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

City or Town: Catonsville, State: Maryland, No.: 2536
Date of Completion: Sept. 41, or soon as convenient, June 1, 1945.

Church: St. Charles College Chapel.
Donor and Address:

Architect: Murphy and Locraft, 1413 H St. N.W., Wash. D.C.
Denomination: Roman Catholic.
and Minister: Very Rev. George A. Gleason, S.S. (See letter of June 15, 1944)

Quality of Glass: $350.00 ea. ($325.00 for 10)
Size: 7.50 ea. per foot.

Footage: 7.50. each.

Sight Ventilators (windows hinged). 
Set by:

Position in Church: Aisle windows.

Height from floor: 5 feet
Protection Glass: 
Groove: 
Stone: 
Rabbet: 
Wood: 

Points of compass:
Quality of light: 5 south by east; 5 north by west.

Inscription:

Design wanted: Soon.
Staging:
Shipping address:
Received:

Bill to:
Templets

Photos of Cartoons Mailed:

General Information: The Chapel faces eastward, with the sanctuary apse slightly north of due west. East, south and west exposures are unobstructed. Off the north transept there is a sanctuary building and connecting link to the college, which rises the height of the side aisles. The college building is about 50 feet distant and rises 3-stories. In the center of this connecting link are foundations of a tower, on the transept axis, which would rise past the north rose window less than 20 feet away were it ever built. The interior of the chapel is late Italian Renaissance style, is rich with fine marbles and mosaic inlays, while the vault is decorated with terra-cotta and plaster ornament in fairly high relief. The windows are at present of plain glass with shades to control the glare. The Chapel is for the students for the Priesthood. "As to color, our thought is that strong blue in the aisles would unite the piers, while a rich burst of color in the upper part of the church would extend the decorative quality into the vaults and overcome a present tendency for the design to stop below the spring line."

For addresses of those to be notified as window progresses, see other side.
The Committee wishes to modify original suggestions, and make the following ones:
A. That the border, illustrating the theme of the vine, be kept.
B. That the suggested texts from the Pontifical be used. If they are not long enough, the Committee will be glad to lengthen them.
C. That the plan for the figures in these windows follow the original one, which included a representation of an aspirant to the priesthood and, successively, a cleric in each of the minor and major orders up to and including the Bishopric. The Committee feels that figures are necessary in a chapel for boys, to whom symbols alone would not in much.
D. That, while such figures occupy one side or panel of each of these double windows, the other panel represent an appropriate figure from the Old Testament. Thus, the plan would be as follows:

Beginning in north aisle, nearest transept, and continuing toward entrance; then beginning at entrance on north and finishing near north transept:

<table>
<thead>
<tr>
<th>Theme</th>
<th>Left Panel</th>
<th>Right Panel</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aspirant to Priesthood</td>
<td>Samuel (Boy Tercicus)</td>
<td>Boy Tercicus</td>
</tr>
<tr>
<td>Text: &quot;Speak, Lord, for thy servant heareth.&quot; (I. Kings, III, 10) (Boy Samuel listening to the Lord, and Tercicus, Roman martyr of the Eucharist, carrying the Blessed Sacrament.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tonsure Window</td>
<td>David (Shepherd)</td>
<td>Tonsured cleric in surplice, with joined hands.</td>
</tr>
<tr>
<td>Text: &quot;The Lord is the portion of my inheritance&quot; (Pontifical).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Text: &quot;That they may be diligent in the care...of the house of God&quot; (Pontifical).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Text: &quot;Be ye dispensers of the word of God&quot; (Pontifical).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Exorcist Window</td>
<td>Jacob (Struggling with Jacob wrestles with the angel)</td>
<td>Angel Exorcist with holy water and censor.</td>
</tr>
<tr>
<td>Text: &quot;That they may have power to subdue unclean spirits&quot; (Pontifical).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acolyte Window</td>
<td>Elias (Healing boy)</td>
<td>Acolyte with candle and cruets.</td>
</tr>
<tr>
<td>Text: &quot;Let your light shine before men that they may see your good works and glorify your Father who is in Heaven.&quot; (Pontifical).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Subdeacon Window</td>
<td>Levi (Father of Priest tribe)</td>
<td>Subdeacon carrying vessels to alter in tunic and humeral veil - with chalice as if going to altar at Offertory.</td>
</tr>
<tr>
<td>Text: &quot;Be henceforth chaste. (The Lord hath reigned, He is clothed with beauty).&quot; (Pontifical).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Deacon Window</td>
<td>Joseph (Steward)</td>
<td>Deacon in dalmatic, with book of Gospels (closed).</td>
</tr>
<tr>
<td>Text: &quot;Receive the Holy Ghost that you may have strength&quot; (Pontifical).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Priesthood Window</td>
<td>Melchisedech (Offering sacrifice)</td>
<td>Priest in Mass vestments, holding ciborium (host over ciborium).</td>
</tr>
<tr>
<td>Text: &quot;Receive the priestly vestment by which charity is signified&quot; (Pontifical). (Melchisedech, with the sacrificial brazier beside the Priest)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bishopric Window</td>
<td>Aaron (High Priest)</td>
<td>Bishop with mitre and crozier.</td>
</tr>
<tr>
<td>Text: &quot;That in the correction of evil you may be lovingly severe.&quot; (Pontifical. (The series is completed with the Bishop and Aaron.)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Aspirant Window  Speak, Lord, for thy servant heareth" (I.Kings III,10)

And the Lord said; Behold I do a thing in Israel:
and whosoever shall hear it, both his ears shall tingle

or *

(1 Kings 3:11)

Tonsure Window  The Lord is the portion of my inheritance (P.9)Pont...

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

This is the generation of them that seek the Lord.

(P.10)

Porter Window  That they may be diligent in the card...of the

house of God (P.15)

That amongst Thy elect they may deserve to have

part in Thy reward. (P.15).

Lector Window  Be ye dispensers of the word of God (P.18)

To have part with those...who have administered

well the word of God (P.18).

Exorcist Window  That they may have power to subdue unclean spirits

(P.22)

and...be approved physicians of Thy Church.by heavenly

virtue (P.22).

Acolyte Window  Let your light shine before men (P.24)

that they may see your good works and glorify

your Father Who is in Heaven (P.24).

Subdeacon Window  "Be henceforth chaete" (P.58)

The Lord hath reigned, He is clothed with beauty

(P.57).

Deacon Window  Receive the Holy Ghost that you may have strength.

(P.69)

May the Lord clothe thee with the garment of

salvation and the vestment of joy (P.50).

Priest Window  Receive the priestly vestment by which charity is

signified (P.61)

for God is powerful to make you grow in charity and

every perfect work (P.61).

Bishop Window  That in the correction of evil you may be lovingly

Severe

That it may be profitable for...their salvation

unto life eternal. P.66

*That I may hear the voice of praise, and tell of

all Thy wondrous works. (Ps.25) P.68.
(3) The cleric seems to be wearing a loose collar of soft linen that falls over his cassock neck. The collar seems to resemble such neck cloths as one sees in paintings of 17th century clerics. Again a more modern Roman collar would be preferred.

(4) The color of the cleric's cassock aroused some discussion. The committee members do not feel themselves qualified to raise any discussion here, in that Mr. Connick may well be employing conventions of stained glass art beyond their understanding. But they would like to mention that cassocks other than black, are not permitted to simple clerics unless they belong to a Bishop's household, and to suggest that, if artistically feasible, a simple solution might lie in a reversal of the colors of the cleric's cassock and the background. The latter would then be done in violet and the cassock would be black or nearly so. Mr. Connick, however, would have to decide on such a matter as this.

C.J.C. REPLIED. "In regard to the stained glass artist's use of various colors to suggest gray or black, it is important to recognize that the great artists in glass have never used dull gray or solid black in their windows, but have simulated their characteristics with the use of colors that are at once recognized as symbols of black. For example, in many early French windows, black is represented by a sort of maroon-violet, or by deep blue or deep green - even sometimes by all three. My own feeling is that a saintly figure in stained glass should be beautiful and eloquent in terms of the medium, as I realize that wherever the attempt has been made to achieve literal grayness or blackness, the result has always been disastrous. Probably the best known and most beautiful rendering of St. Francis' costume, which in his own time was gray, is a series of variations in cool blue.".

Note: The Architects will probably send colored pictures of clerics, vested as they desire to have them.
1. Aspirant to Priesthood, left panel, Samuel; right panel, Boy Tarshish.
   Text: "That I may hear the voice of Thy praise, and tell of all Thy wondrous works. (Ps.25). P.60. (See letter of July 7, 1944 from Father Gleason.)

   NOTE: The underlined portions of the texts have been given by Father Gleason, but they may be lengthened, if necessary, with texts which are not underlined. (See letters of July 5 and July 7).

   In the window 1, the Boy Samuel is listening to the Lord, and Tarshish, Roman martyr of the Eucharist, carrying the Blessed Sacrament.

2. Tonnare Window — left, David (Shepherd); right, Tonsured cleric in surplice with joined hands.
   Text: (under David): This is the generation of them that seek the Lord; (under figure of cleric): The Lord is the portion of my inheritance. (P.10 and 9)

   IMPORTANT: Father Gleason wrote: "The reference Pontifical and the number nine (9), used after the texts ought to be omitted. In fact, the committee feels that, while the references to the Scriptural texts used in the clerestory windows are entirely appropriate, there should be no reference used in connection with the texts in the lesser windows. All the quotations used in the lesser windows have been drawn from the rite or ordination or from psalms that have been incorporated into the rite.

3. Porter Window (left panel) Solomon (temple builder); (right) Porter with keys. Bells at feet.
   Text: That they may be diligent in the care ... of the house of God (Ps.15)

   That amongst Thy elect they may deserve to have part in Thy reward. (P.16).

   Text: Be ye dispensers of the word of God (P.18)

   To have part with those ... who have administered well the word of God (P.18).

5. Exorcist Window (left) Jacob (Struggling with Angel); (right) Exorcist with holy water and censer.
   Text: That they may have power to subdue unclean spirits (Ps.40) and ... be approved physicians of Thy Church by heavenly virtue (P.22).
6. Acolyte Window (left) Elias (Sealing boy); (right) Acolyte with candle and cruets.
Text: Let your light shine before men
that they may see your good works and glorify your Father Who is in Heaven (P.24).
(The Acolyte bears the candle, while the cruets will be represented in the field nearby).

7. Subdeacon Window. (left) Levi (Father of Priestly tribe).
(right) Subdeacon carrying vessels to altar - in tunic and humeral veil - with chalice as if going to altar at Offertory.
Text: May the Lord clothe thee with the tunic of sweetness and the garment of joy. (These are the words said by the Bishop when he vested the subdeacon in the distinctive vestment of his order (See letter of July 7,1944).

8. Deacon Window (left) Joseph (Steward); (right) Deacon in dalmatic, with book of Gospels (closed).
Text: Receive the Holy Ghost that you may have strength (Pent).
May the Lord clothe thee with the garment of salvation and the vestment of joy (P.31).

9. Priesthood Window (left) Melchisedech (Offering sacrifice);
(right) Priest in Mass vestments, holding ciborium (host over ciborium).
Text: Receive the priestly vestment by which charity is signified (Pent).
For God is powerful to make you grow in charity and every perfect work (P.81).

10. Bishopric Window (left) Aaron (High-Priest); (right) Bishop with mitre and crozier.
Text: That in the correction of evil you may be lovingly severe (Pent).
That it may be profitable for...their salvation unto life eternal (P.88).
Criticisms of the Committee, April 28, 1945.

AISLE WINDOWS

a. The committee suggests that it might be advisable to work in the names of the Old Testament figures depicted on the left-hand side of each aisle window. What lies behind the suggestion is the fact that few of those who looked at the drawings, including members of the committee themselves, were able to identify these Old Testament figures. For instance, few priests recognized the figure of Joseph in Egypt or saw its appropriateness until it was explained that the figure was intended to represent Joseph the provider who fed the people of Israel, while deacons were chosen to baptize and to feed the poor. The committee, moreover, suggests that these labels be incorporated in some way into the scroll work of the window rather than that they be put under the figure as labels.

(C.J.C. replied: "WE THINK THAT WE CAN ARRANGE FOR THE ADDITION OF THE NAMES OF OLD TESTAMENT FIGURES IN THE AISLE WINDOWS WITHOUT IN ANY WAY DETRACTING FROM THE LINES OF THE ORNAMENT.")

b. The figures of both Samuel and Tarcisius in the "Aspirant" window do not meet with the committee's approval. They feel that the figures are neither youthful or attractive.

(a) Samuel. The figure seems too old and the gesture with its shrugged shoulders is not attractive. The committee would like to see a much more youthful figure, conveying the idea of generosity in response to the Divine Call. Perhaps a boyish figure in kneeling posture with arms extended might help to convey this idea.

(b) Tarcisius. The committee does not like the figure of T. for the reasons stated above nor does it like the costume of the boy. It feels, too, that Tarcisius’ carrying of a chalice or ciborium is somewhat of an anachronism which might cause unfavorable comment. They would like to call Mr. Connick’s attention to the fact that there is a very attractive picture of Tarcisius on page 3 of Dom Ruelin’s Vestments and Vesture. There the Blessed Sacrament is depicted as contained in a pyx attached to a chain around the boy’s neck, which will indeed fit in well with the legend of Tarcisius Martyr. Perhaps the boy could be depicted in dress somewhat similar to that of the picture in Dom Ruelin’s book, save that his hands would be crossed on his breast. Wouldn’t it be advisable to include here also the name of the boy?

2. Exorcist window. The committee feels that the drawing for the Exorcist is not quite in accord with its original suggestion nor with the main idea of the window, expressed in the text. They would prefer to see the Exorcist holding a holy water stoup and aspersorium rather than the thurible. They feel that the thurible could well be incorporated into the subordinating details.

The aisle windows emphasize the steps towards priesthood, beginning with the aspirant and following on through tonsure, the minor orders of porter, lector, exorcist, and acolyte, and through the major orders of subdeaconate, deaconate, priesthood, and bishopric. These are accompanied by significant figures from the Old Testament: Samuel, David, Solomon, Moses, Jacob, Elias, Levi, Joseph, Melchisedech, and Aaron.

The typical design symbolizes the Tonsure (to take its place below the window devoted to the virtue of Joy) with representations of David the Shepherd, and the Cleric.