

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

City or Town Denver, State Col. No. 2236
Date of DEDICATION Oct. 26
Church St. John's Cathedral. Completion October 15, 1941.
Donor and Mrs. Charles John Hoadley, 1123 Washington Street,
Address Denver, Colorado.

Architect _____ Quality of Glass \$22.50 per foot.
\$4500.00
Denomination Episcopal.
and Minister Very Rev. Paul Roberts, D.D. 1313 Clarkson Street.

Footage 199 feet. sight
Sizes, full _____

Ventilators Yes. Set by _____

Position in Church West clerestory, Fifth from North.

Height from floor 25 feet. Protec- Groove Stone
tion Glass _____ Rabbet _____ Wood _____

Points of compass _____
Quality of light West. 5th from north.

Inscription In Memory of
(left panel) Charles John Hoadley 1858-1898
(center ") John Charles Hoadley 1883-1898
(right ") Julia Emily Davidson Hoadley 1857-

Design wanted _____ Staging _____
Blue-prints _____
Shipping address _____ Received _____

Bill to _____ Templets _____

Photos of Cartoons Mailed _____

General Information Aug. 21, 1940. C.J.C. wrote Dean Roberts: "...my suggestions for the Kings themselves is as follows: I should have David - "the beloved one" - sweet singer of Israel and Judah - as the dominating central figure; Solomon - "peaceful" - the wise son of David on the left; and Hiram of Tyre - "exalted brother" - friend of Solomon whom he assisted in building the Temple. Below David, Saul - "asked of Jehovah" - the first King of Israel; to the left, Johoshophat - "Jehovah has judged" - enthusiastic adherent of Jewish religion; on the right, Ezekiah - "Jehovah strengtheneth" merciful to the children of his father's murderers; on the right, Azariah - "Jehovah hath helped" - victorious over the enemies of Judah. You will notice that my idea is to represent in these symbolic figures the great characteristics of the Jewish Kings - as they are expressed in the Old Testament and also in Christian art - especially in the famous Tree of Jesse window, Chartres."

Note that the above was written when Mrs. Field was considering giving the Kings wd instead of the Children's window. Also note that David is used in that window.

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

Roberts:

*Mrs. Tully
Mrs. Har
A.A.*

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As for yourself, please know that I do

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MRS. HOADLEY LIKES THE COLORS IN THE MCALLISTER WINDOW ESPECIALLY.

Window devoted to the Kings of the Old Testament,
in the West Clerestory of Saint John's Cathedral,
Denver, Colorado.

This window, devoted to the Kings of the Old Testament - builders of the Temple of the Lord - is designed in color and light to take its related place in the clerestory group between the windows symbolizing the Children of the Old Testament and the Benedicite theme, and opposite the one devoted to Christ's Wisdom - as expressed through His Parables.

The figure compositions, forming a dominant blue note in fields of deep ruby, balance the opposite clerestory window and suggest a subtle contrast with the windows on either side.

The principal figure of the central lancet presents King David - "the beloved one" - sweet singer of Israel and Judah. At his right is King Hiram of Tyre - "exalted brother". The trees he holds symbolize the timber given to his friend, David, for the building of the Temple. King Solomon - "peaceful" - the wise son of David - bears a symbol of the "Song of Solomon" - Garden of Pomegranates.

In the central medallion below David, Samuel anoints Saul - "asked of Jehovah". "Great deliverance giveth he to his king and sheweth mercy to his anointed." (Psalms 18:30.)

To the left is King Azariah - "Jehovah hath helped" - who strengthened the fortifications of Jerusalem and planned to make Judah a maritime nation. "They that go down to the sea in ships, these see the works of the Lord." (Psalms 107:23.)

On the right is King Hezekiah - "Jehovah strengtheneth" - reformer of religious conditions in loyalty to Jehovah - who also installed and improved the water supply of Jerusalem - "As the hart panteth after the waterbrooks so panteth my soul after thee O God." (Psalms 42:1.)

on the figure in the lower medallion that symbolizes the youth of Israel." (See pictures sent).

DOW ESPECIALLY.

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At the center below is the reclining figure of Jesse, the father of David. From him springs the ancestral tree of the Kings of Judah, which culminated in the Blessed Virgin and Christ. "There shall be a root of Jesse, which shall stand for an ensign of the people." (Isaiah 11:10.) This conception of the genealogy of Christ was one of the most popular symbolic forms of the Middle Ages. Possibly originated or at least greatly developed by the celebrated churchman and builder, Abbe Suger of Saint Denis, it enriches many of the mediaeval Cathedrals - both in sculpture and stained glass.

On the left is Josiah - "Jehovah supports" - who formed the national constitution of Israel upon the Book of the Law - found in the Temple by Hilkiah. "All Kings shall fall down before Him, all nations shall serve Him." (Psalms 72:11.)

To the right is Cyrus, the Persian, (- "The Lord's anointed" (Isaiah 45:1) "He shall build my city, saith the Lord of Hosts" (Isaiah 45:13) - "In the Lord shall all the seed of Israel be justified" (Isaiah 45:25) It was Cyrus who permitted the Babylonian exiles to return, and proclaimed freedom of all religions.

In the tracery and through the decorative field of the lancets are symbols of the fourteen Beatitudes of the Soul - such as they are set forth in the sculpture of Chartres Cathedral.

Those in the tracery are held by crowned figures: the Flower of Beauty, the Arrows of Agility, the Fish for Health and the Harp symbolizing Pleasure.

In the lancets they are, in each case, related to the figure above: the Doves for Friendship with King Hiram, the Singing Bird symbolizing Joy - related to King David, again the Doves for Concord near King Solomon, the Lion for Strength for King Azariah, the Crowns of Freedom with Saul, and the Mitre of Honor with King Hezekiah.

Those at the base are: the Book of Wisdom near King Josiah,
the Eagle of Longevity and the Castle of Serenity for Jesse, and the
~~Sword and Shield of Power with King Manasse II.~~

The symbolism of the tracery is completed with red-winged Seraphim
of Divine love, blue-winged Cherubim of heavenly contemplation, and
flames of Christian zeal.