

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

FX

City or Town Albany, State N.Y. No. 1246
 Church Saint James' Church, Date of ~~Order~~ Completion December 25, 1935, or
 Donor and Address
 Architect Maginnis & Walsh, Statler Bldg. Boston. Quality of Glass \$500.00 each.
 Denomination and Minister Rev. Joseph A. Dunney, 391 Delaware Avenue, Albany. (\$58.82 per foot.
 Footage 8 1/2 square feet each opening. Sizes, full sight
 Ventilators in place. Set by 24
 Position in Church 3 Baptistery Windows.
 Height from floor 7' 6". Protec- tion Glass in place *** Groove Rabbit Stone Wood
 Points of compass 1 West - 1 East - 1 South. **
 Quality of light
 Inscription bronze - below the windows, or else the lettering could be cut directly in the stone sills.
 Design wanted at once. Staging
 Shipping address Blue-prints Received Yes.
 Bill to Templets
 Photos of Cartoons Mailed
 General Information ~~Subjects - Small figures of Saint Zacharias, Saint Elizabeth and Saint John the Baptist.~~
 Father Dunney is very fond of blue.
 Subjects: Our Lady with the Christ Child as principal figure in central window (Father Dunney had a little Swiss picture of a seated virgin holding the Child nearly in front of her in veil and cloak - light overgarment and blue undergarment which he liked). In the window toward the street he would like to represent Saint John the Baptist, and in the opposite one his Patron Saint Helen - similar in character to the photograph he loaned Mr. Skinner. He has the original statue of this which he thinks is very wonderful. (The principal qualities of womanhood which the Swedish people emphasize is hair and complexion. Below these figures he would

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

like significant incidents. Below Saint Helen he suggests her floating to Sweden on the stone slab, and the cliffs opening to receive her - or possibly her martyrdom - or helping sufferers. His idea for the principal figures is dedication and holiness, and in the subjects below he seems to have a rough idea of attainment through sacrifice.

For the other windows we suggested Baptism of Christ for the Saint John the Baptist and the Presentation of the Young Christ in the Temple when Simeon took the Child in his arms. (These are to be approved).

**The colors should be rich deep blue, jewel-like - keeping in mind the rose window. The windows get good light - one faces the street with no near obstruction - the central one is only about twelve feet from the two-story rectory, but receives a fairly good illumination, and the other one is well away from the transept wall.

*** Protection glass and vents remain - the vents are double-double, and there is an inside groove for the leaded windows. The present lines and paint in oil would have to be washed off the protection glass.

Father Dunney wrote "As regards the medallion, my thought was to have the three Baptisms (Water, desire and blood) represented in the stained glass. Saint Helen's medallion is taken care of because I think we can agree to the picture of St. Elin's spring, the cliff and the stone. Why not use for St. John the Baptist's medallion a picture of St. John looking through prison bars at Machaerus, the dungeon beyond the Dead Sea where John was put to death by Herod. You have seen the picture of Christ behind the bars; the title is "The World's Ingratitude." If you were to design St. John the Baptist in that way you would have a magnificent symbol of Baptism of Desire for St. John was the last prophet of the Old Dispensation whose life was the perfect life of Baptism of Desire. Then you could use under the Madonna and Child lancet either the Baptism of Christ by St. John (which, of course, would be giving us St. John three times) or the Baptism of the Eunuch by St. Philip which is the Baptism of Water. According to that then, we would have the following medallions:

John behind the prison bars - Baptism of Desire

Philip baptizing the Eunuch - Baptism of Water

Elin on Nord Sjaelland - Baptism of Blood." "I am rather

loath to exclude Mary Magdalen and the idea of Sacraments, after all, are only the application of the merits of the Blood of Christ and that is why I am so anxious to have Mary Magdalen under the Madonna picture and Calvary is the divine expression of divine love."

Note: Instead of the present inscription with the Blessed Virgin, Father Dunney would like the one "Blessed is the fruit of thy womb". He thinks the three main medallions directly under the figures will be best.

Description of Design:

The principle figures represented in these three windows are the Blessed Virgin with the Holy Child in the central one, Saint John the Baptist at the left (east), and St. Helen of Sweden at the right (west).

St. John the Baptist bears the rustic crossed staff, and a symbol of the water of Baptism in a form suggesting a shell.

Our Lady holds the Christ Child, whose halo is inscribed with the Cruciform, traditionally reserved for Deity.

St. Helen bears the martyr's Palm and is robed in the distinctive garments which further identify her. A pure limpid blue, color symbol of Divine contemplation and understanding, is the principle color of the garments of all three figures, together with a cool green for St. John the Baptist and St. Helen. Our Lady is distinguished by notes of pure white and gold. Through the field of deep ruby ~~is distinguished by notes~~ around the figures ~~are~~ are flames of Heavenly Zeal. The pattern of the foliated border of gold and white is in brilliant contrast to the rich blue background.

The medallions below symbolize the three Baptisms of Desire, Water, and Blood.

In the first window, St. John the Baptist, the last Prophet of the Old Dispensation, whose life was the perfect symbol of the Baptism of Desire, is represented in prison at Machaerus, the dungeon beyond the Dead Sea where he was put to death by Herod. A guard is suggested beyond the bars.

Beneath the Virgin and Child is the Baptism of the Eunuch by St. Philip (the Baptism of Water).

Under St. Helen of Sweden, (Baptism of Blood) is a symbol of the miracles which occurred when her body floated ashore, borne on the great stone

The stone bearing the imprint of her body, is suggested between the divided cliff, and also the miraculous fountain of water - St. Helen's Spring - which burst forth on Nord Siælland, where her body was laid.