

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

City or Town Buffalo, State N.Y. No. 1990  
Date of Easter, April 9, 1950.  
Church Westminster Presbyterian Church, 724 Dela- Completion None in Feb.  
Donor and Mrs. Robert Troup. Ware Av. Deductible on April 30  
Address .....

Architect ..... Quality of \$10,000.00  
Glass \$64.93.  
Denomination Presbyterian. Profit 197  
and Minister The Reverend A.G. Butzer.

Footage 154' sight \$ 1967.63  
Sizes, full .....

Ventilators ~~None~~ Ventilator in second medallion from Set by  
bottom, as in earlier letter. 8/17/49.

Position in Church center one of north group (opposite our earlier one) We to furnish

Height from floor 5 feet Protec- Groove Stone armature.  
tion Glass ..... Rabbet ..... Wood Galvanized  
Points of compass ..... iron.  
Quality of light due north.

Inscription Not yet received. NONE. O.E.S. reported on returning from  
Buffalo.

Design wanted Want sketch in one or two months - Staging .....  
about May 1, 1949. Blue-prints .....

Shipping address ..... Received .....

Bill to ..... Templets .....

Photos of Cartoons Mailed .....

General Information The Prophets Window: in an armature plan similar to our  
first window, but with different borders and field pattern.  
Isaiah would be at the top, and the other main figures would be Jeremiah,  
Hosea and Amos, as the first below.

The smaller side figures would be Elijah and Elisha near the bottom, Micah  
near the top, Daniel and Ezekiel, Nehemiah, Malachi, and any others we may  
need. Should include their names in small lettering.

Be sure to see the Reynolds window, which is to be set May 15th, 1949.

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

Note: Our window is the lightest one on the south side; Willet's on the left is medium, and Burnham's on the far left is dark; On the right of ours, Burnham's is the darkest of all, and on the far right, Willet's is light. (See O.E.S. diagram of armature plan and light notes in the folder).

*Willet's*  
*Burnham's*  
*Willet's*

-2-

*Exodus*      *Ezekiel*  
*Hosea*  
*Elijah*      *Eleazar*  
*Amos*  
*prophecies of prophecy*

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Important: Include the names of the prophets in the medallions, so that the average person may know what the medallions are, - both in the large and small medallions. 8/16/49.

ISAIAH

His Vision of God and the Seraphs and the Seraph bringing the live coal to him.  
Isaiah 6

Micah

Holding the Scales of Justice.

Nehemiah

Directing the repair of the wall of Jerusalem.

JEREMIAH

The Lord touching his mouth to give Jeremiah His words. He sets forth the sins of the Nation and its inevitable destruction. The glow of light around him suggests his bright hopes for the future.  
Meremiah I

Daniel

Interprets handwriting on wall for King Nebuchadnezzar  
Daniel 5

Ezekiel

His vision of the Acherubin  
Ezekiel I

HOSEA

Forgives his unfaithful wife when she returns. The Creator's star with 2 Yods suggests the redeeming love of God.

Elijah

Being fed by raven in the wilderness  
I Kings 17

Elisha

Divides Jordan with his cloak  
2 Kings 7.

AMOS

In shepherd's garb telling people of all nations of the one universal God. The king's palace is in the background. Amos had few possessions - a few sheep and sycamore trees, which are incorporated in this design.

7 Branched Candlestick

Ark of the Covenant.

In regard to Elijah and Elisha, I think your ideas there would very definitely coincide with mine. And the same would be true about Ezekiel and Nehemiah directing the repairs of the walls of Jerusalem. As for Micah, we have given some place for him in the Messianic window symbolizing his prophecy - "But thou Bethlehem, Ephratah, etc." But I do feel that his greatest pronouncement is "He hath showed thee, O man, What is good, and what doth Jehovah require of thee but to do justly and to love mercy and to walk humbly with thy God." There are many Old Testament authorities who feel that this is the greatest statement concerning religion in the entire Old Testament. I wonder therefore if there is any possible way in which you could symbolize this. Again I realize that a statement of this kind is rather nebulous and quite difficult to put into picture form.

I know you will take these suggestions in the spirit in which offer them, namely, trying to be just as helpful to you as I possibly can. Mr. Reynolds and I worked together quite happily in this same way, and as a result I feel that we are going to have two unusually fine windows from him. I shall be grateful for your frank opinion in regard to my suggestions, and do feel free to write me as often as you wish.

from a letter from Doctor A. G. Butzer, April 5, 1949.

2990

First of all, in regard to Daniel, I think I would agree with you that the interpretation of the handwriting on the wall would be better than the usual one about the lion's den. Since this is to be one of the smaller half medallions, I can appreciate that it will be difficult for you to even suggest the hand-writing on the wall. But I know the committee would agree with me in leaving this matter entirely in your hands.

In regard to the four large medallions, I wish somehow that the central emphasis of Amos could somehow be symbolized, namely, his insistence on the justice of God and that He is the God of all people. If I remember my study of Amos correctly, he was the first one really to universalize the Jewish faith. Until his time, the Jews believed that God was only their particular possession. It was Amos who made them see that He is the God of all nations and all peoples. I realize that this will not be easy to symbolize in stained glass. As I dictate this letter, the thought comes to me that since he was the herdsman of Tekoa and since he dared to preach his prophecy of the justice of God even in Samaria and before the palace of the king, why not show him in shepherd's garb in the act of teaching his stern gospel of social justice with the suggestion of the king's palace in the background? In regard to Hosea, I feel quite definitely that he was the great first prophet of God's love, and his prophecy to this effect came out of his own unhappy experience through the unfaithfulness of his wife. Whether or not this could be suggested with some figure of her returning to him somewhat as the prodigal son returned to his father's house, I do not know. But I simply suggest it to you as a possibility to work on. I do feel, however, that the cardinal emphasis of Hosea was upon the suffering and redeeming love of God, and in some way we should try to suggest that in this larger medallion.

In regard to Jeremiah, it seems to me his major emphasis was upon intimate personal relations with God. He came to this emphasis through his concern over the national situation in Israel. You may recall that he made much of what he called the new covenant which God would write on the tables of the hearts of His people rather than the commandments which were written on tables of stone. Whether or not this will give you a suggestive hint I shall have to leave with you.

I quite agree with you that Isaiah's vision of the Lord of glory with the seraphims, etc., would make an appropriate theme for the medallion centered on him. In some way, though, I think the majesty and glory of God should be suggested in the background of that medallion, because that was the major emphasis in the prophecy of the first Isaiah. You may recall that our window on the Messianic prophecies gives a large place to the 2nd Isaiah, and therefore he may well be left out of consideration in this prophets' window of yours.