

GENERAL CONVENTION 1895



SUPPLEMENTAL REPORT

OF

THE JOINT COMMITTEE APPOINTED  
TO PREPARE A

**STANDARD  
BOOK OF COMMON PRAYER**



WITH AN APPENDIX



NEW-YORK

PRINTED FOR THE COMMITTEE

1895

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TO THE GENERAL CONVENTION

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED  
STATES OF AMERICA, TO BE HOLDEN ON THE FIRST  
WEDNESDAY IN OCTOBER, IN THE YEAR  
OF OUR LORD 1895.

The Joint Committee appointed by the Convention of 1889 to prepare a Standard Prayer Book begs leave to present the following Supplemental Report :

**A**T the General Convention of 1892, this Committee, acting under the terms of its appointment, submitted a full report on the Standard, accompanied by a copy of the Standard of 1845, exhibiting all the insertions and changes of every kind which were described or explained in the report, and also by a copy of the whole Book of Common Prayer printed in accordance with the said report, and containing the changes required by the resolutions of amendment or alteration which had been finally adopted by that Convention.

The text submitted by this Committee was accepted as the correct text of the Common Prayer Book of this Church with the Offices and Articles; and the Committee were "instructed to cause to be printed on vellum a corresponding book," to be "duly authenticated" and "delivered to the Custodian for care-

ful preservation, according to the provisions of the Canon." A further resolution authorized the Committee "to print from the same type one thousand and ten copies of the book, and, after reserving so many as shall be needful for distribution among the Dioceses of this Church and the members of this Convention, to do with the remainder as they shall judge best, either disposing of them to subscribers, or presenting them in the name of the General Convention to such persons and to such institutions, literary and ecclesiastical, as they shall think proper."

In order that the provisions of the Canon "on the Standard Book of Common Prayer," adopted by the Convention, might be carried out, and that the Church might be provided with copies of the Prayer Book after the new Standard at as early a day as possible, the Committee supplied advance sheets from the type prepared for the Standard to the Custodian for the use of publishers. To the skill of the proof-readers in the several offices, the vigilance of the persons appointed by the Custodian to compare the text of the several editions with that of the Standard, and the courtesy of the publishers was due the detection of certain slips and inaccuracies in the plates as at first prepared. These, as being divergencies between the description of the text given in the report and the type set to represent the text, were duly corrected; and the attention of all the publishers having been called to them, uniform accuracy was attained in a remarkably short time; and the delay in the publication of the more elaborate copies printed from the type of the Standard enabled them to be, practically if not absolutely, free from typographical errors.

Of the copies of the Book of Common Prayer which the Committee were authorized to print from the type thus prepared, five hundred were printed in royal octavo, on fine paper, and in cloth binding. From this edition a copy was sent to each Bishop of this Church, and to each Deputy to the Convention of 1892.

In order to comply with the provisions of § iii of the Canon, a sufficient number of copies were printed in large folio with ruled borders on hand-made paper, and in vellum binding, richly gilt, one of which was sent "to the Ecclesiastical Authority of each Diocese or Jurisdiction in trust for the use thereof, and for reference and appeal in questions as to the authorized formu-



laries of this Church." These copies were authenticated by autograph signatures, as required by Canon.

The remaining copies of the number authorized by the Convention were likewise printed in large folio on hand-made paper, and in vellum binding (except eleven, which were on vellum and in white leather), adorned with gilding, and with engraved borders to the pages. Of these, a part were offered to subscribers, and a copy was presented, in the name of the Convention, to each of the following-named institutions and individuals:

- Library of Lambeth Palace, London.
- Library of York Cathedral.
- The Bodleian Library, Oxford.
- Library of the University of Cambridge, England.
- Library of Fulham Palace, London.
- Library of the Church House, Dean's Yard, Westminster, England.
- Library of the Archdiocese of Armagh, Ireland.
- Library of the Archdiocese of Dublin, Ireland.
- The Episcopal Chest of Scotland, Edinburgh.
- Diocesan Library of Montreal, Canada.
- Library of the Diocese of Quebec, Canada.
- Library of the Archdiocese of Calcutta, India.
- The Most Rev. the Metropolitan of Canada, Winnipeg, Manitoba.
- Library of the Archdiocese of Cape Town, Africa.
- Library of the Archdiocese of Sydney, Australia.
- Library of the Society for the Propagation of the Gospel in Foreign Parts, London.
- Library of Congress, Washington, D. C.
- Library of Columbia College.
- Library of Trinity College.
- Library of the University of the South.
- Library of Kenyon College.
- Library of Hobart College.
- Library of the General Theological Seminary, New York.
- Library of the Theological Seminary, Alexandria, Va.
- Library of the Divinity School of the Protestant Episcopal Church, Philadelphia.
- Library of the Berkeley Divinity School, Middletown, Conn.
- Library of the Episcopal Theological School, Cambridge, Mass.
- Library of the Seabury Divinity School, Faribault, Minn.
- Library of Nashotah House.
- Library of the Western Theological Seminary, Chicago, Ill.

Library of St. Andrew's Divinity School, Syracuse, N. Y.  
 Library of St. Stephen's College, Annandale, N. Y.  
 Library of the New York Training School for Deaconesses, New York.  
 Library of the Church Training School and Deaconess House of the  
     Diocese of Pennsylvania, Philadelphia.  
 Library of the Church Missions House, New York.  
 Library of Harvard University.  
 Library of Yale University.  
 Library of Princeton University.  
 Library of the University of Pennsylvania.  
 The Boston Public Library.  
 The Astor Library.  
 The Cathedral Library, All Saints' Cathedral, Albany, N. Y.  
 The Peabody Institute, Baltimore, Md.  
 The Rev. Charles L. Hutchins, D. D.  
 The Rev. Dr. William Tatlock, Stamford, Conn.  
 \* Daniel Berkeley Updike, Esq.  
 \* Theo. L. De Vinne, Esq.  
 \* Wm. Wells Bosworth, Esq.  
 \* Bertram G. Goodhue, Esq.  
 \* Joseph E. Hill, Esq.  
 \* Frank E. Hopkins, Esq.

Finally, the Standard Book itself has been printed with great care on vellum of folio size, the borders of the pages ruled in red, and bound in leather ornamented with silver; and the volume, duly authenticated and enclosed in a carved oaken box, has been delivered to the Custodian of the Standard Book of Common Prayer.

The Committee, understanding that there are persons who wish to obtain copies of the Prayer Book from the Standard type and with borders, as they have already been supplied to subscribers under the terms of the resolution of 1892, ask permission to increase the number of copies authorized by one hundred and ten; and for this purpose they recommend the passage of the appended resolution.

In closing their report, the Committee desire again to acknowledge their obligations to all who have in any way furthered

\* In recognition of professional services rendered during the preparation of the volume.

their work, and enabled them to present the results of their labors in satisfactory and permanent form.

All which is respectfully submitted.

WM. CROSWELL DOANE.  
WM. STEVENS PERRY.  
HENRY CODMAN POTTER.  
WILLIAM R. HUNTINGTON.  
SAMUEL HART.  
J. STEINFORT KEDNEY.  
J. PIERPONT MORGAN.  
JOSEPH PACKARD.  
SAMUEL ELIOT.

*Resolved*, That the Joint Committee on the Standard Prayer Book be authorized to print from the type of the Standard one hundred and ten additional copies of the book, and to dispose of them to subscribers or otherwise.

## APPENDIX.

*Extract from a Paper by MR. DANIEL BERKELEY UPDIKE, on the Decorations of the Large-paper Edition of the Prayer Book of MDCCXCII.*

. . . The method of treatment adopted is in conformity with the typographical requirements of the volume; and includes simply treated, flat, decorative borders in black and white of about thirty trees, flowers and plants, chosen generally with reference to their symbolism, and arranged with due regard to liturgical requirements. For the basis of this scheme of decoration the *Benedicite omnia opera Domini Domino* was selected. An analysis of the canticle shows that its verses fall naturally into certain divisions; and that these divisions lend themselves by an obvious application to portions of the Book of Common Prayer. The whole scheme of decoration, therefore, is based on the *Benedicite* and follows out the train of thought suggested by this hymn, by using in the borders, when possible, plants connected by some association of ideas with the seasons and offices of the Church, and by introducing verses of the *Benedicite* at certain parts of the book, which need accentuation.

It will be noticed that the verses in the borders are in Latin, adopted because of its more decorative character when printed, and that they may not be considered in any sense a part of the book itself. The greater part of the mottoes are from the *Benedicite*, but for Holy Baptism and Holy Communion, for the five chief festivals, and in one or two other places, they have been taken from the Prayer Book and the Bible. However beautiful and fitting lines from many of the old Latin hymns may seem, these have been purposely avoided, as not likely to be so generally familiar, acceptable, or suitable to the spirit of our own Church as passages from the authorized formularies, or from the Word of God.

Religious symbolism has been very sparingly employed, because in a sense all the work is symbolic; and because religious symbolism is very carelessly and irreverently used among us at the present day. No one was ever more religious in feeling and work than were the craftsmen of the middle ages; but they were religious in spirit and in manner rather than in design. They used natural forms, but in a reverent and careful



way. They usually restricted themselves to foliage, and did not carve the capitals of pillars with holy symbols and sacred monograms. A cross being primarily a symbol, and not an ornament, cannot be used carelessly if it means anything; and if it means nothing, there is no end gained by using it at all.

The amount of decoration has also been governed by liturgical considerations. That for the services of divine institution is finest, the Gospels for the chief festivals are next in richness, these are followed by Morning and Evening Prayer, while the remaining offices are less ornamented, and all on about the same plane. The Communion and Baptismal Offices begin with wide borders with black backgrounds, and continue with borders in outline for the remainder of the service, the words of institution being marked, in both cases, by the introduction of symbolic decorations and verses printed in a decorative form. The borders of the pages of the Lord's Supper are from designs of grapes and grapevine; those for Holy Baptism are of water-lilies, in allusion to the elements used in these Sacraments: the Baptism of Children in Houses, and the Baptism of Adults are also decorated with narrow borders of water-lilies. The first page of the Gospels is ornamented with a wide border of great richness, with a black background, and our Lord's saying, "Heaven and earth shall pass away, but my words shall not pass away," is introduced as appropriate to the opening of the Gospels, and to Advent Sunday, on which they begin.

The five festivals, for which Proper Prefaces are provided in the Communion Office,—Christmas, Easter, Ascension, Whitsunday and Trinity,—are marked by wide borders in outline, with quotations and floriated crosses of mediæval design. For Christmas I have chosen the box-tree for the decorations, in allusion to a verse from the Prophet Isaiah, which forms part of the first lesson for Christmas Eve, and which has a curious application to the custom of dressing churches with garlands at Christmastide. For Easter, lilies are the flowers chosen; for Ascension, trumpet-vine; for Whitsunday, columbine, in allusion to the Holy Spirit; and at Trinity, the clover, or trefoil.

From Advent Sunday to Christmas Day, narrow borders of the trumpet-vine are used, symbolic of the warning voice of the Church at Advent, and of the Gospels, continually. From Christmas to Epiphany the box is used; at Epiphany and the Sundays after it a garland of myrrh, roses and daffodils,—typical of the Epiphany offerings of gold, frankincense and myrrh; at Septuagesima, the Old English Lent herb, tansy; on Ash Wednesday, hyssop; continued through Lent until Passion Sunday, when passion flowers are used; on Palm Sunday, palms form the borders; and in Holy Week passion flowers are used until Maundy Thursday, when a narrow border of grapes is substituted. The Gospel for Good Friday is alone, of all the pages of the book, without

any adornment, plain ruled lines with verses from the Old and New Testaments marking the day. On Easter Even Easter lilies are used, and on Easter Day a wide border of the same flower, which continues to Ascension. For Ascension and Whitsunday, the decorations have already been mentioned; and the Sundays after Trinity are treated as Trinity itself, except that the borders are narrow and in outline. The Saints' Days are ornamented with palm branches and lilies. The Gospel for All Saints' Day is ornamented with a border of divers flowers of obvious significance.

Morning and Evening Prayer open with rich wide borders with black backgrounds. For Morning Prayer, the morning-glory is used; for Evening Prayer, Canterbury-bells form the border.

For other offices which are named at random the appropriate decorations are as follows:—for Prayers and Thanksgivings the olive, typical of the peace and plenty asked or granted; for the Litany, tansy; for Matrimony, a garland of roses and other flowers; for the Psalter, vines in leaf, flower and fruit. The borders of the Calendars are made to typify times and seasons, and also to express the cold of winter, the showers of spring, the heat of summer, and the winds of autumn. The lines from the *Benedicite* in the first of the borders surrounding the tables to find Easter Day, etc., allude to the falling of Easter being governed by the moon, while "light and darkness" and "nights and days" are used respectively for the daily morning and evening offices. The design on the cover carries out the general scheme of the book. The lining paper—in which in a literal sense I have made "the waste places" sing—is composed of English roses and Scotch thistles with scrolls bearing the words Hosanna, Alleluia—these plants being chosen in allusion to the Scotch and English origin of the American Episcopate. Without attempting a wearisome explanation of every part of the symbolism, it will be, I think, evident that almost all the borders have some special significance. It has been my endeavour in arranging the scheme of decoration to be guided by the Prayer Book in decorating the Prayer Book—to enrich where it enriched, to abstain where it abstained, and to make its decoration an expression of itself.

It is almost impossible that the execution of any work should wholly fulfil the ideals and desires of him who plans it or those who carry it out; and if no one can be so fully aware of its difficulties, no one can be more sensible of its imperfections than myself. It is hoped, however, that the general spirit of its decorations, as suggested by the motto, *Benedicite omnia opera*, will appeal to Churchmen, and be found in harmony with that offering of devotion and praise which the Church, in her liturgy, puts before us as most justly due from the creature to the Creator, not for our own edification, but as our divine service to Almighty God.