

CHARLES J. CONNICK : DESIGNER AND WORKER IN STAINED AND  
LEADED GLASS : NINE HARCOURT STREET, BOSTON, MASSACHUSETTS

City or Town Minneapolis, State Mass. No. 1642  
Church Plymouth (Congregational) Church. Date of Completion Sept. 1, 1933.  
Donor and Address General Charles McC. Reeve, Minnetonka Beach, Minnesota, Donor.  
Mr. Harington Beard, The Beard Art Galleries, 66 So. 10th St. Minneapolis,  
J.R. Kingman, 1010 Security Bldg. interested. Quality of Glass \$1250. (\$50.00 per ft.).  
Architect Denomination Congregational.  
and Minister   
Footage 25' in one group of three. sight Sizes, full   
Ventilators  Set by   
There are no other windows in the vestibule than this and the Reeve Window.  
Position in Church Vestibule.  
Height from floor 5'6 $\frac{1}{2}$ ". Protec- tion Glass  Groove Stone groove. See telegram of 8/17/32  
Points of compass (When making the Reeve Window, Mr. Beard wrote: "as the exposure is North, you should perhaps not use very much blue, and because we always use rich red with our furnishings instead of orange, you would wish to use a real red."  
Quality of light North.  
Inscription 1875 Christine Agnes Reeve 1879 1876 Charles Isaac Reeve 1879 \* 6/21/33. Gen. Reeve letter.  
Design wanted March, 1933. Staging   
Shipping address  Blue-prints   
 Received   
  
Bill to  Templets   
Photos of Cartoons Mailed   
General Information The Vestibule is 40' long and 13'4" wide; height to ceiling from floor 11'3 $\frac{1}{2}$ "; from floor to window sill 5'6 $\frac{1}{2}$ ". Distance from windows to wall, 13'4".  
~~Description sent with design, May 10, 1932: "These three lancets are dedicated to the later growth of Puritan influences in New England. The dominant figure in the center is that of John Winthrop, one of the founders and governor of the Massachusetts Bay Colony, the origin of the city of Boston. He wears the garments of an English squire and holds a Bible and a scroll representing the colony's charter. At his feet a shield bears the emblem of the Massachusetts Bay Colony, a pine tree. In the panel below is the scene of Winthrop's landing in New England, with his ship the Arbella in the background. In the left panel is devoted to Thomas Hooker and the founding of the Connecticut settlements. In 1634 Hooker and his Newton congregation migrated to~~  
For addresses of those to be notified as window progresses, see other side.

Description of the Design:

These three lancets are dedicated to the later growth of Puritan influences in New England.

The central figure is that of John Winthrop, founder of the Massachusetts Bay Colony, Governor of Massachusetts, holding a Bible and a scroll (the colony's charter). At his feet a shield bears the Colony's emblem, a pine tree.

In the panel below, a design of Winthrop's landing in New England includes his ship the Arbella.

The left light is devoted to Thomas Hooker and the founding of Connecticut. He is shown blessing early settlers who defended their homes from the Pequot Indians. Saybrook Fort above and incidentals below symbolize the vigor and courage of the colonists. (In the coat of arms of Connecticut, three grape vines symbolize the three pioneer villages of Hartford, Windsor and Withensfield).

The lancet on the right is dedicated to that great preacher, Jonathan Edwards, represented before his congregation. His meeting house in Northampton is symbolized above the medallion and incidentals recall his dedication to the service of God and his home in Northampton.

The theme of these windows is reflected in their symbolic color. The deep blue recalls the divine wisdom and aspiration for which the Pilgrims voyaged and suffered. Red symbolizes their sacrifice and brotherly devotion. White, in the background, is for abiding faith and purity. The gold of spiritual riches, and the green of youth and hope complete the color symbolism.

The following notes are from Mr. Beard's letter of May 16, 1933.

- (1) Your glass artist will surely wish to see that the color schemes of the 2 triptychs are very closely alike.
- (2) I hope the lettering shall be done in such a way that the onlooker will be able to read it. Personally, I should like to have the lettering somewhat more formal, but as the Pilgrim Window is carried out in this informal plan, we must of course have the Puritan Window done in the same manner.
- (3) Perhaps you have heard from Dr. Dewey about his feeling that both Robinson and Winthrop are altogether too grave.
- (4) Personally, I feel we should eliminate the fence in front of the house of Edwards panel. (We explained that the fence was undoubtedly there, and that we used it to balance the scroll below the Coat of Arms of Connecticut opposite, but perhaps we can get our balance in some other manner.)
- (5) The "H" in Hooker seems to be not in very good form.
- (6) I still feel that the boat in the small panel in the center is not well done. Please see that in the glass we shall see a boat with two men, one seated in the boat and the other on the rock, making it reasonably convincing instead of being uncertain and obscure.

See design and photographs of the window now in place.



*Memorial Window* 1642  
Copy for Mr. Cartwright. Re: Plymouth Church, Minneapolis.

Mr. Beard wrote: Apr. 6, 1933 "The only suggestion that I personally am particularly interested in is the suggestion that the Princeton Coat of Arms be eliminated.....my recollection is that Jonathan Edwards was chiefly known as a ~~New England~~ preacher, and hence a Congregational preacher, while Princeton itself, stands very markedly for Presbyterianism, which never had any particular standing in Massachusetts. ....General Reeve was himself a Yale man.

The thing I am principally concerned about, aside from the foregoing suggestion, is that the window shall harmonize with the other windows."

April 5, 1933 - Mr. Beard wrote the following:

(1) We presume you have the actual color notes of the Pilgrim Window. That triptych and this which you are now to make must be, we feel, a harmonious whole. I think we all enjoy much the color of the Pilgrim Window and we trust that you can bring about the same color harmony in this new windows.

(2) In the Hooker Window, we suggest that instead of the Fleur-de-Lis\* and Grapes, you use the Coat of Arms of Connecticut.

(3) Perhaps it is possible for you to give a little drawing about the feet of Winthrop. It is suggested that the shows seem to be too vertical. Perhaps a little shadow effect will overcome this.

(4) Is not the Bible too white and green?

(5) As Winthrop was Governor of the Massachusetts Bay Colony, should you not include both words or at least the word "Bay"?

(6) We understand the small panel at the base of this window and think the ship in the distance is appropriate. We feel that the boat from which they are alighting is too long in proportion to the figures, and the drawing of the boat is, in this sketch, not convincing.

(7) The Edwards Window needs, we think, a congregation of white folks instead of Indians. Is it not true that he was celebrated for his preaching to the white people, and perhaps was it not also true that the Indians had moved West and away from Northampton when he was engaged in preaching?

(8) Please eliminate the Princeton Coat of Arms. You might perhaps wish to use the little diamond that is in the Hooker window\*, or perhaps you know of something else that you would rather use. The Committee feels that we do not wish the Princeton insignia."

C.J.C. replied, April 10: "I shall, of course, plan to maintain the color harmony between the two windows. This will be done without actually duplicating the position and arrangement of color, but through larger relationships in the masses. ....

I shall be glad to use the Connecticut coat of arms, and to eliminate the Princeton insignia. ....

I shall study the position of the feet of the figure symbolizing Winthrop .....the feet will be developed with the feet of the opposite figure in mind. ....I think the color note of the Bible may be modified, and I will add "Bay Colony" to the lettering. The boat is designed in definite relation to the space, and although the drawing can be suggested more convincingly, I should

(over)

or: if we have room use the complete dates of births and deaths:

Christine Agnes Reeve Born May 3rd 1875  
Died February 1st 1879.

Charles Isaac Reeve Born September 11th 1876  
Died January 28th 1879

father not actually make it any shorter.

As to Jonathan Edwards and his congregation, my references definitely identify him as missionary to the Indians, although no doubt he preached to his own brethren on occasions. There were plenty of Indians to be found all through that neighborhood in his time. It seems to me that this missionary idea is a good one, and I should rather not change it unless the feeling is quite strong against it."

C.J.C. wrote Mr. Kingman, Apr. 14 - "Your letter of April 12 quite convinces me of the point that Dr. Dewey makes. The Congregation shall be changed from that of Indians to white folks".

See design and photographs of the window now in place.