men's Hall. Brothers and sisters in good standing are invited to attend.

DAN'L. CRONMILLER, W. P. J. R. WADE, R. S.

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THE CITY BREWERY.

VEIT SCHUTZ.

MR. SCHUTZ RESPECTFULLY INforms the citizens of Jacksonville and surrounding country that he is now manufacturing, and will constantly keep on hand the very best of Lager Beer.

The Democratic Times.

VOL. V. JACKSONVILLE, OREGON, FRIDAY, MAY 28, 1875. NO. 22.

ORATION BY H. K. HANNA. DELIVERED AT THE RED MEN'S CELEBRATION, HELD IN JACKSONVILLE ON MAY 12, 1875.

Ladies and Gentlemen, Chiefs and Brothers:

In every age and clime, among the civilized as well as the savage, it has been customary to hold anniversaries. Sometimes it is a religious observance; at other times it is to commemorate the birthday of a Nation; again, it serves to keep alive the memory of some great benefactor of his race, or some memorable battle fought for the freedom of man.

The Greeks annually fought over the battles of Marathon and Salamis. The Athenians were lavish of their expenditures at their public feasts and annual rejoicings.

The Romans never forgot in each recurring December their festival devoted to Saturn. The Jews, in all time, keep up their feasts and other religious observances.

In more modern times, France, no matter what her adversaries, never forgets her thousand victories under Napoleon. Prussia keeps alive the memory of her Frederick the Great, and with William and Bismarck still keeps her watch upon the Rhine. England yearly re-enacts her Waterloo, and has a hundred other anniversaries. Old Scotia still reveres the names of Wallace and Bruce, and in commemorating the birthday of her Burns, points with pride to her field of Bannockburn. And sorry will be the day for the Sons of the Emerald Isle, when they cease to lament the loss of the gifted Emmet, or to celebrate the return of Saint Patrick's Day.

So to, on each succeeding Fourth of July, our noisy urchins mimic the well fought battles of our Revolution, while our orators, both young and old, tell in unequalled eloquence of the virtues of the sages and patriots who were then paving the way for one of the greatest nations on earth.

Even the native Red Men, the prototype of our own order, have their never failing annual feasts and dances.

How much, then, of the long unwritten history of the past, has been preserved and kept alive by anniversaries! For thus only tradition, tune, and song has been handed down from sire to son; the great deeds of those who have gone before. So universal is the observance of anniversaries, we may well say, that it springs from an innate sentiment of man. It comes from the heart, speaks to the heart, and is the prolonged result of affection and gratitude.

In full accord with this sentiment, then, on this bright May day, in every hamlet and town, in all of this broad land of ours, wherever the Council Fire of the Improved Order of Red Men has been kindled, will be found our Brothers of the Mystic Tie, with music and song, and feasting, and dancing, celebrating the natal day of America's Patron Saint, St. Tammany.

In doing so, we also celebrate the inception and birth of the patriotic and benevolent order now known as the Improved Order of Red Men. While many of you have met and joined with us in our festivities heretofore, how few outside of our own Order know the time or circumstances that called into active existence the order of Red Men.

The years 1812, 1813 and 1814, found our Republic then in its infancy, engaged in a war with England who was then, as now, one of the greatest maritime powers on the Globe. France, our old ally, then under leadership of Napoleon, had become alienated from and was threatening us with her embargo. Our western frontier, from Canada on the North, clear around to the mouth of the Mississippi on the South, was bristling with hostile Indians who, incited by the British Government, were daily enacting scenes to which our Modoc war would seem but as child's play.

But all these were as naught to the demoralizing effect produced by the spirit of hatred and strife engendered by what was known as the war and anti-war parties. The war at its outset was essentially a maritime war, and fell heavily upon the Eastern States of our Union, and was consequently bitterly condemned by many of the people of those States. Hence came the two parties. The anti-war party openly agreed that our system of Government was a failure, that we, of necessity, must return to the fostering wing of the mother country; while the war party, believing themselves right in resisting the continued aggressions of the European powers, declared that the principles advocated by the anti-war party sprung from the old Tory party of the Revolution.

This spirit of hatred and distrust was felt not only in the civil community, but its demoralizing influence was disseminated throughout the volunteers and soldiers then in the active

service of their country. This was particularly the case at Fort Mifflin, on the Delaware river, "and, we are told, that some of the more influential and patriotic of the volunteers within the fort, viewing with apprehension and fear the threatening consequence of the powers at work among them to their country and its free institutions, and rising above the machinations of party to the true level of patriotism, proposed and effected among the soldiers the organization of a secret society fortified by signs, grips and passwords, the object of which was to dispel discord and disseminate friendships.

We are told that their efforts were attended with the happiest results. That where before had been hatred and distrust, was now kindness, good fellowship and brotherly regard as they emerged from the council of the Red Men, where they had pledged themselves to patriotism and fraternity.

This much of the history of our Order is almost wholly traditional. Its true tradition carries the origin of our Order back to the days of the revolution and tells us that beyond a question of doubt that the father of our country, the immortal Washington, with many of his comrades in arms, were members, if not the originators of the Order. So definite and strong are our traditions in this respect that the 22d day of February is set apart in our calendar as an anniversary day.

Yet so much of the earlier workings of our Order is enveloped in mystery and doubt, that we are content to trace our history back to the patriotic men of 1812.

What order in our midst can point to a more grand, patriotic or noble origin?

Can you wonder, then, that the Red Men devote each recurring anniversary to hilarity and joy?

The order military at its inception continued semi-political in its object down to about 1835, when an entire change or reformation was made. The semi-political tendencies were wholly discarded, and from the half crude organization came the purely benevolent order of Improved Red Men.

And although the order so created is so entirely American in its origin and proclivities as to almost warrant us in saying that it is indigenous to the soil, yet it is cosmopolitan in its workings. For within our wigwams will be found men of every nationality, profession and creed, all meeting on a common level, where none can say, I am greater or better than thou.

Whatever may be the political or sectarian belief of a Red Man, all is laid aside at the outer wicket, as he enters the wigwam, to be resumed at his pleasure on departing.

In the wigwam, no oaths are administered binding him to any political or religious creed. As he enters, so he departs a free man.

While our Order remained semi-political in its object, its growth was necessarily slow, but on the removal of the political test, its increase has been very rapid. To-day, our Council Fire is burning in every State of the Union. Over 600 Tribes are recognized by the Great Council of the United States, and the individual membership is upwards of 50,000. There were adopted or reinstated during the same time, 8,483. The receipts of the Tribes, from July, 1873, to July, 1874, was \$309,000. The amount paid for relief of brothers during same time, was \$76,000, and amounts paid for widow and orphans and education of orphan, was \$21,000, making a grand total of \$97,000 paid out for reliefs during one year.

These figures speak for themselves; and yet they show but little of the immense good done by the silent workings of our Order.

The history of our Order in this State is brief, and yet not without its interest to Red Men, at least. Our Tribe claims the proud distinction of being the oldest tribe in the State. The Council Fire of the Imp. O. R. M. was kindled for the first time in the State of Oregon by Pocahontas Tribe No. 1, on the 17th Run, Plant Moon, G. S. D. 375, as we compute time, which, in the calendar of the pale faces, would be the 17th day of April, 1870.

Since our organization, 83 pale faces, including the charter members, have been adopted into our Tribe. Of those, 31 have withdrawn, been suspended, or expelled, and one alone has been withdrawn by the Great Spirit, leaving to-day 51 members in good standing; and of these we have adopted 16 new members during the last year.

There has been paid in as receipts of the Steep during the last term \$719.96, and paid out for benefits, expenses, etc., \$504.18, leaving in our Wampum Belt \$215.79. Our property on hand, not including our cemetery, is valued at \$750. We have also established a widow and orphan's fund, in which we have a nucleus of \$154.75, which we trust to be able to build up to an ample fund before it may be needed.

The Great Council of Oregon was instituted on the 22d of July, 1873, with 3 tribes and 124 members; to-day the tribes number 8, with a membership of over 300, showing an increase during the last year of over 100 per cent. June 30, 1874, Oregon Degree Council No. 1 was instituted at Portland, with 51 charter members, and in a few days we shall be called upon to extend the hand of fellowship to a new tribe in Union county.

It may have wearied my pale face friends by thus laying the history of our Order before you; yet the introduction of our Order into this State has been so recent, and so little is known of us, that I deemed it not amiss to briefly detail the facts as they have been laid before you.

We, of the Pocahontas Tribe, feel somewhat proud of our success, which I think we are entitled to, when you take into consideration the fact that at the date of our organization two justly popular kindred orders were in successful operation here. I mean the Masons and Odd Fellows; and it is not the least source of pride to us that around our Council Fire may be found members of both of these orders.

There was established here about the same time a lodge of Independent or German Red Men, as they are called, which seems to be a branch of our Order; and I notice with pleasure that an effort is being made to reunite them to our Order again.

In a country like this, where most or all of us have met the Indian face to face, and where to know him is only to despise, you may wonder and wish to know why we have taken him as a type for our Order.

I answer, that while the Indian has many vices, he also has some cardinal virtues, not the least among which is a love of country and kindred. Not more true was the Highland clan to their chieftain than is the savage red man to his tribe. No torture that the ingenuity of man could invent, would wring from him the secrets of his tribe.

History cannot point out a nation or people with whom the word friendship had a greater significance or was more devotedly carried out. Let a brother be in trouble or distress, and every member of his tribe come to his relief. If one was wounded on the battle field, or taken prisoner of war, then was seen the greatest exemplification of the word. In either case, everything that human power could do, was done to prevent the mutilation of a fallen brother, or to restore a captive to his tribe. To do this, the Indian warrior did not hesitate to lay down his life, and more than one instance is recorded in the annals of the red man, that for pure disinterested friendship was not excelled even by Damon and Pythias. Unequaled in hospitality, we find him sharing with the hungry the last morsel of food in the wigwam, although starvation was staring him in the face.

These are no fine drawn theories taken from Longfellow or Cooper, but are facts, handed down by the historian as well as the traditions of the pale faces.

Knowing these facts, that little band of patriots at Fort Mifflin wisely judged that a society organized in accordance with usages, customs and traditions of the ally foe that surrounded them, would be the surest and best plan for healing the dissensions existing among them, and thus the more readily enable them to vanquish their foes without.

Thus did they single out the virtues of our prototypes, and add thereto the true principles of benevolence and charity, and have handed down to us what every true Red Man believes to be an order second to none.

What can be seen to condemn in an organization founded upon the purest patriotism and sustained for purposes of benevolence and charity, is very difficult to say. Yet, in common with the Masons and Odd Fellows, we have received a great deal of opposition.

The politicians denounced us dangerous to free institutions and subversive of the very Government that the founders of our Order had imperiled their lives to build up and sustain.

The clergy denounced us as being inimical to religion and heretical in our belief, advocating and practicing infidelity.

The women or, perhaps, ladies, I should say, opposed us because, as they said, we took from them on the evenings of our meetings their husbands, brothers and sweethearts. And there is enough of Mother Eve left in our fair helpmeets to make every one of them desirous of knowing in what manner their lords spend their evenings when away from them.

But time, the great leveler that sets all things even, has effected a great change in the sentiments of all.

Few politicians can now be found to openly condemn benevolent societies, although their workings be in secret. The clergy see and acknowledge that the man who follows out the precepts taught around our Council Fire

is necessarily walking in the footsteps pointed by the Great Spirit, whom we all love and acknowledge.

And experience has taught our wives that the evenings spent in our wigwams are evenings spent beneficially to them as well as to ourselves.

Allow me to express the pleasure it gives the members of our Tribe to see the bright eyes and smiling faces of so many beautiful women here to-day, and I trust to meet many, if not all of you, at the Hall this evening, where our festival for the day closes, and of which our exercises here are but the prelude.

I have told you already that we have adopted some of the virtues of the native Red Man. In doing so, we reject his vices, and prominent among them is his manner of treating the fair sex. With the Indian, the name of woman is but the synonym of servitude and slavery. Compelled from mere childhood to the severest drudgery, and made to render the most abject obedience to the tyrant who claims her, she is, when incapacitated from old age, turned adrift to die, with as little compunction as is felt for the broken-down horse. In fact, the Indian, in common with most barbarous and savage communities, regard woman as a being without a soul.

Not so the Improved Order of Red Men. Fully recognizing woman's worth, knowing and acknowledging that man is indebted to you for much that is noble or praiseworthy in his nature; believing that every great truth or principle looking to the improvement of mankind must, in order to succeed, have your sympathy and support; believing her God's most beautiful and best gift to man, we love and cherish her above all mortal things here below.

To love, honor, cherish and protect woman is among the cardinal principles of the Imp. O. R. M. In this connection, let me say, that to my mind, our Order lacks but one thing to make it perfect. That is, a degree by which you may be admitted to the circle around our Council Fire. And I believe the time is not far distant when that privilege will be bestowed upon the Great Council of the United States. And should our Great Senior Sagamore, John Cimborsky, have the honor— which he is justly entitled to—of representing Oregon in the next Great Council of the Nation, you will find him working with a will to bring about the wished-for result.

One word to you, Chiefs and Brothers, and then I am done. Remember the symbolic words engraved upon our escutcheon, Freedom, Friendship and Charity. As the founders of our Order were ever ready to stake their all for the political freedom of man, let us not forget the example set or precept taught.

And while we maintain the freedom of our religious and political belief, let us be equally ready to declare our freedom from the many vices and petty jealousies that meet us in every walk of life.

Bound and cemented together as we are by the ties of brotherly love, let our friendship be true as the needle to the pole, and as lasting as time itself.

Be charitable in word and thought of the action of thy brother and fellow man. Slow to censure or criticize, but quick to shield and protect; slow to believe the evil report carried upon slanderous tongues, but quick to spread the mantle of brotherly love and charity over the wounded heart.

Above all, do not come to the conclusion that charity alone consists in the payment to a brother of the benefits he is entitled to under the by-laws of our Tribe. There is no charity in giving what is due under the strict letter of the law. But where you find a brother in anxiety or trouble, (and who has not his troubles) go to him in the spirit of brotherly love and kindness. Let him know without officiousness that however dark the world may seem to him, that he has friends around him who feel for him, care for him and are willing to share his burdens with him. Point out to him that in the Great Desert of despair, that he imagines he is surrounded by, an oasis is built up and supported by benevolence and charity, and guarded by Friendship and Truth, upon which he can firmly tread and call it his own.

While you do this for a brother, remember also that the Red Man and pale face are friends. Should they come to you sick and needy or in distress, show them that the benevolence and charity we profess is broad enough to include the entire race of man.

Last of all, let our lives be like the flight of our Totem, onward and upward, ever circling toward the Great Light above, so that when the Great Spirit shall call us to the happy hunting grounds, we may be found on the trail leading thitherward.

In conclusion, let me adopt as my own the sentiment so beautifully expressed, by another on a like occasion:

THE DEMOCRATIC TIMES.

Official Paper for Jackson & Josephine

RATES OF ADVERTISING.

Advertisements will be inserted in the TIMES at the following rates: One square, one insertion, \$3.00; each subsequent one, 1.00. Legal advertisements inserted reasonably. A fair reduction from the above rates made to yearly and time advertisers. Yearly advertisements payable quarterly. Job printing neatly and promptly executed, and at reasonable rates. COUNTY WARRANTS always taken at par.

In Freedom's cause be brave. In Friendship's name be strong. In Charity's sweet work be true.

It now remains for me to say farewell. But ere I do so mark my parting words, Let Freedom, Friendship, Charity and Truth in future be your motto and your guide; Good will to one and all alike extend; And hail each worthy brother as a friend; Let Freedom sever all the servile bands That now unjustly rob man of his right; And let not selfish motives e'er restrain The generous impulse of a noble deed; And when through life serenely you have passed, And landed your frail bark beyond life's sea, May your eternal lot be cast with those Who know not sorrow, and can feel no pain. Farewell, I now have done.

OUR GIRLS.—Is the prevailing system of mental culture very much superior to the physical? Are not many of the popular educational establishments for girls nothing better than intellectual hothouses where the human plants are forced to bloom prematurely, and where sound, sensible, practical knowledge rarely takes root? The "accomplishments" are sufficiently numerous, but what of the acquirements? Plenty of fair maidens graduate with gatin ribboned essays in their hands, who have picked up a smattering of French, a smattering of Latin, some fragments of history, philosophy and belles lettres, and are able to make a piano discourse most deafening music; and yet are utterly destitute of those qualifications which would enable them to gain an honest living if compelled to rely on their own resources. If women are not meant to be mere ornaments; if they are intended to be anything better than "ivy twining around to oak," and drawing financial nourishment from the oak's pockets; if they are designed to be not only simple the pets, playthings, and bill runners of man, but his companions, his encouragers, and his noblest support in adversity as well as prosperity; then, in heaven's name, train them accordingly. Give them the proper physical development; the proper intellectual and moral development; teach them that matrimony is not the be-all and end-all of women's life, and that the woman who is unfitted to be a good wife and a good mother has no right to commit matrimony at all. Posterity has some rights which even Cupid, Venus & Co. are bound to respect. And to have the choicest type of women, noble maids and matrons, we must carefully watch and systematically educate, physically and mentally, our girls.—God bless them!

FACTS TO BE REMEMBERED.—One thousand shingles laid four inches to the weather will cover 100 square feet of surface, and five pounds of shingle nails puts them on. One-fifth more siding and flooring is needed than the number of square feet of surface to be covered, because of the lap in the siding and the matching of the floor. One thousand laths will cover seventy yards of surface, and eleven pounds of lath nails will nail them on. Eight bushels of good lime, sixteen bushels of sand and one bushel of hair will make enough good mortar to plaster 100 square yards. A cord of stone, three bushels of lime and a cubic yard of sand will lay 100 cubic feet of wall. Five courses of bricks will lay one foot in height on a chimney; six bricks in a course will make a flue four inches long, and eight bricks in a course will make a flue eight inches wide and sixteen inches long.

KISSING.—There were clergymen who kissed before Beecher was born. Said the Rev. Sidney Smith: "We are in favor of a certain amount of shyness when a kiss is proposed, but it should not be too long; and when the fair one gives it, let it be administered with warmth and energy; let there be soul in it. If she closes her eyes and sighs immediately after, the effect is still greater. She should be careful not to slobber a kiss, but give it as a humming bird runs his bill into a honey-suckle—deep, but delicate. There is much virtue in a kiss when well delivered. We have the memory of one we received in our youth which lasted us forty years, and we believe it will be one of the last things we shall think of when we die."

HOW TO DO IT.—A Western paper gives its readers this bit of sensible advice: "Getting up in a cold room to make a fire is like getting up in life. If you crawl timidly out of bed, go on tip-toe to the stove, and allow the shivers to get control of you before the kindling starts, your fire will probably be a failure, and you half freeze to death in the operation. But if you jump out bravely, bustle around, pull on your clothes, knock over a chair or two, and pitch in the stove-wood, you will probably be warm by the time the fire gets to burning, and have to open a window. So is life. Attack it timidly and you will fail. Grapple with it, hurry up things, stir around, conquer fortune, and you will be a success."

The National Gold Medal was awarded to Bradley & Rolfsen for the best Photographs in the United States; and the Vienna Medal for the best in the world. 429 Montgomery street, San Francisco.