

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

City or Town Pittsburgh, State Penn. No. 1484
Church Calvary Church, Shady Avenue. Date of Completion June 1, 1939.
Donor and Address Mrs. H.P. Davis, 4917 Wallingford Street, Pittsburgh.
Architect Protestant Episcopal. Quality of \$1000.00 each group.
Denomination Protestant Episcopal. Glass (\$55.55 per foot.)
and Minister Rev. Edwin J. Van Etten. (\$500 each - 2000 for the 4)
Footage 18 feet each group. sight
Sizes, full
Ventilators None. Set by
Position in Church West Front. (1 group each side of front entrance).
Height from floor 6 feet. Protec- Groove Stone
tion Glass Rabbet Wood
Points of compass
Quality of light West.
Inscription In Memory of
Harry Phillips Davis In very small letters.
(To go on each window).
Design wanted Staging
Blue-prints
Shipping address Received
Bill to Templets Wiltman
Photos of Cartoons Mailed

General Information April 3, 1935. "I am working out a sketch for the subject
you speak of - 'Washington's visit to Queen Alliquippa'. As the windows
are double, I am also using the subject of Guyesuta."

May 31, 1935 - C.J.C. wrote when sending the sketch - "You will notice two
plain intentions in the way these designs have been developed. First, they
are to appear to advantage by daylight, and also most eloquently at night
when seen from the outside. This point presents the matter of lettering -
as to whether it should read from within the narthex, or from the street.
I will leave that to you." THIS DESIGN RETURNED TO US DEC. 13, 1938.

Note: We have C. Hale Sipe's book in our Library, an invaluable reference.

*Mrs. Davis is interested in these windows as a memorial to her husband,
H.P. Davis, who was connected with the Westinghouse Company, and who is
called "The Father of Radio".

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

see original for complete text (BPL)

Dec. 22, 1938. "I shall use special rough textured glasses for these windows (vestibule), which will catch and make use of all the available illumination."

Dec. 23, 1938, "You spoke of having them lighted at night from within so that they could be seen from the street. Do you still have that idea? I ask about this for when I visited Calvary Church a short time ago, I noticed that with sheets of clear glass on the inside to replace the diamond panes, those two windows would show quite well from within the narthex. So it seemed to me that the best plan would be to make the windows like the others there to read from within; while, at the same time, bearing in mind the appearance they would also have when seen from the street under artificial lighting at night....we all thought that when the matter of lighting the two windows at the aisle ends is taken up, the same expert could very well plan for these windows also."

the captive slave girl would not find its place in this series.

Tidiscum baptized by the Moravian Missionaries, the legend of the latch string, the fierce feathers' legend, the visit of Washington to Queen Aliquippa: how about subjects like these?

Dec. 13, 1938, we wrote Dr. van Etten: "I very much like your idea of including the Swedish expedition to Pennsylvania among the window subjects. The Swedish people seem to have an unusually clean record in their dealings with the Indians, and their almost twenty years there do them great honor. I know that we could design an eloquent arrangement in glass of Old Peter Minuet and the Indian chiefs, including Mattahorn, signing their agreement. We could recall in some fashion the "kettle" which apparently was very important in the deal, the tobacco to be produced, the two salutes fired to impress the Indians, the coat of arms of Sweden raised on the shore, and their Queen Christiana.

I agree with you that Shikellamy would be an excellent character for the fourth subject. We could symbolize that significant meeting when he presented Conrad Weiser to Governor Gordon at the Philadelphia Council as an adopted son of the Mohawk Nation. This would give us a perfect opportunity to introduce Conrad Weiser who worked so long and so well with Shikellamy toward the consummation of so many treaties with the Indians.

On the other hand, we have not included Tanacharison, "The Half King", another great vice-regent of the Iroquois whose residence was only about 18 miles below Pittsburgh. I should like to symbolize that delightful celebration at Great Meadows when Washington decorated several Indian chiefs including Tanacharison. We could also include Queen Aliquippa's son who was among those honored, and here again Conrad Weiser would not be out of place, as he appears to have been a good friend to Tanacharison. We could represent the incident at the conclusion of the ceremonies at Great Meadows when Washington read the service of the Episcopal Church.

It would, of course, be fine to unite the entire group by means of significant incidents related to Washington, but I find some difficulty in determining upon a fourth subject, which carries enough significance, to be included in this group. Other Indians whom I have found in close association with Washington were not of a character comparable with those we have already suggested; and I should like to have them all as Indian windows."

(See letter from Dr. Van Etten of Dec. 9, 1938.)

DESIGN FOR WEST FRONT WINDOW, CALVARY CHURCH,
PITTSBURGH, PENNSYLVANIA

This window will form a part of the narthex group, symbolizing the fine traditions of friendship and mutual understanding between the Pennsylvania Indians and the colonists.

The two lancets are dedicated to two famous leaders of the Seneca Indians, Queen Aliquippa and Gyantwach, or "Cornplanter" the last great chief of the Senecas,

The left lancet commemorates Washington's visit to Queen Aliquippa, who was a staunch friend of the Whites in Pennsylvania, and a potent influence for peace at a time when dealings with the Indians were all too frequently warlike. Aliquippa holds a shield with the totem of her clan, the wolf. Washington holds the match-coat which she graciously received from him as a token of friendship and esteem.

Below is suggested the incident of William Penn's sailing from New Castle for England, when Queen Aliquippa brought her son Canasatego, later a famous chief, to see him off.

The motif of growing corn at the top recalls Hiawatha's traditional address to the Senecas, "You, Senecas, a people who live in the open country, and possess much wisdom, shall be the fifth nation, because you understand better the art of raising corn and beans and making cabins."

In the right lancet Cornplanter, who after the Revolution was an active mediator between the whites and Indians, is represented as the leader of the delegation from the Six Nations at Philadelphia in 1790, when he made an eloquent plea to President Washington for fair treatment of the Indians. Behind the figure of Washington a suggestion of the Nation's Capitol symbolizes Washington's authority and the significance of his understanding relationship with the Indians in the country's development.

Below is symbolized a legend illustrating Cornplanter's keen and humorous perception of the Indians' position. As he and the missionary Samuel Kirkland, whom he had been entertaining, were sitting on a log together, the Indian kept pushing his friend toward the end, until he said, "I can go no further." Cornplanter replied, "That is the way the white people are treating the Indians."

In the tracery are symbols of the five "clans" of the Seneca tribe, the bear, the turtle, the wolf, the snake and the hawk.

The design suggests a treatment with simple eloquent figures, in clear glowing color, on a luminous white ground which reflects the window's theme of faith and the light of friendly understanding.

The balancing window in the narthex group is devoted to the Swedish Expedition to America, and Washington's Association with the celebrated Vice-Regent of the Iroquois.

The panel at the left symbolizes Peter Minuit, who had been director of the Dutch Colony, and was now leader of the Swedish Expedition which arrived at the Delaware River in March 1638. He is handing to Chief Mattahorn the kettle which formed an important part of the sale of land which the Indians consummated on board one of the ships. The two Swedish ships are symbolized below. These vessels, The Grip and The Kalmar Nyckel are firing a two gun salute with which Minuit greeted the new land. Arms of Sweden are represented as they were erected on a pole in honor of Queen Christina. Nearby are symbols of the other Indian chiefs who took part in the agreement.

The inscription reads: "Peter Minuit, Founder of New Sweden at Minquas Kill."

In the companion panel, the young Colonel Washington is symbolized as he presents the medal to the "Half King", Tanacharison, Vice-Regent over the Delawares and Mohicans of the Ohio Valley, whose residence was at Logstown, about eighteen miles below Pittsburgh.

Tanacharison always remained a loyal friend to the English, resisting all attempts of the French to turn him from them.

At this momentous occasion at Great Meadows, Washington decorated several Indian Chiefs, including Queen Aliquippa's Son, Canachquassy; with him is Conrad Weiser, the German immigrant who worked so long and well to maintain peace with the Indians.

Washington holds the book of service of the Episcopal Church, which he read at the conclusion of the ceremony at Great Meadows; and Tanacharison holds the belt of wampum with a hatchet designed on a black field, symbol of the Indian's loyalty to the British.

Above are the arms of King George the Second, and below is a symbol of Fort Necessity at Great Meadows, together with the inscription: "Tanacharison decorated by Washington at Great Meadows."

In the tracery are symbols of the Turkey Clan of the Delawares, and the pipe of peace, contrasted with the tomahawk of war.

Note from "The Indian Wars of Pennsylvania"
by C. Hale Sipe: Page 60.

"To be specific, the lands purchased by the Swedes from the Indians extended along the west bank of the Delaware from the mouth of Minquas Creek to a point opposite Trenton, New Jersey. Near the mouth of Minquas Creek, so named by them because it was one of the main trails to the land of the Minquas or Susquehannas, they erected Fort Christina, named in honor of the Swedish Queen..."