

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

City or Town Knoxville, State Tenn. No. 2930
Church Church St. Church. Date of Completion June 15, 1950.
Donor and Address Mr. Neil Jourolman
Architect Charles I. Barber, Barber & McMurry. Quality of Glass \$2500.00 (\$41.)
Denomination Methodist. and Minister The Rev. J. A. Bays Dr. Cecil P. Hermin. *Profit .108*
270.28
Footage 61' sight Sizes, full
Ventilators Set by
Position in Church Clerestory, Second from narthex on north.
Height from floor 23 feet Protec- Groove Stone
tion Glass Rabbet Wood
Points of compass
Quality of light North
Inscription 1847 Leon Jourolmon 1920 1877 Nellie Jones Jourolmon 1947
(See contract).
Design wanted Staging
Shipping address Blue-prints
Received
Bill to Templets
Photos of Cartoons Mailed

General Information Isaiah and Jeremiah

The two windows opposite each other (James and Andrew, Isaiah and Jeremiah) could be more in keeping with the first pair from the entrance. I think these dominant figures can well be kept in a warm palette with reds predominating. A certain amount of secondary colors such as purple and wine can be introduced, but I do not think we should make a radical departure from the primary colors, in order not to over-emphasize the present pure blue figures.

The ruby of the prophets over Dr. Platt's aisle window (this one), could well be modified with suggestions of a wine color, while those over the Reeder aisle could be accented with purples and lavender, producing slightly varying tonality without disturbing the over-all harmonizing plan. (5/6/48)

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

Opposite on the north side, is the window devoted to Isaiah and Jeremiah who, with Daniel and Ezekiel, complete the group of four Major Prophets.

Their ruby cloaks are accented with passages of violet; contrasting pleasantly with the opposite figures while maintaining the essential harmony of the entire group.

They both bear the scroll of prophecy; while Jeremiah holds the broken chain of bondage.

Above Isaiah is the familiar symbol of the tongue and glowing coal of fire; while the traditional symbol of the starry sceptre is represented above Jeremiah.

In the medallions below Isaiah, he is symbolized rebuking the people for their idolatry; and receiving the coal of fire from the angel (Isaiah 6:6).

Jeremiah is represented weeping over the sins of Jerusalem; and preaching to the multitude by the rivers of Babylon.

The texts below are: "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." (Isaiah 45:2); and "Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten". (Jeremiah 50:5).

The angels in the trefoils above bear tau crosses of the Old Testament.