

wholly dispensed with, and to the uniform cry or passion of purchasers for cheap goods. In these questions neither the Government nor the Municipal Council can change anything.

The Carmaux strike of glass makers—now seven months standing—has received an unexpected, but happy solution. A lady has presented 100,000 frs. for M. Rocheforth to see expended in the opening of a factory to be organized and worked by the 600 hands on strike. If the idea or fashion extended for the wealthy to aid the working classes with capital to run co-operative factories, that would help to solve the antagonism between capital and labour practically.

Z.

At Street Corners.

I HAVE often wondered why the Street Railway Co., who have done so much for us in Toronto in the way of making transit easy, do not add to their deeds the virtue of making their cars conspicuously tell what route they belong to. The virtue of legibility is of much moment and the present sign-boards are altogether inadequate. I do not want to wait until a car is within a few yards of me before I can tell whence it comes or whither it goes. Nor do I want to peer, by the aid of an electric light that may just at the moment be dim, at a signboard that the driving snow may have rendered very obscure. There has been an attempt at night to have distinctive coloured lamps but the plan is not well carried out. The Railway Company is wealthy, why does it not offer a couple of prizes for the best mode of getting over this difficulty? The gain to the public by its solution would be very great.

With regard to the letter of "A Christian Scientist," which appeared in last week's issue, and the denial that the same was written by a Christian Scientist in Toronto, I have to say that the letter can be seen at the office of THE WEEK by application to the editor and satisfactory proof furnished that it was written by one who held a diploma authorizing him to practice the peculiar method of healing advocated by the Christian Scientists. I will also give another instance of this method of healing.

Some years ago at an American watering place a little babe, the child of well-to-do parents, lay sick of scarletina. There came that way a large and healthy Christian Science woman. She declared that the medical treatment which the little one was getting was not calculated to restore it to health, and so magnetic was her power of persuasion that its parents, already favourably disposed towards "Christian Science," yielded to her wishes to give it "mind treatment." It was sea air and sunshine the little one wanted, she said, and taking the babe to her ample breast, she, for a whole afternoon, walked up and down by the sad sea waves with it for she was a willing woman and a vigorous. From time to time the mother looked towards the coming and retreating figure as it perseveringly exposed the little one to the fresh air and sunshine. At last the self appointed nurse came in and gave the child to its mother's arms, saying, "It will soon be all right now." But it was a little stiff corpse that the mother received, for the sea breezes had blown the little soul away.

A correspondent writes as follows :

DEAR DIOGENES,—Going through a picture gallery a few days ago, Thomson's lines :

"Can imagination boast,
Amid its gay creation, hues like hers,"

were involuntarily recalled as one paused before a purple barn and water which reflected a bright green sky. It had to be confessed that "imagination" could indeed boast hues that were not like hers. The "proper caper" among certain artists seems to be a straining after these violent effects. *Ars est celare artem* we are told, but nowadays it seems rather as though it were to "conceal nature." The heretical sentiments I thus express doubtless presuppose, from the professional standpoint, a want of artistic taste. If, however, the qualifications necessary for being considered artistic is a belief that grass, turned up to represent the sky is an improvement on nature's handiwork, the connoisseurs will, let it be hoped, remain in the minority.

Your's truly,
PHILISTIA.

My comment on this is, *chacun a son gout*. If there were not people who appreciated green skies, I suppose green skies would not be painted.

The Military Encampment, held in the 13th Batt. Armouries, Hamilton, under the auspices of the Wentworth Historical Society, proved a genuine eye-opener to many, who had hitherto thought themselves well grounded in the history of their country. The really interesting collection exhibited in the old log cabin brought one in actual contact, as it were, with those events of the past, of which we had only read in unsympathetic type. The old stories of Canada's bygone struggles became no longer an historical "may have been" but an actual "was" in the presence of the overwhelming tangible proofs which surrounded the visitors on all sides. It is needless to add that many a noiseless victory was won over the male things who patronized the event by the charming battalions of uniformed members of the fair sex, to whose efforts is attributable the grand success of the undertaking.

DIOGENES.

Pew and Pulpit in Toronto.—XX.*

AT WESTMINSTER PRESBYTERIAN CHURCH.

THERE is an air of newness about Westminster Presbyterian Church in Bloor St. which seems altogether at variance with the idea of the Westminster Confession which the title of the Church suggests. The assembly of divines who drew up the creeds and catechisms which have ever since been more or less the doctrinal standards of Presbyterians sat from 1643 to 1647. But the church in Bloor street is as spick and span as if it had only got out of the contractor's hands last week. Its snug modernity stops on this side of architectural grandeur, though its stone front, with a handsome tower and a spire of red tiles looks decidedly smart and up to date. The stone work goes no farther than the front, the body of the church being of brick, while at the rear are some of the most commodious and pleasant Sunday School rooms and other church offices in Toronto. The interior is perhaps a trifle smart for a Presbyterian church, and it may be said that it altogether escapes the heaviness that is sometimes confounded with dignity. It is not impressive, but it is very comfortable and pretty. A handsome organ stands at the end of the church, behind the pulpit, its prevailing colours seem to my memory to be gold with a touch of red, and some of its pipes are massive, with smaller ones ranging off into a sort of perspective on either side. In front of this are the crowded choir-pews, for the singing at this church is a striking feature of its *menage*. The ceiling of the oblong auditorium is a sea-green arch supported on iron pillars, from which smaller arches run laterally to the walls which are broken at regular intervals by tall windows with semi-circular heads. There are plenty of windows so that the church is light. The pews are of reddish wood with crimson cushions. The carpets are crimson. There is an arch, with a rococo ornamented stripe around it, over the recess in which the organ stands. From the centre of the ceiling hang considerable gaseliers which are also fitted with electric lights. The ornamental iron work in front of the gallery does not adhere to straight lines, but has a curved sweep in it distinctly gay. I should have fancied myself in a Methodist church rather than a Presbyterian, and having attended two services there, I am of opinion that the

* The articles which have already appeared in this series are :— I. Sherbourne Street Methodist Church, Feb. 22nd. II. The Jews' Synagogue, March 1st. III. A proposed visit that was stopped by fire, March 8th. IV. The Roman Catholic Cathedral, March 15th. V. St. James' Cathedral, March 22nd. VI. The Bond Street Congregational Church, March 29th. VII. Jarvis Street Baptist Church, April 5th. VIII. St James Square Presbyterian Church, April 12th. IX. At the Church of S. Simon the Apostle, April 19th. X. Rev. W. F. Wilson at Trinity Methodist Church, April 26th. XI. Rev. Wm. Patterson at Cooke's Church, May 3rd. XII. St. Peter's Church, Carlton Street, May 10th. XIII. At the Friends' Meeting House, May 17th. XIV. At the Unitarian Church, Jarvis Street, May 24th. XV. At Holy Trinity Church, May 31st. XVI. At St. Andrew's Presbyterian Church, Jarvis Street, Sept 27th. XVII. At St. Paul's Anglican Church, Bloor Street East, Oct. 4th. XVIII. At the Metropolitan Methodist Church, Oct. 18th. XIX. At Grace Church, Elm Street, Nov. 15th.