

# The Oregon Sentinel.

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## THE OREGON SENTINEL.

ISSUED EVERY SATURDAY MORNING.

**E. F. DOWELL, Proprietor.**

Subscription—For One year, in advance, Four Dollars; if paid within the first six months of the year, five dollars; if not paid until the expiration of the year, six dollars. Advertising—One square (10 lines or less), first insertion, Three Dollars; each subsequent insertion, One Dollar. A discount of fifty per cent will be made to those who advertise by the year.

**I. O. O. F.—Jacksonville Lodge No. 10.** holds its regular meetings on every Saturday evening at the Masonic Hall.

Brothers in good standing are invited to attend. **GEORGE F. FUNK, N. G.** Herman Helms, R. Sec'y. Trustees.—J. M. Sutton, Wm. Ray and S. J. Day.

**Warren Lodge No. 10. A. F. & A. M.** HOLD their regular communications the Wednesday Evenings on or preceding the full moon, in JACKSONVILLE, OREGON.

**JOHN E. ROSS, W. M.** C. W. SAVAGE, Sec'y.

**G. JACOBS, E. F. RUSSELL.**

**JACOBS, & RUSSELL, ATTORNEYS AND COUNSELLORS AT LAW, AND SOLICITORS IN CHANCERY.**

JACKSONVILLE, OREGON.

Office opposite the Court House.

All business committed to their care will be promptly attended to. July 29, '62.

**B. F. DOWELL, ATTORNEY AT LAW.**

JACKSONVILLE, OREGON.

Will practice in all the Courts of the Third Judicial District, the Supreme Court of Oregon, and in Yreka, Cal. War Scrip promptly collected. Oct. 18.

**T. T. CABANISS, M. D.**

Late of Yreka, Cal.,—WILL PRACTICE—

**Medicine and Surgery**

—IN—

**JACKSON, AND ADJACENT COUNTIES.**

Jacksonville, June 10th. jun10f

**TAKE NOTICE!**

**THE STEAMSHIP DEL NORTE** will sail from San Francisco for Crescent City on the

**5th & 20th OF EACH MONTH.**

For freight or passage inquire of Jesse Holladay, Agent, corner of Front and Jackson streets, San Francisco.

**DUGAN & WALL, Agents,** Crescent City, Cal. Crescent City May 25d, '65. j-c5m

**J. S. HOWARD, SURVEYOR & CIVIL ENGINEER,** JACKSONVILLE, OREGON.

Residence near the South end of Oregon street. January 2, 1864

Office at his residence on Oregon street

**DR. L. S. THOMPSON** OFFICE

**CITY DRUG STORE,** RESIDENCE

Opposite the County Jail. Jacksonville, Ogn. dec24f

**PETER BRITT, PHOTOGRAPHIC ARTIST**

IS PREPARED TO TAKE PICTURES IN EVERY STYLE OF THE ART.

WITH ALL THE LATEST IMPROVEMENTS.

If Pictures do not give satisfaction, no charges will be made. Call at his new Gallery, on the hill, examine his pictures, and sit for your likeness.

**DR. A. B. OVERBECK.**

Dr. Overbeck would announce to the citizens of Jackson county and vicinity, that he has returned to Jacksonville and resumed the practice of medicine. He will always be found at his old stand, the Overbeck Hospital, unless absent on professional business. He would respectfully solicit a renewal of former patronage.

**JAS. D. MIX B. B. FARGO.**

**MIX & FARGO, ATTORNEYS AND COUNSELLORS AT LAW,** WALLA WALLA, WASHINGTON TERRITORY.

OFFICE over Bank Exchange, Main Street, will practice in all the Courts of the First Judicial District, also the Supreme Court. Collections promptly attended to. All business entrusted to our care will receive prompt attention. ju3f

**F. B. FARGO, NOTARY PUBLIC,** WALLA WALLA, W. T.

Will take acknowledgments of deeds—Protest Notes and deeds made out at short notice and acknowledged. ju3f

**Dissolution Notice.**

THE undersigned has this day withdrawn from the firm of Thompson & Davis, and will continue the practice of Medicine, Surgery and Obstetrics, in Jacksonville and vicinity, and solicits a share of the patronage. Office at his residence at the old Murry Homestead.

**T. L. DAVIS,** Dec. 13th, 1864 dec17f

**SUPERB Photograph Albums can be had cheap, for cash, at J. Row's, next door above Bradbury & Wade.**

## Mr. Seward on English Recognition of the Termination of the Rebellion.

Earl Russell laid before Parliament of the 4th inst., the following despatch from Mr. Seward to Sir F. Bruce, the British Minister at Washington, in reply to the official notification that the government of Great Britain had recognized the rebellion in the United States as at an end:—

DEPARTMENT OF STATE, WASHINGTON, June 19, 1865.

SIR—Due consideration has been given to a despatch which Earl Russell addressed to you on the 2d of June, and of which, on the 14th instant, you were so kind as to leave a copy at this Department. The President is gratified by the information which that paper contains, to the effect that her Majesty's government have determined to consider the war which has lately prevailed between the United States and the insurgents of this country to have ceased *de facto*, and that her Majesty's government now recognize the re-establishment of peace within the whole territory of which the United States were in undisturbed possession at the beginning of the civil war.

The President is also gratified to learn from Earl Russell's despatch that her Majesty's government will forthwith send to her Majesty's authorities in all ports, harbors and waters belonging to her Majesty, whether within the United Kingdom or beyond the seas, orders henceforth to refuse admission into any such ports, harbors and waters of any vessels of war carrying the insurgent flag, and to require any insurgent vessels of war, which after the time that the orders may be received by her Majesty's authorities may have already entered such ports, and which having complied with the previous proclamation of the British government may be actually within such ports, harbors and waters, forthwith to depart from the same.

It is with regret, however, that I have to inform you that Earl Russell's despatch accompanied by some reservations and explanations which are deemed unacceptable by the government of the United States. It is hardly necessary to say that the United States do not admit what they have heretofore constantly contended, that the original concession of belligerent privileges to the rebels by Great Britain was either necessary or just, or sanctioned by the law of nations.

The correspondence which took place between this government and that of her Majesty at an early stage of the insurrection shows that the United States deemed the formation of a mutual engagement with Great Britain with France; that those two Powers would act in concert in regard to the said insurrection, to be an unfriendly proceeding and that the United States therefore declined to receive from either of those Powers any communication which avowed the existence of such an arrangement. I have therefore now to regret that Earl Russell has thought it necessary to inform this government that her Majesty's government have found it expedient to consult with the government of France upon the question whether her Majesty's government will now recognize the restoration of peace in the United States.

It is a further source of regret that her Majesty's government avow that they will continue to consider that any United States cruiser, which shall hereafter be lying in a British Port, harbor or waters, shall be detained twenty-four hours, so as to afford an opportunity for an insurgent vessel, then actually being within the said port, harbor or waters, to gain the advantage of the same time for her departure from the same port, harbor or waters.

It is a further source of regret that her Majesty's government have deemed it proper to make the additional reservation in favor of insurgent vessels of war, that for the period of a whole month which shall elapse after the new orders now to be issued by her Majesty's government shall have been received by the said authorities any insurgent vessel which may be found in or which may enter any port, harbor, or waters of her Majesty's dominions, and which may desire to divest itself of its warlike character, and to assume the flag of any nation recognized by her Majesty's government, with which her Majesty is at peace, will be allowed to do so; and further, that such vessels, after disarming themselves, will be permitted to remain in such port, harbor or waters without an insurgent flag, although the twenty-four hours rule will not be applicable to the case of such vessels. Far from being able to admit the legality or justice of the instructions thus made, it is my duty to inform your Excellency that, in the first place, the United States cannot assent to an abridgment of reciprocal hospitality as between the public vessels of the United States and those of Great Britain. So long as her Majesty's government shall insist upon enforcing the twenty-four hours rule before mentioned, of which the United States have so long and, as they think, so

justly complained, the United States must apply the same rule to public vessels of Great Britain.

Again, it is my duty further to state that the United States cannot admit, and on the contrary they controvert and protest against, the decision of the British government, which would allow vessels of war of insurgents or pirates to enter or leave British ports, whether for disarmament or otherwise, or for assuming a foreign flag or otherwise. As to all insurgent or piratical vessels found in ports, harbors or waters of British dominions, whether they entered into such ports, harbors or waters before or after any new orders of her Majesty's government may be received by any authority of her Majesty's government established there, this government maintains and insists that such vessels are forfeited to and ought to be delivered to the United States upon reasonable application in such cases made, and that if captured at sea, under whatsoever flag, by naval force of the United States, such capture will be lawful.

Notwithstanding, however, the exceptions and reservations which have been made by her Majesty's government, and which have been herein considered, the United States accept with pleasure the declaration by which her Majesty's government have withdrawn their former concession of a belligerent character to the insurgents, and this government further freely admits that the normal relations between the two countries being practically restored to the condition in which they stood before the civil war, the right to search British vessels has come to an end by an arrangement satisfactory in every material respect between the two nations.

It will be a source of satisfaction to this government to know that her Majesty's government have considered the views herein presented in a spirit favorable to the establishment of a lasting and intimate friendship between the two nations. I have, &c., WILLIAM H. SEWARD

**An Adventure with Brigands.**

The London *Times* publishes a communication from a young artist, W. R. Oliver, who had fallen into the hands of brigands near Nemi, in the Pontifical States. Oliver, writing to his friends in England, says he left Nemi for one of the villages among the mountains, with a farmer for a guide, and that on the way, becoming tired of the pace of his mule, got off and started to see the sunset and join his guide on the other side. He continues:

I got up to the top, and was walking over to see the path on the other side, when I was spied out by some of the black-guard brigands who infest these places. I did not see them until two fellows came behind me, and one seized my right arm and tried to send me back, but I stood firm, though it was a shock, and at the same moment I hit the other fellow with my left hand and sent him back, and then I got out my pistol and fired it into the shoulder of the first while we got hold of each other; in fact, I had nearly done for him, but another fellow came up at the moment after and stabbed me, and then I don't quite recollect how it all was, for we all three struggled with each other, as the one I had sent back with my left arm came up, and it was knives and scuffles, but I know I fired again and hit, it seems, one in the hand, and fell, and we rolled over the rocks together, for I had been bleeding a great deal and dislocated my shoulder in rolling over the stones, and was a good deal bruised; but I believe I should have beaten them, for we were all three down, but there were three guns leveled at my head and a movement would have cost my life, so I gave in; though now I don't think they would have killed me if they could help it, because seeing a stranger without baggage their idea was to take me and get a ransom, which is what they nearly always do now. Then they all carried me all over blood and in great pain, though I did not know at the time in the least where I was wounded; then we got to a sort of hole in the rocks, and an old woman, a filthy old beast, began to pull me about to do up my wounds, but I was in such an awful passion that I sent her over and caught up a knife lying on the ground and made a desperate stab at the first fellow who came up to me, but I had lost such a lot of blood that the exertion made me lose consciousness; but I came back again after a bit, and I let them bind me up, but my shoulder gave me the worst pain. I felt it was dislocated (it is set now and is going on pretty well). However, I fell asleep on the cloaks and things on a sort of mattress they put for me, and I did not wake till next morning, and then I suffered horribly from the cuts on my shoulder, and the head man came up and we had a talk, in which I told him what a blackguard he was, etc.; and he, on his part, just summed up all that if, within twenty-four hours I did not get two hundred and fifty scudi (about £52), I should be shot. I told him the impossibility, but

it was of no use; he said there was every possibility of messengers and arrangement. There was not a soul in Rome I knew, as all have gone away now. So there was nothing to do but to send to the farmer who brought me on the way (and who bolted directly he heard the shots and row) I told him how he ought to have known that my baggage was worth more than the money, and I swore by the Madonna I would pay him, and so he sent about to collect it; but he could only get about two hundred scudi; it did not come until the morning after the next day, and the beggars said they would not take it; but after a bit they said they would let me go if I would hand over the two hundred scudi and leave a hostage for the rest. I think they thought I should die and be worth nothing. I was glad enough to send this proposal, and waited anxiously for the answer, and at last it came, saying that a man had consented to be my hostage for twenty scudi; and I got back yesterday.

**ADDRESS OF E. STEELE.**

**Correspondence.**

JACKSONVILLE, August 19th, 1865.

HON. E. STEELE—Dear Sir and Brother: We listened with pleasure to your address, delivered in the Court House on yesterday, and believing that a more general diffusion of its excellent sentiments would be beneficial, solicit a copy for publication.

Yours truly, O. JACOBS, J. M. SUTTON, Com. SILAS J. DAY.

JACKSONVILLE, August 19th, 1865.

MESSRS. JACOBS, SUTTON AND DAY—Gentlemen: Your note, asking a copy of my address, delivered on the occasion of the celebration of the Anniversary of the organization of Jacksonville Lodge, No. 10, I. O. O. F., is just at hand. That the address gave pleasure and satisfaction to our Brethren and friends, I am grateful to hear; that in your judgment it is worthy of a more extensive diffusion, is the highest word of praise that I could desire. I herewith forward the desired manuscript, and place the same at your disposal.

Fraternally and respectfully yours, E. STEELE.

**BROTHERS LADIES AND GENTLEMEN:**

This is the fifth anniversary of the natal day of this Lodge of Odd Fellows. This day we are convened to commemorate and celebrate the event, that that important day to this institution may be kept fresh in the memories of the brethren, and by recital to their minds the objects for which it was established, induce them to renewed efforts in becoming that blessing to mankind, true and good Odd Fellows.

In its solemnization we are pleased with the presence of the neighbors among whom the Lodge is located—so general an attendance, demonstrating as it does, that prejudice, with which our Order had so long to do battle, has lost its potency for ill, and that the benign influences of the society have asserted their sway, and are felt and justly appreciated by this community.

Reunions or occasions like the present, are opportune to impress upon Odd Fellows their public duties as members of the Order, to the purpose that each should constantly bear in mind, and so guard himself, that by no individual act should disgrace or discredit be reflected upon this association—the world holding all associations accountable for the conduct of its members; and that it is his duty so to let his light shine, that it shall be reflected for good, not only to the brotherhood, but to all upon whom it may be cast. Equally well timed is it to succinctly review the past, and the purposes for which the Order was founded and is maintained.

An Order like this, that has existed in some form for centuries, has had its beginning and advancement, its principles and purposes, its merits and demerits, reviewed, related, and discussed in almost every variety of form. I have to say upon this occasion, although it is necessarily but a recapitulation of what has been said or written in former times, yet I hope to be able to present the subject on this occasion with such comments and reflections, as to shed a new light upon at least some minds present, and aid to impress more forcibly and fully upon all, the beauties and excellencies of "our time-honored" institution.

In this review, or in the proper presentation of this subject, it will admit of no high-toned sentiment, no soul-stirring eloquence, to stir the spirit and quicken the impulses to some sudden, desperate or daring deed, or to awaken the immediate or present action of the gentle emotions of nature, but rather to furnish food for the mind upon which to occupy itself, that reflection upon our duties, as a part and parcel of the great organization of society, will so impress us, that the performance of that duty will become, as it were, a part of our very nature and habits.

This, as before stated, is the anniversary of the establishment of this Lodge, which we now celebrate—not that of the inception of the Independent Order of Odd Fellows.

Odd Fellowship as a society, has in some form had an existence for a long period, and is of great antiquity; and, by

various nations, as civilization advanced, has finally assumed the distinction, name, form and characteristics under which it now exists, as "the Independent Order of Odd Fellows."

The first knowledge we can trace of the Order, was in the year 55, A. D., when they were designated as *Fellow Citizens*. They were afterwards, in the year 77, A. D., christened by Titus Cæsar, by the name of *Odd Fellows*, for the singularity of their notions, their devotion to each other, and their devotion to their country. By him they were likewise presented with a dispensation engraved on a plate of gold, bearing numerous and various emblems of morality; but not until the year 1800, did it assume the distinctive name of "the Independent Order of Odd Fellows," by which it is now designated.

The "work" being unwritten, the proceedings for a long time unrecorded, and the history dependant upon tradition and memory, leaves the "beginning" of this now wide-spread association, subject to that chronological uncertainty that pervades everything of ancient history. We are even left in doubt as to the precise time when a Lodge was first authoritatively instituted on this continent, but the most generally accepted opinion is, that the Order first took root on American soil, on the 26th day of April, 1819, at Baltimore, in the State of Maryland, under the fostering care of brother Thomas Willey.

Be that as it may, "time," as referring either to the organization of Odd Fellowship, or as to when a branch from that "goodly tree" was first set upon the Western Hemisphere, is unimportant to its welfare or advancement, and interests only the student of antiquated lore.

The purposes of the institution, and the objects for which the institutions are yet maintained, are more important considerations at the present day for both those within and those without the pale of the lodges.

The principles and purposes of Odd Fellowship, though often the subject of consideration, as a text, do not to the devoted Odd Fellow become a hackneyed theme; neither can the subject be exhausted; but in their unions and rehearsals awakens him to his moral and social duties, stimulates him to renewed efforts at perfection and purity, and presents to his mind all those pleasurable emotions felt by the astronomer in his daily study of the starry firmament above, which, though it year after year presents to his gaze the same constellations, pursuing their same unwearied course, as he watches their progress, never fail to furnish him a banquet for the mind—new food for reflection.

This consideration devolves us to the inquiry, "Why did man conceive and organize such an institution?"

To this we answer, mankind are created social beings, and so constituted that their happiness, contentment, welfare and prosperity, their advancement in religion, in morals, in literature or knowledge, in civilization, depends in a greater or less degree on the gratification (under proper restraint) of that social faculty or propensity; hence, we see frequent congregations for the purpose of communion; also, convivial gatherings without any special aim or object other than the gratification of that natural impulse. Of this we have daily evidence, and that it is not confined to either of the sexes of the human family.

Such a distinctive social development being found to pervade the material constitution of mankind, it was the work of the fertile brain of some good and great man, whose very soul was absorbed in the welfare of his fellow man, to conceive, work out, and put in practical operation, a scheme by which that social endowment of nature could be turned to useful account, and made to contribute to the safety, happiness and prosperity of humanity, and to make it the vehicle of relief to the suffering, and consolation to the sorrowing.

Upon some good and great Patriarchs of ancient times, whose works of goodness and greatness have far, far out-lived their names and nativity, devolved this pleasurable duty. To them it was patent how futile and puny were individual efforts, unguided and uncertain in useful demonstration, at alleviating the sorrows, sickness and suffering that was daily presented to the humane for commiseration and aid, and how of the benevolent were the subjects of imposition and fraud from the evil and designing vagabond (generally at the expense of the worthy sufferer), and that the axiom, "if unity there is strength," applied to the work of charity, was the only remedy for the evil. This conclusion arrived at, the work of combination, association and construction was to follow.

Friendship, Love and Truth shed a light upon the path, and through the guiding influence of these Heaven-born sentiments, the idea was conceived of converting this convivial and social feeling to the work of advancing civilization and relieving misery and distress. With that purpose as an ul-

timate of their gatherings, Fellowships or Clubs were formed for social, convivial and literary pastime, each member being obligated for his pro-ratio to the convivial and literary feasts at the gatherings, and pledged to mutual aid, care and assistance in case of sickness or mishaps. The first associations were necessarily limited in membership to personal acquaintances, and each society isolated while in their workings, and, consequently, very limited in their charitable aid and assistance. But, through those clubs, great literary advancement was made, which has marked the progress of letters to the present time.

The purposes of associated action being fully determined upon and established, and the charitable dispensation being settled upon to be, as duties, 1st, To visit the sick; 2d, to relieve the distressed; 3d, to bury the dead; 4th, to educate the orphan; 5th, to provide for the widow and the helpless, it became necessary to develop a method by which these objects could surely be accomplished without being the subjects of imposition, and without unnecessary and offensive ostentation and display. The means finally adopted, as the most certain and efficacious, were associations with secret signs and symbols, by which the brotherhood might know and communicate with each other, as well in the dark as in the light, known only to the initiated, and thus, by a union of all the associations having the same general object in view, the benefits were not confined to personal acquaintances, and limited to the home sphere, but acquire a more extended application, as through this medium strangers are introduced and made friends on the firm basis of Faith and Truth.

In religion, as well as in morals, we are instructed that charity begins at home. So with our order. In other words, when an election has to be made between two candidates for our sympathies, one within, and one without the Order, the brother should be the first recipient of our bounty. In all other respects the application of the principles of our order are co-extensive with the habitable globe, the advantage of the order being, that in those charitable applications, not within our institution, we have the means through it, of acquiring reliable information as to the worth and indigence of the candidate for aid.

Odd Fellowship may then be summed up, as a mutual aid and protection society as relating to its members, and as to the outside world, as a society erected for the dispensation of benevolence and charity.

Aside from the charitable and benevolent characteristics of the Order, Odd Fellows are constantly inculcated in correct morals, a love for law and order, a faithful adherence to the established government and in good will to all mankind.

With Friendship, Love and Truth as our motto, and Charity and benevolence as our guide, it is thought by many, passing strange, that anything pertaining to such an institution should be covered with the pall of secrecy, and we frequently hear from its opponents the old saw, "and men love darkness rather than light, because their deeds are evil," as a settling argument against all secret societies. In answer to which, we have to quote from the same high authority—the scriptures—the injunction uttered by Divine lips:

"Take heed that ye do not your alms before men to be seen of them, otherwise ye have no reward of your Father which is in heaven."

"Therefore, when thou doest alms, do not sound a trumpet before thee as the hypocrites do in the synagogues and in the streets that they may have glory among men. Verily I say unto you they have their reward."

"But when thou doest alms, let not thy left hand know what thy right hand doeth, that thy alms may be in secret, and thy Father which seeth in secret himself shall reward thee openly."

Showing that the proverb was not intended to be understood that every act committed in the dark was necessarily, for that cause, evil. Again, we are frequently asked the questions: If your Order is all that you claim for it, why surround it with secrecy?—why close doors and open only to mystic signs and pass-words? To these enquiries I further answer, that the secret is the key with which we guard our treasure. Every true Odd Fellow from every quarter of the globe has it, and can avail himself of it to enter our doors.

Should we cease to use it, allowing all to enter, our lodges would soon be filled to overflowing, though few would be found clothed in the wedding garments of Odd Fellowship. Friendship, Love and Truth would find no companionship in the motley crowd, and would take flight to dwell with us no more forever. In their seats would be found Discord, Bickering and Falsehood. The Order, thus exposed, instead of a blessing to mankind would become a curse, a charnel house, reeking with pests and miasmas that would taint the moral atmosphere far and near, and inoculate the community with a leprosy worse than Naam-