



Of Interest to Western Women

WHEN you go and pay a visit to your neighbors you like to look your best, don't you? You wear your best dress, new boots and altogether deck yourself out in the most becoming manner—but how about your hair? It is impossible to do yourself full justice if Dame Nature has been backward in bestowing on you the average complement of tresses. No matter how smart you may appear a poor head of hair is bound to detract from your personal appearance. Let us suggest that you wear a switch, pompadour, puff or transformation. Send us a sample of your hair and we will guarantee to match it perfectly. Note our prices for switches.

Curly Switches	Straight Switches
16 in. long \$ 2.00	16 in. long \$ 1.00 to 1.50
18 " " 3.00	18 " " 1.50 " 2.50
20 " " 4.00	20 " " 2.50 " 3.50
22 " " 5.00	22 " " 3.50
24 " " 6.00	24 " " 5.00
26 " " 7.00	26 " " 7.00
30 " " 10.00	30 " " 10.00

How to Order.—Cut sample full length of hair, state length of hair and whether curly or straight.

Money back if not perfectly satisfactory. We will gladly send you our illustrated catalogue free on request. It contains a wealth of information about the hair, and will interest you.

THE NEW YORK HAIR STORE

SEAMAN & PETERSEN
Y.M.C.A. BLOCK, WINNIPEG
ALSO AT CEDAR RAPIDS, IOWA.



All The Heat You Want. without any Smoke, Dust or Gas.

Most furnaces are put together like two joints of stove-pipe. That is, the steel and cast-iron are bolted together, and cement rubbed into the cracks.

In a month after starting the fire, the difference in expansion and contraction of iron and steel loosens the bolts—cement drops out—and gas and smoke come into the house.

It is a case of plugging up the cracks with cement—or living in a dusty, smoky house.

A man, who takes my advice and buys a "Hecla" Furnace, saves himself all that trouble and annoyance.

In the "Hecla", joints between steel and cast-iron are FUSED and are absolutely and permanently tight. That means that HECLA generates fresh, clean hot air—untainted by gas or smoke.

Let me send you the Hecla catalogue, which tells all about these ideal heaters. Give me the dimensions of your house, and I will tell you the cost of installing a "HECLA". Both services are free. Address "Clare's Furnace Builder", care of

CLARE AND BROCKEST, WINNIPEG.

Cancer Cure

Internal Cancer. Write, R. D. EVANS, BRANDON, MANITOBA.

R. D. EVANS, Discoverer of the famous EVANS' CANCER CURE, desires all who suffer with Cancer to write to him. Two days' treatment will cure external or



The Fortune Teller.

he would a horse. Then he proceeds to fall in love. One of the curious customs of their courtship is the manner in which he first addresses her. Supper is over and the twilight hour has come. Suddenly the young man arises, takes from his pocket a scarlet handkerchief, crosses to where the girl is sitting, and says:

"Will you wear this on your head for me?"

If the young man is the favored one the answer is, "Yes, if you will tie it." This he proceeds to do, while the rest of the camp seem to notice nothing unusual. Then the couple disappear, coming back with arms interlocked and placid contentment on their faces. They go directly to the chief for the public announcement of their betrothal. Rings are interchanged. This ceremony is as binding as though it were spoken before a priest. After that, until the wedding day, the young couple are inseparable. Once married, and a change takes place. They are seldom seen together until after the birth of their first child. Then they are "lasgoes," old married folk, and their future actions are of little interest to the tribe.

You may have seen a gipsy wedding. I can assure you that the real ceremony was performed some hours before the public one, which was arranged solely for the cash it would bring the pair. The real marriage was performed by the chief, and is seldom witnessed by any alien. I saw the wedding of the chief's own daughter to a member of a nearby clan, and I do not feel that I am betraying secrets if I tell the happenings. The groom was rich, as gipsy wealth is counted, owned many horses, and the furnishings of his house on wheels were above the workingman's average. All the morning he remained secluded in his

wagon, while his men friends, in holiday attire, stood at the door and jested with passers-by. Promptly at noon there was a stir in the camp. A procession of women, headed by the chief and the oldest woman of the tribe, approached. When within speaking distance of the tent the party halted, and the chief, in a loud voice, cried:

"Come forth, Vanega; it is thy wife who calls to thee."

Parting the curtains, the bridegroom said:

"Mother, if it be Sanna, the youngest daughter of my chief, bring her to me."

Sanna, clasping the old woman's hand, moved forward, her many bangles and armlets tinkling as she walked, until very near the door, when two of the groom's friends, who had been waiting, suddenly caught her by the arms and cried aloud:

"Here is thy wife, Vanega!" at the same moment pushing her toward him.

The groom replied: "Thou art welcome, tantra. Wilt thou enter and sit?"

She made some response, grasping the hand he held out to her, and entered, the young men pulling the curtains tightly about the door and standing guard. After a moment the chief said:

"And may I enter, my children?"

Receiving no consent, he, together with the rest of the tribe, passed through the entrance and came to the bride and groom, who stood hand in hand awaiting him. Lifting his hands above his head, he said:

"Vanega, I give thee Sanna for thy wife. She will cook thy dinner and bear thy children. As thou dealest with her, so will I deal with thee."

Turning to the mother, he said:

"Our child has left us. Bye-and-bye she will return, but not alone. Greet thou who comes with her."

Turning, he made some sign with his thumb and forefinger

and passed from the house, followed by the onlookers.

That night there was another ceremony, at which a Justice of the Peace of the neighbourhood officiated. There was a feast, the giving of presents by everyone in the camp, including many visitors; and as the bride and groom left the fire and started toward their new home a shower of rice, mingled with barley, fell on them, and many wishes as to their future happy life were shouted after them.

The Romany too, have a thanksgiving celebration. It comes October 2nd, and is in the nature of a harvest festival rather than for the commemoration of any date in their history. It is known as the Mersham, which translated, means good cheer. For days the enas are preparing food-stuff; suckling-pig (pilfered from the farmers' round about and roasted), cassamenta, chicken prepared in some fashion unknown to housewives, corn cooked in water, with the inner husk left on the ear to keep in the flavor,



The Queen's Wagon.

roasted potatoes and to finish the feast, zemistivi, which is indescribable. It takes the women all the morning to prepare the ingredients for zemistivi and several hours to cook it. It is steamed in a bag and is served with blazing brandy on its top.

But your gipsy is the only gipsy man among the millions that throng this country! He pays no tithes, he has no cares. Is he hungry, a few minutes palaver with some farmer soon alters that; or, if he far from the main road and there is no stomach, he takes hums one of the dies that are a no man knows. ward, very certain "tattopani" show by night, when away? He shrugs some tree and lays him down faint struggling night's blackness whatever Fortune little shrug of prepressive gesture unbounded contemplations. His is philosophy of with the credulity.

In my sojourn so much of interest why we have dealing with the no gringo can to write of it? true gipsy will to put on paper or that of his lack of knowledge own race and from whence England? German have Spanish, Eities of the R is certain: Speech of any climate a hand, be they land. The language Hebrew, inasmuch as handed today thousands of the language of ten records reveal, their speech of sibilant phrase of every all harshness of

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