

B/

See original for complete text (BPL)

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

Letter to Rev. Daniels  
Sept 19, 1933

City or Town Helena State Montana No. 1597  
Date of (Christmas, if possible)  
Church Saint Peter's Church Completion Jan. 1, 1934 ("Bishop  
Donor and Mrs. Albert L. Smith, Helena, Montana. (Bishop Tuttle). Tuttle."  
Address .....  
Architect Whitehouse and Price, Spokane Quality of \$850.00 (\$25. per ft)  
Denomination Episcopal Glass (Whitehouse price \$900.)  
and Minister Rev. Mr. Daniels  
Footage 34 feet each sight  
Sizes, full .....  
Ventilators Yes. 21 1/2 (sight) high Set by .....  
The Bishop Tuttle window is near the chapel in the S.E. corner.  
Position in Church 7 nave windows  
Height from floor 4'6" Protec- Groove Stone  
tion Glass Rabbet  
Points of compass  
Quality of light 4 north - 3 south. (Bishop Tuttle Window Southeast). The greater  
flow of light is from 10 a.m. to 2 p.m.  
Inscription "In loving memory of Albert L. and Charlotte E. Smith". (contract  
and letter of Aug. 22, 1933 from Rev. Daniels.)  
Design wanted ..... Staging .....  
Shipping address ..... Blue-prints  
Received .....

Bill to

Templets

Description of Design for nave window "Bishop Tuttle" June 2, 1933.

"This design symbolizes the spirit of pioneer Christianity in America, manifested in the character of Bishop Daniel Tuttle and reflected in the medallion subject and smaller decorative motifs.

The vigorous figure of Bishop Tuttle dominates the design. He is represented preaching. The pioneer theme is stressed in the symbol of a log church on the book and the suggestions of the wilderness, the campfire and the wild animal at his feet.

In the medallion below the pioneer family singing about a campfire suggests the vital part played by the "Songs of Zion" in pioneer life.

On the book below are inscribed the words from Isaiah XXXV:1, "The wilderness and the solitary place shall be glad for them."

Angels of praise and prayer appear at either side, and accenting the background are symbols of ten pioneer churches.

The grapevine motif in the border is symbolic of the Gospel in the wilderness, its growth and fruitfulness. Symbols of the rose and pine trees growing out of the rocks are on either side of the text.

Aug. 14, 1933 - to Rev. Daniels: "I have changed the beard, making it full white, removed the symbol of the Church from the Bible, and removed the wild beast. I have included the full quotation without the citation. In place of the little kneeling angels, I have substituted symbols of the rose and pine trees growing out of the rocks. These may hold some suggestion of the natures which we wish to symbolize."

Clipping

August 22, 1933 - Rev. Daniels wrote - "I do ask you especial-ly, to pay attention to the correct portrait of Bishop Tuttle. Pictures of him may be obtained from the Church Missions House in New York"

Oct.6.1931. The suggested subjects for the 7 nave windows are the seven virtues - the theological virtues, Faith, Hope and Charity, and the cardinal virtues, Prudence, Justice, Fortitude, and Temperance, - (a choice influenced by the window arrangement - four on one side and three on the other) from the Old Testament, are familiar examples of these virtues in Christian Art but equally eloquent types may be found in Apostolic and Post-Apostolic Characters. A symbol identifies each virtue, and a medallion illustrates a significant incident from the life of the character symbolized above.

#### The Faith Window.

Abraham, in cool white and red (for faith and love) holds the sacrificial significant knife; and in the medallion below is seen in his act of faith, the sacrifice of his son, with the angel appearing to substitute a ram for the boy. The symbol for faith is Abraham's brazier with white flames.

#### The Hope window.

In this window David, whose psalms are full of the spirit of hope and trust in the Lord, is the symbolic figure. He is represented as king, and holds his traditional harp. In the medallion the youthful David is victorious over Goliath. The familiar symbol of Hope is the anchor-cross

#### The Charity Window.

Joseph should wear the traditional "coat of many colors" with pure red (love) dominating. In the medallion below, Joseph, as governor of Egypt, gives grain to his brothers who have come for food in the time of famine. The Pelican, emblem of love and divine compassion, is used as the symbol for Charity.

#### The Prudence Window.

Moses the Old Testament type of wisdom and judgment may be represented with the priestly Ephod, holding the ten commandments that symbolize his power as prudent law-giver. The staff with serpent entwined, ancient symbol of Prudence and type of the rod of Moses is here suggested as the typical emblem.

#### The Justice Window.

Solomon, the traditional figure of Justice from the Old Testament, should be in his royal garb. In the medallion is recorded the famous incident of justice to the true mother of a child. The scales are suggested as an ancient symbol of Justice.

#### The Fortitude Window.

Job, symbol of patience under tribulation is here used as the type of Fortitude. In the medallion he is serene under misfortunes (attacking and annoying little figures.) The symbol of Fortitude derived from Old Testament and Mediaeval iconography, is the lion.

#### The Temperance Window.

The Prophet Daniel, who fasted for three weeks in preparation for his prophetic vision, is suggested as the symbolic figure of Temperance. In the medallion he is in the lion's den. One of the oldest Christian symbols for Temperance, the sword lashed in its sheath is suggested for this window.