

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

City or Town Denver, State Col. No. 2301

Church Saint John's Cathedral. Date of Completion June 1, 1942.
Donor and Address Mr. Gifford Phillips, 533 Yale Station, New Haven, Connecticut.
Stepson of Mr. Charles Johnson.

Architect _____ Quality of Glass \$22.50 per foot.
\$4500.00
Denomination Episcopal.
and Minister Very Rev. Paul Roberts, D.D., 1313 Clarkson St. Denver.

Footage 199 square feet. sight Sizes, full _____

Ventilators Yes. As previously. Set by _____

Position in Church Clerestory. Third from altar on East side.

Height from floor 25 feet. Protec- tion Glass _____ Groove Rabbet _____ Stone Wood _____
Points of compass _____
Quality of light East.

Inscription _____ In Memory of
James Laughlin Phillips
1885 - 1918

Design wanted Soon. (See contract for verification) Staging _____

Shipping address _____ Blue-prints Received _____

Bill to _____ Templets _____

Photos of Cartoons Mailed _____

General Information "Te Deum".
"I have carefully considered both the right and left hand openings, especially in relation to the deep reds, and to the larger areas of blue. In both instances they have been made deeper and quieter - the reds definitely ranging toward dark ruby and crimson. This is a matter that Mr. Johnson noticed especially, and I showed him examples from windows on exhibition and from our palette of glass that quite reassured him. At the same time, the subject itself demands a royal sort of quiet luminosity, which is established in the large and small areas of whites and golds that will serve kindly both the window's immediate neighbors and all the other clerestory group.

For addresses of those to be notified as window progresses, see other side.

Window symbolizing the Te Deum laudamus for the East Clerestory
Saint John's Cathedral, Denver.

The divine attribute of Majesty can best be symbolized by that noble hymn of praise, Te Deum laudamus, - Heaven and Earth meeting in one great anthem of Thanksgiving.

The upper part of the window is devoted to Our Lord in Glory, attended by the celestial choir, while the lower part suggests the terrestrial song of the Virgin Mary, the Prophets, Apostles, Martyrs, Evangelists, and the men, women, and children of today all participating in universal Praise.

In the central lancet, the dominating figure of Our Lord proclaims the theme: "Thou art the King of Glory, O Christ." He is enthroned and arrayed in priestly robes of ruby and white - ancient color symbols of divine love and purity. Golden enrichment suggests treasures in heaven. On His white garment is the Agnus Dei, the Lamb of God with the banner of victory. He is crowned and bears the Orb surmounted by the Cross - symbol of triumph over the world - and one hand is raised in blessing. At His feet is the inscription, "Holy, Holy, Holy: Lord God of Sabaoth."

In the tracery members are symbols of God the Father and God the Holy Ghost - the Divine Hand and the descending Dove. These, with God the Son, complete the Trinity. Surrounding the Trinity are Cherubim and Seraphim - "To Thee Cherubim and Seraphim continually do cry." The ruby-winged Seraphim - nearest the God Head - symbolize divine love, while the Cherubim with blue wings signify heavenly wisdom.

In the heads of the lancets at either side, Archangels bear the trumpet of praise and the censor of prayer - with the inscriptions "To Thee all angels cry aloud - the Heavens and all the Powers therein."

The Blessed Virgin wears the Heavenly Crown and holds the Divine Child -

2301

the descent of Christ among men. The inscription reads: "We praise Thee O God." Above is her symbol, the Mystic Rose.

At her right, Saint Peter is represented with his symbols, the Book of Holy Scriptures and the gold and silver Keys of Heaven and Earth. The text is: "The glorious company of the Apostles praise Thee". He is balanced by Isaiah, prophet of Christ's coming, who bears the scroll and the coal of fire with which the angel endowed him with divine inspiration. Above is his symbol of the altar. The inscription is: "The goodly fellowship of the Prophets praise Thee".

The lower central figure represents Saint Stephen, Proto-Martyr, with the text: "The noble army of Martyrs praise Thee".

The man and woman with the children, at either side, symbolize the fellowship of man with the angels in common praise of God as expressed in the text: "All the Earth doth worship Thee: the Father Everlasting."

In the surrounding patterned field are symbols of the four Evangelists: Saint Matthew, the winged man; Saint Mark, the lion; Saint Luke, the ox; and Saint John, the eagle.

The lower small medallions are symbols of the Holy Church on Earth, with an allegorical figure of the Church in the center, crowned and bearing the Cross and Chalice: "The Holy Church throughout all the worlds doth acknowledge Thee".

At the base is a space for the memorial inscription.