

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

*Use this sheet for 1st 11 panels only*

City or Town Cambridge, State Mass. No. 2519  
Church Conventual Church and Monastery, Society Date of 11 panels Sept. 30, 1946.  
Donor and of S. John Evangelist. Completion See underlined dia-  
Address Father Williams in Charge gram for those ordered.  
Architect Cram and Ferguson. Quality of \$8.000 (per foot)  
Glass \$1.000 ea. pair  
Denomination Father Dale wants to give one or two. (\$34.85 per foot)  
and Minister each. \$5,225 for 11 panels - \$47.5.  
Footage 29' each pair sight Profit .061  
Ventilators None Set by 319.94  
Position in Church 8 pairs clerestory windows.  
Height from floor 24' Protec- tion Glass No. Groove Stone  
Points of compass 4 groups north; four groups south. Rabbet Wood  
Quality of light  
Inscription No texts or inscriptions. Fr. Dale thinks it would be nice to have  
SEE IN SCRIPTIONS ON OTHER SIDE. uously lettered - at the bases of the clerestory windows.  
Design wanted for meeting on October 1, 1944. Staging  
Shipping address Blue-prints  
Received

Bill to \_\_\_\_\_ Templets

Photos of Cartoons Mailed \_\_\_\_\_

General Information Windows to be devoted to great monastic leaders: 1. St. Anthony  
the Hermit 356; 2. St. Pachomius 346; 3. Saint Basil 379; 4. Saint Augustine  
of Hippo 430; 5. Saint Benedict 543; 6. Saint Columba 597; 7. Saint Bruno 1101  
8. Saint Norbert 1134; 9. Saint Bernard of Clairvaux 1153; 10. Saint  
Dominic 1221; 11. Saint Francis 1226; 12. Saint Ignatius 1556; 13. Saint  
John of the Cross 1591; 14. Saint Vincent de Paul 1660; 15. Saint Paul of  
the Cross 1775; 16. Father Benson 1915 (Cowley).

Father Dale (X) would like to give one of these windows and he has in mind  
Saint Augustine of Canterbury, represented very richly as Archbishop. Many  
of the figures would be very sombre, but Saint Augustine would help to  
contrast that sombre note.

\*This price was given for the single figures with medallions or symbols on  
grisaille or simple field. If a group of windows is ordered at one time, a de-  
duction of 10% will be made. - see letter 4/6/29/45  
For addresses of those to be notified as window progresses, see other side.

C.J.C.'s note of July 7, 1937: Present light is surprisingly kind to the beautiful (Sapphire) walls. All color schemes in glass should be studied with this in mind. All windows - especially clerestory - should have areas of "slab" whites. Clerestory windows - rather a plain background of whites and tinted glass or slabs, with rather small figures of Monastic Founders with the heraldic coat of arms or symbols underneath. (July 7, 1937).

Subject for typical sketch: Saint Basil and Saint Augustine of Hippo. St. Augustine smooth face - no beard. Father Dale does not care for the use of mitres in connection with some of the early saints. Thinks that mitres were not in use at that time. He has a small card reproduced from an icon of St. Basil that he is going to send us. S. Augustine to have mitre, cope and pastoral staff. He suggested that St. Columba be given a monastic tonsure, and that Dr. Neale have a more modern dalmatic - not the old-fashioned one that he is represented in.

He thought St. Francis' costume was too brilliant in the Notre Dame sketches - didn't care for the light blue - thought it could be considerably darker and more neutral gray. (Color used to be gray, now brown).

He thinks it would be well to include the names somewhere in an inconspicuous manner.

No halos for the last two of the group - Dr. Neale and Fr. Benson, but perhaps we could manage some sort of a suggestion of light around their heads to more or less balance the halos.

Wants to be sure that the windows are light, and that the fields especially are kept very light and brilliant.

He wants to have plenty of illumination from these windows - he likes the plan of the Dillon Hall windows.

This list approved by Fr. Williams, Superior SSJE, September 17, 1944. See last dated June 5, 1945 sent by Father Dale.

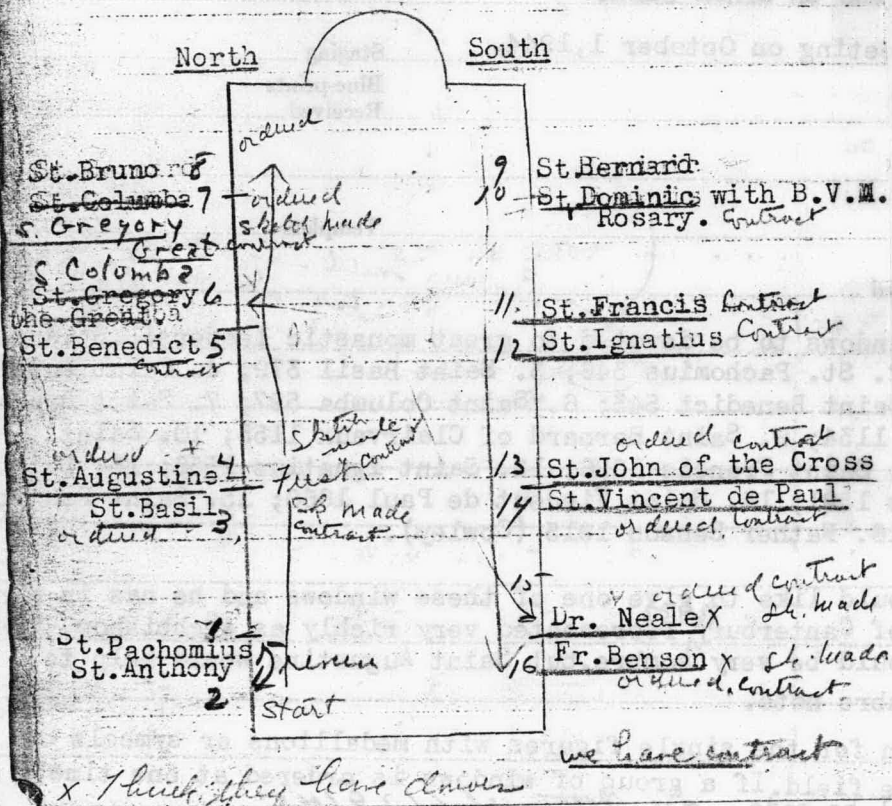
#### CLERESTORY WINDOWS.

2 St. Anthony, Abbot (356). The Patriarch of the Monastic Life.

1 St. Pachomius (348). The first to group Religious Houses subject to one rule under the jurisdiction of a Father General or Abbot.

3 St. Basil the Great, Bishop and Doctor of the Church (379). St. Basil lived the life of a Monk and wrote a Rule still followed in the Eastern church.

4 St. Augustine of Hippo, Bishop and Doctor of the Church (430). His Rule and teachings on the Religious Life are the foundation of the Cassian Rule, from which also derive the Dominicans, Trinitarians and Premonstratensians.





5 St. Benedict, Abbot (543). Father of Western Monasticism.

7 St. Gregory the Great (This window related to music - given by the Choir).  
~~St. Columba, Abbot (597). Founder of a hundred or more monasteries and the representative of Celtic Monasticism.~~

6 *S. Columba - see note*

8 St. Bruno (1101). Founder of the Carthusian Order.

9 St. Bernard of Clairvaux, Abbot (1153). The second Founder of the Cistercian Order.

*S. John of Matthe - see note*

~~St. John of Matthe (1213). Founder, with St. Felix of Valois, of the Order of the Most Holy Trinity (Trinitarians) for the Redemption of Christian Captives. The Religious of this Order are robed in white and have on the scapular of their habit a red and blue Maltese Cross.~~

10 St. Dominic (1221). Founder of the Order of Preachers (Dominicans).

11 St. Francis of Assisi (1226). Founder of the Order of Friars Minor (Franciscans).  
*Medallion - Receiving Stigmata*

12 St. Ignatius Loyola (1556). Founder of the Society of Jesus (Jesuits).

13 St. John of the Cross (1591). Founder, with St. Teresa of Avila, of the Discalced Carmelites.

14 St. Vincent de Paul (1600). Founder of the Congregation of the Mission (Lazarist Missionaries).

15 Dr. John Mason Neale (1866). Founder of the Society of St. Margaret and a representative of the priest-Founders of numerous Communities of Sisterhoods in the Anglican Communion. (See photograph sent by Fr. Dale - to be returned).

16 Fr. Richard Meux Benson (1915). Founder of the Society of St. John the Evangelist. No hard collar. (See 2 photos sent by Fr. Dale - to be returned).

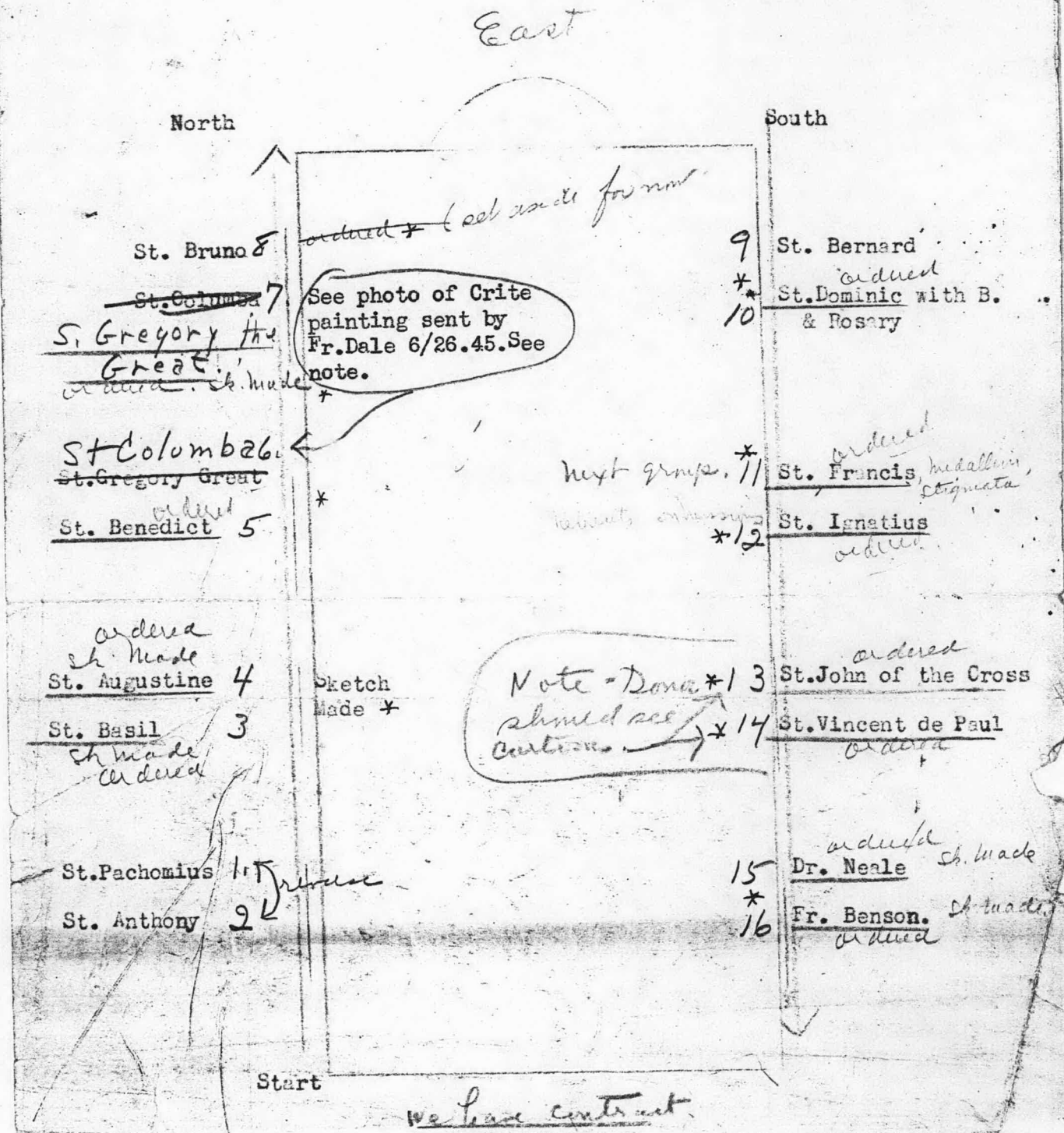
→ No haloes.

Father Dale says Dr. Neale might well be holding a chalice. There is an incident about Father Benson saying his office in the gardens of the Taj Mahal in India which might be used in the medallion. Saint Francis should be receiving the stigmata in the medallion, and Saint Vincent de Paul gathering up poor children.

Cambridge - Conventual Church:

January, 1945.

(See attached notes).



(To replace earlier descriptive notes)

The panels devoted to Saint Gregory the Great and Saint Bruno take their place next to Saint <sup>Calixtus</sup> Basil and Saint <sup>Benedict</sup> Augustine of Hippo. The wide borders of pure ruby contrast with the blue of the first design.

Saint Gregory the Great is robed in Pontifical vestments, with tiara and metropolitan crosier. He holds the book and pen and the bird on his shoulder suggests the legend that the Holy Spirit in the form of a dove inspired his sermons and theological works. In the medallion he is symbolized as directing a singing choir.

Saint Bruno, Founder of the Carthusian Order, holds the open book and pen. In the medallion, Saint Bruno is represented with his six companions whom Saint Hugh, Bishop of Grenoble had seen in a vision, under the image of seven stars. *The panel probably a memorial to Father Field*

\*varied in position - St. Francis could be looking forward more. Note: Father Dale didn't care for the lamb in St. Francis arms. It was thought that we could introduce the wolf of Gubbio as a symbol near his feet, and possibly have one or two birds flying around him. Restudy face of St. Ignatius according to the woodcut in book. ✓

2/6/46

Feb. 21, 1945 -

St. Benedict: Couldn't we make the raven at his feet a little blacker.  
 St. Gregory the Great: The double-barred metropolitan cross for his staff.  
 St. Dominic: - Could we work in an additional symbol at his feet - either the dog with the flaming torch if possible, or else the lily.  
 St. Bernard: - a little more definition to his symbols on the book, and the line of color surrounding his figure, a little brighter if possible.

The full names for John Mason Neale and Richard Meux Benson. Dr. Neale's chalice too large - that is, should be the shorter, flatter Roman type. His other hand should be holding a host directly over the chalice. They would like his head straight forward, rather than tipped like Benson's.

They felt that both Neale and Benson's heads were too large and Neale especially should have a little more neck. Isn't he a little broad? Couldn't he be cut down a bit.

In the medallion he should be shown in the cope rather than the chasuble - that is the garment they wear for Benediction; and the humeral veil that comes around his shoulders and covers his hands on the monstrance should be all one piece - the same color. I think it is generally white.

Couldn't Benson's eagle have a little more prominence in color? And they would like an indication of a text on his book. The first words of the Gospel of St. John which is also the first words of the rule of the Cowley Fathers: "In principio erat Verbum."

St. Augustine: - Give him his full title - Saint Augustine of Hippo.

IMPORTANT NOTE: Father Williams says the only thing they object to is the faces, in the St. John of the Cross and St. Vincent de Paul window. They are both known by portraits and St. John of the Cross should have a slight beard and a fringe of hair around his head, while St. Vincent de Paul has a fuller beard. We have material for both of these. Father Williams suggests that the faces be corrected on the sketch which he returned. Also the donor of the St. John of the Cross and St. Vincent de Paul windows should see the cartoons. ✓




Refer to Father Dale's book with pictures of various saints.

"I think that Saint Benedict should be a very patriarchal bearded and cowed figure, and his symbol, besides the crosier of an abbot, the raven with the bread." (see pictures). (Fr. Dale). \*\*

"I hope that St. Gregory's tiara will not be the horrible modern one which resembles a beehive. The one on St. Peter in my collection is interesting. And it seems to me that St. Gregory should be holding the crosier of a Metropolitan as St. Peter does, rather than the ordinary pastoral staff." (Fr. Dale). (See picture which he sent, "It offers a suggestion for the circular medallion of St. Gregory's window. The use of the classical structure in the background to suggest the city of Rome is interesting." (Fr. Dale).

\*See photograph which Father Dale sent showing the habit of the Sisters of St. Margaret, the community founded by Dr. Neale. The colour is a very dark Oxford grey. The cross worn on the breast is a fairly large black cross with a smaller ivory. Also see the one - a colored picture of a procession of

the Blessed Sacrament because it shown the priest vested in cope and humeral veil and holding the monstrance as he would at the moment of giving Benediction.

\*\* ST. BENEDICT's symbol should be a closed book with the XP  monogram instead of mitre - book held with the edge of the pages showing forward as in illustration. ~~St. Benedict's companion and St. Gregory's choir should be~~ definitely boys - that is, quite young boys.

Note: St. Columba: June 26, 1945. Fr. Dale sent photograph of Crité painting, saying, "My idea about the small medallion in the St. Columba window is that it might be symbolic of missionary journeys - no small part of the work of a Cowley Father, though fortunately we do not have to embark on rough seas in a frail coracle. St. Columba might be represented sailing in one and leaving Iona for one of his many journeys to found other monasteries. He is said to have founded a hundred of them. The S.S.J.E. used to have a branch house on Iona, but it had to be given up a number of years ago. Be sure to give him the Irish tonsure. He might be represented in a dark garment\* The windows now definitely ordered (June 7, 1945 - are  
 3. Saint Basil - A.D. 379 *Sketch made*  
 4. Saint Augustine, A.D. 430 *Sketch made*.

7. St. Gregory A.D. 604 *Sketch made*  
 8. ~~St. Bruno, A.D. 1101~~

13. St. John of the Cross, A.D. 1591  
 14. St. Vincent de Paul, A.D. 1660

15. Dr. John Mason Neale, A.D. 1866 *Sketch made*  
 16. Fr. Richard Meux Benson, A.D. 1915. *Sketch made*

\* but of a warm tone to contrast with St. Benedict. The medallion will represent him in Iona in his coracle. (See photograph)

St. Gregory will have to be paired with St. Bruno. This will mean that he comes in a window with the red border. The red of St. Gregory's cloak can be lightened with more notes of orange, as St. Augustine ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ of Hippo is now rendered. Mr. Hoyle thinks that St. Augustine is not sufficiently silhouetted now and that his robe should be a more positive red, strengthened and darkened.

Incidentally, Fr. Dale has an aversion for the very orange reds, the orange celenium which goes toward what Fr. Dale calls, brick red. He thinks there is quite a bit of this in the medallions for the Lady Chapel windows.

Fr. Dale thinks it would be best to represent St. Vincent de Paul without the children in the upper figure but have them in the medallion which would be devoted to his charity. He suggests

that we try the upper figure of St. Vincent de Paul in a surplice. He would like to have some suggestion to identify Paris in the background - but he would like it to present the slums rather than better sections.

For St. John of the Cross the medallion should symbolize contemplative prayer in the bare cell of a prison on his knees before a vision of Our Lady. There should be a little window above and we should also keep in mind the jailer's reference to the place as being "~~f/ff~~ full of light." Page 173 in the book Father Dale brought in, devoted to St. John of the Cross.

The medallion of St. Ignatius should symbolize retreat. He would be ~~a~~ in a rocky cave at prayer. Montserrat should be represented through an opening. This is found in one of the ~~th~~ books Father Dale brought.

Father Dale will send us the inscriptions later.

The first figure, St. Pachomius will be represented as a hermit when we come to it.



Cambridge, Conventual Church January, 1945.

In medallion under Saint Dominic, we should have the Blessed Virgin bestowing the Rosary upon him.

In the medallion under Saint Francis - receiving the stigmata.

*To be done first - send photo of Leiston & other development for Curley for*  
Father Benson should be represented looking up and holding the open *& waddy*  
 book of the Rule (He was the Founder of the Order of Saint John), -  
 also holding the pen; and the Eagle of Saint John at his feet.

Saint Gregory - we want to be sure to use his full title, Saint Gregory the Great. He should be robed in papal vestments with mitre; and in the medallion should be a singing choir.

In the medallion under Saint Benedict, he should be represented instructing novices. There were two, especially Placidus and Maurus.

Dr. Neale - he founded the Community of Saint Margaret, and he should be represented vested with the I.H.S. on his chasuble, and the full ornament at the base of the garments (the apparel). He should be holding the chalice. In the medallion he should be shown at Benediction for the Sisters, holding the humeral veil and the monstrance of Benediction.\*  
 BE SURE TO MAKE DR. NEALE'S GARMENT IN THE MEDALLION DEFINITELY A COPE.

The medallion under Father Benson - he would be standing before the Taj Mahal.

*Caust - Clerical*  
*W.S.*

Continuing the group of eight double windows devoted to the Monastic Founders, Saint Francis of Assisi, Founder of the Order of Friars Minor (Franciscans), holds a lamb in his arms, <sup>see note below \*</sup> while near him in the field is a bird, both suggesting

his fondness and compassion for all animals. The medallion below symbolizes his reception of the Stigmata. Father Williams wishes St. Francis' garment could be more on the gray - not quite so colorful. Thinks the heads could be a little more\*.

His companion, Saint Ignatius Loyola, Founder of the Society of Jesus (Jesuits), holds the rosary and the open book inscribed with the Sacred Monogram, I.H.S.\* The medallion symbolizes Retreat, and Saint Ignatius is represented in a rocky cave at prayer. In the full sized medallion we plan to suggest Montserrat through an

opening in the cave. <sup>IMPORTANT</sup> Father Williams says St. Ignatius' garments should be as dark as possible to represent black. The sleeves are too wide. They should be more like ordinary coat sleeves.\* Be sure to use the Sacred Monogram peculiar to the Order. It is shown on P. 231 of the book of his life which they loaned us. Include the Cross and Nails.

The second window from the entrance on the south is devoted to Saint John of the Cross and Saint Vincent de Paul. Saint John of the Cross, a little gaunt - fill <sup>out a little more</sup> the Cross and Saint Vincent de Paul. Saint John of the Cross, Founder - with Saint Teresa of Avila - of the Discalced Carmelites, is represented with the cruciform staff. The medallion symbolizes contemplative prayer in the bare cell of a prison. Saint John kneels before the vision of Our Lady. Light gold and white are used abundantly to suggest the jailer's reference to the scene as being "full of light".

Saint Vincent de Paul, Founder of the Congregation of the Mission (Lazarist Missionaries) is represented in surplice, and holds a symbol of a hospital bed to symbolize his care of the poor and sick and his patronage of all works of charity. The medallion suggests his charity, with the slums of Paris indicated in the background.

2/6/46

This entire group of eight double windows is devoted to the Monastic Founders - one in each panel - sixteen in all.

They are designed to admit an abundance of illumination, at the same time maintaining the spirit of colorful brilliance. Conventional growing vine forms enrich the fields, pleasantly patterning and diffusing the light.

The figures and related medallions are in full rich color, and the wide colorful border of decorative cloud forms, accented with stars, alternates ruby and blue throughout the series.

Saint Basil the Great, and Saint Augustine of Hippo, both Bishops and Doctors of the Church, are represented in the typical design. Saint

Basil in costume characteristic of the Eastern Tradition, bears the book inscribed with a symbolic Greek Church. NOTE: Fr. Dale does not like St. Augustine's face. Would like him to be older, show more character and remember that he came from Africa.

The medallion below recalls Saint Basil's poetic comparison of the "various aspects and thousand sounds of the sea" with those of the human multitude which he served so well. He is represented with one of the sick and poor of that multitude before the blue and white symbol of the sea.

"But if the sea is beautiful before men, and before God, how much more beautiful is that multitude, that human sea, which has its sounds and murmurs, voices of men, of women, and of children, resounding and rising up to the throne of God!"

Beneath the figure of Saint Augustine, with the mitre, staff and book, inscribed with his traditional symbol, the heart pierced with arrows, is a symbol of his vision while writing his discourse on The Trinity: the Child beside the sea emptying the waters of the great deep into the hole in the sand. "Not more impossible than for thee, O Augustine! to explain the mystery on which thou art now meditating."



February 26, 1946. Copy for Mr. Svendsen.

Re: Cambridge, Massachusetts.  
Conventual Church.

Inscriptions for clerestory windows.

St. Augustine window

In loving memory of Oliver Augustine Dale 1864 - 1903

John Mason Neale Window

In loving memory of Albert Edwin Bowles, Priest  
Obit - May 9, 1944

Father Benson Window

A Gift of the Fellowship of Saint John

St. Vincent de Paul Window

A Gift of the Associates of the  
Society of Saint John the Evangelist

St. Dominic Window

In loving memory of Father William Mitchell Vail Hoffman, Jr., S.S.J.E.  
1898 - 1944

St. Benedict Window

In loving memory of Father Frederick Cecil Powell, S.S.J.E., 1865-1938

St. Gregory Window

A Gift of the Schola Cantorum of the Church of Saint John the  
Evangelist, Boston.

St. Bernard Window

In loving Memory of Father Charles Neale Field, S.S.J.E., 1849-1929.

*no inscriptions in remaining 3.*  
(Father Dale says ~~it is possible that not all the new windows will~~  
~~have inscriptions, but the above are the ones they would~~  
~~like to have inscribed.~~)

St. Ignatius

"In loving memory of Amy Fanning Bishop Obit. Jan. 22, 1937."  
(Telephoned in by Father Dale Sept. 2, 1947.)

below symbolizes the vision of Saint Bernard, with the Blessed Virgin appearing before him as he writes his homilies.

Saint Dominic, robed in the habit of the Dominican Order, is distinguished by the traditional star over his head and the lily symbol at his feet. In the medallion below, is symbolized the institution of the Rosary, with Saint Dominic kneeling before the Blessed Virgin who holds the Divine Child.

The final window nearest the entrance on the Epistle side is devoted to John Mason Neale and Richard Meux Benson. Dr. Neale, founder of the Community of Saint Margaret, is represented in full vestments and bearing the chalice and host. In the medallion below he is symbolized at Benediction holding the Monstrance before the kneeling figures of Sisters of Saint Margaret. (Important: Be sure of the way the monstrance is held thru the Humeral Veil in the medallion under Dr. Neale).

Father Benson bears the quill and open book inscribed with the first words of the Gospel of Saint John, which are also the first words of the Rule of the Society of Saint John the Evangelist, - "In principio erat Verbum." At his feet is the evangelical symbol of Saint John, - the eagle. The medallion symbolizes Father Benson saying his office (IMPORTANT: Be sure to lengthen cord in the gardens of the Taj Mahal. from Father Benson's Waist).

Designs for Clerestory Windows, Conventual Church and Monastery  
Cambridge, Massachusetts

These designs continue the group of eight double-windows devoted to the Monastic Founders. They are planned to admit an abundance of illumination, at the same time maintaining the spirit of colorful brilliance. As in the typical design, conventional growing vine forms enrich the fields, pleasantly patterning and diffusing the light.

The figures and related medallions are in full rich color, and the wide colorful borders of decorative cloud forms, accented with stars, alternate ruby and blue throughout the series.

The panels devoted to Saint Benedict and Saint Gregory the Great take their place next to the earlier design devoted to Saint Basil and Saint Augustine of Hippo. The wide borders are pure blue in contrast to the ruby of the first design. Saint Benedict, patriarch of western monasticism, is robed in colors suggesting the glass men's convention for black. He carries the staff and mitre and at his feet is the symbol