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

City or Town Scotch Plains,	State N.J.	No. 247	5
Church Scotch Plains Baptist Church.	Date of	Sept. 1,1947	2 8/12/v
Donor and Er. Missrd R. Hatfield, Fanshod Lumb	ar and Suon	ly Co. Farme	and B.S.
Donor and Er. Edward R. Hatfield, Panwood Lumb Address Chairman House and Grounds.	701 CC	~ 7.,	1001-00
Architect	Quality of	Tehtative pri	ce
Architect	Glass \$5.36	0 each - \$40	ner
Denomination Baptist. and Minister Reverend Edward E. Peterson.	(**-	foot)	por ,
	aimh4		
Footage 33.79 each.	Sizes, full.	Profit,10	4
		4 19 -08	3.38
Ventilators Retain present vents.	Set by	·	
Position in Church 2 larger central front windows.	•		
10 10 10 THE CONTROL OF THE PROPERTY OF THE CONTROL OF THE PROPERTY OF THE PROPERTY OF THE CONTROL OF THE CONT			
Height from floor 4! Protection Glass	Rabbet	Wood	
Points of compass Quality of light Southwest	*		
Inscription To be on small plate below window.			
			Archite M
	Ctaning		
Design wanted	Staging Blue-prints		
Shipping address			
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Bill to	Templets .		
Photos of Cartoons Mailed		1	
General Information Mr. Hatfield and Mr. Peterson suggested symbolizing the Beatitudes in the	told MI. DA	dows and the	.0.0.
larger central front windows - or devoting t			
There are no permanent windows here.	VIII VIII	1.4 MA.Y	
Tuese and no hermanene armone mores		47.5	
See notes on aisle sheet for this job.			4, 1, 5,
0,J.C. says galley covers upper parts of t	hese. Balc	ony-now-remov	red Sugges
ed new treatment of windows 8/31/45. C.J.C.	said, "Now	that the bal	cony has
been removed, my suggestion would be to heve	e a standin	g figure, also) -
symbolical of the same spiritual Fruit, "Lon	gsuffering"	. As I say th	nis I
have in mind St. John the Deptist or St. Stefigure of Nathanael, whom Christ characterize	phen; and id	without guil	s", the
	ed as beaus	WI CHOLD BEEF	
The idea is to design engels of Praise and I	Prayer, one 1	hi each two u	pper
medallions. The first, "Longsuffexing" is	1 management dispersed		which is the
			tation
For addresses of those to be notified as window p	progresses, see oth	ier side.	

be over the medallion devoted to "Gentleness" with the subject of Christ Blessing Little Children.

We also can further enrich the circle above and possibly harmonize these windows a little better with the central rose.

Apr.9,1943. C.J.C. also wrote Mr. Satfield. "Another idea would be to use all these sindows, with the exception of the ens in the vestibule, to symbolise that conderful conception of St. Penl's in the 5th chapter of Galetians, the 22nd verse, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, seekness, temperause," - liketrating and symbolising each one of those Spiritual Pruits by incidents from the Life of Christ. For example, Love sight be represented by the visit of Christ to Mary and Martha, or by the Reising of Laborus.

The balcony has now been removed, and Mr. Connick's suggestion is "To have a standing figure, also symbolical of the same spiritual Fruit, "Longsuffering". A T say this I have in mind St. John the Baptist or St. Stephen (over the medallion devoted to Christ's Temptation); and for "Gentleness", the figure of Nathanael, whom Christ characterized as being without guile" (over the medallion devoted to Christ Blessing Little Children").

We can further enrich the circle above and possibly harmonize these windows a little better with the central rose.

The designs of the two large windows on either side of the front entrance continue the series begun in the nave, devoted to the Fruit of the Spirit, which Saint Paul records in his wonderful Fifth Chapter of his Epistle to the Galatians. Each is illustrated and symbolized by significant incidents from the Life of Christ.

The window at the left represents the fourth Fruit of the Spirit Longsuffering. The medallion symbolizes Our Lord tempted by Satan
with the significant text inscribed on the open book below, "Get thee
hence, Satan...thou shalt worship the Lord thy God, and him only shalt
thou serve." The reference (Matthew 4:10) is shown on the scroll held
by the decorative figure of a child, in the smaller medallion below.

Saint Stephen is represented at the top in the lancet head, robed as Deacon and bearing his usual symbols of the book and stones of his martyrdom.

Growing vine forms enrich the field and outline the medallion shapes.

The opposite window is devoted to the quality of Gentleness, with

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weree, "The fruit of the Spirit is leve, joy, peace, long-emffering, gentlement, weree, "The fruit of the Spirit is leve, joy, peace, long-emffering, gentlement, goodness, faith, peckness, temperance," - Illustrating and gymbolising each one of those Spiritual Pruits by incidents from the Life of Christ. For one of those Spiritual Pruits by incidents from the Life of Christ. For emaple, Love might be represented by the visit of Christ to Hary and Hartha, or by the Roising of Lasarus.

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Saint Stephen is represented at the top in the lancet head, robed as Deacon and bearing his usual symbols of the book and stones of his martyrdom.

Growing vine forms enrich the field and outline the medallion shapes.

The opposite window is devoted to the quality of Gentleness, with Mathanael, whom Christ characterized as being without guile, as the dominant figure. He bears the flaying knife, the instrument of his martyrdom. The medallion below is devoted to Christ Blessing Little Children, and the open book is inscribed with the text from Saint Luke 18:16, "Jesus said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."