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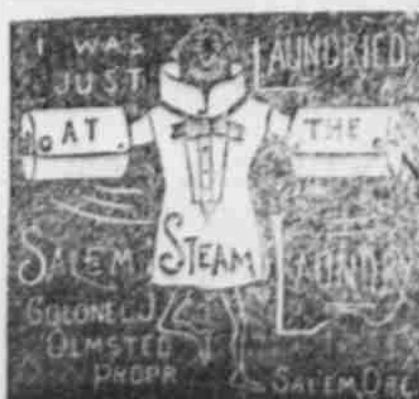
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### SATURDAY NIGHT SOLILOQUY.

What is a womanly woman? The question involves a contradiction, an implication that there are women who by some social process have unwomaned themselves. It may not be worth while to inquire into that. The problem, what are real qualities of womanhood, or what are womanly characteristics, is a matter of rarest value to humanity. It is discussed learnedly in an article from Harper's Bazar, of 23d August, which is printed elsewhere, commended to the reader with but one caution, to consider its source and the circle of readers for whom it was intended.

Without reflection, the Bazar readers are the more favorably situated class of persons, who have nice houses, hire their dresses made and enjoy social privileges and distinctions. Written to their taste, it contains some general elements of truth, but the real picture of the womanly woman is not there. It is rather the figure of the other element of woman's character that is drawn—the artificial creature. Our SATURDAY NIGHT contemplation would be a profitless task were it devoted to the artificial creature of society involved in the woman question. It is doubtful if our true womanly woman has not altogether eluded our grasp soon as we ever raise the woman question. Like the violet, or the tenderest human passion, true womanhood is gone as soon as we stop to analyze it. It cannot be plumed down like a butterfly and investigated at leisure. It cannot be pinned upon paper and dissected line upon line. The poet seeks in vain to body it forth in different forms, but he only gets us types of our great generalization. The sculptor has reached his utmost limit in the Venus de Milo, and his dream is that of physical beauty, after all but the materialistic shadow of real womanhood itself. The "eternal womanly" substance proved too subtle for Goethe's literary magic and he abandons the search in despair. Twenty-four centuries before Aeschylus had depicted womanhood sent to rescue Prometheus chained to Mount Caucasus by the wrath of the gods for having stolen fire from heaven to serve humanity. Those earlier conceptions of womanhood were sublime. We seek in vain in our feeble, degenerate modern ways an ideal which eluded the grasp of the most powerful minds of the past. Ideal womanhood is an inseparable divine essence, a saving grace of humanity, yet unobtainable by the most gifted intellect. It is a sacred principle, worshipped now as in the days of the rugged Northman. It resolves its boldest recognition from common men of every land by that least name of all—mother. In that term womanhood, as an ideal of the race, is swallowed up in motherhood, the practical realization of humanity's highest needs. Before this conception the woman question itself disappears and is merged in the broader necessities of mankind.

In the background of our mental vision we have all a picture of an ideal womanly woman. It is a mother. In contemplation of that vision there disappears all social gradations, and we are all again at her knee. We see a quiet, loving, working woman, absorbed in her home, occupied with her homely tasks, devoted day and night to those entrusted to her care. What to her are social honors? Her highest honor is the plain round of everyday duties. Cooking, sewing, washing, mending, eye scrubbing, if you please—that is the mother whom about nine out of ten men love. Her name never appears in the lists of fashionable teas. It is the hundred women out of a thousand go there. The other nine hundred are never heard of in public ways. The plain working mother figures on no honorable committees and seldom sits in the sewing circle. Her circle is smaller by far, but her own precious heart impels it to fill it to the end,—until her bread is earned, until her birds have flown. Old age steals upon her unawares and gray hair adorns her brow. She gazes up in her silent and deserted household. Her dear ones to whom she unselfishly gave her best lifeblood are scattered.

Her only reward is the silent consciousness that she did her duty faithfully. This mother made no noise in the world. Her lot was that of the nine hundred. Yet her image is graven upon our hearts, there to be remembered as long as life shall last. Her life work is impressed upon our soul and character. At her memory we pause and the better soul aways our heart and hand. That womanly woman is the one authority we never resist. Her rule was never that of asserted equality. Her way was not by insisting upon her rights. She only

buoy up the idea—slow movements better becoming a large woman, and a slight woman losing nothing by those more rapid. This, however—that which first arrests the eye—is a merely superficial thing, and is like the expression of the face, where a bold and defiant cast of countenance repels and seems unfeminine, and a sweet and kindly one tells an attractive story of the inner nature.

It is in this inner nature, as it expresses itself outwardly, after all, that this quality lies which we in the habit of calling womanliness. It is the gracious exterior of kindness, the sincere and delicate courtesy that would put all about one at ease; the shrinking from evil even in the hearing of it, to say nothing of refusal to speak evil; the ready sympathy that is sorry with your sorrow and glad with your joy, that knows how to give comfort and put the bright side forward to oppose dependency, the opening of arms to the child that knows its welcome there; be the child strange or familiar; it is, on occasion, the smoother speech than any flow of words—the speech of silence; it is the sunny smile, the musical voice, the unobtrusive sacrifice, the capacity for reverence; and, when all the rest is said, it is the garb and garment put on with just the right touch, the sufficient regard for appearance, the choice of well-blended colors, due attention to lines and ribbons and perfumes and flowers, and those things which are the distinctive trifles of femininity.

To every distinct quality belongs its own kingdom. The woman who can stride round her farm and keep her workmen in proper subjection, who can drive her yoke of oxen afield, red and blowed and muscular, has her own rule and empire; but it is not of the sort of which we are speaking. There was not, perhaps, such womanliness about such individuals as Elizabeth of England, or Catherine of Russia, or Christina of Sweden; all their lovers put together could not give them a charm they did not possess—the charms of Mary Stuart, of Josephine; for the possession of lovers by no means prove the possession of this charm. Yet where one accomplishes her ends by mastery of purpose and manner, many women accomplish theirs by using the iron hand, it may be, but always in the velvet glove; their will is no less strong because it is not made evident in season and out of season, although, in fact, the graceful yielding of that will now and then is a strengthener of all the bonds by which empire is held.

The masculine woman is strong only with other women and with womanly men. The womanly woman conquers every one. With men her power is in the inverse ratio of her approach to anything resembling themselves; the woman, not the man in her, attracts; and, singularly enough, her power is greater with most women also from the heightening of her feminine side. This, however, is a very insignificant matter beside the circumstance that a woman is fulfilling her destiny, and living the life appointed her, and developing herself on the lines of nature, by keeping in view the greater joy she can be, and the greater joy and comfort she can give, through the exercise of those traits which seem to have been set apart for characterization. And if it is the intention of nature that the qualities of the sexes shall so differentiate, it is not the part of wisdom for her to contravene such intention and make of herself that conglomerate and hybrid thing, a masculine woman. The old story of the vine and the oak does not come into this question. In the womanly woman the growth is as strong and integral and self-supporting as it is in the manly man. She is as distinct an entity, and she is more in unison with eternal purposes and the creative power, the more utterly and thoroughly she is womanly.—Harper's Bazar, April 23.

### Don't Forget.

Tax-payers should not forget that their city tax is due and will be delinquent after Sept. 6th, after which time a penalty of 5 per cent. will be added.

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Communication.

EDITOR CAPITAL JOURNAL: The selection of Prof. McElroy to represent the Pacific Coast at the World's fair at Chicago in 1892, in the Educational Department, is not only a good one but it is a great honor, not only to the man, but it is also an honor to Oregon. And while we believe that he is the right man in the right place, we must not forget, however, that the work to be performed is simply immense and will require both toil and means to enable him to discharge the duties devolving upon him.

There should be placed at his disposal not less than \$10,000. But suppose the eight states comprising the Pacific coast district, would by act of their legislatures appropriate, say \$1,000 each, I doubt not the balance (\$2,000) could be easily obtained by private subscriptions. I hope and trust that this matter will receive the attention that its importance demands. GRANGER.

### OREGON CLIPS.

Pete Montgomery, who was shot last Sunday by Wm. Underwood is still lying in a critical condition, says the Albany Herald. His physician thinks, however, that he will recover. The bullet has not been removed. Underwood is still at large.

Monday night at about eight o'clock Mr. George, the blacksmith, was returning to his home when he met with a startling adventure. When he reached the corner of Fourth and E streets he was accosted by two men. One asked him what time it was. Mr. George not suspecting anything wrong took out his watch. Both men then attempted to close in on him, but he managed to push them away. He felt a slight blow on his left side near the heart, but thought nothing more about the matter until next morning. When he put on his vest he discovered that a gash eight inches long had been cut in the garment on his left side. He also found that his shirt had been slightly cut. Mr. George says he saw nothing in the man's hand at the time.—East Portland Vindicator.

Hillsboro is pestered with petty thieves, according to the Independent, which says: "Frequent complaints come from some of our citizens that their fruit is taken and destroyed, their hens' nests robbed and windows broken by an organized band of tough kids."

The Herald says Dayton, Yamhill county, is a good place for a man to start in the hardware business. A son of J. Hutchcroft of North Yamhill sustained a compound fracture of the right leg below the knee, on Monday, says the McMinnville Reporter. A load of bundles on which he was riding upset, and he received the injury in alighting.

Seattle Telegraph, Democrat: The Telegraph advocates the enforcement of the laws of the state and the ordinances of the city. If the laws against the unlicensed selling of liquor be valid and right, no official who does his duty can permit them to become a dead letter. If they be not valid and just, repeal them. Arrest those who are defying the law, let the matter lie in the courts, and let all the people know, first, what the law is, and second, whether it can safely be disregarded. If the liquor license limits be a farce, let the fact be known. If liquor is to be sold freely in any part of the city or county, with or without license, let it be known to all. Do not make fish of one and fowl of another. Treat all alike.

### The Womanly Woman.

In these days when so many women are assuming portions of masculine dress, and with it possibly a degree of masculine mannerism, it is well to keep before the eye some of the standards of womanliness. It does not follow that a woman is necessarily or offensively strong-minded, to borrow an unmeaning phrase, because she has assumed masculine fashions in dress as far as practicable; but, rather, that she has reached the conclusion that that is the most convenient and becoming dress to her, or that it happens to be a whim in her own especial esthetic to dress that way. Yet if the contrary were true, the fact of the strong-minded peculiarity would not at all affect her womanliness, since the point has been yielded that women do really have minds and may use them. But the truth is that we cannot quite dissociate a woman from her dress, and she loses, perhaps, a little effect of tenderness, loses a little rendering of deference, by means of it, if it is of the manly order.

The first element of our idea of womanliness is, of course, external, and is derived from gentleness of bearing, from movements not so soft as to be subtle, not so slow as to be indolent; yet there may even be swift and brisk motion, with this ideal in action retained, provided there be nothing rude or boisterous, and the personality be sufficient to

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