



Gazetteer of Irish Stained Glass

Revised New Edition

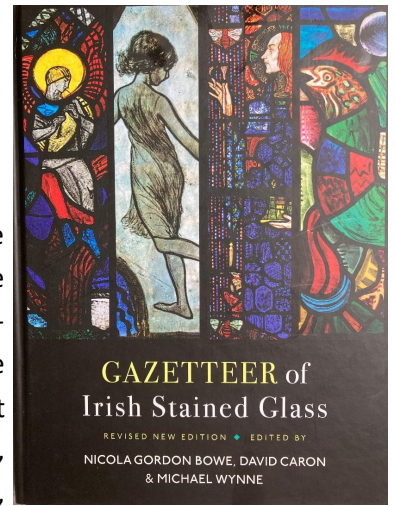
Nicola Gordon Bowe, David Caron & Michael (eds)

Irish Academic Press, Dublin, 2021 €35

It is thirty year since the original publication of this handsome work, the definitive guide to Irish stained glass from 1900 to the present day. The revision is to be welcomed as it provides a comprehensive guide to an art form which, apart from Harry Clarke perhaps, is often overlooked in an increasingly secular Ireland. It was, however, the main occupation of several of our finest artists, notably perhaps Clarke (1889-1931), Evie Hone (1894-1955), Mainie Jellett, (1897-1944) Wilhelmina Geddes (1887-1955) and Michael Healy (1873-1941) but the great number of lesser –known figures brought to us in this scholarly volume with its outstanding illustrations. The book has an excellent introduction by Nicola Goddon Bowe, placing early Irish Stained Glass in a wider context and leading to the ‘inaugural tea party’ of An Túr Gloine (The Tower of Glass) at 24 Upper Pembroke St in 1903, a key moment in the development of the medium in Ireland. David Caron, who has taken the lead for this edition, provides a very scholarly and comprehensive ‘Overview of Irish Stained, mid-Twentieth Century to the Present Day’, covering the entire island

With 2500 entries, the book lists the works county by county, while providing short biographical notes on major artists. It is certainly interesting to see here some of the works are in churches of all the major denominations, sometimes in quite far-flung places. Several years ago, I was delighted to find what I now know to be a Richard King (1907-1974) on Inis Meáin, eight Harry Clarkes in St Mary’s Ballinrobe, another Richard King in Cong, a Wilhelmina Geddes in Currane near Achill, a Patrick Pye, amongst several other, in St Mary’s in Westport. I have a particular favourite in the Harry Clarke window over the main altar at Tullycross, Co Galway, *St Bernard and St Barbara with Christ Revealing the Sacred Heart* (1927), donated to the parish by Oliver St John Gogarty, who then owned Renvyle House.

Dublin is, of course, very well represented both with work by the earlier 20th c. school but also very interestingly by what can be term post-conciliar work made following the Second Vatican Council (1963-65). It would be interesting to now more about Sheila Corcoran’s 1964 *Stations of the Cross* at Dublin Airport. Rouault is not far away and there is no sign of the hieratic Jesus. Interestingly, the work was judged unsuitable and removed from the air-



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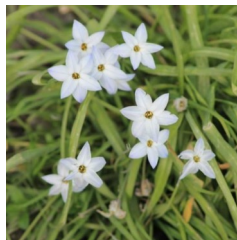
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port on the instructions of Archbishop McQuaid in 1965. Also of interest is Patrick Muldowney's 2000-2001 works for the millennium for the Church of St John Vianney in Artane. Also of note is Richard King's magnificent window *The Fish (Christ)*, 1969-70).

From St Mary's, the gazetteer mentions three works: A.E. Child's *St. Cecilia* (1904), *The Baptism of Christ* (1910) and the rose window, which is dated c. early 1940s. Two questions arise here: the Baptism has been attributed to Catherine O'Brien in this edition, while in the previous edition it was said to be the work of Beatrice Elvery; what might be the reason for the change? The short publication *St Mary and its Environs* (Spencer, Doran & Doran 1989) accepts the Glenavy attribution, possibly based on the first edition of the gazetteer. More significant is the omission of the magnificent *Christ Regi in Honorem* in the east transept, to the left of the altar, the work of William Earley and dated to the 1940s. The Rose window has been dated by the authors to the 1940s, while Spencer *et al*, it appears it was painted by William in the 1920s. It seems probable that finance held up the installation and both works were completed at about the same time. The Christi Regi window is sometimes mistaken for a less sparkling Harry Clarke. In my view, it is probably the finest window in the church and this omission should be rectified in any later edition. Other parishes will inevitably have other minor quibbles and questions but this is a most welcome publication.

Patrick Claffey



THOUGHT FOR A DAY

We kill at every step, not only in wars, riots, and executions. We kill when we close our eyes to poverty, suffering, and shame. In the same way all disrespect for

life, all hardheartedness, all indifference, and all contempt is nothing else than killing. With just a little witty scepticism we can kill a good deal of the future in a young person. Life is waiting everywhere, the future is flowering everywhere, but we only see a small part of it and step on much of it with our feet.

-Hermann Hesse (German-Swiss writer and painter,)

NARCOTICS ANONYMOUS MEETING

Sunday 4pm, Monday 8pm, Tuesday 8.15pm
Wednesday 8pm, Thursday 4pm, Friday 8pm
St Mary's Parish Centre
Haddington Road, Dublin 4

IN MEMORIAM

+

11am—John and Mary Campbell, anniversary

12 September, 11am

Bernie Guerin

18-19 September

6pm Vigil

Tina, Michael & Patsy Gaffney

26 September, 11am

Legion of Mary Centenary Mass

Masses and Confession

All Sunday mass times will now be fully restored. However, we are still limited to 100 people divided into two pods within the church and all the health protocols will be strictly adhered to.

Sundays: Vigil, 6pm (Saturday), 9.30am, 11am, 5pm
Croatian Community Mass 6.30pm

French-speaking community mass 2nd and 4th Sundays of the month at 12.30

Daily masses 10am only for the moment

-Rosary daily after 10am mass

Adoration Blessed Sacrament, Weds 10.30-12.40

Season of Creation 2021

The Season of Creation has a special significance for the Catholic Church, particularly since Pope Francis established 1 September as an annual World Day of Prayer for the Care of Creation.

The Season of Creation or Creation Time, is marked throughout the Christian world from 1 September to 4 October (Feast of Saint Francis of Assisi) and celebrates the joy of creation as well as encouraging awareness-raising initiatives to protect the natural environment.

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