

advantage not only to his own parishioners—who spend ten times as much on outsiders as they do on themselves—but to New York City as a whole, that determined opposition will be brought to bear upon this third demand during the past eight years for Dr. Greer as Bishop. Dr. Greer is fifty-seven years old. He was born at Wheeling, W. Va., was educated at Washington College, Washington, Pa., and at the Gambier (O.) Seminary. His pastorates have been at Clarksburg, W. Va., Covington, Ky., Providence, R. I., and in New York City.



**Bishop Brent** Last week the Rev. Charles H. Brent, of St. Stephen's Church, Boston, announced his decision to accept the missionary bishopric to which he had been nominated by the recent Episcopal General Convention. Mr. Brent is the son of Canon Brent, of St. James's Cathedral, Toronto, and is a graduate of Trinity College there. His first clerical labor was at St. Paul's Pro-Cathedral, Buffalo; thence he went to Boston and worked with Dr. Hall, now Bishop of Vermont. For several years Mr. Brent has been in charge of St. Stephen's Church. In announcing his decision the future Bishop of the Philippines declared that he was going as one jealous of American citizenship; that he wishes to keep the civil service pure, to establish general education, and to give earnest support to the free institutions of government. Touching the Roman Catholic Church, he said: "It has been argued by some members of our Church that, because the Roman Catholic Church is established in that country, we have no business there. I am going to the Philippines not as the enemy of the Roman Catholic Church, but as the enemy of her enemies—lust, extortion, dishonor, and oppression. For centuries she has fought these foes, and, judging from the reports of the Philippines Commission, she has failed dismally. It may have been more the fault of the Spanish Government, the Government of shame and corruption, than the fault of the Church, but it was the duty of the Church to leaven the Government rather than to be corrupted by it." Mr. Brent further points out a fact not generally appreciated, that from

four thousand to six thousand Americans and English are now in North Luzon. American enterprise has already taken a firm grasp of the islands' commerce; it is sure to draw a large number of American citizens thither. Finally, "there are millions there in the darkness of death, who know nothing of Christianity." Mr. Brent's opportunity is one of great significance, religiously, socially, and politically. We believe that he is going to Manila with a due sense of the dignity and importance of his exalted office.



**Recent Church Federation  
Work in New York**

The canvass carried on during the summer and autumn by the Federation of Churches and Christian Organizations in New York City has developed some interesting facts. The territory covered, the home of more than a hundred thousand people, situate between Sixty-fifth and Eighty-fourth Streets, Lexington Avenue and the East River, is politically designated as the Twenty-sixth and Twenty-eighth Assembly Districts. It appears, first, that the Roman Catholic population is nearly forty-six per cent. of the whole, the remainder being divided between Protestants and Hebrews nearly in the ratio of three to two. In an equal territory next south on the East Side, the Twenty-second and Twenty-fourth Assembly Districts, a preceding canvass found the Roman Catholics considerably more than half of the whole, with Protestants and Hebrews in the ratio of three to one. The figures of church attendance are somewhat remarkable. In the districts last mentioned ninety per cent. of the Roman Catholic population and but forty per cent. of the Hebrews were found connected with church or synagogue. In the northern districts first mentioned these percentages were reduced, for the Hebrews especially. These, though relatively twice as numerous as in the southern districts, show only thirty-four per cent. in synagogue connection. This is perhaps explicable by the Bohemian strain in the population. The Bohemian is the prominent nationality in the Twenty-sixth district, where nearly seventy-two per cent. of the people are of foreign birth. The Protestant houses of worship

in these two districts slightly outnumber the others. Rather an interesting correction of a current idea is made by the showing that several Protestant denominations surpass the Roman Catholics in fidelity to church connections. In this point the Reformed, though not numerous, stands first, reporting ninety-one per cent. of its population as having a church home. The Episcopalians report over eighty-five per cent., the Methodists nearly the same and the Roman Catholics a trifle less, the Presbyterians eighty-four, the Baptists seventy-three, the Lutherans fifty-eight, and the Hebrews thirty-four. The Federation, however, does not content itself with this religious census. It has not only referred all the unchurched ones to their proper denominational connections, but has also distributed the names of nearly five hundred families of unclassified Protestants to the care of various churches.



#### The Family and the Home

The family, the unit of society, and the home, the abiding-place of the family, were the subjects with which the New York State Conference of Charities and Correction began and ended its sessions. The various subjects which lay between were all germane to these two vital topics. Given good families and good homes and the discussions on truant children, delinquents, prisons and prisoners, would dwindle to insignificance. The findings of the Tenement Commission with reference to conditions in New York are familiar, but few people appreciate the extent to which the smaller cities are following in the same disastrous direction. Places like Rochester, Syracuse, Troy, should be aroused to their danger, for it is far easier to check this retrograde movement than to reform the evil after it once exists. Mr. De Forest in his opening address said: "There is quite as much inherent neatness on the East Side as on the West Side, and quite as much virtue in proportion to temptation in the tenements as behind the brownstone fronts." One may go into dirty streets and into the rear yards on those streets, stumble up four flights of stairs in Stygian darkness and open the door into a room with clean white curtains tied with a pink ribbon, clean white scalloped paper on the dresser

shelves, a well-scrubbed floor, and a geranium in the sunless window, the whole charming simply from the grace of neatness. Reasonable laws should secure for the poor better opportunities for home life. To quote Mr. De Forest again: "It is justice, not charity, to give them the opportunity of living in houses in which healthful conditions are possible." In the valuable discussion as to the best way to help needy families there was a diversity of opinion as to the comparative value of different methods—those of the church and those of the charity organization society. Some held that the churches ought to do the charitable work of the world; others believed that there should be a judicious union of secular and religious efforts. Here as elsewhere the golden mean seems to be the way of safety. In Buffalo the city is districted among the churches, which look after the needy in that geographical district, without regard to sectarian differences, co-operating with the Charity Organization Society in plans for relief and betterment.



#### Archbishop Corrigan's Address

No address at this Conference appears to us more significant than that of Archbishop Corrigan, since it not only shows a cordial welcome by this distinguished prelate of co-operation in philanthropic work with men of widely different religious creeds, but also indicates very clearly the basis for such co-operation. "Distinct as may be our individual views and preferences," he says, "we all unite in one common desire to help suffering humanity. Even in the means pursued to accomplish this common end, there is really more harmony than at first sight may appear on the surface. The aim of good citizenship regards directly the prosperity of the present life; religion aims essentially at the life to come, but yet in such a way that the preparation for future happiness includes also good citizenship, respect for law and order, and the rights of others here below." This seems to us admirably to indicate the points where philanthropic co-operation must end and religious differentiation must begin. In efforts for good citizenship and present prosperity we can all unite; in the conduct