

be among the obstacles overcome, as wood of home growing will be abundant, judging from the growth of wood planted a year ago on timber cultures here, while coal from Puget sound will be accessible after the Cascades branch is completed. There is no country on earth that has not some drawbacks, and none so barren but it has one redeeming quality. This territory is about the last of Uncle Sam's great ranch, and the person who would like a slice must be up and doing, or he will be left to take his chance in older states at high prices and in a crowded community.

Those coming here to seek homes ought to have money enough to bridge them over for a year, until they can raise a crop, and thus provide themselves with the staff of life. They also want money to buy a team, wagon and plow, and to build a house, no matter how small, so long as you can turn around in it and lie down straight. Then, if possible, bring with you a good wife to help you, and to share with you the joys and sorrows of pioneer life. Have a good crop of sand in your craw, confidence in yourself, trust in God and keep your powder dry, and you will conquer every obstacle and have a better home here in a few years than you can ever get in Wisconsin. So gird up your loins, enter and possess the land, and in time prosperity and independence will follow. But if contemplating immigrants to this part of Washington have any idea that the country here, and everything in it, rolls on wheels, and all you have to do is to jump on and ride on a complimentary ticket from Uncle Sam, it is a delusion. Uncle Sam gives you one hundred and sixty acres of land, but he doesn't furnish any mule, and what you have you will work for; if you won't work, just stay where you are; you have no business out here.

OREGON MEMORIAL STONE.

On page one hundred and eighty-six is given an engraving of the memorial stone contributed by the state of Oregon to the Washington monument. Each state and territory was invited to supply one stone from some building material to be found within its limits, the stone to be suitably engraved with the name of the state and any other devices desired. It was the original intention to set these stones in the wall of the monument, but so many states were tardy in providing their contributions, and the stones were of such varied quality, that it was finally decided to place them in niches in the interior. The Oregon stone is a sandstone slab, four and one-half feet long by two feet high and six inches thick, weighing six hundred pounds. The stars in the shield are inlaid pieces of polished granite, while the white caps of the mountains, representing our grand snow peaks, are inlaid pieces of polished marble. The carving is more elaborate than that of any stone sent by other states, and it naturally attracts much attention from visitors to the monument. It was executed by Frank Wood, of Albany, Oregon, and cost the state two thousand dollars.

THE TOWERS OF SILENCE

Colonel Floyd-Jones, writing from India to the *Military Service Journal*, gives an interesting description of the "Towers of Silence," near Bombay, and the Parsee mode of disposing of the dead. The Parsee is a devoted fire worshiper, and most of his prayers are offered at morning and evening, facing the sun. It is, perhaps, in consequence of this belief that he is careful in preventing the pollution of the other elements, and that after death his body is placed in an open tower, usually on some eminence, where it is devoured by vultures. These open sepulchers have been appropriately named the "Towers of Silence." In every Parsee dwelling house there is an aperture in the upper or sleeping story, which is usually covered by a grating; but when a member of the household dies, his body is placed on a bier and lowered through the aperture to the ground floor, where it is cared for by a set of priests called *Neer-ser-sals*, or death men, who prepare the body and clothe it entirely in white. Before the body is removed from the house, however, the forehead is smeared with a species of clarified butter, or "ghee," and the dog of the house admitted. Should the animal lick the butter, it is regarded as a good omen for the departed's future happiness, but its refusal would signify perdition. The death men have no contact with the world at large, and on no account are they admitted to the house, as their presence would pollute it. Hence it is that the body is lowered to them, in order to make their entrance unnecessary. A procession is then formed, the friends of the dead following the priests to the towers of silence, on Malabar hill. Arriving at the entrance of the grounds, the body is taken in charge by another set of priests, with long beards, who carry it to whichever of the five towers may be selected by the last set of priests. The body is taken through an aperture in the wall of the tower and deposited on a grating. There are three sets of these, one for men, signifying good deeds, one for women, representing good words, and one for children, indicating good thoughts. The clothing is then removed and torn into pieces, after which it is thrown into another tower and the bodies exposed to the vultures. In a few minutes the birds have stripped all the flesh from the bones. Everything about the grounds is kept as neat as possible, and flowers grow in pretty gardens near the entrance. It is very curious that a religion which otherwise contains so much that is elevating should countenance a mode of burial at once so unnatural and repulsive.

The popular and enterprising *Walla Walla Statesman*, the best democratic paper in Washington Territory, has donned a new dress and appears in more attractive form than ever. Always typographically neat and full of live news, the *Statesman* has won its high position by display of superior merit. To its many friends this evidence of continued prosperity is highly gratifying.