

*Platt*

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

City or Town Knoxville, State Tenn. No. 2637  
 Date of May 15, 1951.  
 Church Church Street Church. Completion  
 Donor and ~~Mrs. Charles Moore~~ 4/26/50  
 Address \$8000 (\$80.)  
 Architect Barber and McMurry, Knoxville. Quality of Glass \$10,000, \$9,000, or \$8,000  
 Denomination and Minister Rev. J. A. Bays, D.D. Architect fee of 10% - see letter of 3/27/45 & 4/3/45  
 Footage 100' sight Sizes, full Profy. 2888.72  
 Ventilators Yes Present vents to be moved to bottom of each lancet. Set by .286  
 Position in Church North Transept Window.  
 Height from floor 14' Protec- tion Glass Groove Rabbet Stone Wood  
 Points of compass North

In memory of The Ministers of Church Street Church Charles C. Rutherford 1834-1944. And his wife M-c Dawn Rutherford Generous and Dev

(For verification, see copy returned by Dr. Platt, Oct. 30, 1950, in folder).

Shipping address (See contract) Received  
 Bill to Use metal scaffolding Templets  
 Photos of Cartoons Mailed 7/29/50  
 General Information "The Benedicite"

About the same character as the Nash or Rutherford windows.  
 Nov. 20, 1945. Wrote Dr. Platt: "It occurs to me that themes related to the same general idea (as suggested in Dr. Bays' letter to Dr. Platt of Oct. 3, 1945) might be found in symbols of great leaders of the church or in a theme such as that suggested in the text, "Go ye therefore, and teach all nations," or a window based on St. Matthew's wonderful twenty-fifth chapter in which the Christian Acts of Mercy are so clearly set forth." (Sent photos of Chicago, Fourth Pres; St. Paul, House of Hope, Bigelow Memorial; Providence, Church of Redeemer, Chanel; Paris American Church Missionary window.  
 Dr. Platt later suggested Ministers of the Church. (4/27/48)

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



This great north transept window can be beautifully designed to complement and enhance its neighbors, and to bring the entire group into pleasant harmony.

May 6, 1948. Dr. Bays feels that the subject would be principally prophecy. He is thinking of Amos as the great Prophet, and he is also thinking of Saint John the Baptist, getting in the idea of the Ministry up through the ministers of the church, through the Prophets; get in the idea of Prophecy and Preaching through men like Amos and Saint John the Baptist.

~~Using the many excellent  
developed a plan of  
which we think will~~

NOTE: Dr. Platt says,  
"...this window should be  
deeply stained or it will  
have a greenish cast from the  
foliage of the trees during  
the summer months."

#### North Transept Window, Church Street Church, Knoxville.

"We feel that it offers a most effective solution for the enrichment of that position, and that it will complement and enhance its neighbors to excellent purpose, bringing the entire fenestration into pleasant harmony.

The entire theme is based largely upon the Acts of the Apostles. It suggests the active power of the Holy Spirit, thus commemorating the services of the Pastors of the Church.

The principal medallions are arranged in three tiers of significant figures with related subject medallions below each.

The lower tier is devoted to the Old Testament with Father Abraham and the young David, the shepherd king, in the outer panels, both referred to so eloquently by Peter. In the central panels Amos represents the Old Dispensation, while John the Baptist introduces the New. The related medallions symbolize Abraham's intended sacrifice of his son, Isaac; David overcoming Goliath; the calling of Amos as he tended his sheep, with a radiant vision of God; and Saint John the Baptist in the Wilderness.

~~(Use John Baptist, but suggest some other medallion than Baptismal one.)~~

Above in the second tier are Peter and John Mark, the companions in prison as suggested in the medallions below (the angel liberates Peter from Prison). Introducing the women of the Bible, Dorcas, "the woman of good works and almsdeeds" is represented at the left. Below she is raised from the dead by Peter. Opposite is Eunice, while below she teaches her son, Timothy.

In the upper tier the first Deacons, Stephen and Philip, are represented in the heads of the outer lancets. Stephen, with the symbols of the martyrs' palm and stones on the book, is accompanied by his vision of the Father and Son; and Philip with the shell of Baptism, and scroll of interpretation from Isaiah is represented Baptizing the Ethiopian eunuch below.

The two upper central figures represent Paul and Barnabas, Paul with sword and book, and Barnabas with the book inscribed with the cross. Below are representations of Paul's conversion on the way to Damascus, and Barnabas teaching with Paul at Antioch, where the Disciples were first called Christians, introducing the thought from the thirteenth chapter of Acts, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."

Nimbed doves of the Holy Spirit are represented in the heads of the lancets and in the three principal tracery members, while flames of religious zeal, and stars of steadfast faith complete the symbolism.

Note for Transept Window.  
Use as little yellow as possible, as the trees  
outside will turn them green.  
The painting should be heavy and pretty even, to  
screen out the influence of the trees.  
The lower transept windows take on a greenish cast  
from the trees.  
Be sure to keep this window deep.