

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. 2552
Church Union Congregational Church. Date of Completion Sept. 15, 1944.
Donor and Address J.W. Hansen, c/o Iselin-Jefferson Co., 90 Worth St., N.Y.C. Chairman of
Com. Col. Ezra DeForest Memorial.
Architect _____ Quality of Glass \$11.70 (\$19.50 per foot).
Denomination Congregational.
and Minister George C. Vincent, D.D. Minister.
Footage 60 feet. sight Sizes, full _____
Ventilators In second and fourth panels. Set by _____
Position in Church South window, third from chancel.
Height from floor 47 inches Protec- Groove Stone
tion Glass _____ Rabbet _____ Wood _____
Points of compass
Quality of light South. Note: C.J.C. has marked this window as "medium" light.
Inscriptions to be worked in inconspicuously - rather woven into the design:
Inscription "In memory of Colonel Ezra De Forest."
(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 The Good Samaritan.
Col. Ezra CORNELIUS (See Dr. Vincent's outline).

Col. Ezra De Forest was prominent in community when it was being developed around the turn of century; got military title in N.Y. State National Guard; served as church treasurer when building was erected; was man of financial success, contributing generously to church work. His 2 daughters have in mind the fact that their mother, who is living, is aged and feeble, and they would like to have something in the window that would pick up her memory when she is gone. She was active in development of the Woman's Club of Up. Montcl., and is proud of her position and influence in that story. Use the club building as a symbol (see pencil sketch on back of our letter of March 2 to Dr. Vincent).

May 23, 1944. Dr. Vincent wrote: "Perhaps the sketches Mr. Skinner made of the

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

Woman's Club in which the DeForest family has been interested can be incorporated in some way in some of the minor figures, and probably the church tower can be used also as a suggestion of the interest of Col. De Forest in the building of the church. The other two figures can perhaps suggest something of the church's work and service in benevolent fields for the poor or those with whom we carry on missionary work.

The significant subject material of this window is centered around the story of Cornelius, "one who feared God," a devout man, a soldier and a patriot.

He is represented in the central panel in the costume of a soldier of the Roman Empire. The open book below is inscribed with the text from Acts 10:22, "Cornelius the Centurion, a just man and one that fearth God and of good report."

In the upper medallions at either side are kneeling angelic figures, at the left, the Angel of Prayer with the censer and at the right, the Angel of Generosity with the horn of plenty.

The outer medallions celebrate the friendship between Cornelius and Saint Peter, - their meeting (Acts 10:25) and the baptism of Cornelius by Saint Peter (Acts 10:48).

Below are symbols of the Church Treasurer, with the purse and model of the church, helping the poor, aiding the helpless, and the army officer with the bible and the sword.

At the base is the inscription:

"In memory of Colonel Ezra DeForest."

Memorandum on the Possible Use of the Story of Cornelius
the Centurion (Acts, Chapter X) as the Central Figure and
Subject for a Memorial Window in Honor of Col. Ezra De Forest.

The story of Cornelius includes a number of interesting touches.

First of all, Cornelius was a soldier and a patriot. He was apparently something more than a hired fighting man, since he was connected with the Italian Band, which would mean that he was a native of Italy serving in the armies of the Roman Empire.

Also, since the army was very closely identified with the administrative organization in the province of Palestine, Cornelius as a centurion in the army would have a good deal of administrative responsibility and must have had ability along this line.

His religious interest is a rather striking feature of his character. He is spoken of as "one that feared God." This is an almost technical phrase in the Book of Acts used to describe people of non-Jewish birth who had been attracted to the Jewish religion because of its spirituality and truth and high ethical quality even though it was not their native religion in which they had been brought up as children. This marks Cornelius as a man of very definite and deep religious interest who was willing to go outside the usual traditions of his times to get teaching and leadership in things of the spirit. Furthermore, Cornelius was a man obviously who felt that there were many others like him who were groping for something better in the field of religion and morale, and he talked with them about the matter and sought to help them. He sent for a new preacher of unusual power and character whom they had heard of in the country and brought him into talk with Cornelius and Cornelius' family and Cornelius' friends about a religious faith which was somewhat new to them but which held great promise of better things than they had known before. We see Cornelius thus as a man possessed of an almost evangelistic and missionary interest, seeking how to spread high grade religion to other people, assuming that all men are naturally deeply religious and will respond to fine truths if properly presented.

He associated his family with himself constantly - a fact that is surely a striking and important point. He believed in family religion.

Then as a man of administrative talent, he was not content with hearing about religion and getting some of its inspiration for himself, but apparently had the courage to go ahead and found a church among his family and friends, acting as a leader, executive and administrator in the new congregation in Caesarea.

Alongside all of this which is somewhat unique in the character of Cornelius, we have the simpler fundamental things of first, prayer, and second, alms-giving, as well as established characteristics of his life.

Much of this obviously fits in with the character of Colonel De Forest and it should not be difficult to work out a series of small medallions fitting in with the main theme, and bearing definitely upon the kind of interest Colonel De Forest had in religion and the church. Thus we have Cornelius at prayer, Cornelius and his family being baptized, Cornelius as an administrator, Cornelius giving alms, Cornelius and the vision of the angel; and in their more modern applications, fitting in with the specific activities of Colonel De Forest, we could have the linking of the Bible and the sword; perhaps also a picture of the church tower or of the Bible and the sword; perhaps also a picture of the church tower or of the entrance to the Woman's Club, some symbolic drawings suggestive of Colonel De Forest's activities and responsibilities as treasurer of the church, and one or two medallions to suggest his interest in the care of the poor and the spreading of our religion in missionary and community ways.

Colonel De Forest's friendship with Dr. Bliss may perhaps be symbolized in some way in

the friendship of Cornelius and the apostle Peter.

The use of this story seems to have some special advantages in this series of windows. For one thing, it brings out the quality of the administrator and the man interested in military affairs. It combines the thought of the giving of alms for the help of the poor in quiet and personal ways with the administrative work of the church organization. It suggests the point of view so often found among business people and men of affairs that they are very much interested in high grade fundamental religion without too much attention to the particular personality of the organization through which it comes. Not least, the use of this story from the Book of Acts would fit in extremely well with the other two windows to be installed in the south side of the church which also use figures from the Book of Acts, viz., Dorcas, Paul and Timothy. Such unity of theme in the group of three windows would obviously be very desirable.

(Copy of outline which Dr. Vincent gave C.J.C. in Upper Montclair, June 5, 1944).