

To get to Oak Park, take Lake Street Elevated Train, and get off at Oak Park Av. It is about 1/2 hour's ride from Chicago.

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

City or Town Oak Park, State Illinois. No. 2039  
 Date of ~~May 30, 1952~~ May 1,  
 Completion 11/30/50-1953  
 Church Grace Church.  
 Donor and Correspondence with Mr. Charles Ward Seabury,  
 Address 231 S. LaSalle St., Chicago 4, Ill. ~~\$12,000~~ \$15,000 (~~\$44.31~~ 47.31)  
 (Home: 420 N. Euclid, Oak Park. Tel. Euclid 1432) Quality of \$12,000 (\$38 per ft.).  
 Glass \$11,000-134.20  
 Architect \_\_\_\_\_  
 Denomination Rev. Harold Holt, 920 Lake Street, Oak Park, Illinois.  
 and Minister Tel: Euclid 6-0810  
 Footage 317 feet. sight \_\_\_\_\_  
 Sizes, full 38.00 9/5/49  
 Ventilators \_\_\_\_\_ Set by Profit # 782.86.  
1052.  
 Position in Church Great South Window., over entrance.  
 Height from floor 21 feet. Protec- \_\_\_\_\_  
 tion Glass \_\_\_\_\_ Groove \_\_\_\_\_ Stone \_\_\_\_\_  
 Points of compass \_\_\_\_\_ Rabbet \_\_\_\_\_ Wood \_\_\_\_\_  
 Quality of light South  
 Inscription To the Glory of God and in thanksgiving for Those Who Have served  
Their Church and Their Country. (See contract.)

Design wanted Jan. 30 or Feb. 28, 1951. Staging \_\_\_\_\_  
 Blue-prints \_\_\_\_\_  
 Shipping address \_\_\_\_\_ Received \_\_\_\_\_

Bill to \_\_\_\_\_ Templets \_\_\_\_\_  
 Photos of Cartoons Mailed \_\_\_\_\_  
 "A Founders Window."  
 General Information Dr. Holt is very fond of golds.

(Windows in place, Chancel by Willet in luminous color; aisles by Heaton, Butler and Bayne).

Subject: "Tree of Jesse".

~~\_\_\_\_\_~~ 5/16/49  
 Dr. Holt's idea to represent the Church on Earth. (5/9/49)

The chancel window is a senior Willet; a couple of aisle windows are probably Mrs. Willet; and one clerestory window is young Willet - very funny pink and gray and fuzzy. A couple of windows are Morris, and the rest are Heaton,

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

Butler and Bayne. They have had the last three aisle windows on order from them for several years. They are supposed to be on the way now. The clerestory is to be devoted to the Prophets; the aisles to the Life of Christ; the chancel is a sort of Te Deum; the big south window could be very beautifully done with Christ the King in the center, etc.

(See subject scheme suggested in letter of O.E.S. notes Sept. 6, 1949) on back of letter dated Sept 5, 1950 from W. Holt

See booklet about church in folder (purple cover), which O.E.S. brought back.

"A Founders Window"

We have greatly enjoyed our study of the design for your great west window, and we are happy to share it with you.

I would take it to you, but it occurs to me that you may wish to study it at your leisure and live with it a while before discussing it with others. I shall be glad to call on you to greet you and Mr. Seabury again whenever you suggest.

Following our original thought, and with the slight modifications I indicated in my letter of last month, we have devoted the central lancet to aspects of Our Lord. The dominant central figure in the head of the lancet represents Christ the King, enthroned, <sup>with orb</sup> and holding the orb surmounted by the cross, traditional symbol of His power and victory over the world. In radiant garments, He is accented by a brilliant ruby vesica, and will really dominate the entire composition. <sup>at His body</sup> forming the <sup>base</sup> ~~base~~.

Below, He appears <sup>in chasuble,</sup> as Priest, with chalice and Host; and Prophet, <sup>in surplice and stole, as preacher</sup> with the symbol of His Resurrection, the phoenix in flames.

The young Christ, with the Doctors in the Temple, is represented at the base, suggesting Christ the Teacher, and taking a central place in the development of His life through all the medallions across the lower portion of the window, from the Annunciation, the Nativity, the Presentation in the Temple, with the infant Simeon holding the Holy Child, to the Resurrection, Ascension, and finally Pentecost.

Saint Peter and Saint Paul are represented at left and right of the central figure, with their traditional symbols, the keys, and the book and sword of the spirit.

Below them are Saints Polycarp (with open book and knife, instrument of his martyrdom), Irenaeus, in Bishop's robes, Clement of Alexandria, holding aloft the rochal cross, and Athanasius.

We have introduced the four Latin Doctors in the head of the outer lancets: from left to right, Saints Jerome in Cardinal's robes, Ambrose, Augustine of Hippo, and Gregory the Great. On his shoulder is the dove of the Holy Spirit, symbol of his inspiration.

Below are paired Saint Martin of Tours and Saint Alban. Saint Martin holds the bishop's mitre and is about to divide

the Advancement of the Ecocost and the Annunciation as Prophet, Priest and figures - probably Chrysostom, Athanasius, Irenaeus; and Saint Alban; Lanfranc (paired); the later range - translators Irenaeus (?)

in order. Number Mr. Seabury doesn't like the large scale of the

its.

Gregory, the Great

John of Damascus.

Lanfranc

Ascension Pentecost

2039

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Below are paired Saint Martin of Tours and Saint Alban. Saint Martin holds the bishop's mitre and is about to divide his cloak, as in the legend.

At the opposite side are Saint Boniface in archbishop's robes over his Benedicting habit, and the scourge symbolizing his self-discipline.

Saint John of Damascus, in turban and monk's robe, holds the pen and scroll inscribed with one of his Byzantine musical notations.

The lower figures in the outer left lancets represent Saint John Chrysostom, with chalice and cross; and Saint Germanus, robed as bishop.

Opposite are Saint Alfred the Great, with the harp, recalling the legend of his visit to the camp of the invading Danes in the guise of a harper; and Archbishop Lanfranc with the shield of Canterbury.

The tracery is devoted to the Seven Sacraments, with the two principal ones in the cinquefoils, and the five minor in the austrofoils around the central symbol of prayer (the censer).

Flames of religious zeal enrich the petals around the central symbol and the trifolds of the rose. Growing conventional grapevine forms outline the medallions and enrich the fields, coming to fruit in the lancet heads and tracery, suggesting the significant text, "I am the Vine, ye are the branches".

Stars of divine steadfastness occur at intervals through the blue borders patterned in cloud forms.

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hrysostom, Athanasius,

Clement of Alexandria, Saint Ambrose, Saint Augustine, Jerome, Irenaeus;  
Germanus and Rufus (paired); ~~perhaps/the~~ Martin of Tours and Saint Alban  
(paired); Saint Alfred and the first Archbishop of Canterbury, Lanfranc (paired);  
perhaps the Apostles who were early bishops, - or - in the later range - translators  
of the Prayer Book and Bible, such as Hippolytus and Gelasius (?)

All these figures should be arranged in the correct time order.

We would probably have a grisaille background, but remember Mr. Seabury doesn't  
care for Seabury-Western windows, - largely on account of the large scale of the  
grisaille and the green.

The tracery could well be devoted to the Seven Sacraments.

Oak Park.

Tracery: - Seven Sacraments  
(2 principal ones at sides, - others in rose).

Ambrose	Peter	CHRIST -the King	Paul	Augustine of Hippo	Gregory, the Great
Alban	Polycarp	CHRIST - Priest	Irenaeus	Boniface	John of Damascus.
Germanus	Clement of Alexandria	CHRIST - Prophet	Athanasius	Alfred	Lanfranc
Nativity	Presentation in Temple.	Probably leave out	Resurrection	Ascension	Pentecost

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(See A  
OED notes  
on back

The bulk of the windows in the Church are very low in color - almost colorless, and this window should be made to harmonize with them.

See book

2039

See original for  
typed up lettering

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Annunciation on Pentecost