

read on it her grandfather's epitaph. No wonder she says, "It is not only in the South, but in the North, East and West, that God's neglected acres are fast being blotted out. Can nothing be done to secure our old burial grounds; let their gates be closed and barred, once God's acre always God's acre?" May we in Canada take warning.

Obliteration.

We read of another instance of time's changes, nearer home, in the announcement that Trinity Cathedral, Cleveland, together with the parish house and chapel are to be torn down and removed. The cathedral was erected in the early fifties, and consecrated in 1855. It is now entirely overshadowed by tall business blocks. A new site has been purchased a mile further up town, and there it is intended to erect a new and fine edifice, toward the cost of which \$150,000 will be received from the sale of the old property.

The Lack of Men and Money.

It is most painful to us to have to repeat week by week one reason of the decline of the Church. The catechist of Michipicoten mission writes to the Algoma News, telling of the work to be done, and places to reach where the Gospel is never heard. "I am wanted in so many places, that I scarcely know how to arrange for a visit to them all without neglecting the places I have already organized. I find so many people who should be Church people, but who are drifting away from the Church because they seldom have the opportunity of attending a service. One woman here told me that if ever she gets to a place where she can attend a Church service, she will be confirmed and her children with her, as her parents wished she would do so."

The Jewish Race.

A great deal of sentiment attaches to the Zionist movement, the object of which is to place Jewish colonies in the Holy Land, and in doing so to improve the land as well as to bring back God's ancient people to the land of promise. But all Jews do not fall in with this romantic project, and fortunately for the race much in other countries is being done by the philanthropic and wealthy to elevate it from the degradation in which it has lain so long. The late Baron de Hirsch left an enormous fortune for this purpose, and of this fund, according to Judge Isaacs, of New York, about \$3,000,000 is employed in aiding Russian Jews in the States, principally to leave congested city districts for smaller and especially farming communities. The Jewish Colonization Association, which carries on the Hirsch colonizing work, is a European organization, and has about \$45,000,000. This organization establishes colonies in the countries of Southern Europe, in the Holy Land and in Argentina. The Hirsch Fund Association does not agree with this association in colonizing the Holy Land but it does agree in the work of assisting immigrants to the States or Canada. Judge Isaacs states that there are in Con-

necticut, Massachusetts, and Rhode Island, about 75,000 Russian Jews established on farming lands. Of this number about one hundred families have been assisted by the Hirsch Fund. He says that the fund prefers to scatter the persons whom it aids, sending them only to places where they will probably have work. In Chicago, the Jewish Agriculturists' Aid Society has been doing work similar to that of the Hirsch Fund. The purpose of this society, according to its annual report, is to encourage and aid Jews to become farmers anywhere in the United States or in Canada, and the work consists in taking Jewish families out of congested Ghettos and putting them on farms. The society also advances money to prospective farmers on long and easy terms. Loans to the amount of \$35,000 have been made. The president states that during the past year \$0,000 was loaned, and of this sum \$1,070 has been paid back and the interest is always promptly paid. The families settled on farms in 1901 numbered twenty-eight; they had previously lived in the Jewish quarter of Chicago, and had depended more or less on Jewish charities. The land taken up aggregates 2,800 acres. Five men rented 330 acres, 11 purchased 640 acres, and 12 filed homestead claims on 1,020 acres of government lands. Of the 105 families settled since the beginning of the society, 80 are still on their farms. Outside the loans to the families, the actual expense appears to have been less than \$3,000, or about \$230 a year. When we read of such efforts, we wonder how much is being done by and for the Church among our own poor people and dwellers in congested districts to assist them to become settlers.

TOO MANY SEMINARIES.

Our recent article on this subject has already borne fruit in a letter, which has appeared in our columns from the Rev. the Provost of Trinity College, in which he says he heartily concurs in the view expressed by us that the unification of Trinity, Wycliffe and Huron College would be an unspeakable gain. He further expresses his willingness to co-operate with the authorities of the several colleges named, towards the end suggested, and adds that if "the heads of the other two colleges can see their way to expressing themselves in similar terms, I see no reason why the unification of these three colleges should not be successfully carried out." Such a declaration from the Provost of Trinity College is just what might have been expected from a man of his comprehensive views, who has contributed so much to the unification of the educational resources of the province, and who may be trusted, if the opportunity occurs, to do as much for the combining of the scattered educational forces of the Church. If such a move can be inaugurated, we feel sure that the clear mind and kindly spirit of the Provost will greatly aid in solving the difficulties, and promoting the good feeling necessary to its

successful solution. We wish it distinctly understood that we advocate unification of our Church colleges in Ontario in no spirit of hostility to any of them, and that we fully appreciate the good work they have done, and the many able and faithful men they have sent forth to labour for Christ and the Church. We advocated unity on the ground that the circumstances which formerly made for division now made for unity, as the estrangement of parties was not as marked, nor the means of communication as difficult as in former years. We pointed out that the present system was wasteful of men, money and effort, and a waste also of opportunity and scholarship. Small institutions are unable to meet the demands of the age for men of scholarship and high attainment. The total Church population of the province of Ontario is 307,040, and is it necessary or reasonable to ask them to support three institutions, and to duplicate buildings and teachers, when the work aimed at could be much more efficiently done by a union of effort and resources? Unity in this important matter can only be brought about by mutual concessions, and a brotherly consideration of all the circumstances, past and present, which led to the present condition of affairs. It is just possible that the suggestion is premature, and that it must be left to the amiable influence of time to produce the desired change. We are sure its discussion will do no harm, and that the more it is pondered, the more will the best wishers of the Church and the friends of education realize, that in making sacrifices of cherished plans and views for the general welfare, they are promoting the cause of religion and learning, and strengthening in our midst the Church of our fathers and our affections.

THE BIBLE IN SCHOOLS.

At the meeting of the Ontario Educational Association, recently held in Toronto, the subject of the Bible in the High and Public Schools of the province was discussed in the Trustee and Public School Teachers' departments. It is a question that constantly comes to the front, and presses for a solution. A system of education that is purely secular, and excludes instruction in those matters which pertain to man's spiritual and moral nature, can never be satisfactory to large classes of people, who consider it defective, so long as these are left out, and in any case think that the education they pay for should be such as they desire for their children, and can approve of. It is a natural duty devolving on a parent to educate, as well as to clothe and feed his child. He cannot always do it himself, and hence the school and the school-master. As to the education which shall be imparted, parents have a right to have, as far as possible, their wishes considered, as to the kind of education their child shall receive. The great majority of parents are desirous that their children should have the benefit of moral and