

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

City or Town Glendale, State Ohio. No. 2866
Date of Completion August 1, 1948.
Church Chapel of Convent of the Transfiguration.
Donor and Address Sister Anna Grace wrote Mr. Hoyle.
(Mr. Alexander E. Hoyle).
Architect Cram and Ferguson, 248 Boylston St. Boston. Quality of Glass \$1500 each (\$48.39).
Denomination and Minister Sister Beatrice Martha 2000 234.14
Footage 31' each. sight Sizes, full 13-8
Retain present vents. Riordan reports in good condition.
Ventilators to have vents as shown on plan. Set by
Position in Church Nave window, 3 north 3 south, nearest chancel.
Height from floor 8'1" Protec- tion Glass Groove Rabbet Stone Use present Wood frames.
Points of compass 3 north; 3 south. Quality of light
Inscription For Mother Eva Mary: "In Thy Light shall we see Light".
For Mother Harriet, "Yet is their Hope full of Immortality."
(Do not use dates on any of the windows - only texts).
Design wanted Staging
Shipping address Blue-prints Received
Bill to Take templates right from Templets building Michaudel.
Riordan
Photos of Cartoons Mailed
General Information One only to be designed now on Epistle side, nearest chancel arch.
Letter mentions left window
on south side. Should have a quiet background with a dominant figure
and a medallion subject below.
Sister Anna Grace wrote Mr. Hoyle: "The windows in the Nave are to
represent the Saxon Foundresses and Abbesses, St. Hilda, etc., on the
North Side, and the modern Foundresses of English and American Communities
on the South side, ending with our own Mother Foundress, Mother Eva Mary.
The figures in these windows not to be large but the central figure to
be surrounded with little scenes typical of the Order or symbols of the
same."
Mr. Hoyle is writing for necessary costumes
and other information. First window to
be devoted to their foundress, Mother Eva Mary,
together with the founder of the establishment
at Peekskill.
For addresses of those to be notified as window progresses, see other side.

This window is dedicated to childhood, saintly children and young people.

The Infant Christ dominates the central medallion, surrounded by a group of the Holy Innocents.

Four accompanying medallions are devoted to the young Saint Timothy with the bishop's mitre, suggesting his later station as Bishop of Ephesus, and stones of his martyrdom; Saint Agnes with her symbol of the lamb; Saint Tarcisius in the lower medallion depicting the young Acolyte Saint Tarcisius, who was martyred as he was carrying the Blessed Sacrament to the Christian prisoners during the persecution of Valerian A.D. 255; and the young Saint Cecilia at the organ. The

The grapevine, significant symbol of Christian Unity and Fruitfulness, enriches the field and outlines smaller medallions enclosing the blue-winged cherubim.

The white fleur-de-lys of purity is sprinkled through the cross shape formed by the medallions; and the five-pointed star of the New Testament enriches the outer border.

enriches the outer border.

Sister Beatrice martha wrote, "We are hoping the reds in this window are largely ruby red."
*station as Bishop of Ephesus, and stones of his martyrdom; ^{with} This lower medallion is to depict the young acolyte St. Tarcisius, who was martyred as he was carrying the Blessed Sacrament to the Christian prisoners during the persecution of Valerian A.D. 255;

~~Saint Timothy's medallion to be in the place of St. John and the lower medallion to depict the young acolyte of St. Tarcisius, who~~

The new bronze armature we will supply will be made in sections to be screwed together on the job. The main lines will be in the same position as the present one with the additional central horizontal division and round bars added. The anchor spots will come in the same place as the present one, so it should not be difficult to install.

Contract calls for "One pair of lancets in nave (\$1500), each lancet with a figure of a Religious, and various scenes and symbols.

~~*Contract says "Work in lancets is to include vents, same size as existing. New vents to be furnished if condition of present vents makes this necessary."~~

given by Bishop Matthews

<u>North</u>	Nave	<u>South</u>	
S. Boniface #2694			
S. Bridge A.D. 525		Mother Eva Mary 1898	#2866
S. Ethelburga A.D. 650		Mother Harriet (Cannon) 1863	
S. Bride A.D. 525			
St. Hilda A.D. 689 #2900		Emily Aychbown 1870	The only obstruction to the
S. Etheldreda A.D. 679		(Sister to the Church and to Canada 1890)	light is a small tree about
		Mother Harriet Munsell 1852	20 feet away from the second
			south window. It may do a
S. Lioba A.D. 700		Sister Lydia Sellon 1845	little shading when in leaf,
S. Elfreda A.D. 980		Mother Marion Hughes 1841	but not enough to amount to
			anything.

Rose Window.
#2865

See sample of the blue of the habits of the Sisters of the Transfiguration to be used as the color of the habits depicted in the window of Mother Superior of the Sisters of the Transfiguration, Glendale, Ohio. Also see a snapshot of Mother Eva Mary, as a suggestion for the central figure. A more formal picture can be found in the "Life of Mother Eva Mary, the Story of a Foundation", written by Mrs. Harlan Cleveland. For the smaller scenes 1, A chinese Sister of the Transfiguration with a group of Chinese young school children; 2, a Sister working with older colored children; 3, a group of mixed races, the children they work with in the Priory School in Honolulu, T.H. Mother Foundress wrote delightful fairy tales, serious poetry, works on Theology, and children's stories. She trained Novices for the first 20 years, and Bethany Home Village for children was built under her.

For the panel devoted to the Mother Superior of St. Mary's - to have the central figure a copy of the portrait of Mother Harriet (Stann Cannon) at 72 years of age, as found in the short history of The Community of St. Mary, written by Dr. Morgan Dix. For the smaller incidents... The work of the Sisters nursing the yellow fever patients during the epidemic in Memphis, Tenn, and their work with mountain girls at Sewanee, Tenn, and their work at Sagada. The smaller subjects might be, Altar bread, rescue work, teaching, etc.

South Nave Window

Following the plan of devoting the windows of the nave to Saxon Foundresses and Abbesses, balanced by the modern Foundresses of English and American Communities, this window - the final one of the series - is devoted to Mother Eva Mary and Mother Harriet.

In the panel at the left, Mother Eva Mary holds a symbol of the Christ

Mr. Hoyle says the Glendale people have in mind something like the Plymouth Church, Minneapolis (Pilgrim's Progress) window, as he saw it here in the studio; that is, colored figures and medallions against a field of light tinted glass, practically clear, without stencilled patterns.

~~Note: Be sure to send Hoyle a photograph of cartoons of Mother Eva Mary window so he can send it to Bishop Matthews so he can get a general idea of the layout. (1/29/48)~~

Criticisms from Sister Beatrice Martha: (Nov. 11, 1947).

"In the lancet dedicated to Mother Eva Mary, the principal suggestion is about the veil. The line of white should be close above the eyebrows and the whole veil somewhat smoother than in the sketch. The cord or girdle should be pure white and with two ends. See snapshot. The small pin in the veil is a blue (and white) Jerusalem Cross - not too large. I am enclosing some snapshots which will give you some of these ideas.

"It is suggested that, if possible, there should be more of a contrast in the color of the habits; for St. Mary's Order wears black, which, of course, I understand could not be dead black in glass. It should be the glassman's convention for black."

(Nov. 21, 1947). The snapshot marked "girdle" was sent to give the general effect of the girdle. It is the habit of our novices so is different.