

Easter Hats the Topic:

By ANONIMA Here are Described the Latest Things From New York and Chicago.

You will need this year three Easter hats. A small round straw turban, early trimmed; a neat hat trimmed with flowers for calling; a very effective, fluffy, floppy, picture hat.

With these three you can get along through the Easter month. But the day has gone by and faded into ancient history when a woman could buy one hat and wear it as an Easter hat and later appear in it during all the spring until the summer.

Consolutions there are in the matter of later adaptiveness. You can make your Easter picture hat do for garden parties in August. And if you are clever you can see how your little straw turban will answer as a travelling hat and an outing hat.

But it is well to reconcile yourself to the fact that you will need three hats and to make suitable appropriation in the purse line, for you must spend the money for them as you think of them as spring and for an Easter headgear as for your dinner gowns. Three Easter hats you must have, if you have to go without a shirt waist or two and they must be in the new shapes and colors.

The Easter Colors. The Easter colors in different parts of the world are these: In Paris, white trimmed with flowers and lace. In Vienna, the black hat with brilliant trimmings.

In London, the conservative tones trimmed with purple and gray. In this country there are daring color combinations that evoke the admiration of milliners all over the earth.

For the first time in the history of American millinery there is a demand for the American Easter hat abroad and the "imported" is a feature of the best establishments of London and Paris. The American sailor has long been known on the other side, but the Easter hat not until this year.

The straw hat of Easter is certainly odd. It is chic and very becoming. There are many varieties of it, and you can take your pick and choice. But in them all, and through them all, there is the note of oddity.

Take the little straw turban which is to be so much worn. It is made of satin straw. It is close and secure. Or it is made of colored cloth and straw braided together. Or it may be of chenille and straw intertwined with a cushion of a crocheted stitch. Any and many a way it is put together until it makes a handsome, fashionable hat from which a hat is built.

The shape of the straw turban is circular and turned up all the way around with the brim nearly as high as the crown. The crown is as high as the crown, and the brim is as high as the crown. It is not the distinct boat shape with high sides that conceal the top, but a boat-shaped turban.

The brim sets out a little, and the hat, when laid upon the table, is perfectly flat in shape. But when you have trimmed it there is more diversity. At each side you have probably caught it up with a group of bird wings and under the wings you have placed a bunch of velvet.

The color, if you are out for spring effect, is green with scarlet in it. More like autumn it would seem to use scarlet in the hat trimming, but though it is spring you will find that there is many a touch of the flamingo.

Let the hat be caught high at each side with the flamingo red wings, in which there is some black, and let the ribbon be, say, a leaf green, in two shades, a dark leaf and a light leaf.

with a full set of waves at each side of the part. The strict turban is an outing hat and a walking hat and a street hat. It is a "trotting" hat and one that is to be worn on all commonplace occasions. The turban and straw hats, are charming in their untrimmed simplicity and many of them are complete with their bows of velvet without other decoration.

The very easily crushed flowers, the soft malines and chiffons, the striped gauzes and the tulle and the soft stuffs of all kinds, the best used up on some other style of hat rather than upon these utility turbans, for they are for wear and tear and are of the ready-to-stand-by-you sort that will go with you through the vicissitudes of spring.

The Easter church hat is also the calling hat, for one can be very gaudy in one's devotion to Easter. And here one comes to a much more intricate treatment. There is an Easter hat that is a rose hat. It is supplied with a round crown, covered with roses, and a spot of the hat showing except the roses; then there are rolling sides, also covered with roses, and the front and back are all of roses.

A rose hat it is, with the only trimming consisting of a small aigrette in front, with the rhinestone at the foot of the aigrette. Easter Church Hats. Velvet and chiffon will be much used together. Chiffon, which has been called the connecting link between winter and summer holds its own this season and more than holds its own, while velvet slips in as a companion. Velvet is good in every where and with velvet and chiffon one cannot go far astray.

A Gainsborough, not a picture hat, but a modified Gainsborough, has a velvet top with a small aigrette of chiffon and velvet, the chiffon being over the velvet. The top of the hat, the plateau part, is covered with light violet cords, wound round and round like a cord. Caught at the front is a very long, very thick, plume, and this extends over the top of the hat and falls at the back, until it touches the hair and sweeps it a little.

The ostrich feather instead of going out is coming in, and you will see many a feather-swept hat. Great, long, curling ostrich plumes are fastened at one side of a round hat, and the plume is allowed to come across the front and to fall off at the side in very pretty style, giving width to the front of the hat. The plume may curl quickly and cover the hat with its close tendrils.

The little flat-topped hat of shirred tulle is another medium for the ostrich feather. It may be large, without being large enough to be a picture hat, while right in the middle of the top is a circle of lace. Around the brim there curls a plume, which is carried all the way around from the left side, across the front, over the right side and down the back until it gracefully crosses the neck. The way in which this is applied suggests the way in which a box is worn around the throat-tossed carelessly around.

Easter Calling Hats. There are hats almost of nothing but one curling feather, which conceals everything else from a front view, and leaves very little to be seen from the back except an open-work crown, very low and very flat. Among the smart calling hats or theatre hats may be mentioned the crown hat. This is a round affair of white tulle, with softly draped brim, the whole lying in many folds. Over the white chiffon there are laid large green velvet oak leaves, cut across the middle and fastened one by one upon the chiffon until the crown and brim are all covered.

A long brown stem finds its way across the top of the hat. At one side there is a mass of acorns, with brown cups, shading into green. A hat of light tan chiffon was lifted at one side, while the white top and brim was a mass of the chiffon. Big dots of dark velvet trimmed the chiffon. Under the lifted side there were folds of white velvet, edged with black velvet, and these were arranged like leaves, so that their edges lay as though they were the leaves of a book.

Another hat had a top of grey velvet. The front was covered with a mass of tulle and in the middle of the front there were two big American beauty roses with their leaves. Easter Picture Hats. The big brimmed, floppy picture hat will be a feature. Do not confound it with the Gainsborough, nor with the classic Bonney, nor with the Isabeau, for it is nothing of the sort. It is a big, loosely put together hat, with roses that dangle upon the ends of long stems and bunches of tulle that blow in the breeze and big veil-like streamers.

These hats are made of tulle, shirred over a wire frame, or they have for their foundation a very open lace straw. The straw is not stiff, but is wavy in the brim, taking on shapes according to the day and the desire. These big, floppy shapes can be pulled down at each side to look something like a poke; they can be lifted at the back to give the face an air of watchfulness under the drooping front brim; they can be raised at one side a little and a rose set under, just for the sake of the picture, or there can be the complexion rose, which is the big pink rose, right over the eyebrow, to set off the peach tones of the face.

It is on the big picture hat that the greatest coloring is seen, for the Dresden tones are used in wonderful color schemes, and there are pinks and blues and greens and whites that lie all together in one lovely garden, all nesting in a bed of tulle. The covered or draped brim, no matter how wide it is seen, is bent and twisted to look well over the face.

Small Smiles. Citizen—Madam, why do you persist in punching me with your umbrella? Madam—I want to make you look around so that I can thank you for giving me your seat. Now, sir, don't you go off and say that women haven't any manners. "Charley, dear," said young Mrs. Torkins, "there is one favor I want to ask you. I hope you will realize it is for your own good and not get angry."

Scots south of the Border will be interested to learn that Burns' cottage and homestead have been restored as nearly as possible to the state they were in when Burns' father erected them and resided there, says the Westminster Gazette. With a view to preserving carefully the collection of relics a very fine hall has been built. The trustees, from the surplus income of the cottage and monument, have recently greatly augmented their collection of M.S. and relics, and these will be carefully preserved for the public in all time coming. The trustees have also undertaken to maintain the Auld Kirk of Alloway, in a state of order. It is rather remarkable that there are more pilgrims to Burns' cottage than to the birthplace of Shakespeare. Last year's figures were, for the latter, 31,784, and for the former, 38,780.



HERE'S A FE TCHING ONE

Sunday School.

INTERNATIONAL LESSON NO. XI. MARCH 16, 1902.

The Ethiopian Covered.—Acts, 8:35-39. Commentary.—An angel (B. V.)—Not the angel who signifies Christ Himself. We do not know how he appeared to Philip, but we know that he was "a real messenger, bringing a real message from God." Philip—The evangelist, or deacon. Go—Philip was probably still in Samaria when he received this command. Gaza—One of the five chief cities of the Philistines. It was situated near the southern boundary of Canaan, less than three miles from the Mediterranean. The way—which is desert—This is a description of the exact route he was to take. The word "desert" means a wild and thinly settled region. This was the road through Hebron. But some think the word "desert" may refer to the "place" he was to go.

27. He arose and went.—It does not appear that he knew the object of his journey, but still he obeyed God instantly without a question. Candace—Title of the queen of Meroe, as Cæsar's eunuch, and Tharacodas, the ruler, and Ptolemy of the latter dynasties of Egypt. Of all her treasure—Treasure-houses were common in the east, where not only money, but jewels and ornaments were kept. To Jerusalem—he had come a long distance, at great expense, over rough and dangerous roads, and no doubt was accompanied by a numerous retinue. To worship—This fact implies that he had been taught, in his African home, to recognize the God of Israel as his God.

28. Was returning.—He had come to Jerusalem to keep the recent feast of Pentecost, as a Gentile proselyte to the Jewish faith, and having come so far he not only came out during the festival, but prolonged his stay until noon.—J. F. & B. Read Isaiahs.—The Greek form for Isaiah. 29. The Spirit said.—That inward voice which directed Philip to approach the traveller and keep near the chariot, was a command of the Holy Ghost dwelling in him.—Lange. 30. Philip said.—That inward voice which directed Philip to approach the traveller and keep near the chariot, was a command of the Holy Ghost dwelling in him.—Lange. 31. How can I?—Thus admitting that there was nothing within himself to aid him in doing God's will, and yet expressing an earnest desire to know His meaning.

32. The place of the Scripture.—The chapter (Isaiah) which he had read in distinct references to the vicarious sufferings of Christ.—Abbott. As a sheep—A vivid description of our Saviour's silent submission to the cross, which He humbled Himself. 33. His humiliation.—In His humiliation as a poor man. Taken away from the content, violence and outrage which He suffered as part of His humiliation, the rights of justice and humanity which belonged to Him were denied. "There is a great variety of opinion as to the meaning of this expression. Many think it equivalent to asking, 'Why did you not speak up?' or 'Why did you not speak up?' or 'Why did you not speak up?'"

34. Of whom speaketh, etc.—"Probably there was a Bible discussion on this point." "The King's business might have predicted his own martyrdom by saving asunder, according to Jewish tradition, Heb. ii. 37.—Binney. 35. Opened his mouth.—Feeling the great responsibility of unfolding the true meaning of the Scriptures to his heathen companion. Began at the same time to read the text from Isaiah, and carried his sermon into the gospel concerning Christ. 36. As they went.—They must have journeyed some time together. A certain water.—There are many local conjectures as to the exact place of this baptism. See, here is water.—The evangelist is merely, "Behold water!" expressions are merely to see the opportunity present itself for him to make a public profession of his faith in Christ.

37. Philip said.—This verse is wanting in the Revised Version. If thou believest.—Believing is essential to salvation. "With the heart man believeth unto righteousness." "Without faith it is impossible to please God." It is not so much our doing, as what we are at heart that God estimates. "God wants the heart to be moved toward Him. The Son of God—After listening to the story of Christ's humiliation and death, he says truly that he was the Messiah would certainly stir all the love and adoration of the soul; for love purchased redemption, and love is the price of it. 38. To stand still.—Of course, the whole retinue would see what took place, and they may certainly be regarded as the nucleus of a congregation to be established at Ethiopia.—Cam. Bib. 39. Caught away.—A sudden supernatural removal. The expressions in I. Kings xviii. 12; II. Kings ii. 16, upon the disappearance of Christ in Luke xxiv. 31, interpret the statement here.—Abbott. He went rejoicing—Joy from God, joy in God, joy of God.—Bonar.

40.—Philip was found.—Found himself; made his appearance; in a manner of his transportation.—J. F. & B. At Azotus.—The ancient Ashdod, on the plain by the sea, 18 miles north of Gaza. Thence he went preaching northward, along the coast to Caesarea.—Pellabot. To Caesarea.—South of Mount Carmel, on the plain of Sharon. Here twenty years after, Philip met his old-time persecutor, Saul, the apostle Paul. Acts xli. 8-10.—Hurlbut. Teachings.—The faithful minister as ready to go into the desert as to speak to thousands. If we have the true missionary spirit we will be constantly seeking an opportunity to lead people into the light of gospel truth. Personal work for Christ will be rewarded. We should obey promptly even though we may not be able to understand all of God's commands.

PRACTICAL SURVEY. The church of Ethiopia an enquirer. It is encouraging to behold this official of high rank, "minister of finance," in the court of Queen Candace of the Ethiopians, now enquiring humbly, and persistently inquiring the way of salvation. When the soul is thoroughly aroused to a true sense of its destitute condition, it realizes the utter and absolute insufficiency of everything which it has yielded that for which the immortal soul craves. God's regard for the inquiring soul. The church had turned to the right source for light, viz., the word of God. Psal. cix. 9, 105, 130. This light the dejected traveller was seeking. His inquiring mind had been led to that beautiful and all appropriate passage, so resplendent with light (Isa. lili) and yet so difficult for it to understand, for in it we have the most wonderful description of the marvelous combination of writers, and splendid qualities, constituting a character in which was manifested every ennobling, enriching and God-honoring principle and characteristic, with which the purest of mortals had ever been endowed, viz., The Christ. Philip's appointment specific. It was made with special reference to the needs of this inquiring soul, as certainly was the angel sent to instruct Daniel (Dan. ix. 21, 22), or the seraphim with a coal of fire to Isaiah's lips (Isa. vi. 6, 7). It must have seemed strange to Philip whose hands had been full of work in the busy city, to now be requested to go "unto the way that goeth down from Jerusalem unto Gaza, which is desert." Why must he quit the field where multitudes of souls can be reached, and where there is so much material to work upon, and go down into a desert, where probably there would be nothing to do but enjoy what God had done for, and within him? Philip's appointment providential. In the providence of God he reached the "desert place" just in time to meet this inquiring, anxious soul. The church could have returned home over a much more pleasant route. But providentially it was ordered that he should go over this quiet way, and right here, where there was naught to detract, divide or divert his attention from the one all-consuming theme, his soul's salvation. Philip met him and found him reading aloud the word of God, all intent on knowing who this was of whom the prophet spake. Philip's appointment a success. Because he promptly obeyed the heavenly calling. "The King's business requireth haste." How many opportunities are lost because "we confer with flesh and blood." Many a soul has gone out into the dark because the one commissioned to go did not respond at once. It is our part to tarry until duty is clearly defined, then speed away straight to our duty, be it to our next door neighbor, or to the central part of Africa. The church saved. Through faith which appropriated Jesus as his Saviour, and his heart faith, Rom. x. 10, "Philip said, If thou believest with all thine heart . . . And he answered, I believe that Jesus Christ is the Son of God." He was a happy convert. "He went on his way rejoicing." Because he had found "the Christ."

For the 5 o'clock Tea. Nothing could be more comely than the little aprons worn by the fair maids who serve the cup that cheers at the 5 o'clock tea. Rose colored liberty silk composed one of these affairs recently worn by a society girl. Plaited frills of the same headed by rows of baby velvet fastened the belt at the left side and the befrilled bib. Another gay little apron was trimmed with gold lace headed by ruchings of satin ribbon. There were pockets embroidered in silks and edged with ruchings and a little oblong bib fastened with gold cord and tassels. Simpler and more serviceable is an apron of fine white linen decorated with drawn work. It reaches only to the knee and has frills at the bottom and ribbon choux set as epaulets, with ties to match at the waist with long ends falling at the side.—Brooklyn Eagle.

THE MARKETS

Toronto Farmers' Market.

March 10.—Receipts of farm produce were 1,100 bushels of grain, 25 loads of hay, a few dressed hogs and a large supply of eggs, with fair deliveries of butter, as well as poultry. Wheat—550 bushels sold at following prices: Red, 230 bushels at 75c to 77c; goos, 100 bushels at 67c to 67c; one load of spring at 65c per bushel. Barley—300 bushels sold at 55 to 62c. Oats—200 bushels sold at 48c. Rye—One load sold at 75c per bushel. Hay—25 loads sold at \$14 to \$14 per ton for timothy, and \$3.50 to \$4.00 for clover. Dressed Hogs—Prices easier, at \$7.75 to \$8 per cwt. Straw—Four loads sold at \$9 to \$10 per ton. Poultry—Prices firm at 60c to \$1.25 per pair, or 12c per lb. for chickens, and 16 to 18c per lb. for turkeys. Eggs—Deliveries large and prices easier, at 16 to 20c per dozen. Butter—Prices firm at 18 to 22c per lb. for the bulk, while a few choice lots to special customers brought 25c per lb. Leading Wheat Markets. Following are the closing quotations at important wheat centres today:

Table with columns for location (New York, Chicago, Toledo, Duluth) and price per bushel for different grades of wheat.

Toronto Live Stock Market.

Table listing prices for various types of cattle, hogs, and sheep, including export and domestic rates.

Wholesale Trade at Montreal this week has been rather more active.

There have been more buyers in the city making payments, getting their affairs with the wholesale firms straightened out, and giving orders to sort stocks for the spring trade. There has been increased activity in wholesale trade circles at Toronto this week. The spring millinery openings have attracted a larger crowd of buyers from various parts of the Dominion than ever before. The buying has been of the high character, and in some proportions. Business at Hamilton has been more active this week. There is more disposition to get stocks in readiness for the country trade, and shipments this week have been large. The mills and factories are busy and there is good demand for skilled labor. Good wages are being paid, and the masses are doing better in the way of employment than for many years. There has been a moderately good trade done at Winnipeg this week. Current sales have been very large, and it looks as if stocks of heavy goods will be pretty well cleaned up before the close of the season. Business at London has become a little more lively this week. Wholesale trade in British Columbia is beginning to show more activity, as is usual at the approach of spring. Trade at Ottawa continues to develop, considerably, actively with the approach of spring.

Don't consider yourself the axle of the world. You are only a spoke. Don't ask God for foolish things. Remember He is all wisdom. Don't waste emotion. Excessive feeling disturbs the brain, weakens the heart and ages the body. Don't confuse fault-finding with criticism. One has its root in captiousness, the other in kindness. Don't be superstitious. Reason out causes rather than dwell upon effects. Don't be pharisaical. Be honest, virtuous, obliging and wise, but don't preach. Don't be ashamed of your parents. They may be illiterate and dull, but they gave you a chance to become what you are. Don't miss the opera because you cannot sit among the mighty. The gallery is in some respects more Olympian. Don't expect a mortal to wear celestial wings. This earth is not atmospherically adapted to seraphim. Don't use superlatives. They weaken rather than improve description. Don't allow anyone to use you as a straddler, but offer to assist any whom you can. Don't think a foreigner will comprehend you any better if you shout into his inoffensive ears. Don't write foolish letters to men or telephone intimately. Men are too busy fighting the world to read long letters, and detect telephone risks. Don't wear diamonds while you have debts. Jewels are the right only of the free. Don't pose. Affectation is a bar to respect and confidence.

A Sufferer From Backache Several Years of Kidney Disease - A Prominent Merchant Cured by DR. CHASE'S KIDNEY-LIVER PILLS.

Every day adds scores of names to the long list of persons who have been cured by Dr. Chase's Kidney-Liver Pills, and among those who are now enthusiastic in praising this great medicine is Mr. W. Gilroy, the well-known merchant of Blenheim, Ont. Like many others, Mr. Gilroy now wonders why he did not use Dr. Chase's Kidney-Liver Pills in the first place, instead of experimenting with new-fangled and untried remedies. There is no doubt about the exceptional virtues of Dr. Chase's Kidney-Liver Pills. They act directly on the kidneys, liver and bowels, and thoroughly cure computed ailments which cannot be reached by ordinary remedies. Mr. W. Gilroy, general merchant, Blenheim, Ont., states: "I am rather enthusiastic in the praise of Dr. Chase's Kidney-Liver Pills, and believe I have good reason to be. For several years I was a great sufferer from kidney disease, and had pains in my back almost constantly. I tried a great many remedies, but did not succeed in obtaining more than slight temporary relief. A friend of mine advised me to try Dr. Chase's Kidney-Liver Pills, and I did so, with great satisfaction. I had not taken half a box before I began to feel better, and now realize that I have entirely recovered. I often wonder now why people go after new-fangled remedies when this tried and proven medicine is so easily obtained, and so certain to cure." Dr. Chase's Kidney-Liver Pills have been introduced into Canada. They are probably the most popular remedy that was ever introduced into this country, and their enormous sales are due to the fact that they radically cure all kidney ailments. One pill a dose; 25c a box at all dealers, or Edmonson, Bates & Co., Toronto.