

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

3 S. clerestories, COMPLETE May 1, 1949.  
4 N. " COMPLETE July 1, 1949.

City or Town Worcester, State Mass. No. 2617

Church Wesley M. Church, 114 Main Street Date of X  
Donor and Gleason MacCullough, Chairman; Edward F. Miner, Treasurer, Memorial Gifts Completion Sept. 1, 1949 contract  
Address Committee.

Architect Coolidge and Carlson. Quality of \$4500.00 (\$5100.7)  
Denomination Methodist. Glass \$35.00 for typical sk.  
and Minister George Albert Fallon, D.D. Minister. \$4800 ea (\$55.) 4 N. 3S.  
Footage 88 feet each \$4880 for Annunciation window to  
cover cost of design changes. See  
sight Sizes, full letter of Aug. 10, 1949.

Ventilators None (8/10/48) Set by Prof. I  
Position in Church Clerestory. (7 nave clerestory, 1 Side Transept.) 299/10  
10-036-06

Height from floor 20 feet Protec- Groove Stone  
tion Glass Rabbet Wood

Points of compass  
Quality of light 4 north; 1 east, 3 south.

Inscription

Design wanted Complete 3 S. clerestory, May 1.

Shipping address Mr. Miner feels the north  
clerestories should be set in July - so  
everything will surely be ready for their  
big celebration: (10/8/48) Staging  
Blue-prints  
Received

Bill to at transcript with Wds. by  
entire Annunciation Templets

Photos of Cartoons Mailed

General Information \$35.00 is for the clerestory window design. window. See letter of  
(We are to include suggested plan of subjects for the  
other windows of Wesley Methodist Church.) 8/10/49

This price to applied on the price of the window when it is  
ordered.

Note: Mr. Carlson to be consultant - see note of July 18, 1945.

March 4, 1948 - Mr. Mirer wrote: "...the committee thought that the clerest-  
ory windows on the south side should be the first to be installed; second  
the south gallery windows, and last the clerestory windows on the north side"

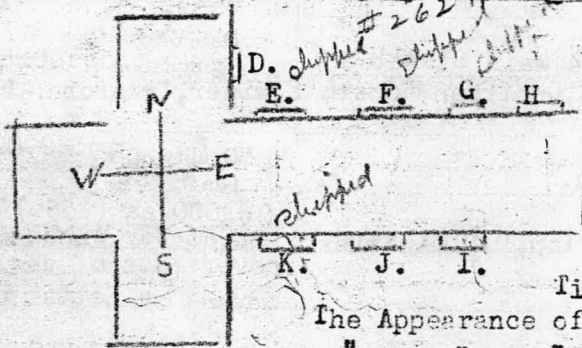
Book: "The Story of Methodism" by Halford E. Luccock and Paul Hutchinson.  
Published by The Methodist Book Concern 1926. Library No. 5548.156.

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

For the Seven Clerestory Windows, Mr. McCullough's plan several years ago was to devote them to the angelic manifestations in relation to Abraham, Gideon, Isaiah, John Baptist, ~~The Virgin Mary~~, Our Lord, Saint Paul and Saint John. *The Transfig.*

This would include the ~~Annunciation (Mother's window)~~, the Baptism of Christ, the Conversion of Paul on his way to Damascus, and St. John's Vision on Patmos.

The transepts would be devoted to later leaders, including John and Charles Wesley; references to hymns, Asbury and Thoburn, for Missions; ~~XXXXXXXX~~ (Historical subject Methodist).



Nave clerestory windows:

- E - John Baptist *Annunciation*
- F - Christ (*Transfiguration*)
- G - Paul
- H - John, the Disciple
- I - ~~Isaiah~~ *Abraham*
- J - Moses
- K - ~~Abraham~~ *Isaiah (Peace)* \*\*

Titles for clerestory windows:

- The Appearance of God to Abraham.
- " " " " " Moses *x Is. 6:1*
- " " " " " Isaiah, "I saw the Lord high and lifted up". (*Peace wd. - wanted first*)
- H. The Appearance to John on Patmos.
- G. " " " Paul " Damascus Way
- F. " " " Christ (The Transfiguration)
- ~~E. The " " " John Baptist (Baptism of Christ)~~

(7 clerestory windows devoted to the Angelic Manifestations in relation to the above subjects.

D. Missionary Bishops: Taylor, Thoburn, Bashford. *in place*  
 Bashford was in China - one of the men who advised on the forming of the Republic 20 years ago. James M. Thoburn, India; William Taylor, Africa.

Principal nave windows to be designed according to Mr. Connick's rough sketch submitted sometime ago.

1/14/48. Mr. Miner wrote that the Isaiah or Peace window will be desired first in point of time, as the light is now very troublesome to those who have to sit on the north side of the chancel. After the gallery windows are set, we are then to set the south group; then the north.

April 26, 1948. Mr. Carlson is eager that plenty of light be admitted by the nave clerestory windows.

~~\*\*Mr. Miner is wondering if we could get any symbol in the quatrefoil of the Peace window that would suggest the peace between the United States and Canada. I suggested the possibility of a symbolical bridge with a dove above it. OES/~~

9/7/48.



Principal Windows of the Nave,  
Wesley Methodist Church,  
Worcester.

The seven windows of the nave are devoted to the angelic manifestations of God to man, both in the Old and New Testaments.

On the north side, the first is devoted to the Annunciation; the second, the Transfiguration of Our Lord; the third, Paul's Conversion on Damascus Way; and finally, John's Vision on Patmos.

In the first window of the Annunciation, this theme dominates the central lancet, with Mary kneeling before the symbolic vase of lilies, below the figure of the Angel of the Annunciation who also bears the lily symbol of purity.

Above in the lancet head is the Descending Dove and on the open book below is the significant text from Saint Luke 1:28, "Hail, thou that art highly favored, the Lord is with thee."

In the medallion below, Mary Magdalen kneels at the Cross.

The dominant medallions of the panels at either side are designed in significant relationship to complement the central theme. At the left is the Annunciation to Joseph, with the text on the open book, "Joseph, thou son of David, fear not to take unto thee Mary thy wife." (Matthew 1:20). At the right is the Annunciation to the Shepherd, "Behold I bring you good tidings of great joy." (Luke 2:10).

Two smaller medallions below are enriched with ancient symbols of Mary - the vase of lilies and the vase of roses. In similar medallions near the base are kneeling angelic figures with trumpets of praise.

The Evangelists in whose gospels are recorded the story of the Annunciation are represented in the two longer members of the tracery - Saint Matthew and Saint Luke, each with the gospel book and pen. Beside them are their Evangelical symbols, - Matthew, the winged man; and Luke, the winged ox.

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A six-winged Cherubim, symbolic of divine wisdom, is designed in the quatrafoil above. The significance of the tracery is completed by clouds and flames of divine zeal.

Growing vine patterns enrich the fields of the lancets and outline the medallions. The borders are designed in conventional cloud forms accented with stars of heavenly steadfastness.

The color scheme is characterized by an abundance of fine pure blue, contrasted with rich ruby and accented with passages of green and gold. Throughout the design, a thread of silver is in evidence, flowering in notes of pure sparkling white.

The inscription across the base reads: "Thou shalt call...His name Jesus" (Luke 1:31 and Matthew 1:21).

The central theme of the second window is Christ's Transfiguration. In the central panel Our Lord is represented in raiment "white and glistening". Beside Him are the small figures of Moses and Elias, while the three disciples who accompanied him, Peter, James, and John, are grouped below. The text reads: "This is My Beloved Son". (Saint Matthew 17:5). Below is the symbol of the candle, the light of the world.

At the left is the Presentation in the Temple with the ancient Simeon holding the Child, and the text: "Mine eyes have seen thy salvation." (Saint Luke 2:30). Below is the symbol of the rose of Messianic Promise.

Opposite is the Last Supper with Our Lord at the head of the table, and the text: "This do in remembrance of me." (Saint Luke 22:19). The ciborium, chalice, and Host below, suggest Communion.

In the tracery is the ancient pelican symbol of Our Lord's sacrifices, the Chi Rho monogram, the anchor cross of Christian hope, and the peacock of immortality through Christ.

In the quatrefoil is the orb surmounted by the cross, symbol of the triumph of Our Lord over the world.

Across the base is the text: "Lo, I am with you alway, even unto the end of the world." (Saint Matthew 28:20.)



The fourth window is devoted to Saint John the Evangelist. He is seated in the central panel with book and pen recording his apocalyptic vision of God the Father enthroned with the book of seven seals. The text below reads: "I am Alpha and Omega, the first and the last." (Revelations 1:11). Below is the traditional Alpha and Omega symbol.

At the left is Saint John's vision of the bride of heaven with the text: "I saw the holy city, prepared as a bride." Below is the symbol of the city on a hill.

At the right is the angel with the reed, with the text: "God shall wipe away all tears". (Revelations 21:4). Below is the symbol of the tree of life.

In the tracery are the four angels of the four winds, and in the quatrefoil at the top, the eagle, symbol of Saint John the Evangelist.

Across the base is the text: "Blessed are they that do His Commandments, that they may enter the city".(Revelations 22:14)

June 1, 1949. Mr. Carlson thought that the green is a little strong in the tracery angels in the Saint John the Evangelist Window, and he thought that rays or something would help to pull the Christ figure and Saint John together, as it does in the St. Paul window. This can be studied in the cartoon.

The third window is devoted to Saint Paul. The central panel represents his conversion on the way to Damascus. The militant Saul kneels before the radiant figure of God with the significant text on the book below: "Saul, Saul, why persecutest thou me?" (Acts 9:4).

In the medallion at the left is represented the shipwreck on the way to Rome when the angel assured Paul that he and all of his shipmates would be saved from the storm. The text reads: "There stood by me...the angel of God." (Acts 27:23). Below is the symbol of the viper from the flames which proved to be harmless to Saint Paul after the shipwreck.

At the right Saint Paul lays his hands on the twelve as they received the Holy Ghost. (Acts 19:6) "The Holy Ghost came upon them". Below is Saint Paul's traditional symbol of three "springs", and at the base of the middle panel is the shield of Christian Faith.

In the tracery are represented Saint Paul's four companions on his missions, Timothy with staff and book, Peter with the <sup>KEY</sup>key, Barnabas with cross and stones, and Silas again with book and staff.

In the quatrefoil is Saint Paul's great symbol, the open book and sword of the spirit.

Across the base is the dominant text from Saint Paul's writings: "The Grace of the Lord Jesus Christ, be with you." (Second Corinthians 13:14).