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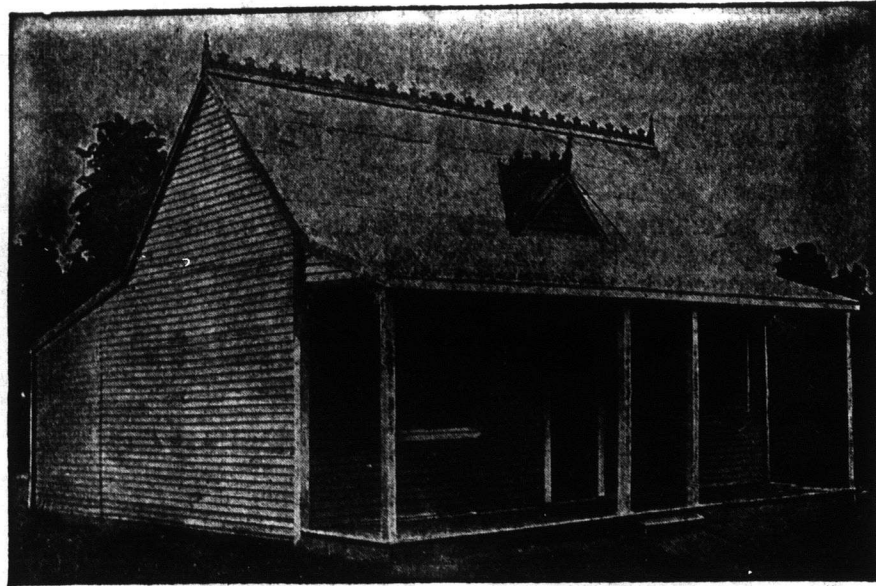
The Good Old Summer Time

is about over, now it is time you were figuring on

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party, lighting ought to be done entirely by candles, or, better still, by Jack o' Lanterns and, perhaps, a moon. A good simulation of this can be had by placing a strong electric light in a box which has a circular opening in front, which may be covered with frosted glass or, better still, with cheesecloth which has a funny "man in the moon" face painted on it. The guests should each be crowned with a black witches' cap when they come in, and all waitresses, etc., must be got up in imitation of witches likewise. On arriving at the party, the guests as they arrive are surprised to see the door opening silently into a dimly lit hall, and to see only a hand (from behind a curtain) signing to them to go upstairs, other hands pointing the way to the cloakroom en route. But it is when the real old-fashioned Hallow e'en is gone in for that the jaded hearts of habitual party goers rejoice and become young again. The old time custom of

Pu' in the kail stocks

is not now so much observed, as most prefer the fun to be indoors. In Scotland, the green kail is pulled off leaf by leaf as needed, and the stalks are left, and these shoot again and again with tender green shoots, often remaining in the ground till next spring, when they are rooted out to make room for fresh plants. Long ago, at Hallow e'en merry makings, lad and lass went out hand in hand to the kailyard, where they pu'd (pulled) their stocks with closed eyes. Even with their eyes shut they groped to find a straight one, for

it) three times round her head, and flings it over her left shoulder, when it generally forms some initial. The laughing girls are sure to find an owner for the initial, which can be "front" name or surname as suits.

The three "Luggies."

To again quote Burns:

"In order on the clean hearthstane
The luggies (basins) three are ranged;
And every time great care is ta'en
Tae keep the luggies changed."

The three basins, ranged on the hearthstone or on a table, contain clean water, dirty water and no water at all, respectively. The girl who seeks to know her fate is blindfolded, and led up to the basins, at one of which she must point. Should she point to the one containing clean water, she is to be happily married, the one containing dirty water signifying marriage to a widower, while the empty "luggie" denotes single blessedness.

The lucky bag

is another rite we used to observe on Hallow e'en in bonnie Scotland, in fact, people who hold Hallow e'en in the good old way keep up all these yet. Into a bag is put a ten cent piece, a ring, a crooked stick, a sod of earth (wrapped in a bit of paper), and a number of little bits of cloth, red, blue, black, green, all these little parcels being wrapped separately in paper and securely tied. The player is blindfolded and led up to the bag, into which she puts a hand and withdraws one of the little parcels. There ought to be a par-



The Hallowe'en Pumpkin as it grows in Manitoba.

a crooked stick meant a crooked partner for life. If a lot of earth hung to the root every good luck was to follow a happy marriage, if little or no earth, fair or no luck at all. Oftentimes, forsooth! has the question been asked and answered at the "pu' in o' the stocks," the fulfilling of which married or blessed two lives for ever and aye!

The burning of the Nuts.

is another typical part of a Hallow e'en night. The nuts were put on the ribs of the grate (on the top of a heater would do) and toasted. Each girl or man put on two and named them male and female. "This is Miss So-and-so and Mr.— she knows who!" If they roasted quietly side by side, finally burning quietly side by side, a happy wedded life was foretold; if they started aside with a bang, a rupture in the courtship. This forms a nice rest after a noisy game.

Apple "dookin' "

or ducking for apples, is only gone in for now by the juveniles, that is, catching apples in the mouth that are floating in a basin of water. Apple peeling is, however, still gone in for. This is done by girls to determine the initials of their future husband. The apples might be brought in by girl "witches," in little wooden tubs. Each girl chooses a sound apple and starts to peel it from the stem to the blossom end, great care being taken to keep the peel unbroken. As each girl declares her's peeled, great interest is manifested by her girl friends, as, seizing the peel by one end, she twirls it gently (so as not to break

cel for each of the girl players and, in a separate bag, a parcel for each of the boys. The ring shows who shall be married first, the coin a fortune, the crooked stick, a widow or widower, the thimble, hard work all their lives; earth, single blessedness; red cloth, scidier; black, doctor or minister; blue, a sailor; green, a farmer. In the boys' bags the bits of cloth can be omitted and something else substituted; small pail, a dairymaid; Pierette, an actress, and so on.

Another way

is to have little saucers along one end of the table; in them, a sprig of heather, laurel, nettle, crooked stick, holly, ten cent piece, and some earth. The player is blindfolded and turned round three times, then led to the table. He or she points to one of the saucers, which is supposed on this mystic eve to foretell her future. Heather means a speedy and happy marriage; laurel, an unhappy marriage; nettle, that he or she is to be jilted; holly, marriage late in life; crooked stick, a union with a widower; and the earth, no marriage at all. Every Scotch reader who reads of these games must recall the many merry eves in the days of long ago, when he saw these rites gone through, the merry, happy country folks with their ready quip and joke, their hearty enjoyment of their Hallow e'en, and he will read, perhaps through his tears, recalling the days that are gone and the sweet faces that now he sees only in his dreams. Ah, the days that are no more, how sweet you were, how happy and free from care! How loving the