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Review Of"The Stained Glass Of Saint-Père De Chartres" By M.P. Lillich

Michael Watt Cothren
Swarthmore College, mcothre1@swarthmore.edu

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supposes the existence of some authority among the masons powerful enough to induce the individual (who may have had family commitments) to leave the prospect of another year’s work in a building site where funds were ample to seek uncertain work elsewhere. Moreover, how could the organizers of the fabric be sure of the arrival of another qualified team to continue the work? James describes the master of the crew of masons as a “feudal chieftain.” Having commented that the conclusions relating to the organization of the construction of Chartres Cathedral could provide valuable insights into 13th-century society, James does little to defend or define this concept of authority over the masons, who, among the corps de métier in France seem to have enjoyed the greatest degree of freedom.

Perhaps if the numbers of the “crews” were reduced some, the theory might be more workable. In any case, the first and second half of the masons and their apprentices might, conceivably, have moved fairly freely, and could have had a great impact upon the buildings where they worked. But James is talking about a crew of some hundred artisans. This would enforce the credibility of the argument over the decorated plinth stones of the north transept porch, which might be the work of individuals, rather than “crews.”

To demonstrate the presence of successive teams, and their occasional return, James might have presented the reader with a careful analysis of the work of the “Scarlet” group or some other in two or more different parts of the building. He suggests that a group might evolve its design procedures over a period of years; it would obviously be very difficult to control the extent to which two different corbel designs might result from evolution within the group, or from two different teams. Eight groups of corbel profiles are presented in the French edition (missing in the English version), each one given in variations on a theme. It is noted that several of the profiles could easily be transferred from one group to another. A careful presentation of the work of one of the Chartres teams in another building mentioned by James (Orbais, Essommes, and so forth) would also have provided valuable documentation of the peripatetic framework of the 13th-century mason’s life, as postulated by James. Without this kind of demonstration, the possibility is left in the reader’s mind that a mosaic of that time might learn (as an apprentice) the habit of thinking in terms of a variety of potential solutions to any given design problem, and that in a 10 or 20 year span, he might be inclined to apply more than one of them. Similar forms might appear in a neighboring workshop where masons had been trained in the same tradition.

While most rewarding in some respects, this book is also frustrating. The binding of the French edition disintegrated as the pages were worn. The English language version, while solidly bound, was characterized by an apparent heavy inking of the type; the lines of some of the illustrations bleed into the surrounding area. There are missing and transposed paragraphs and misspellings (especially French terms, such as “pilier cantonnée”). The English language edition lacks the photographs of the French version, but unfortunately, the photographs do not add much, tending to be poetic, rather than objective documentation.

The reader will find no general introduction to the monument—its historical background, plan, elevation, or significance in the history of architecture. The discussion of the historical framework is relegated to a single footnote, and texts of prime importance (for example, the poem of William the Breton) are treated summarily. We are asked to study the cathedral not to understand it as a supreme piece of architecture, nor as an expression of the personality of the master mason, with his sublime vision and gifts of stereoscopic speculation, but rather as the work of the contractors or constructors who translated the ideas into stone.

The tone of the book is at times poetic, chatty, or heavily didactic; the reader is reminded of the exhortations of Villard de Honnecourt. A troubling question relates to the character of the anticipated audience. The layperson will be lost in the pages of geometric explanations, while the specialist might have hoped for a more fully documented presentation. A theme of prime importance for James is the presentation of the building as a kind of object lesson: “If we can come to see their work without the prejudice of our times, and can accept that even one building can repay a life’s love, we may find the inspiration to enrich the architecture of our own times.”

**Stephen Murray**
Indiana University


During the past two decades, publication on major monuments of medieval stained glass has taken two forms. A series of carefully prepared catalogs consisting primarily of documentation have appeared under the auspices of the international Corpus vitrearum mediæ ævi. Other works have attempted to place individual monuments within their art historical context. Madeline Caviness’s recent investigation of the early glazing of the Cathedral of Canterbury has been followed by Meredith Lillich’s penetrating study of the windows of the abbey church of Saint-Père at Chartres, the neglected neighbor of the Cathedral. The appearance of two such monographs in two years represents a significant advancement in an area of study that in Lillich’s words is “barely emerging from a long infancy,” and should be of interest not only to historians of stained glass but of medieval architecture as well. Since Sugér’s Saint-Denis, Gothic architects and glaziers had worked side by side. The collaboration occasionally produced monuments characterized by a delicately balanced dialogue between the architecture and its glazing. Saint-Père is one of these monuments.

Lillich’s study is divided into three parts. The first consists of a terse explication of the historical and architectural context of the original glazing and a survey of the documentation of its subsequent alteration or repair. This is followed by a stylistic analysis of each of the three major groups of clerestory windows: straight choir (ca. 1240–1250; remodeled ca. 1270), hemicycle (ca. 1270–1300), and nave (ca. 1300–1350). Lillich concludes the study by identifying these programs as the “chief monument” of an expressionistic “Western School of Glass Painting” flourishing between ca. 1240 and ca. 1320 and as also responsible for stained glass at Le Mans, Tours, Sees, Vendôme, and Evron. The definition of this stylistic group is perhaps Lillich’s most valuable contribution for the specialist in stained glass. An iconographic examination of the Saint-Père windows constitutes the final section of the book. After discussing the individual iconographic components in detail, Lillich defines a unified program. The Saint-Père clerestory depicts a history of the Christian church from the Old Testament prophets through the Incarnation to one of the earliest representations of the recently canonized Saint Louis.

Readers of this journal will be most interested in Lillich’s treatment of the relationship between the stained glass window and its architectural framework. Saint-Père was glazed during a period when the design of the clerestory window was being reevaluated, a period between the saturated, full-color windows of the first half of the 13th century (Chartres and the Sainte-Chapelle) and the 14th century combination of color and grisaille known as the band window (Beauvais and Saint-Ouen at Rouen). Grisaille became popular in the middle half of the 13th century not only because it was less expensive than colored glass but also because it transmitted more light into the interior of the church to illuminate the delicate carving of Rayonnant architecture. Lillich charts a period of restless experimentation between the two standard formulas during which the glazier sought ways to combine grisaille and colored glass in the design of a single window. (See also her article on this in *Gesta*, IX, 1970.) The author’s perceptive analysis of Saint-Père and its context allows the reader to understand the way the glazier of the second half of the 13th century responded to the chal-
lenged of harmonizing these combinations of color and grisaille with the architectural frame-
work. For example, in the nave of Saint-Père
the early 14th-century artist who re-glazed the
mid-13th-century windows was even able to
alter the appearance of the opening provided by
the architect through such a combination. By
designing his lancet in three vertical strips, he
imparted a feeling of Rayonnant tracery to a
High Gothic window and produced "a skilled
variation on themes" of designs used in the
earlier glazing of the choir and hemicycle.

The 12 color plates are an important feature of
the book. They effectively reproduce the
experience of encountering stained glass in its
architectural setting. We are treated to faithful
realizations set into gently lighted architecture.
The arrangement of the illustrations in clusters
throughout the text is, however, inconvenient
for the reader, making a coordinated study of
the plates quite difficult. In addition, there
are mistakes in some of the labels: those for the
plates following pages 88 and 130 are trans-
pose; plate 68 is, in fact, a repetition of plate 32.
The distillation of basic information into a
series of reference charts, lists, and figures,
and the inclusion of a plan that folds out at the
back of the book are extremely useful.

This is not always an easy book to read. It is
not intended for the casual reader (a knowledge
of French is assumed), but for the serious stu-
dent who will patiently consult footnotes and
plates while carefully following the text. Be-
cause of the importance of Lillich's subject and
the careful crafting of her argument, the re-
wards are great. The reader will have under-
stood a monument of crucial importance not
only in the history of Gothic stained glass, but
in the history of Gothic architecture as well.
Jean Lafond, to whose memory the book is
dedicated, would be pleased.

MICHAEL COGHERN
Swarthmore College

Lionello Puppi, Villa Badoer at Fratta Pole-
sine, Corpus Palladianum, volume vii, trans.
by Catherine Enggass, University Park and
London: Pennsylvania State University Press,
1978, 112 pp., 73 pls., 3 color pls., 50 figs. in
text, 15 scale dwgs. $30.00.

The Italian text appeared in 1972, 1 the En-
lish text with a copyright date of 1975 in 1978.
Villa Badoer, like the other volumes in this
handsome series, provides an unequalled
photographic survey of the building, accom-
panied by measured drawings especially pre-
pared for the purpose. In addition, this volume
illustrates the newly restored frescoes inside
the villa and includes a "Comparative Table of
Measurements given by Palladio, Bertotti
Scamozzi, and the Centro Internazionale di
Studi d'Architettura." An impressive list of
manuscript sources and a lengthy bibliography
document the scholarly foundations for the
text of 63 pages including notes. Within this
brief compass, dictated by the format of the
series, Puppi brings together important archival
research, and a specialist's knowledge of Pal-
adio's works and of the social milieu of 16th-
century Venice.

As James Ackerman has pointed out (Pal-
adio's Villas, 1967), the villa Badoer is unique
among Palladio's villas with curving porticoes
as being the only one of that type of design to
reach near completion. Before Puppi's discov-
er of a map of 1557 showing the villa site and
its enclosing wall, it had also been one of the
few works by Palladio almost totally lacking in
documentary evidence for its date. The 1557
map and other archival material relevant to
the villa Badoer were first published by Puppi
in 1966. 2 His discoveries were incorporated in
Ackerman's study and in Zorzi's volume on the
same subject (1973). The Corpus Pallada-
ianum volume, despite its later date, may be
recommended for its accessibility, and for the
better quality and quantity of photographs
devoted to the villa Badoer. It is, therefore,
ironic to note that the correct identity of the
artist who frescoed the piano nobile of villa
Badoer is the only new information to be found
here. Puppi establishes that the artist who de-
corated the villa was not Jacopo del Giallo,
miniaturist, but Giallo Fiorentino, a fresco
painter and assistant to Giuseppe Salvati in
work on the façade frescoes of Palazzo Loredan
at S. Stefano. The chapter devoted to this dis-
cover is the best in the book: the previous
literature is reviewed in depth, the problem is
succinctly stated, and new interpretation of
the data is clearly and directly presented.

Those of us familiar with Puppi's work know
him to be one of the most active scholars in
Renaissance architecture. He characteristically
presents his readers with a wealth of historical
data brought together in a complex critical
synthesis with a distinct Marxist bias. Hence,
the suggestive allusions found throughout
this book will be more meaningful to fellow
scholars than to undergraduates and laypersons
who may consult it.

The text of the Villa Badoer is divided into
two parts. The first, devoted to the architecture
of the villa, consists of three chapters. Chapter
1 documents the life of the patron, Francesco
Badoer. It is revealed that Badoer's marriage
to Lucietta Loredan was essential to his decision
to build in the Poliocene, for he inherited land
near Fratta through the death of Lucietta's
only brother Giorgio. Badoer's father had had

1. Reviewed by Myra Nan Rosenfeld,
"Corpus Palladianum, vols. i-vii," JSIAH,
XXXII, 1973, 335-338.

2. L. Puopu, "Appunti su Villa Badoer di
Fratta Poliocene," Memorie dell'Accademia Pa-
loiana di Scienze, Lettere ed Arti, 1965-66,
47-72.