

safely through. The next spring Fulton dug out the wagon, mended it and took it home. When we apologized, he laughed, and said that was just the way everybody served him and the way he served them. He said—"When I borrow a team, I drive home, unyoke the cattle, throw the yokes, bows and keys around loose on the ground, and when the owner comes for the team, he finds the children have generally lost the bows and keys, and perhaps one or two of the log chains, but he don't care for this is the Oregon style—Ha! Ha!!"

IN THE MATTER OF CULTURE.

MRS. F. P. VICTOR.

It has as many shades of meaning as there are degrees in a circle. Culture to be complete, should be well rounded, and include every degree; but it very rarely is complete. Knowledge is a large element of it, but it is not the thing itself. It is rather the proper application of knowledge that constitutes culture.

There are plenty of people who really know a good deal, to whom it never occurs to us to apply the meaning contained in this word. Books cannot confer it, nor is it always to be extracted from the atmosphere of a university, though we certainly have a right to expect that it should be. Universality of travel is not sufficient to secure it; polished manners are only a part of it. Religion, justice, morality, are only parts of it. Evidently it is subtle and hard to define.

There is, for instance, a man you distinguish by the appellation *gentleman*. He is in a high position, has mixed with what is popularly known as "the best society," is liberally educated, according to the well understood and accepted meaning of that phrase; and, though you wonder why it is, you recognize a certain deficiency, that to your consciousness deprives him of the right to be called *cultured*. He has deceived you, has told a "polite" lie, has shown a disregard for your feelings or your convenience, a disregard of your claim to consideration, whatever that may be,—has, in short, come below your standard, in one or several things.

In the same way, the woman from whom you had a right to expect breadth of character, calmness of judgment, and the poise and self-possession that enters into true culture, disappoints you by an exhibition of pettishness or nervousness, and you receive a disagreeable impression of the emptiness of the shell in that instance, also. Although you say to yourself over and over that human perfection is not easily attained, and that a margin must be left in every character for its specific blemish, the same remains that there must be a lack of culture, as well as a presence of peculiar traits. For the use of culture "is to reduce idiosyncrasies, to soften prominent, to broaden narrowness, and elevate littleness. It makes impossible falsehood, affectation, (to use an expressive cant phrase) the "putting on of airs;" at the same time that it may, by common consent, assume a quiet dignity of its own, altogether defensible, upon the ground that it injures in no way the self-respect of another.

From such premises as here given it might be concluded that it is character itself that makes what we call culture. Original traits certainly may have a good deal to do with it; as one person is more easily taught than another. Susceptibility to impressions and a quick observation, undoubtedly greatly assist its growth; but an experience of considerable time and extent is required, where culture must be obtained entirely through our own observations; and where so obtained is rarely very perfect, on account of the difficulty of eradicating early habits. It is a good deal a matter of inheritance and constant daily training.

A person of true culture is never oppressed with the consciousness of knowing a great deal. He does not belong to the

parvenu class of knowing people, and his attainments sit easily upon him. He does not lie in wait for your slips of tongue to constitute himself your critic, nor does he loudly declare the laws of etiquette as a matter of much importance to him and to everybody; because he has learned that there is a politeness above etiquette, which ignores the mistakes and ignorance of others. Your cultivated man or woman has the art of doing the right thing in the right place, without attracting notice to it, or demanding recognition of the fact; at the same time, he or she is quick to recognize the services or attentions of another. "Loudness" in dress, in manners, even in the tones of the voice, betrays the absence of culture, as does lavish display of any kind. Too much money, too many jewels, on unimportant occasions, are equally traitorous.

Assuredly the gradations are very fine, and the qualities subtle; but they are unmistakable for all that. You recognize them when you see them as quickly as you know a rose by its odor. The glance of the eye, the inflexions of the voice, the turn of the head upon the shoulders, even the movement of a hand—gestures, gait, the whole make-up goes into evidence of the amount and quality of the culture you possess. Its value is acknowledged, the world over; it is supposed to confer upon its possessor more happiness than the possession of riches, as it certainly does more grace; and to be as desirable as beauty.

It could not then be an important question to ask, why so many people seem indifferent to it in the training of their children. It is not in all incompatible with good health or with usefulness, even with hard work, especially if transmitted from father to son, or from mother to daughter, with the daily education. Derived in that way it becomes the "second nature" which is often quite as strong as the first nature. Probably the neglect comes from many causes. Imperfect education in the parents, business cares, want of the governing faculty, etc. The "fine upon line, and precept upon precept" if not sufficiently regarded. The mother, particularly, wearied of the frequent admonition, the constant necessity for watchfulness and example—wearied of correcting the speech, the movements and the sentiments of her children.

Yet eternal vigilance is the price of this blessing, as it is of so many others. The rose-vine must be bent and fastened in a certain form till it grows there, if you expect to give it the shape you desire permanently. It is fortunate that roses and children are pleasant to work with, albeit they are a little thorny.

It is surprising how much there is spent upon education that has no culture in it—how many atrocious little Arabs there are who are ready with their school tasks, but who, both at home and abroad are looked upon with dread, mingled with compassion or indignation, as the case may be. It would appear that there must be something wrong in our educational system.

Perhaps it is taken for granted that people with sufficient book-knowledge to teach the general branches provided, also possess a very considerable degree of cultivation in manner, and elevation of character. But it does not necessarily follow. And hence it turns out that between the parents and the teachers, a great many intelligent ruffians are turned loose upon society at the irresponsible period of their lives, where as infants they cannot be visited with the punishment their behavior merits. Not that they were educated to be ruffians, but that they were allowed to be such.

Boys go from our common schools to our colleges; and are there compelled to obey, as at the common school, a certain set of rules having in view the safety and comfort of their teachers, rather than their own education into the practice of a higher refinement, and more advanced sentiment. From colleges these young men

go next into the professional ranks, and finally occupy the first positions in the country. But when we come to see them in contact with the cultured gentleman of other nations we have often occasion to blush at the disparity.

I presume no one would contend that American youth are radically worse than the youth of England, France, or Germany. What we may safely insist upon, however, is this, that from a lack of training both at home and at educational institutions, they fail to impress us with a gratifying sense of the benefits conferred upon them by an education. Being the best or most universally taught people, except the Germans, we ought to make an impression as a people of refinements in manners. On the contrary we are too often ridiculed for exhibiting a total indifference to, or happy unconsciousness of some of the nicer distinctions of courtesy, of sentiment, and of honorable dealing that should belong to the character of a gentleman, and especially to an American gentleman.

It does not matter whether those who laugh are really any better than we are. But it shall concern us that they, whether they be good or bad themselves, discover the incongruities in our national character, and find them subjects of ridicule. And still that is of less importance than what we say about each other at home. A gentleman or a lady is so much more an agreeable person to have any kind of dealings with or relation to, than a person not entitled to be classed as either. In their hands we have a feeling of safety; a conviction that from them we can expect—even when greatly our superiors—a consideration not granted, always, by an inferior class; quick sympathies, delicate behavior, and the absence of those rude shocks so often, though unintentionally, given by those not possessing culture.

Thorough culture must include a considerable degree of knowledge of men and things, as well as of books; high principles; the essence of Christianity, *i. e.*, doing as we would be done by; and courteous manners. The constant practice of rules of action looking toward the perfection all these things imply, imparts that air so difficult to describe, and which we know by the name given above. It is slow of growth, but strong and durable, as slow growths are sure to be. It cannot be commenced too early, nor cherished too unremittingly. Neither can it be valued too highly; for it is the flower of all the most desirable things that men pursue, and marks the degree of their attainments with unerring certainty. To woman it is more than beauty, because while beauty of the perishable kind is fading, this other loveliness may be all the time increasing. It gives to youth a charm greater than youth itself; and imparts to age a softness and dignity that wins from us admiration and respect.

HINTS TO IMMIGRANTS—A CHAPTER FROM MRS. STUART'S PAMPHLET ON WASHINGTON TERR.

There is no portion of the country, perhaps, that offers all the advantages to an immigrant equal to this Territory. The lands along the water courses are extremely fertile, and these are very numerous. Its tide lands make the finest gardens in the world when diked, and produce extensive crops; its timber lands are useful both for agricultural and commercial purposes; and its prairies afford good pasturage for all domestic animals. These lands, of all grades, can be found in the Territory. They can be purchased, pre-empted, or taken up under the homestead act, so that he who desires to labor, and is willing to make a home for himself, can find the means in this genial country. The person desiring to take up a farm along the courses of the rivers can find plenty of room and land, from the Tamias on the north to the lower portion of the Columbia. Timber land can be found any where in Western Washington, except near the milling towns, and if adjacent to water, it is valuable, as loggers get about five dollars a thousand for saw-logs, and they select such land as will afford them ready facilities of getting their timber to water. They

pay fifty cents per thousand feet for stumpage, so that a person having heavily timbered land can receive double compensation from it: first, from the lumber, and then from the products raised. Some of this class of land is difficult to clear, but much of it is comparatively easy and inexpensive. The principal prairies are in Eastern Washington, and they are undoubtedly the best grazing lands in the world, being covered with the large and abundant bunch grass, which retains its nutrition the year round. These prairies are traversed by thousands of domestic animals, who roam at large, with little or no care from their owners. The immigrant desirous of following the business will find plenty of room. The smaller prairies afford excellent opportunities for engaging in the wool business. Wool brings a good price, mutton is always sought for in the market, and wild animals destructive to sheep are scarce. Were an immigrant to ask, "Where can I find a good farm?" We would say: Almost any where in Washington Territory. Go where you may, you can find land in its primitive state or under cultivation. As to the healthfulness of the country, it is unequaled, by any portion of the Union, and the truth of this statement can be learned, at any time, by reference to the report of the Surgeon General of the United States. Commerce, with exception of the lumber and coal trade, is dormant, and manufactures comparatively unknown. The Territory does the largest lumber trade in the world, and ships, laden with spars, masts and lumber can be seen daily on their way through the sound. The minerals of the Territory, which are rich and varied, have not, with the exception of coal, been developed at all. House rent is comparatively small, churches are plentiful, and the facilities for education are excellent. Those desiring to furnish their children an ample education can do so, as all the larger towns are liberally supplied with private and public schools. The population of the Territory is composed largely of natives of the New England and Middle States, but like every other portion of the country, representatives of European nationalities are found here. A more orderly and law-abiding population cannot be found in America.

Private and benevolent societies are numerous and large in numbers. All the principal denominations have churches throughout the Territory, so that the immigrant can find here, as well as in his native land, the consolation of his faith. While thus showing the advantages of the country, we would not advise all who desire to better their conditions to flock here unless they are willing to toil, and are possessed of courage and endurance to hew themselves a home out of the forests and labor for the advancement of the country. Those persons engaged in the lighter occupations, such as professional men, book-keepers and clerks, will not find much employment until the commerce and population of the Territory increase. Farmers, mechanics, carpenters, masons and blacksmiths are most needed, as they are useful in every community. Gentlemen of leisure and their kindred are not wanted. The country is yet too young to support drones of any kind. People wanted, then, are the earnest, hard-working kind, who have an object in life and wishing to make preparations for their family and old age. Those who come need not expect to find all they desire immediately; they must be content, if they take farms, to live somewhat isolated for a short time, unless they have means to purchase land in more thickly settled districts. But this isolation must be for a short time only, as these fertile lands cannot remain long unsettled. The inhabitants of Europe and the Eastern States are seeking more elbow room, and to the "Great West" they must come. He is the best off, then, who comes first and has the privilege of making a selection of the lands, and he will find that Washington possesses all the elements of a great and prosperous State, and offers superior inducements to those seeking homes.

LABELS FOR OUTDOOR PLANTS.—A convenient method of preparing outdoor labels for plants, capable of resisting any weather, consists in first cutting them out of smooth pasteboard, and writing upon them whatever may be desired in ordinary ink. When this is dry they are immersed in linseed-oil, or what is still better, linseed-oil varnish, until they are completely permeated by the liquid; after which they are hung in the open air upon threads to dry. They become like iron, and resist wet for a long time, and are more durable than slips of metal.