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CHATHAM STEAM LAUNDRY, torn.

A touching story is told of a beautiful girl living in the Canadian Northwest who was deserted by her lover. It was her custom to resort to the Saskatoon River on moonlight evenings, and at the former trysting place watch and wait for the return of the one she still loved. She also conceived the idea that a loon which haunted that portion of the river would yet let her know something about the absent one:

On the banks of the Saskatoon.

On the banks of the Saskatoon,

By the light of the silvery moon,

A maiden fair

With nut-brown hair

Is listening to the loon,

To the plaintive, mystic loon,

The banks of the Saskatoon.

Ere clouds do hide the moon?"

"Oh, will he not come soon,
The majden cries,
With tear-filled eyes
As she weits by the Saskutoon,
Then a sound comes from the loon
Like an ancient beldam's croon,
"He is gone for aye,
Far, far away
From the banks of the Saskutoon."

On the banks of the Saskatoon,
By the dull, half-hidden moon,
A far-off cry
So wild and shy
Comes up from the lonely loon,
From the distant, timid loon,
With its awesome, mouraful rune,
For the maiden fair
With the nut-brown hair
Who sleeps in the Saskatoon.
Who sleeps in the Saskatoon.

KEY TO THE EMPIRE.

Sanada Said to Be so by Prominent English Journal. The Saturday Review, London, re-cently had an article under the cap-tion of "Canada, the Key to the Empire," of which Public Opinion Empire," of which Public Opinion published the following condensation: "Canada presents all the difficulties of the Imperial problem, and all the aids to the solution, in an acute form. It is the only self-governing colony in which the interest of a foreign country has reached, under our happy-go-lucky system, enormous dimensions. The growth mous dimensions. . . The growth of Canada in recent years is not due so much to British as to United States enterprise, and it must be obvious to all who study the problem that if we fail now (to consolidate the Empire) nothing can stop the separation of Canada from the United Kingdom and its ultimate absorption by the United States. United Kingdom and its ultimate ap-sorption by the United States. If Canada goes, other colonies must fol-low, and the disintegration of the British Empire will be the distin-guishing feature of the nineteenth century history. If we succeed, we shall not only solve the Canadian problem; the consolidation of the problem; the consolidation of the Empire presents no greater problem than that. It is not a time in which we can adopt the free trade text, 'Let us eat and drink free food, for to-morrow wa die.' . . . An Imperial policy is based upon the fact that it policy is based upon the fact that it is the interest of the Empire that it is the interest of the Empire that it should be adopted; that the United Kingdom will secure a fresh lease of life for those economic energies which otherwise in no very distant future must decay; and that the colonies will achieve a more rapid development than is possible in isolation. English people, at any rate those who reject the free trade nostrums, should be the first to admit that the present arrangement with Canada, if made permanent, and unaccompanied with a change on our part, must be unsatisfactory from the Canadian point of view and incompatible with local aspirations. If we reciprocate by stimulating the

compatible with local aspirations. If we reciprocate by stimulating the wheat production of Canada, their manufacturers will find ample scope for all their energies in the increased economic activity which the influx of population and its demand for all kinds of commodities will insure, while at the same time there will be an ever-widening market for the more highly specialized industries of the United Kingdom. In this movement there can be no question of the surrender of their independence and freedom of action by any of, the colonies. We are not going to revive the mercantile system. Nothing more is required at any stage of imperial consolidation than an Imperial Council to aid and advise in the adjustment of the comment of the c

cil to aid and advise in the adjust-ment of the commercial relations of the Empire." "A Frentiersman."

"A Frentiersmam."

Mr. Roger Jocosk's stories of the Canadian West in the 'eighties, related in 'A Frontiersman," are of never-failing color and vivacity. Invalided from the N.W.M.P., he became a missionary to the Indians in an inaccessible corner of British Columbia. There was much to do, he says. The heathen lived healthily in their well ventilated barns of newn cedar; but the righteous must needs have stuffy little houses, microbetraps to cultivate the phthisis which sent them up to heaven in a hurry. They sacrificed much to dress like missionaries, gave themselves airs and graces among the heathen, and were needlessly uplifted because successive white men had been sent from the outer spaces to learn their precious language. I flatly declined to learn that wonderful dialect, because they had need of English, and I had no occasion for Gaetkshian; wore gum boots or deerskin huntingdress in church to show that religion did not consist of ugly garments, and discouraged the endless loquacity of their prayers as tending only to self-righteousness. It did them of their prayers as tending only to self-righteousness. It did them good to be shocked, because a mission has no need to be a ranch for raising prigs, and a Christian Indian ought not to be distinguished from his fellows for unctuous rascality, vanity and gloom.

A "Safety House."

A Dutch doctor at Yokohama, Japan, has built himself a novel house with a view to guarding against microbes and earthquakes. The walls of this edifice are made of blocks of glass. They are built hollow the interstices being filled up with a solution of salts of sods, which is intended to regulate the temperature of the interior. The windows are hermetically closed, and air is only admitted after passing through filters.



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DRESS HINTS.

It is a wise woman who chooses one good hat rather than four indifferent

If you value your eyes don't wear a veil with black dots or one woven with double threads. Dainty women are careful about their neck fixings. Stocks and collars should always be of the latest pattern.

Long kimonos are delightful to wear in one's room, though some content themselves with a short one over the petticoat.

Thread which has been soaked in water overnight, then slowly dried, will be found much better for machine use than thread which is used au naturel. Seams that are stitched with it will neither draw nor stretch.

For a quick "first aid" in removing a rease spot try dry cornstarch. Often it will do the work acceptably and is always safe to experiment with even on the most delicate fabrics. Dust off the first application and repeat once or

A dressmaker's device for preventing skirts of very thin, soft materials from falling in at the back is worth noting. the advises sewing a featherbone tape down the center back seam of the foun-dation skirt. If this is not sufficient put the featherbone in the side seams

The art of standing correctly makes all the difference between a stately and an awkward carriage, and it is such a simple art that every woman should learn it. A certain much admired lady on the shady side of forty was once asked what she did to keep her figure so erect and youthful looking.

"I remember to practice the advice given me by my grandmother when I was young," she replied.
"What was that?"

"Always to keep the knees stiff when standing. The old lady kept this rule herself, and her stately air was the ad-miration of her friends. I shall never equal her, but her advice has proved very useful to me. Try it for yourself, and you will soon find how your appearance improves."

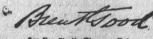
An erect carriage gives a woman the smart appearance which is so much admired, and it would be worth striving after even at some inconvenience. The old grandmother's meth ever, demands nothing but the exercise of memory until correct standing becomes by force of habit second nature.

ABSOLUTE SECURITY

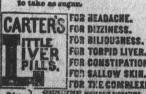
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STORIES OF HUSKIN

Some Things the Great Man Regretted— would Have Liked to Wield a Pick-axe—Mis Candid Ways.

One gets the impression from reading of Ruskin's early years that he missed many of the privileges of healthy boyhood. When he was a man, he and a companion were out one day upon the mountainside. They passed a group of men, says a writer in the Strand Magaeine, who were engaged in rough work with pickaxes.

kaxes.
'How I wish," said Ruskin, "I How I wish, said Ruskin, "I could do what those men are doings I was never allowed to do any work which would have strengthened my back. I wasn't allowed to ride, for fear of being thrown off; nor to row, for fear of being drowned; nor to box, because it was vulgar. I was allowed to fence, because that was genteel."

Sometimes, when he was living with his parents at Denmark Hill, he would enjoy a surreptitious row on the river. "I used to be told," says the same companion. "not to let his father and mother know where he had gone." Ruskin was then in the forties.

It is easy to read here a woman's

fears and prejudice and domination. Ruskin was always, quite properly, under his mother's control; but it is possible that if he had had the outlet of reasonable athletics his de-structive moeds would have been less marked. It was during his resi-dence at Denmark Hill that he was anathematizing something or some-body most unreasonably.

body most unreasonably.

"John," said his mother, "you talk too much and you talk mon-

'Yes, mother," Ruskin replied, as humble as a little boy, and changed the subject.

Ruskin was not afraid to admit to others besides his mother that he cthers besides his mother that he was wrong. In a lecture at Oxford when he was Slade professor, Sir William Richmond defended the fame which the world had accorded to Michelanfelo and Rafael. Formerly Ruskin had denounced Michelangelo, and was not very well pleased with Sir William for presenting the other side. When Ruskin recovered from the illness which had caused him to give up the Slade professor. from the illness which had caused him to give up the Slade professorship, Sir William retired, that he might fill it again. Touching by this, Ruskin sent, asking if he might come down and dine with his former pupil, who was delighted to have him. At the close of a pleasant evening, Ruskin said:

"Willy, why did you make that wiolent attack upon me about Michelangelo?"

elangelo?"
"Mr. Ruskin, because you talked nonsense," replied Sir William.
Meanwhile Mr. Ruskin rose to go.
"You are quite right, Willy," he said, in his candid way. "It was nonsense."

Whistler's Queer Marriage.

Whistler's Queer Marriage.

Mr. Labouchere, of Truth, is a daring man. He recently confessed to having acted as match-maker between the late gifted and eccentric artist, James McNeil Whistler, and the lady who became his wife, but who was at the time a charming little widow of artistic tastes, happy-go-lucky ways and sunny dispositiffa. The two were known to be strongly attracted toward each other, and to have already talked in a vague, faroff, Elysian way of possible matrimony; but it was perfectly plain that Whistler would never do anything sepractical and common-place as definitely to propose and be accepted, get a license, go to church and be married unless some kind friend took him in hand. Besides, it was touch and go with his temper and his tongue how he might treat any kind friend who should attempt the risk, vice. Mr. Labouchers took the risk. He was dining with them one evening, and decided to bring things to He was dining with them one even-ing, and decided to bring things to the point at once. "Jenmy," he said, "will you marry Mrs. Godwin?"

"Certainly," answered Whistler.
"Mrs. Godwin," the bold matchmaker continued, "will you marry

"Certainly," responded the lady.
"When?" persisted the practical

"When?" persisted the practical Labouchere.
"Oh, some day," said Whistler.
"That won't do," said Labouchere. "We must have a date."
"So they both agreed," he narrates, "that I should choose the day, tell them what church to come to for the ceremony, provide a clergyman and give the bride away.
"I fixed an early date, and got them the chaplain of the House of Commons to perform the ceremony.

them the chaplain of the House of Commons to perform the ceremony. It took place a few days later. After the ceremony was over we adjourned to Whistler's studio, where he had prepared a banquet. The banquet was on the table, but there were no chairs, so we sat on packing cases. The happy pair when I left had not quite decided whether they would go that evening to Paris or remain in the studio. the studio.

the studio.

"How unpractical they were was shown when I happened to meet the bride the day before the marriage in the street. Don't forget to-morrow,"

I said.

"'No,' she replied. 'I am just going to buy my trousseau.'

"'A little late for that, is it not?' I asked.
"'No,' she answered, 'for I am
enly going to buy a tooth-brush and
snonge,'

a new sponge."

"However, there never was a more successful marriage. They adored each other and lived most happily together, and when she died he was broken-hearted indeed. He never recovered from the loss."

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