

Staging arranged by Canon Palmer -
by J.J.Doyle Co.,Inc., 1223 Pickering St,
Ogdensburg - Mr. Arthur Doyle,President.

*Newspaper clipping in
folder says
dedicated
was on May 22, 1960*

N^o 4043

Place Ogdensburg, N.Y.

Building S. John's Church.

Date of Completion May 15, 1960.

Persons Interested

Price. \$3800 ea (\$67.25) 8/2/56

Center window was 3500.

*Loss 122.60 about 1/2 of 1%
= 8/10 6/10*

Minister The Rev. George A. Palmer, Canon.

Denomination Episcopal.

Architect

Vents

Position

in Church 4 chancel apse windows (center window is in place).

Height

from floor

Protection

Glass

Groove

Rabbet

Metal

Stone

Wood

Exposure (Center window was east) Remaining four Footage 56.52 each.
are N.; NE.; SE; and S.

Inscription None in the glass - but use Biblical Texts.

Design wanted

Staging

Templates by Henry Keck, Inc., Arranged by Stanley Blueprints.

E.Worden, 1010 W.Genesee St.Syracuse, N.Y. They also set earlier windows.

General Information

List of subjects in folder sent by Canon Palmer.

*See this
for conflict with
center window.*

Window farthest to the left - North - 6 medallions of Miracles or Signs: 1. Water
in win (2:1-11); 2. Healing of the Impotent Man (5:2-9); 3 Feeding of the
5000 (6:4-13); 4. Walking on the Water (6:16-21); 5. Healing of the Man born
Blind (9:1-7); 6 Raising of Lazarus (11:1-44).

Window second from left (N.E.): 6 medallions of Parables; 1. I am the Bread of
Life. (6:35); 2. I am the Light of the World (8:12); 3. I am the Door of the
Sheep (10:7). 4 I am the Good Shepherd (10:11); 5. I am the Resurrection and the
Life (11:25); 6. I am the Way, the Truth, and the Life (14:6).

Window second from right (SE). 6 medallions of conflicts with groups and
individuals. 1. Dispute over the Sabbath (5 & 7:15-24). 2 Dispute over
Messiahship (Chapters 7 and 8); 3 Dispute over Man born Blind (Chapter 9);
4. Dispute over Christ's claims (Chapter 10); 5. Christ before Caiaphas (18:19-);
6. Christ before Pilate (18:29-).

Window farthest to the right. 6 medallions of Personal Relationship with groups
and individuals. 1. The Precious Spikenard (12:17) ; 2. Washing the Disciples'
Feet (13:1-20); 3. The Farewell Prayer (17:1-25); 4. The Seizure in the Garden
(19:1-); 5. The Denial by Peter (18:25-); 6 Christ Appears to Mary Magdalene (20:
11-18).

See photograph of center window in place.

SUGGESTIONS FOR THE SUBJECTS
OF THE WINDOWS IN THE APSE

AT
ST. JOHN'S CHURCH
OGDENSBURG, NEW YORK

IN

THE CENTRAL WINDOW

FIGURES WITH MEDALLIONS
SETTING FORTH THE FIRST
CHAPTER OF ST. JOHN

A Radiant Figure of Christ
as the Light of the World,
with Saint John, the Beloved
Disciple, as His companion.
(And the Word was made flesh
and dwelt among us, and we
beheld His glory.....)

In medallions below Moses as
the prototype of Our Lord &
St. John Baptist as the Fore-
runner. Andrew and Peter,
Philip and Nathanael, as the
first of those drawn to Him
and sensitive to something
pertaining to His Glory

SOUTH EAST WINDOW

SIX MEDALLIONS OF CONFLICTS
WITH GROUPS & INDIVIDUALS

1. Dispute over the Sabbath
(5 & 7:15-24)
2. Dispute over Messiahship
(Chapters 7 & 8)
3. Dispute over Man born
Blind (Chapter 9)
4. Dispute over Christ's
claims (Chapter 10)
5. Christ before Caiaphas
(18:19-)
6. Christ before Pilate
(18:29-)

SOUTH WINDOW

SIX MEDALLIONS OF PERSONAL
RELATIONSHIPS WITH GROUPS
and INDIVIDUALS

1. The Precious Spikenard
(12:17)
2. Washing the Disciples' Feet
(13:1-20)
3. The Farewell Prayer
(17:1-25)
4. The Seizure in the Garden
(18: 1-)
5. The Denial by Peter
(18:25-)
6. Christ Appears to Mary
Magdalene (20: 11-13)

design made
NORTH WINDOW

SIX MEDALLIONS OF
MIRACLES OR SIGNS

1. Water into Wine (2:1-11) 1. I AM THE BREAD OF LIFE (6:35)
2. Healing of the Impotent Man (5:2-9) 2. I AM THE LIGHT OF THE WORLD
(8:12)
3. The Feeding of the 5,000 (6:4-13) 3. I AM THE DOOR OF THE SHEEP
(10:7)
4. Walking on the Water (6:16-21) 4. I AM THE GOOD SHEPHERD
(10:11)
5. Healing of the Man born Blind (9:1-7) 5. I AM THE RESURRECTION AND
THE LIFE (11:25)
6. The Raising of Lazarus (11:1-44) 6. I AM THE WAY, THE TRUTH,
AND THE LIFE (14:6)

In the corresponding upper tier are the ~~two~~ symbols of Sacraments, Penance ~~cross, resembling an ancient crucifix, and the Cross~~ and Holy Orders. ~~Penance, symbolical of the Saviour's power to heal~~

Agnus Dei

In the rose is the ~~Old Testament of Our Lord~~; and at the base is the text, - "Believe in the light that ye may be the children of light".

Order of Relationships.

The dominant colors, ruby and blue, are again counter-changed in the last window devoted to relationships with groups and individuals.

The first medallion symbolises The Precious Spikenard (12:3). Mary anoints the feet of Jesus with the precious ointment.

Above is the Washing of the Disciples' Feet (13:1-20). Our Lord kneels at the feet of Peter to wash them.

At the top Our Lord's Farewell Prayer is symbolised (17:1-25). He stands before the vision of God the Father in the midst of ascending rays of divine glory. The hourglass suggests the fulfilment of time, - "The hour is come".

At the base of the companion lancet is The Seizure in the Garden (18:1-5). Judas (small figure above) reveals Our Lord to those who seek to take him.

Above is The Denial by Peter (18:25-). Peter warns himself as Jesus stands before Caiaphas above.

At the top Christ appears to Mary Magdalene beside the sepulchre (20:1,18).

The Apostles' symbols represented are those of Matthias, the battle-axe, and of Paul, - the three springs.

Above are the symbols of the Sacrament, Unction (to tie over the world, - the globe surrounded by the cross, the anointing of symbol of the Holy Spirit).

The Eucharistic Chalice is represented in the rose, and the text reads, - "Peace I leave with you, my peace I give unto you."

X December 2, 1958, Canon Palmer wrote: "...I believe that the symbol of our Risen Lord should be less like the other figures representing Him. He was changed to the degree that St. Mary Magdalene did not know Him, neither did the two disciples on the road to Emmaus, so that something suggestive of "The Glory" of the Risen Lord might envelope His figure. We begin the series with a magnificent figure of "The Only Begotten of the Father" and I believe it should be completed with the same emphasis even if the figure is smaller. The other ideas have to do with Our Lord's gestures. In some medallions they are so much the same as to be suggestive of a lack of imagination, which I know is not true."

(..... in the above instances his envelopment in glory suggestion for the figure of Our Lord after the Resurrection, should be followed. Also note the comment on the sameness of the gestures.).

** the feet of Jesus), and the Crucifix, symbol of the Passion and of the Prophecy: "And I, if I be lifted up from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die." (John 12:32-33.)

Canon Palmer writes: "...I find myself lacking in enthusiasm for the use of the various forms of the cross as symbols in the upper areas of the eight lancets....More appropriate symbols for these particular windows would be the symbols of the Seven Sacraments and the last symbol could be the crucifix, symbol of the Passion and of the "Eighth Sacrament of Preaching."
The first window of the Miracles to contain symbols of Holy Matrimony and Holy Communion.
The window of the Six Parables - symbols for Holy Baptism and Confirmation
The third window, the symbols of Penance and Holy Orders.
The fourth window the symbols of Unction (to tie in with the anointing of the feet of Jesus), and the Crucifix, symbol of the Passion and of the prophecy: "And I, if I be lifted up from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should ~~XXX~~ die." John 12:32-33.

Order of Medallions.

As planned, the one nearest the center is devoted to confilates with groups and individuals. Beginning at the lower left and reading upward, the first medallion represents the Dispute over the Sabbath (5 & 7:15-26). The Incontinent man, having been healed by Christ, carries his bed on his back, while the Jews observe his action.

Above is the Dispute over the Resurrection (Chapters 7 & 8). Christ gestures toward the symbol of God the Father, the hand from the cloud, as the author of His power.

At the top is represented the Dispute over the Men born Blind (Chapter 9). The healed man stands in the midst of the Jews and the Pharisees after having washed in the pool of Siloam.

The Dispute over Christ's claims is represented in the base of the second panel (Chapter 10). Jesus expounds His true nature.

In the medallion above He stands before Caiaphas, the High Priest, who questions Him (18:19-24). The globe symbolizes His answer. "I speak openly to the world." The seven branched candlestick is the implication of the synagogue.

At the top Christ is brought before Pilate (18:29-31).

The small intermediate medallions in the lower tier bear the symbols of Jude, -- the ship, and Simon, fish and boat hook.

The Reverend George A. Palmer, Canon -2- May 6, 1958

Next is the Healing of the Impotent Man at the pool (5:2-9); and at the top, The Feeding of the five thousand as Andrew brings the boy with the loaves and fishes to Our Lord.

In the second panel Our Lord is walking on the water (6:16-21); Healing the Man born Blind (9:1-7); and Raising Lazarus (11:1-44).

The symbols of the apostles are the wallet and staff of Saint James Major, and the square and spear of Saint Thomas.

Above are the ~~Latin and Anchor~~ ~~crosses~~ symbols of the Sacraments of Holy Matrimony and Holy Communion.

Flames of religious zeal are designed in the lancet heads, with the ~~secret monogram IHS in the rose above~~ symbol of the Hand of God the Father in the rose above, indicative of God's Will for mankind as manifested in the Miracles of Our Lord. The text at the base reads, "I will not leave you comfortless; I will come to you".

We have the last two well along and look forward to the pleasure of sharing them with you as soon as they can be completed.

With cordial greetings,

Sincerely,

GAS/jm
enc.

5/13/58. Canon Palmer wrote: "...The purple of St. Andrew's robe does much for the composition. I miss the use of purple in some of the other groups, and I am convinced that it is needed to break up the rubies in the different figures of Our Lord. This is also ~~felt~~ a felt need in my opinion in the medallions of the other sketch, where the rubies are used as a background for the figures. The reds predominate too much and need some purples, as do the whitish robes of Our Lord in the Parables "I am the Bread of Life", and "I am the Resurrection and the Life." (Keep in mind more purples - reds to be much purer in the glass, not brickish. Whites to be well controlled to guard against glare.)

May 6, 1958

The Reverend George A. Palmer, Canon
Saint John's Church
Ogdensburg, New York

Dear Canon Palmer:

PARABLES

At last we have completed our studies for two more of your chancel group, those at the left of the central window. The first at the left (Northeast) is devoted to the parables or types of Our Lord, all taken from the Gospel of Saint John.

At the lower left and reading upward in each lancet the medallions symbolize, - "I am the Bread of Life" (6:35); then "I am the Light of the World" (8:12). To differentiate it from one of the dominant figures in the central window we have represented rays of light from Our Lord descending upon His worshipers.

At the top is symbolized, - "I am the Door of the Sheep" (10:7).

At the base of the second panel, - "I am the Good Shepherd" (10:11); then, "I am the Resurrection and the Life" (11:25); and at the top, "I am the Way, the Truth, and the Life" (14:6), with the path of light leading to the lamp of truth.

In the lower tier of smaller intermediate medallions are symbols of Our Lord's apostles, - the traditional club for Saint James Minor and purse for Saint Matthew.

see below
In the upper tier are ~~historic forms of the cross, - the cross Eutounee, and the cross Heline.~~ symbols of Sacraments of Holy Baptism and Confirmation.

Stars of heavenly steadfastness enrich the lancet heads, and in the rose above, the ~~Alpha and Omega~~. Hebrew letters for the name Yahveh without any triangle but with rays of glory surrounding it, in that each of the parables begins with words, "I am".
At the base is the text, - "If ye keep my commandments ye shall abide in my love".

MIRACLES

This window is designed with a ruby border and medallion backgrounds, while these dominant colors are counterchanged in the next window (North). This is devoted to the miracles of Our Lord as recorded by Saint John.

Again, starting at the lower left is the miracle at the Wedding Feast, the changing of Water into Wine (2:1-11).