

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

City or Town Passaic, State N.J. No. 2613  
Date of Mar. 8, 1950 - #215  
Completion April 8, 1950. #214  
Church First Presbyterian Church.  
Donor and Mr. Troast #214  
Address Mr. Barry #215 - first window on south nearest chancel.  
Architect \_\_\_\_\_ Quality of \$2800 each  
Glass (\$56. per foot).  
Denomination Presbyterian.  
and Minister Rev. George Harold Talbott, D.D. *Less 100.58*  
Footage 50' each sight .018  
Sizes, full \_\_\_\_\_  
Ventilators \_\_\_\_\_ Set by \_\_\_\_\_  
Position in Church Clerestory.  
Height from floor 18 feet. Protec- Groove Stone  
tion Glass \_\_\_\_\_ Rabbet \_\_\_\_\_ Wood \_\_\_\_\_  
Points of compass  
Quality of light 4 North, 4 South.  
Inscription None in the glass

Design wanted about middle of March or sooner.

Staging \_\_\_\_\_

Shipping address \_\_\_\_\_

Blue-prints \_\_\_\_\_

Received \_\_\_\_\_

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

Templets \_\_\_\_\_

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

General Information August 10, 1945, C.J.C. wrote Dr. Talbott: "The clerestory windows, as we agreed, are so arranged architecturally that a standing figure is very strongly implied in the tall central lancet, with medallions in the shorter ones at either side. Eight such windows are ideal for the symbolic representation of the Beatitudes, which have been very well called 'the cream of the Gospels.' What I have in mind is an arrangement that might be considered an elastic one since there are many great characters from the Old and New Testaments and in later periods that might illustrate each Beatitude. For example, we spoke of the 8th Beatitude - "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of Heaven," - and mentioned for the central character, St. Stephen or St. John the Baptist. For the Old Testament character to be represented by an incident in the left medallion - Daniel or Job - and in the right medallion - Elijah Lovejoy or

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

John Knox. I mention these characters as typical of a wide choice that may be made by those most interested in the subject matter of the given window. (I have not mentioned the symbolic figure of Christ Himself in these presentations of the Beatitudes, for it seems to me that His appearance in the group would tend to confuse the significance of the group as a whole. In other words, there is no opportunity to set forth the figure of Christ in the dominant central position it should have.).

SEE COPY OF ICONOGRAPHY SENT BY DR. TALBOTT January 22, 1948. Story of New Testament. Share with Dr. Talbott preliminary studies for design and arrangement before carrying them too far - #214 and #215. Central figure, with related medallions and symbols below and in the side panels.

Pulpit

Lectern

#2613

#215 Isaiah, Symbol of Matthew  
JOHN THE BAPTIST \*  
Micah, Symbol of Mark

Philip  
JESUS AT BEGINNING OF #205  
MINISTRY

Andrew with symbols of Gospel writers -  
Luke - John

#2613

Jesus at seaside after  
Resurrection (John 21:1-6)

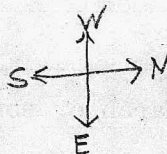
#214 JESUS TRANSFIGURED \*

Jesus healing the man born  
blind, 9th Chapt of S. John's Gospel.

PENTECOST - PETER #206

#213

STEPHEN



PAUL

#297

#212

COUNCIL AT JERUSALEM - JAMES

JOHN - NEW JERUSALEM #208

\*add medallion developing the theme of John the Baptist, - possibly the baptism of Our Lord.

\*\* Perhaps figures of Moses and Elias. Then, have either the group of Apostles below, or Jesus at the seaside after the Resurrection, - The Great Draught of Fishes, with small medallions devoted to the miracles of healing at the base of each side panel.

\*Lower medallion of central panel - 3 Disciples, Peter, James and John.  
Symbols of S. John in lower parts of 2 outside panels.



South Clerestory Window (#214), Second from the Transept,  
First Presbyterian Church, Passaic, New Jersey.

Jesus Transfigured is the central theme of this window. He is represented in raiment "white as the light".

Below are Moses (with the Commandments), and Elias (with the scroll).

In the medallion are represented His companions on the mountain, Peter, James and John. Above is the sacred monogram XP.

The medallion at the left represents the Healing of the Man born Blind, as related in the ninth chapter of Saint John's Gospel; while opposite, Jesus is represented at the seaside with His disciples after the Resurrection.

As both of these incidents are recorded by Saint John, his symbols are placed below: the evangelical eagle, and the traditional chalice and serpent.

In the tracery are the cross potent, symbol of healing, and the peacock, symbol of immortality; angels of prayer and praise; - and at the top the orb surmounted by the cross, attesting to Christ's domination over the world.

Again, flames of religious zeal, and stars of heavenly steadfastness are included.

The principal colors, ruby and blue, are alternated in these two windows. This plan, developed through the entire group, will add an interesting note of variety through all the windows.

Under the figures, lettered large enough to see - "Healing the Blind - The Transfiguration - The Draught of Fishes."

South Clerestory Window (#215), First from the Transept,  
First Presbyterian Church, Passaic, New Jersey

The entire group of clerestory windows is devoted to the New Testament, with this, the first window, serving as an introduction from the Old Testament, - the Prophecy.

The dominant central figure represents Saint John the Baptist, clothed in rough garments of the wilderness, and bearing the cruciform banner and the shell of baptism.

The fountain symbol at his feet is also suggestive of baptism.

In the medallion below, he is represented in the wilderness gathering honey and locusts.

At his right is the prophet, Micah, with the scroll which might be inscribed with a significant text from his writings: "He shall judge among many people", or "They shall beat their swords into plough-shares". His symbol, the broken sword, is represented in the larger tracery member above.

Opposite is Isaiah. His text might be, "The spirit of the Lord God is upon me". He bears his symbol, the tongs and coal of fire with which the angel purified his lips.

Below the prophets are the evangelical symbols of Saint Matthew and Saint Mark, - the winged man and the winged lion.

Growing vine forms pattern the field and define the medallions, supporting smaller symbols - flames of religious zeal, and stars of heavenly steadfastness; and at the top, the rose of the Messianic Promise.

The two principal tracery members immediately below bear angels of praise and prayer.

Under the figures, lettered large enough to see, "Micah - John the Baptist - Isaiah."

Note: There is a sharp shadow-line from the chapel roof that shines on the south clerestory windows - the side we are doing first. It casts a sharp varying line to a height roughly about twice the width of the lancet. We should have this in mind, and make some allowance for it by lightening the lower part of the window.

Note: They would like to be sure that most of the reds are true reds, - and not the ~~orange-vermilion~~ which they do not like as well.

The greatest amount of light seems to come from the transept on the sunny side.