

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

City or Town Upper Montclair, State N.J. No. 2516
Church Union Cong'l Church. Date of Completion Sept. 15, 1944.
Donor and Chairman of Com: Mr. J. W. Hansen, care of Iselin-Jefferson Co., 90
Address North St., N.Y.C.

Architect _____ Quality of Glass \$2000
\$4167 per foot.

Denomination and Minister George C. Vincent, D.D., Minister.

Footage 48 feet. Sizes, full sight
Mr. Spurling, in charge of buildings, says they don't need ventilator. 4/14/44
Ventilators Can leave out if we wish to. Set by _____

Position in Church North window. Center aisle window on north side.

Height from floor 6 feet. Protection Glass _____ Groove Rabbet _____ Stone Wood _____

Points of compass _____
Quality of light North C.J.C. says this window gets a medium light.

Inscription "In His will is our peace."
(English translation of Dante, - see letter from Dr. Vincent,
June 14, 1944).

Design wanted _____ Staging _____

Shipping address _____ Blue-prints Received _____

Bill to _____ Templets _____

Photos of Cartoons Mailed _____

General Information "War Service Window". Not to be labeled as a memorial. It is
to be a window of tribute on the part of the families of the men and women of the
church who have entered into the military services.

Dec. 20. We suggested this would be an ideal place for a great composition to
include symbols of all the branches of the service and dominant figures of
the Archangels Michael and Gabriel.

This will be a unique window, more elaborate than the others. C.J.C. suggested
David and Jonathan as the principal theme, with related medallions showing their
friendship, and David's devotion in spite of Jonathan's father's enmity.

SEE COPIES OF ARMY, NAVY, and Coast Guard emblems, also Marine Corps, sent by
Mr. Hansen. (Given to Mr. Svendsen.).

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

To have the Story of Isaiah and Joshua.

Mr. Vincent wrote that these seem very suitable and desirable in their association with the themes of war and peace, suggesting that even while we battle like Joshua there is the hope in our heart for such peace as Isaiah foresaw.

Also include some contemporary symbol related to the present struggle.

Isaiah and Joshua are two great types of inspired leadership, - Isaiah the Prophet and Mystic, to be symbolized above, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace,"* - and Joshua the Warrior of God, below, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Jos.1:9).

The theme to be beautifully developed in related medallions and symbols, such as Joshua confronted by the Captain of the host of the Lord, and Joshua and his people being led over the Jordan by the Ark of the Covenant, and the altar which Joshua built unto the Lord God of Israel in Mount Ebal. In the same way, Isaiah's theme would be developed and made significant in symbols such as the incident when the angel touched his lips with the burning coal of divine inspiration.

*(Is.52:7).

- 2 -

The open book at the base of the window is inscribed with two significant texts - the first from Isaiah 52:7, "How beautiful, upon the mountains are the feet of him that bringeth good tidings, that publisheth peace," - and the second from Joshua 1:9, "The Lord thy God is with thee whithersoever thou goest."

Below is the inspired phrase from Dante's "Divine Comedy," - "In His will is our peace."

Insignia of the armed services are suggested through the border, - the Army, the Navy, the Marine Corps, and the Coast Guard; and at the top is the symbol of the Red Cross.

This window is designed to harmonize with and to complement its neighbors, but in recognition of its unique shape, it is keyed in a richer color scheme with emphasis on a full palette.

Its growing vine forms outlining the medallions and enriching the field are well related to the other windows, as is the border pattern flowering in the white fleur-de-lis of purity and the stars of divine steadfastness in the wide blue bands.

The dominant theme suggests the struggle for peace, with Joshua - the Warrior of God - below, and Isaiah - the Prophet and Mystic - above, - two great Old Testament types of inspired leadership. They bear the implication that, even while we battle like Joshua, there is the hope in our hearts for such peace as Isaiah foresaw.

The radiant figure of Isaiah is given further significance through the medallions below with the central one symbolizing the incident when the angel touched his lips with burning coal of divine inspiration, and four symbols of his prophecy of the advent of Christ, His sacrifice and triumph, - the Annunciation, the Nativity (Isaiah 7:14), the Crucifixion (53:12) and Christ enthroned (6:1).

The story of Joshua's achievements under heavenly guidance is suggested below his sturdy figure clothed for battle and bearing the sword and shield of divine protection. In the larger medallion he stands before Jericho with the seven priests bearing the seven trumpets of rams' horns and the Ark of the Covenant of the Lord. In the smaller medallions are groups of his soldiers and symbols of Joshua building the altar to the Lord God of Israel in Mount Ebal and confronted by the Captain of the host of the Lord.