

Thomas Browne, who confesses that 'at a solemn procession I have wept abundantly, while my consorts have fallen into an excess of scorn and laughter.'

The Synod of the diocese of Auckland, New Zealand, has elected the Ven. Owen Thomas Lloyd Crossley, Archdeacon of Geelong, to the bishopric of Auckland, which has been vacant since the resignation of Dr. M. R. Neligan last autumn. The new bishop graduated from Trinity College, Dublin, in 1883, with a second class in the examination for the Divinity Testimonium. He was ordained by the Bishop of Down (deacon 1884, priest 1885). He was vicar of Egremont (1892-1900) and vicar of Almondbury (1901-1905), and was on the staff of St. Aidan's and Lichfield Theological Colleges at various times. Since 1905 he has been Archdeacon of Geelong and incumbent of All Saints', St. Kilda, Melbourne.

### Great Cathedral Peace Meeting in New York.

The cathedral might already be enlarged. The first week since its opening has made that evident. There is no need to wait for metropolitan population or interest to grow up to the opportunity it offers for the expression of great civic interest. The first Sunday evening after the consecration had been set apart for a meeting in the interests of peace through an all-embracing arbitration such as had been suggested by President Taft and universally welcomed in England after the great meeting called by the Archbishop of Canterbury in Albert Hall. Long before the appointed hour throngs gathered before every one of the great doors; ten minutes after they were opened it was found necessary to close them because of the thronging multitude. Synod Hall, too, was filled to overflowing and around either building there were standing, when the time for the meeting arrived, at least a thousand, some thought two or three thousand persons. A religious service, brief, but of moving solemnity, preceded the speaking. The singing by the enlarged choir of 250 was thrilling. For a Lesson Archdeacon Nelson read the appropriate part of the Second Chapter of Isaiah; Bishop Greer offered a special prayer for peace. His opening address put into a single sentence the spirit of his consecration sermon and of this meeting. "Last Wednesday," he said, "we dedicated the cathedral with a religious consecration to the service of God. To-night we dedicate it again with a civic consecration to the service of God. Our spirit is none the less religious, for religion reaches out for the betterment of the world beyond the personal sphere. We give to the great movement for peace a religious sanction. Beyond question it is peace that the Christian religion has stood for, in theory at least. Differences between nations, not only affecting money and territory but, as the President has said, honor as well, should be settled by arbitral justice. Let only the Christian peoples take a stand for the principle and the Christian theory will be realized in fact."

President Schurman, of Cornell, the first speaker, said the demand for peace

arose out of a deeper reality of human nature than was represented by the struggle for existence or by the survival of the fittest. We had reached a stage in progressive evolution when war stood condemned alike by our secular civilization, our moral ideals and our religious sentiments. The armed peace of the present day seemed to him hardly less wasteful and reprehensible. He praised warmly the movement for all-embracing arbitration inaugurated by President Taft and saw no insuperable obstacle to the negotiation of such treaties with any Christian power, or with Japan. Bishop Greer read a striking letter from the Archbishop of Canterbury to our Presiding Bishop, urging that the opinion of thoughtful Christian men must find expression if our diplomats and political leaders would see the consummation of their beneficent plan. Between England and the United States war ought not only to be impossible, but unthinkable.

Dr. Manning said at last the promise voiced by the angels of Bethlehem seemed on the eve of fulfilment. More progress had been made toward peace on earth, good-will to men in the last ten years than in all the time that had gone before. The time was ripe; God had not

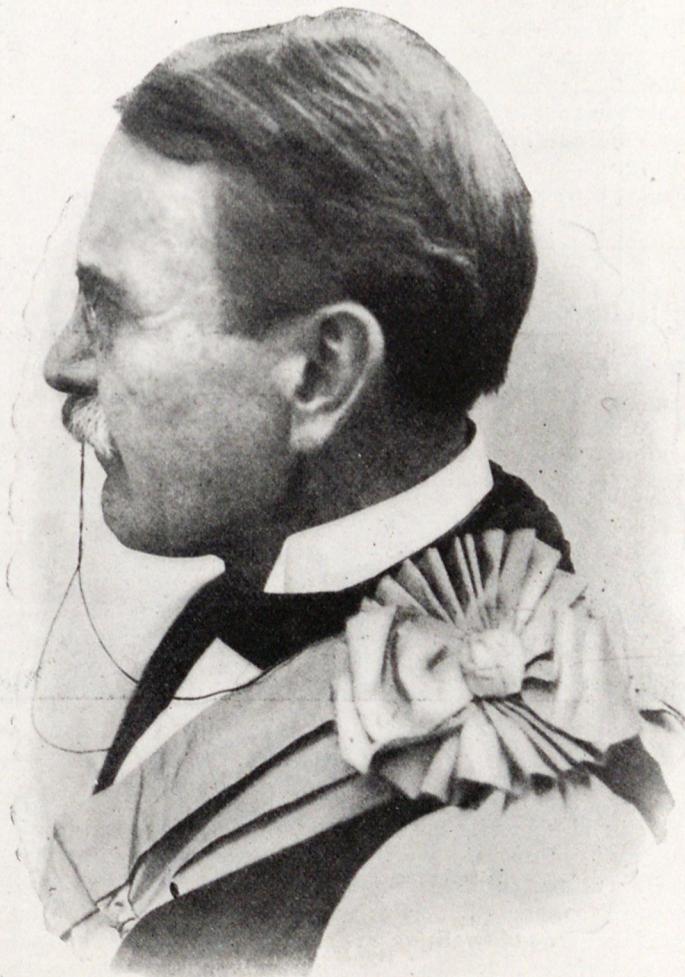
been letting the matter rest; He had been working out His purpose. No one could now assert that war was inevitable. This was one of the greatest moments of history, when God was flashing forth His mind.

President Butler, of Columbia, drew an impressive picture of the dignity of the Hague Court and of the impression made on Europe by the settlement there of the century-long Newfoundland fisheries dispute. International peace, he said, may be had for the asking, if the people of the United States will ask for it now in this psychological moment. The closing speaker, Dr. Jefferson, of the Broadway Tabernacle, most felicitously introduced by Bishop Greer as "my brother and friend," spoke with much feeling of the dedication to the national welfare indicated by this service in the cathedral on the first Sunday night after the consecration, noting by the way that the corner-stone of the cathedral had been laid in the same year as the keel of the battleship "Texas"; that the ship and the cathedral as it stood to-day had cost approximately the same sum. The ship had been sunk a few days ago at target practice. The cathedral stood, an enduring monument and public blessing.

### New York's Cathedral Consecration.

The consecration of choir and chapels of the Cathedral of St. John the Divine on the historic heights overlooking Harlem and the metropolis of the American

continent was in many regards the most august religious ceremony that the city, and indeed the country, ever witnessed. The most imposing church in America,



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Bishop Greer, taken as he entered the cathedral.

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stupendous even in its unfinished state, stood ready to welcome thousands beneath the great dome of its crossing and hundreds in the vast spaces of its choir while from far aloft their ears were greeted with music from the country's noblest organ and flowers in rich profusion of white and green joined with the

its fairest face for the dedication. The service had been set for half past ten, but for nearly an hour before automobiles, in almost continuous line, had been entering from the south, while those who came afoot made their way through crowds of spectators to the western and northern portals. Before the first notes of the

seats near the front were: Mr. and Mrs. Andrew Carnegie, Mr. and Mrs. Perry Belmont, ex-Justice Parker, Francis Lynde Stetson, Esq., and Commodore Gerry. Already Governor Dix, accompanied by his military staff, Adjutant-General Verbeck and Major C. A. Simons, resplendent in epaulets and gold



Interior of the cathedral during the consecration ceremonies.

*Photo by Brown Bros.*

wonderful Barberini tapestries to lend warmth and color, softening the whiteness of the new cut marble of altar and reredos. Nature, too, seemed to join in the rejoicing of the day and swallows, excited by the notes of the organ, twittered volubly in the dome.

April, though brewing a storm, put on

organ sounded, every seat in the crossing save those reserved for the junior clergy was occupied. Even in the organ lofts there was not a vacant place to be found, and yet so vast are the spaces of the cathedral and so spacious the aisles that there was no sense of crowding. Distinguished among those who occupied

braid, and Commander De Kay in service uniform, had taken their places in the choir.

Just at the appointed time crucifer and choristers appeared at the western portal, halting there till the procession should be finally formed, and ten minutes later, advanced to words that, swelling out in



*Photo by Brown Bros.*  
Governor Dix, of New York, arrives.



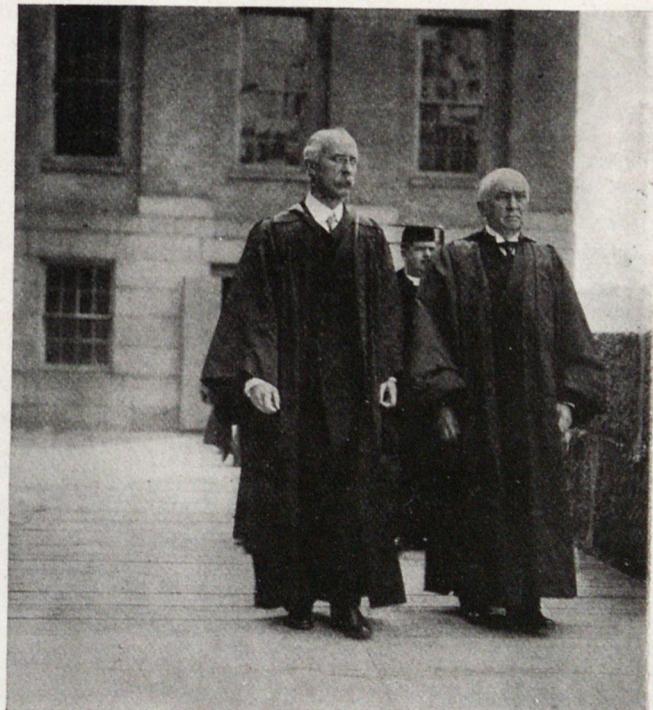
*Photo by Underwood & Underwood.*  
The crowds outside the cathedral.



Suffragan Bishop Burch, Verger Barnard and Bishop Greer entering the cathedral.



*Photo by Brown Bros.*  
Mr. and Mrs. John E. Parsons.



*Photo by Brown Bros.*  
Dr. Jowett and Dr. Alexander.



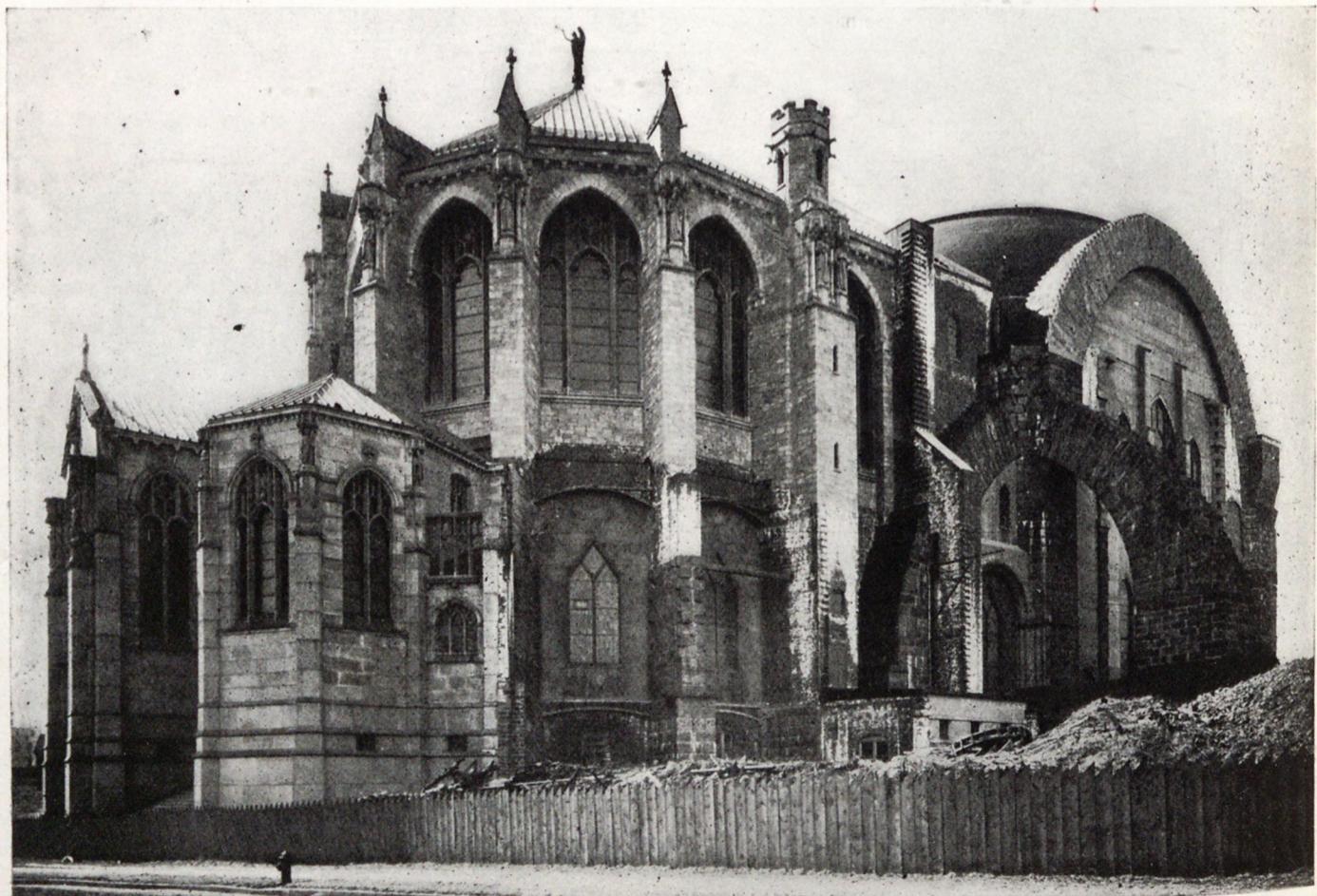
The cathedral when completed.

*Photo by Brown Bros.*

strong volume, "Christ is made the sure foundation," seemed to voice the aspiration of all. There were fifty-six singers, white surpliced, with cassocks of episcopal purple. Behind these came representatives of other Christian denominations, for the most part in black gowns with academic hoods, Archdeacon Anderssen and Dr. Peterssen, of the Danish Church

of St. Thomas, British West Indies, notable among them for the Elizabethan ruffs, a distinguishing feature of Danish Lutheran ecclesiastical costume since the Reformation. Archdeacon Anderssen wore also a surplice. Bishop Leibert, robed in white, represented the Moravian Church. Other dignitaries of Protestant Churches were: The Rev. Dr.

Jowett, who has just come to America from England; the Rev. Dr. George Alexander, president of the New York Presbytery; the Rev. Dr. S. P. Cadman, the Rev. Dr. J. B. Remensnyder, the Rev. Dr. H. A. Stimson, the Rev. Charles E. Jefferson, the Rev. Dr. F. M. North, the Rev. Dr. Walter Laidlaw, the Rev. Dr. Bayard Craig, the Rev. Dr.



The cathedral as it is to-day.



The choir.

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Nehemiah Boynton and the Rev. Dr. Francis Brown. These occupied seats between the choir and the pulpit. Then, led by Archdeacon Nelson, who acted as master of ceremonies, assisted by the Rev. H. R. Hulse, came the clergy, wearing stoles of festival white, many of them with university hoods. When these had advanced to the steps of the choir, they halted, forming on either side a line that stretched far beyond the cathedral portal. Through this the bishops, dignitaries and officiants passed, the ranks then falling into line so that the order was reversed, the last being first and the first last. The Rev. Dr. Samuel Hart, in virtue of his office as Secretary of the House of Bishops, led the visiting bishops. The dioceses of New Jersey, Pittsburgh, Western New York, Bethlehem, Southern Ohio, Fond du Lac, Massachusetts, Indianapolis, Connecticut, Long Island, Pennsylvania, Newark, Harrisburg, Wyoming and Washington were represented. With these were Bishop Lloyd and the Bishop of Nova Scotia. Bishop Suffragan Burch followed, and then the venerable Mr. Barnard, verger, with his silver mace, ushering Bishop Greer, as shown in our illustration.

The cross that preceded the episcopal procession had been loaned by Trinity church for the occasion. Its burnished gold and gems befitting the solemn pomp of the august function. Notable figures in the long line of clergy were three fathers of the Holy Cross in their white monastic dress. Seats of honor were given in the choir to the faculty of the General Theological Seminary, to President Schurman, of Cornell; President Stewardson, of

Hobart and President Rodgers, of St. Stephen's, and to the Cathedral Chapter and trustees, the latter wearing broad purple sashes to which were affixed silver medals commemorating the consecration. Among them were: Ex-Mayor Low, President Butler, of Columbia, August Belmont, George Macculloch Miller, John E. Parsons, Charles F. Hoffman and Henry Lewis Morris. In the choir stalls sat also former Vice-President Morton, who has contributed very largely to the building of the choir, and Mr. George Gordon King, Treasurer of the Board of Missions, acting as representative of Mrs. Edward King, who built St. Columba's chapel in memory of her daughter.

The first words of the service, Psalm xxiv., were intoned by Bishop Greer as the procession of bishops was passing beneath the great dome, the clergy saying the alternating verses. Then the bishop, advancing alone to the altar, spent some moments in prayer. After directing that the instruments of donation should be read, he was conducted to his episcopal throne on the south side of the choir by Dr. Hart. The legal documents, fine specimens of the engrosser's art, were read by laymen. Mr. Morton, standing above the first choir steps, asked the trustees to accept the choir of the cathedral, with its altar, reredos, organ and choir stalls, and Mr. Miller accepted them in the name of the trustees. Mr. August Belmont presented St. Saviour's chapel, Mr. Charles F. Hoffman accepted the gift in the name of the trustees. Mr. George Gordon King presented St. Columba's chapel, Mr. Henry Lewis Morris

accepted it. The documents were then given to Dr. Hart, who gave them to Bishop Greer, and by him they were solemnly laid upon the altar. The impressive prayers of consecration followed, the bishop substituting "at these altars" for "in this place" that the words might embrace both the choir and the memorial chapels. Then the sentence of consecration was read by Mr. George Macculloch Miller from an elaborately illuminated parchment and laid with the other documents upon the altar. The shortened form of Morning Prayer which followed was begun by Archdeacon Nelson and concluded with most impressive intoning by Dr. Manning. Dr. Grosvenor read the First and Canon Douglas the Second Lesson. At the celebration Bishop Greer was assisted by Bishop Lawrence as Epistoler and Bishop Boyd Vincent as Gospeller. In the part of the Office following the sermon Bishop Burch assisted. Bishops only communicated.

The Eucharist was full choral, the music, Gounod's "*Messe Solennelle*," being rendered very effectively by the choir under the practised leadership of Mr. Miles Farrow. The Office proved over-long for some of the older clergy, and the ranks were somewhat broken when at a quarter to three the service came to a close, but the choir's voices were still fresh and gloriously clear as they wound in long procession down the central aisle and up the side, out by the southern portal to the Synod Hall, singing "Onward, Christian Soldiers," as they marched.

Bishop Greer's sermon made a deep impression. We were enabled to present

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it in full to our readers last week. At the offertory which followed, gifts and pledges to the amount of \$345,000 were laid upon the altar. This will ensure the speedy completion of both the Potter and the Huntington chapels, and provide a considerable addition to the general fund.

The cathedral as it now stands has cost much more than \$3,000,000. Its corner-stone was laid nineteen years ago. Ten years ago the chancel arch alone reared its broad shoulder on Morningside Heights. Since then the work has proceeded steadily without haste but without rest, till now the cathedral can begin to fill its ecclesiastical and municipal and national functions. To complete the original design will call certainly for twice, perhaps for three times the amount already expended. Notable among the cathedral's ornaments as seen in place for the first time at the consecration were the Barberini tapestries, seven of them in the spaces between the great columns encircling the altar and doing much by their harmonious colors to soften the effect of the yet unmellowed stone. The other tapestries of this remarkable series were hung in the crossing enriching the severity of its massive pillars. Not far from the bishop's seat on the right hand side of the choir stood a marble bust of Bishop Potter, to whom the cathedral owed so much in its inception and early years. Beneath it hung a wreath of memorial laurel.

Those who approach the cathedral from the west will have noticed a mark erected at the instance of the late Dr. Huntington to show where sometime its western portal will stand. Thus they will have realized that what rises on Morningside Heights to-day, vast as it is, is but a beginning. Though even now the cathedral is the most imposing church building in the country, it will rank then as fourth among the great cathedrals of the world. Covering an area of 99,500 square feet, it will come indeed far after St. Peter's 227,069, and will be somewhat exceeded by Seville's 124,000 and Milan's 107,000. It will be materially larger, however, than the cathedrals of Cologne or London. York Minster or Sancta Sophia cover less than three-fourths the space.

Very much of what those saw who were gathered in St. John's last week is but temporary. Even the great dome, so impressive with its hundred feet of span, is to be lifted, as Michael Angelo said he would lift the dome of the Pantheon, a hundred feet further toward the sky. Yet as it is, seen with the prophetic eyes of those who assembled last Wednesday, the Cathedral of St. John the Divine makes a stupendous impression of vast spaces and uplifting power. Acoustically, a little further experiment will perhaps make it as satisfactory from pulpit and lectern, as it is already from choir stalls and from the altar. Such a building invites functions of stately simplicity. Its possession may well give those to whom its use has been committed a fuller realization of the service that a church, so dowered, can minister to city and nation.

## LETTERS TO THE EDITOR.

N. B. All letters intended for this department must be signed by the writers and the names must be for publication.

### Preaching the Ways and Means of Righteousness.

*To the Editor of THE CHURCHMAN:*

May I ask for space in your columns to call attention to what appears to be a most serious error, largely held and taught today by many leaders of the Church, and therefore powerfully operative in holding her back from hearty devotion to her full duty?

Formerly it was maintained that Christian preaching as such had nothing to do directly with business or politics. We have got beyond that; but now we are told that while the Church should preach social righteousness she has nothing whatever to do with ways and means. Is that not a mistake?

It seems to smack of the old outworn distinction between the religious and the secular. At best it reduces the Christian preacher to a mere alarmist—as “sounding brass or a clanging cymbal.” To what purpose is an alarm if the evil deplored is quite unavoidable—as is now too often naïvely assumed? Isaiah did not stop at general principles (Chap. i.), nor St. Paul (1 Cor. xii.), nor John the Baptist (Luke iii.), nor our Lord Himself (Sermon on Mount).

Think of teaching banking without defining the ways and means of doing banking; of teaching military drill without explaining the ways and means of performing such drill; of a missionary preaching Christianity to the heathen without specifying the ways and means of fulfilling Christianity. So unreasonable does it seem to speak of preaching righteousness without preaching the ways and means of doing righteousness. As a matter of fact is it not the ways and means that constitute the righteousness—righteousness in all strictness pertaining to the act rather than the result?

To illustrate: What is the use of inveighing against poverty if it cannot be helped? If it is due wholly or in part to unrighteous conditions ought not a preacher of righteousness to condemn those conditions? If a measure of relief is proposed which is not morally satisfactory ought he not to condemn that measure? If the Government dealing with the question is not morally constituted ought he not to condemn that Government? If a bill of reform is drawn up which cannot be morally vindicated ought he not to condemn that bill? In short, where can he stop?

Is it not clear that the preacher of righteousness is bound to follow wherever righteousness itself shall lead?

C. C. KEMP.

### Prayer Book Bibliography.

*To the Editor of THE CHURCHMAN:*

I have been engaged, for the past four years, in a bibliographical and historical study of the Book of Common Prayer

and related liturgies, early primers, etc., based on the unique collection of Colonel Josiah Henry Benton, LL.D. The results I intend to publish in the near future, including also the Book of Common Prayer of the Protestant Episcopal Church in the United States. I am in possession of lists of Books of Common Prayer, furnished by several of the larger libraries. For the purpose of completeness I take the liberty, through the courtesy of THE CHURCHMAN, to ask librarians and owners of private collections to kindly send me a list of the early editions of the English Book of Common Prayer and its translations, prior to the year 1700, and, also, the titles of early publications referring to the Colonies in North America, etc., prior to the year 1800. And, here, I mean such publications as Bradford's English (1710) and Mohawk Prayer Book (1715). The Benjamin Franklin adaptation, the Bishop Seabury publications, the Proposed Book of 1785-6, etc. I shall, of course, give due credit to any information that may reach me as a result of this request.

WILLIAM NUSS-ARNOLT, B.D., PH.D.

The Boston Public Library, Boston, Mass.

## THE NEW BOOKS.

### Church Histories.

Thirty-five years ago the Rev. Calvin R. Batchelder published the first volume of a projected “History of the Eastern Diocese,” that is, of the Church in New England. Three years later he died, leaving in type and manuscript material for two further volumes. In 1905 the convention of Rhode Island purchased all rights in the work from the surviving representative of the publisher and a committee of that diocese, in co-operation with a committee of the diocese of Massachusetts, have now printed a second volume. Two hundred copies of the first volume have also been secured. The enterprise has been a labor of love. Printing and proof-reading have been done with the customary care of the Merrymount Press. The first volume deals with the colonial Church in Massachusetts, New Hampshire and Maine, the second carries the Massachusetts narrative to 1810 and gives an extended account of the Church in Rhode Island from 1699 to 1843.

A parish history of unusual interest is embodied in “The Records of Christ Church, Poughkeepsie,” published by the wardens and vestrymen to commemorate the tenth anniversary of the institution of the present rector, the Rev. A. G. Cummins, widely known as chairman of the diocesan Social Service Commission. The editor is Helen Wilkinson Reynolds. Church work in Poughkeepsie dates from 1755, when Dutchess county was visited by the future Bishop Seabury, then missionary of the S. P. G. Eight years later Christ church was incorporated and for the next half century its story involves that of the Church in the river counties