

Blessed Sacrament Church Complex

1025 & 1035 Delaware Avenue | Buffalo, NY 14209

Landmark Application Narrative



Blessed Sacrament
Church

1887

Rectory
(Knox Estate)

1903

Sacristy Building

1911

INTRODUCTION

The Pastor, Trustees, and Buildings & Grounds Committee of Blessed Sacrament Parish in Buffalo, New York, are pleased to submit this application to have the Blessed Sacrament Church Complex (1025 & 1035 Delaware Avenue) designated as a Landmark by the City of Buffalo Preservation Board.

We believe the Blessed Sacrament Church Complex to be exceptionally distinct and deserving of a landmark designation by the City of Buffalo. Its buildings are both of architectural distinction, representing the works of master architects and builders, and associated with the lives of highly influential leaders who significantly shaped Buffalo's history.

The structures associated with the Blessed Sacrament Church Complex are *already* landmarked as part of the locally-designated and nationally-certified Linwood Historic District. However, the Linwood landmark nomination and the 2015 and 2018 district expansion narratives and recertification contain inaccurate and incomplete records of these properties, and thus do not fully acknowledge the significance of our buildings and the important historical figures to which they are connected.

The period of significance for the Blessed Sacrament Church Complex spans from 1887, when construction began on Blessed Sacrament Church, through 1911, marking the relocation of Blessed Sacrament Church from its original foundation to its current, new foundation 300 feet northeast.

This landmark application narrative contains a clear and accurate history of the Blessed Sacrament Church Complex. It is organized in several sections, beginning with a historical overview of the site and its development over time. Next, the report provides detailed descriptions of each of the four buildings that compose the complex. This is followed by sections dedicated to key historical figures associated with the complex and the master architects responsible for the four buildings. Finally, we have included a timeline that chronicles the complex's evolution, followed by sections depicting historical maps, plans and drawings of each structure, and relevant newspaper articles.

This application would not have been possible without the boundless dedication and no-cost expert consulting services of Preservation Buffalo Niagara and Community Planning & Development Associates, LLC. We also thank Seymour H. Knox IV, Lawrence H. Singer, and Richard J. Lehner for helping to assemble the most complete and accurate account of this important and lasting piece of Buffalo's history and legacy.



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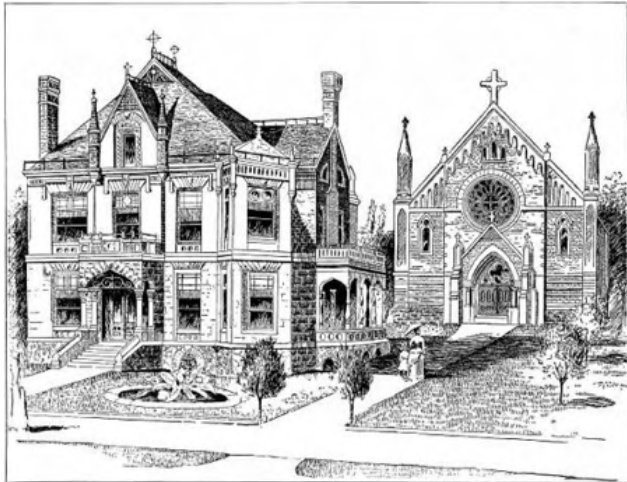
HISTORICAL OVERVIEW

Blessed Sacrament Church boasts a unique and storied history that began in the spring of 1887 with workers constructing the *first* foundation of this Gothic style building at 1025 Delaware Avenue in Buffalo, New York. The original structure was designed by profoundly popular church architect Adolphus Druiding, of Chicago, Illinois, and had a footprint of 64 feet wide by 81 feet deep.^{1,2} It was erected immediately southeast of Bishop Stephen V. Ryan's new Episcopal Residence on the same parcel, also designed by Druiding. The two buildings were erected at an estimated cost of \$75,000, which is well over \$2,000,000 in today's dollars.³



Photo of the Bishop Stephen V. Ryan's residence (left, demolished in 1922) and Blessed Sacrament Chapel (right) at 1025 Delaware Avenue as they existed before 1907.

Though commonly referred to as the "Bishop's Chapel,"⁴ the primary intent of this new worship space was to serve as a "chapel of ease'... for the convenience of Catholic worshipers in the vicinity" of Buffalo's Cold Springs neighborhood, who otherwise had to travel several miles to attend Mass at other Catholic churches in the city.⁵ The Chapel was



A pre-construction design rendering (left) and post-construction colorized postcard image (right) of Bishop Stephen V. Ryan's Residence and Blessed Sacrament Chapel.

¹ Glenn Brown, "Proceedings of the Thirty-Third Annual Convention of the American Institute of Architects," Gibson Bros., 1899, p. 243.

² *Buffalo Evening News*, "Bishop Ryan's New Chapel: The Cornerstone Laid Yesterday Afternoon with Impressive Ceremonies in the Presence of Several Thousand People," October 3, 1887.

³ *Sunday Truth*, "Chancel (sic) of Ease: Bishop Ryan's New Chapel and Residence—Imposing Ceremonies Next Sunday," September 25, 1887.

⁴ A *chapel* is a place of worship that has no pastor or priest and no permanent congregation.

⁵ *The Buffalo Evening News*, "The Bishop's New Home: Bishop Ryan to Have an Elegant Residence on Delaware Avenue," June 26, 1886.

also informally referred to as the “Irish Maid’s Chapel,” reportedly because early morning Sunday services were frequented by a large contingency of Irish immigrant women who served as staff in the many nearby mansions along Delaware Avenue.⁶

On October 2, 1887, the cornerstone of what was to be called the “Chapel of the Blessed Sacrament,” was laid in a grand ceremony attended by several thousand Catholics.⁷ Accompanied by Bishop Ryan, the group marched more than two miles from St. Joseph’s Cathedral at 50 Franklin Street to the Chapel site at 1025 Delaware Avenue. There, Bishop Ryan made remarks and announced that Rev. James F. McGloin would serve as the Chapel’s first Rector⁸ upon its opening—a position Rev. McGloin would hold for 30 years.

When Blessed Sacrament Chapel opened on May 26, 1889, it had a seating capacity of 288, which was sufficient to cover the roughly 50 families in residence over a territory of two square miles from North Street to the Park and from Richmond to Michigan Avenues.⁹ Among the distinguished visitors who said Mass in the Chapel was Cardinal Francesco Satolli, the first Apostolic delegate to the United States; Cardinal John Murphy Farley, Archbishop of New York; Cardinal Michael Logue, Archbishop of Armagh and Primate of All Ireland; Cardinal Vincenzo Vannutelli, Dean of the College of Cardinals; Apostolic Delegates; and a host of Catholic bishops from around the world.¹⁰

One of Blessed Sacrament Chapel’s most prominent early members was businessman Frederick C.M. Lautz.¹¹ Lautz was regarded as one of Buffalo’s wealthiest residents¹² and is credited with starting the Buffalo Symphony Orchestra, the precursor of the Buffalo Philharmonic Orchestra.¹³ He also served on the Board of Directors for the Pan-American Exposition, which took place in Buffalo in 1901, chairing the Exposition’s music committee.¹⁴ Lautz was a renowned baritone vocalist who sang during services at Blessed Sacrament Chapel for nearly 15 years.¹⁵ In this capacity, he sang both solo and as part of a quartet along with “Miss Annie Lee, Miss Louise Masses, [and] Mrs. William Brennan.”¹⁶

In 1903 and 1904, prominent Buffalo businessman Seymour H. Knox I constructed a new 13,700 square foot Beaux Arts style mansion and carriage house at 1045 Delaware Avenue,

⁶ Phone interview with Richard J. Lehner, former President of the Holy Name Society of Blessed Sacrament Church, April 22, 2021. Based on Lehner’s notes, dated 1977, following a series of discussions Lehner had with Monsignor Francis A. Garvey (1899-1980) about the history of Blessed Sacrament Church. Monsignor Garvey served as the Administrator of the New St. Joseph’s Cathedral from 1937 to 1974.

⁷ *id.*

⁸ A *rector* is a priest who cares for a chapel or other ecclesiastical institution that has no permanent congregation, although at times the term “rector” is conflated with that of “pastor,” meaning a priest responsible for a parish.

⁹ James F. McGloin, “History of the New Cathedral Parish,” 1918.

¹⁰ James F. McGloin, “History of the New Cathedral Parish,” 1918.

¹¹ William Richard Cutter, “Genealogical and Family History of Western New York,” Volume II, Lewis Historical Publishing Company, 1912, p. 627.

¹² “Building Budget: Building in Buffalo,” *Stone: An Illustrated Magazine*, Volume VI, The D.H. Ranck Publishing Company, 1893, p. 587.

¹³ William Richard Cutter, “Genealogical and Family History of Western New York,” Volume II, Lewis Historical Publishing Company, 1912, p. 627.

¹⁴ *id.*

¹⁵ *id.*

¹⁶ James F. McGloin, “History of the New Cathedral Parish,” 1918.



Seymour H. Knox residence at 1045 Delaware Avenue. Note the Carriage House in the background. Photo taken between 1904 and 1910.

two doors down from the Bishop's residence. Mr. Knox commissioned celebrated architect Edgar E. Joralemon to design the three-story residence, with 27 rooms and 11 fireplaces. It was constructed by James N. Buyers. According to *The New York Times*, Knox's "Delaware Avenue home is one of the finest in the country."¹⁷ Knox lived in the house with his spouse, Grace Millard Knox, and three children: Dorothy Virginia Knox (Rogers-Goodyear), Seymour H. Knox II, and Marjorie Knox (Klopp).

In 1906, Rev. McGloin installed in Blessed Sacrament Chapel an altar consecrated in 590 A.D. by St. Gregory the Great during his time as Pope. McGloin acquired the altar, of gray Carrara marble,¹⁸ from the Church of San Salvatore in Rome when that church and its adjoining complex were demolished in the early 20th Century.¹⁹ It was placed in the north transept of the Chapel, where it remained for 70 years. A tablet on the wall adjacent to the altar read:

This altar is from San Salvatore in Thermis, an ancient church of Rome, consecrated by Pope Gregory the Great about 590 A.D. It contains the box of relics of which St. Gregory placed in the altar when he consecrated the church. In 1906, the altar was obtained from the ecclesiastical authorities at Rome for the Blessed Sacrament Church, Buffalo, by Rev. James F. McGloin, rector.²⁰

Another tablet adjacent to the altar listed the names of "35 women of the parish who defrayed the cost of transporting the altar from Rome and installing it in the chapel."²¹

In 1907 and 1908, the Diocese of Buffalo worked with renowned ecclesiastic architect Albert A. Post on an enlargement of Blessed Sacrament Chapel, accompanied by extensive interior alterations and improvements (Druiding was unavailable to support this effort, as he died in 1899).²² Two doors were added to the front elevation, one under each of the two front-facing stained glass windows that flank the center rose window. The edifice was split in two and the apse and sacristy were moved back 45 feet, with the intervening space filled in with a transept, giving the Chapel its distinct cruciform shape in keeping with the building's Gothic style of architecture. A copper cupola was also incorporated at the

¹⁷ *The New York Times*, "Seymour H. Knox Dead," May 17, 1915.

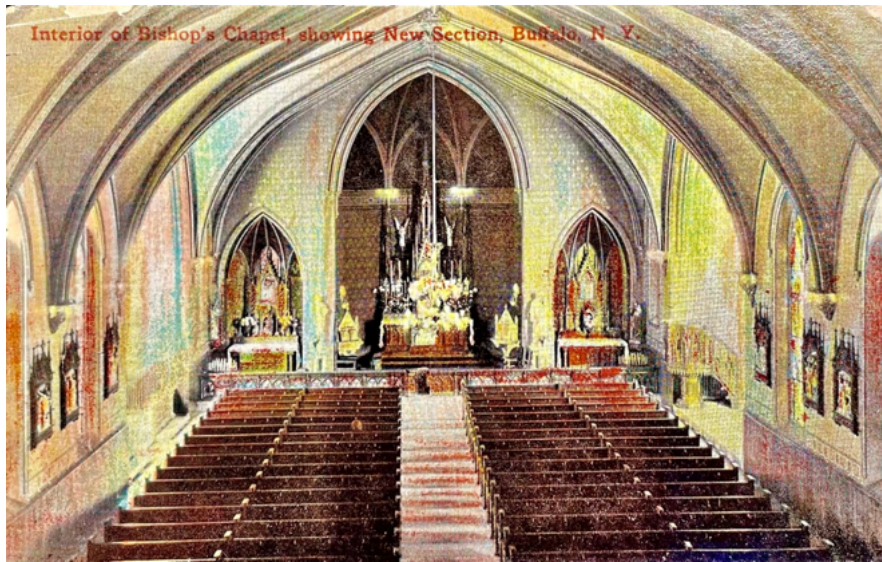
¹⁸ James Napora, "Houses of Worship: A Guide to the Religious Architecture of Buffalo, New York," Academic Thesis, State University of New York at Buffalo, December 5, 1995, p. 72.

¹⁹ *The Catholic Advance*, "Church has Altar Consecrated in 590 by Gregory the Great," October 8, 1932.

²⁰ *id.*

²¹ *id.*

²² *Buffalo Morning Express*, "Chapel will be Bigger," November 10, 1907.



Top: Colorized postcard image of Blessed Sacrament Church's interior after the structure's 1907-08 expansion. Bottom: Blessed Sacrament Chapel's interior in 1952. The altar from the Church of San Salvatore, consecrated by Pope Gregory the Great in 590 A.D., was located in the north transept (left side of image, out of frame); one of the two descriptive tablets is visible on the wall in the north transept. Note the differences in the two images, such as lighting, wall coverings (e.g., stencil border above wainscoting), appointments in niches flanking the apse, and the Stations of the Cross on the north and south walls.

intersection of the nave and transept, topped with a Latin cross. The north and south transept walls each feature a large rose window of similar size to the rose window on the front elevation of the building facing Delaware Avenue. Reportedly, the original rose window at the front of the Chapel was relocated during this renovation to one of the transept walls.^{23,24}

Interior improvements during this renovation included the installation of "marble mosaic" terrazzo aisleways and a carpeted altar, which was funded by the Blessed Sacrament "Altar Society, which consists of the women of the parish."²⁵

According to one report at the time, "So skillfully was the work of moving back the sanctuary and sacristy effected that the mural decorations of the former were unharmed. This color scheme of the sanctuary—rich tones in

²³ *Catholic Union and Times*, "Church of Blessed Sacrament: The 'Bishop's Chapel' Greatly Enlarged, Opened and Dedicated—Bishop Colton's Sermon—a Street Car Incident and a Query," April 9, 1908.

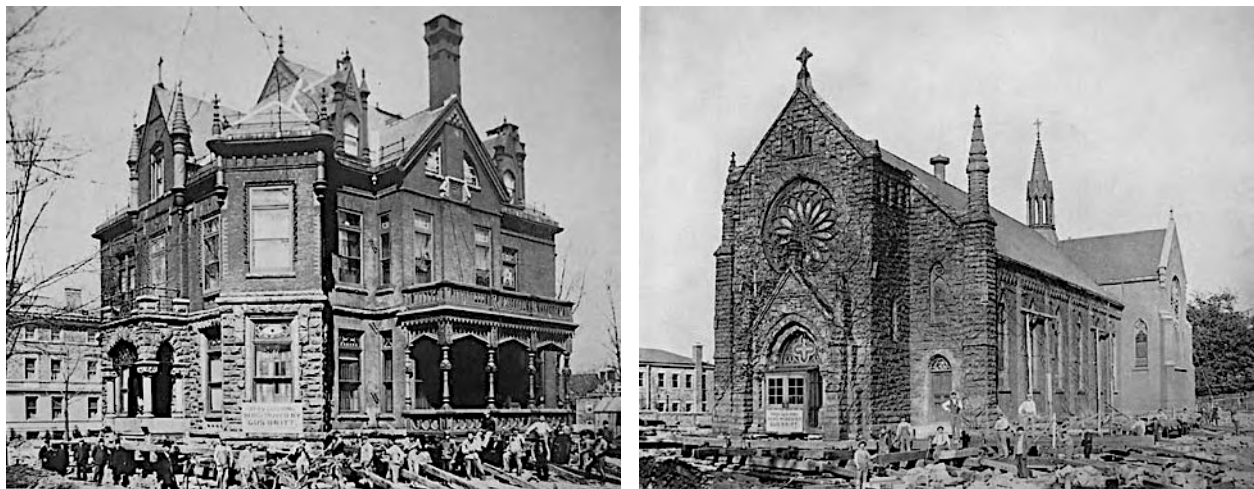
²⁴ If this report is true, a remarkable level of craftsmanship went into replicating the colors and design of the original rose window, as even a close side-by-side examination of photographs of the two windows reveal minimal variations. It is believed that the south transept rose window is likely the original, as it bears an image of Jesus in the center, which is more closely linked to the Church's name ("Blessed Sacrament") than Mary, Jesus's mother, who is depicted in the opposite window.

²⁵ *Catholic Union and Times*, "Church of Blessed Sacrament: The 'Bishop's Chapel' Greatly Enlarged, Opened and Dedicated—Bishop Colton's Sermon—a Street Car Incident and a Query," April 9, 1908.

redish (sic) browns with gold and silver leaf—will be carried out in the decoration of the nave and transept.”²⁶

On April 4, 1908, Blessed Sacrament Chapel was dedicated anew by then-Bishop Charles H. Colton and officially earned the designation of “church.”²⁷ Thus, Rev. McGloin’s title changed from *rector* to *pastor*,²⁸ and he was now formally responsible for Blessed Sacrament Parish.²⁹ This rededication service was very widely attended by Blessed Sacrament’s regular parishioners, who filled out the new 600-seat capacity of the sanctuary, along with a number of guests, including Monsignor Nelson H. Baker who is well known in Buffalo for his works of charity.³⁰

In 1911, Bishop Colton directed the construction of a new, grand Gothic style cathedral³¹ designed by Roman architect Aristide Leonori at the northeast corner of Delaware Avenue and West Utica Street in Buffalo, New York.³² Plans for the cathedral encroached on the footprints of Blessed Sacrament Church and the Bishop’s residence. With its established and devoted congregation, razing Blessed Sacrament Church to make way for the new cathedral was not an option, and so the Bishop directed that the entire structure and his residence be relocated to new foundations on the adjacent parcel at 1035 Delaware Avenue, which the Diocese had acquired two years prior.³³ The church and residence were



Photos of the Bishop's Residence (left) and Blessed Sacrament Chapel (right) being relocated to new foundations in 1911. Note the Knox Residence behind the Bishop's Residence, and the Knox's Carriage House to the left of the Chapel.

²⁶ *id.*

²⁷ A *church* is a place of worship that has a permanent congregation, known as a *parish*, and is run by a pastor.

²⁸ A *pastor* is priest who is responsible for the leadership and welfare of a parish.

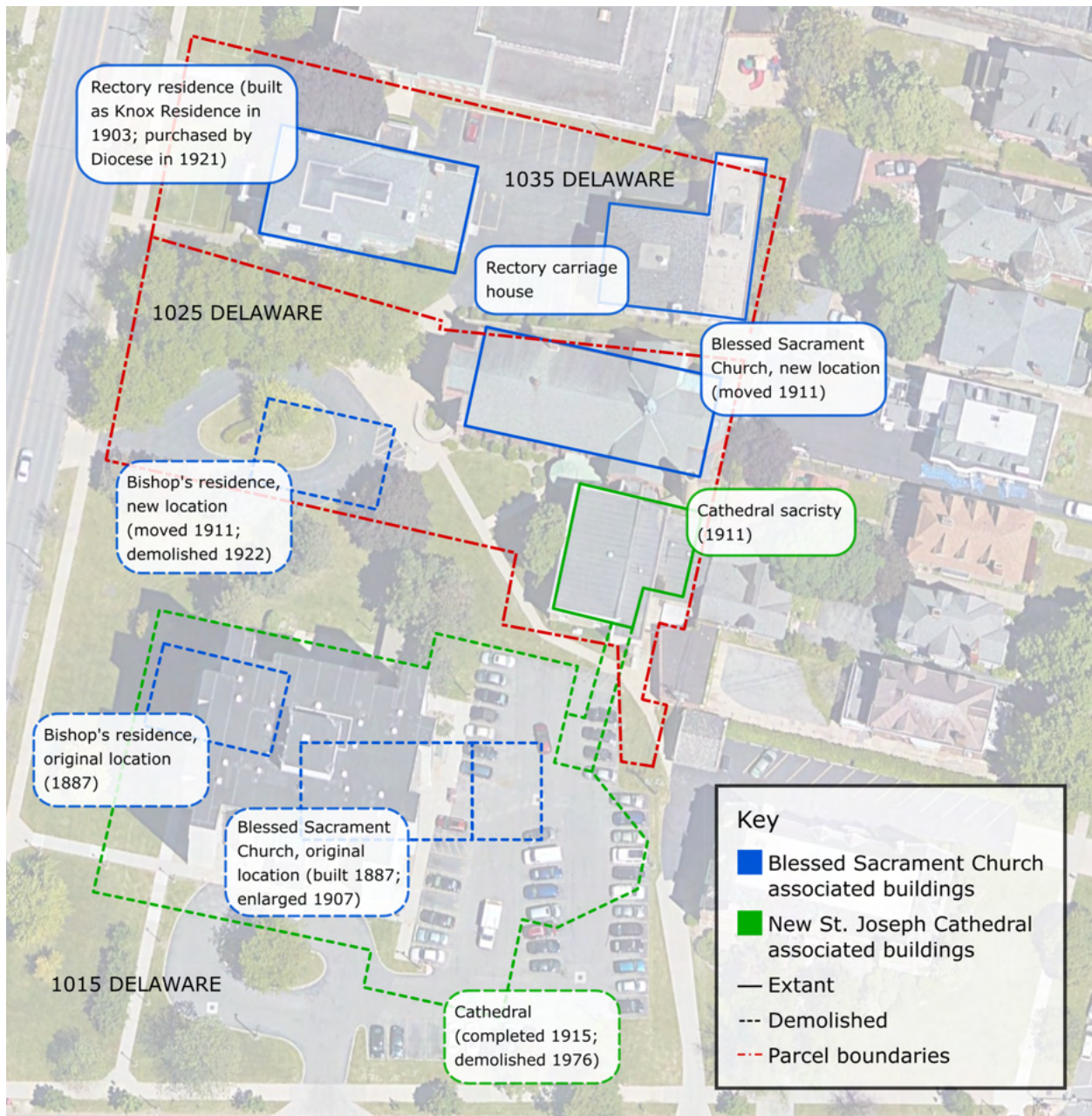
²⁹ A *parish* is a stable community of faithful who belong to a particular church.

³⁰ Catholic Union and Times, “Church of Blessed Sacrament: The ‘Bishop's Chapel’ Greatly Enlarged, Opened and Dedicated—Bishop Colton's Sermon—a Street Car Incident and a Query,” April 9, 1908.

³¹ A *cathedral* is a church that is run by a bishop; it is the principal church within a *diocese*, the area of land over which a bishop has jurisdiction.

³² Diocese of Buffalo, “Official Souvenir: Commemorative of Installation of the Fifth Bishop of Buffalo, Rt. Rev. Dennis J. Dougherty, D.D.,” *Buffalo Catholic Publication Company*, June 7, 1916.

³³ *Buffalo Morning Express*, “Preliminary Work on New Cathedral Starts Today,” January 24, 1911.



Map depicting the evolution of the Blessed Sacrament Church Complex.

moved to the northeast 300 feet and 200 feet, respectively, by the Gus Britt Company of Buffalo.

Also in 1911, Mosier & Summers, a Buffalo-based construction firm, began constructing the “New St. Joseph’s Cathedral” at the northeast corner of West Utica Street and Delaware Avenue.^{34,35} Part of this effort included the erection of a utilitarian single-story boiler building immediately south of Blessed Sacrament Church. The ground floor of this building served as the sacristy for the Cathedral, while its cavernous basement housed the

³⁴ *Buffalo Morning Express*, “New Cathedral Begun,” October 16, 1911.

³⁵ The New St. Joseph’s Cathedral’s cornerstone was laid on June 9, 1912 by Archdiocese of New York Cardinal John M. Farley. Today, this cornerstone is on display outdoors, on the south side of the Sacristy building.

Cathedral's boilers. The building was connected to both Blessed Sacrament Church and the New St. Joseph's Cathedral via building hyphens. A boiler smokestack was also built to the northeast of the boiler building, tucked in the corner adjacent to Blessed Sacrament Church's apse and south transept.

The new Cathedral opened in 1915, at which time Blessed Sacrament Parish became "New Cathedral Parish," and Blessed Sacrament Church again became a chapel.

On May 16, 1915, Seymour H. Knox I died at age 54 inside his residence at 1045 Delaware Avenue, succumbing to uremia, a kidney disease.³⁶ On May 18, 1915, his funeral was held in the Knox residence.³⁷

In 1921, the Diocese of Buffalo purchased the Knox property to serve as the residence of then-Bishop William Turner and changed its address from 1045 to 1035 Delaware Avenue, such that the Bishop's residence retained the same house number.³⁸ The Bishop's previous residence, immediately south, was subsequently demolished, explaining why Blessed Sacrament is set back farther than any other primary building along Delaware Avenue.³⁹

In 1953, the Diocese of Buffalo purchased a new residence for the Bishop at 77 Oakland Place and transferred custody of the former Knox estate to New Cathedral Parish for use as a convent for the Sisters of St. Joseph. After this transition, it is understood that the second and third floors were renovated to support convent operations.⁴⁰

In 1975, then-Bishop Edward D. Head ordered the demolition of the New St. Joseph's Cathedral, on the basis that the building allegedly suffered from irreparable structural defects, to make way for the Brutalist style Timon Towers apartment complex, leaving only the boiler building and associated smokestack in place.⁴¹ At this time, New Cathedral Parish reverted to its origins as Blessed Sacrament Parish, and the 1887 Gothic style building was once again designated a "Church." Likely to help reduce demolition costs, the Diocese of Buffalo "gifted" the decommissioned boiler building and associated smokestack to Blessed Sacrament Church. The Church uses the ground floor of the building as its sacristy, which offers a much larger footprint than the original Druiding-designed sacristy room, located off of the Church's apse.

In 1976, the sanctuary of Blessed Sacrament Church was remodeled to bring it into conformity with the new liturgical directives of the Second Vatican Council. These renovations extended the altar forward to encompass the full extent of the transept, along with the installation of a "modern" silver light bar above the altar. Under Bishop Head's direct supervision, the relics within the ancient altar from the Church of San Salvatore that had been consecrated by Pope Gregory the Great were removed, including one of the Holy

³⁶ *The New York Times*, "Seymour H. Knox Dead," May 17, 1915.

³⁷ *id.*

³⁸ *Buffalo Evening News*, "S.H. Knox Home Bought for Bishop's Residence," June 6, 1921.

³⁹ *id.*

⁴⁰ Phone interview with Lawrence H. Singer, former owner of 1035 Delaware Avenue, April 20, 2021.

⁴¹ Steve Cichon, "Torn-Down Tuesday: Demolition of St. Joseph's New Cathedral, 1976," *The Buffalo News*, August 13, 2019.

Cross,⁴² and the altar itself was demolished and disposed of during the renovation process.⁴³

In 1981, the Sisters of St. Joseph moved out of the former Knox residence at 1035 Delaware Avenue, and Blessed Sacrament Parish sold the property to Richard E. Gilbert to house Gilbert's investment company.⁴⁴ In 1983, it was sold to Lawrence H. Singer and became the headquarters of his company, Singer Advertising & Marketing.⁴⁵



Blessed Sacrament Church (c. 1979) after it resumed status as a parish church after demolition of the New St. Joseph's Cathedral.

In the years ahead, Singer invested more than \$250,000 into the property to restore the second and third floors to their original configuration, selectively added overhead lighting to support office functions, installed air conditioning, and replaced plumbing throughout the main residence.⁴⁶

In 1993, the exterior of Blessed Sacrament Church was repointed with historically appropriate mortar—a project funded in part with a \$35,000 grant from the New York Landmarks Conservancy. Also around this time, the Church's slate roof was replaced with a three-tab asphalt shingle roof.

In the late 1990s, the interior of the Church was again renovated to include the removal of the silver light ring over the altar and the replacement of the kneelers. A new altar, tabernacle table, and ambo were built to reflect the detailing of the pews and organ loft.

In 1995, Singer Advertising & Marketing merged with The Schutte Group of Buffalo, New York.⁴⁷ Subsequently, Singer, who had been trying to sell 1035 Delaware Avenue since 1990, had no choice but to auction the property in February 1996.^{48,49} According to tax records, Blessed Sacrament Parish purchased the property for \$300,000.

In 2004, Blessed Sacrament Parish completed a Facilities Strategic Plan that documented the condition of the Church, Sacristy, Rectory, and Carriage House and charted a course for

⁴² James Napora, "Houses of Worship: A Guide to the Religious Architecture of Buffalo, New York," Academic Thesis, State University of New York at Buffalo, December 5, 1995, p. 72.

⁴³ Phone interview with Richard J. Lehner, former President of the Holy Name Society of Blessed Sacrament Church, April 22, 2021. Mr. Lehner was an eyewitness to the destruction of the ancient altar.

⁴⁴ Rick Stouffer, "A Piece of Buffalo History on Market for \$2.25 Million," *The Buffalo Evening News*, June 16, 1990.

⁴⁵ *id.*

⁴⁶ Phone interview with Lawrence H. Singer, former owner of 1035 Delaware Avenue, April 20, 2021.

⁴⁷ Rick Stouffer, "Knox Mansion Going on the Auction Block," *The Buffalo Evening News*, January 20, 1996.

⁴⁸ *id.*

⁴⁹ Rick Stouffer, "A Piece of Buffalo History on Market for \$2.25 Million," *The Buffalo Evening News*, June 16, 1990.

the upkeep and maintenance of these four structures. Financial constraints prevented the Parish from following through with the plan.

In 2020, the Blessed Sacrament Parish Pastoral Council established a new Buildings & Grounds Committee to oversee the Parish's campus and buildings and ensure their proper upkeep. The Committee is staffed with architects, engineers, planners, general contractors, landscape architects, and historic preservationists devoted to the stewardship of Blessed Sacrament's beautiful and historic assets. The Committee has retained Flynn Battaglia Architects, which is nearly finished with a comprehensive Facilities Condition Report that provides a prioritized analysis of maintenance, repair, and restoration work that is necessary and desired to protect and preserve the Blessed Sacrament Church Complex for the benefit of future generations.

DETAILED BUILDING DESCRIPTIONS

Blessed Sacrament Church

Blessed Sacrament Church is a Roman Catholic church at 1025 Delaware Avenue in Buffalo, New York. It is a magnificent Gothic style building of Medina sandstone and red brick constructed between 1887 and 1889. Recognized ecclesiastic architect Adolphus Druiding designed the original structure, to hold 288 worshipers. Notable local architect Albert A. Post designed a beautifully integrated expansion of the Church that was constructed between 1907 and 1908, which at the time increased the seating capacity to 600. This expansion involved separating the original



Blessed Sacrament Church.

apse and sacristy from the main block of the building, relocating both sections 45 feet east, and installing a new transept between the two, thus creating the Church's cruciform configuration typical of Catholic churches around the world. Today, the Church can accommodate 376 worshipers throughout its 5,780 square foot worship space on the ground floor. Its basement measures 5,440 square feet.

The front entrance of the Church faces onto a loop driveway and is set back significantly from Delaware Avenue. When approaching the main entry, the eyes are drawn immediately to the large rose window dominating the rough-cut, large-scale Medina sandstone façade, whose stained glass presents a floral motif, and then down to the entrance, crowned with compound arches, flanked by Gothic style granite columns with foliated Medina sandstone capitals, and with a quatrefoil pattern and alpha and omega symbolism in the tympanum. The parapet gable above is pierced by a trio of small lancet windows, crowned by a Celtic cross, and flanked by stout finial-topped pinnacles that were once themselves capped with crosses. The main entry was fitted with a ramp in the 1990s to accommodate barrier-free access.

All other exterior walls are composed primarily of red brick with articulated detailing, and the foundation is rough stone topped with a Medina sandstone beltcourse. Each brick buttress is accented with Medina sandstone, and all glazed openings are finished with stained glass windows.

The cornerstone of Blessed Sacrament Church is made of Medina sandstone and features the "1887" date marked under the bas-relief initials, "DOM," representing the ancient acclamation, Deo Optimo Maximo, meaning, "To the Greatest and Best God."⁵⁰ Within the "O" is an image of a pelican feeding its young, symbolizing the Eucharist.⁵¹



Cornerstone of Blessed Sacrament Church.

The Church's slate roof was replaced in the 1990s with three-tab asphalt shingles. A Gothic cupola, all gutters, and most downspouts and flashing are composed of copper that has patinated nicely with age. A copper Latin cross once topped the cupola is now missing. Also missing today are the tops of the stone parapets and crosses on the north and south transept walls, as well as the crosses and several courses of Medina sandstone blocks that once topped the two pinnacles integrated into the western main elevation of the building.



The Church features 31 stained glass windows total; 29 in the Munich style, one in the Tudor style, and two contemporary windows crafted in the 1980s by local artists and glassmakers.⁵²

The Munich style is represented in the windows in the nave, transept, and apse of the Church.⁵³ Each was produced by the Tyrol Art Glass Company of Innsbruck, Austria.⁵⁴

Windows produced in the Munich style use large, painted glass panels, versus the medieval technique which uses smaller pieces of

Examples of the Munich style stained glass that adorns Blessed Sacrament Church.

⁵⁰ James F. McGloin, "History of the New Cathedral Parish," 1918.

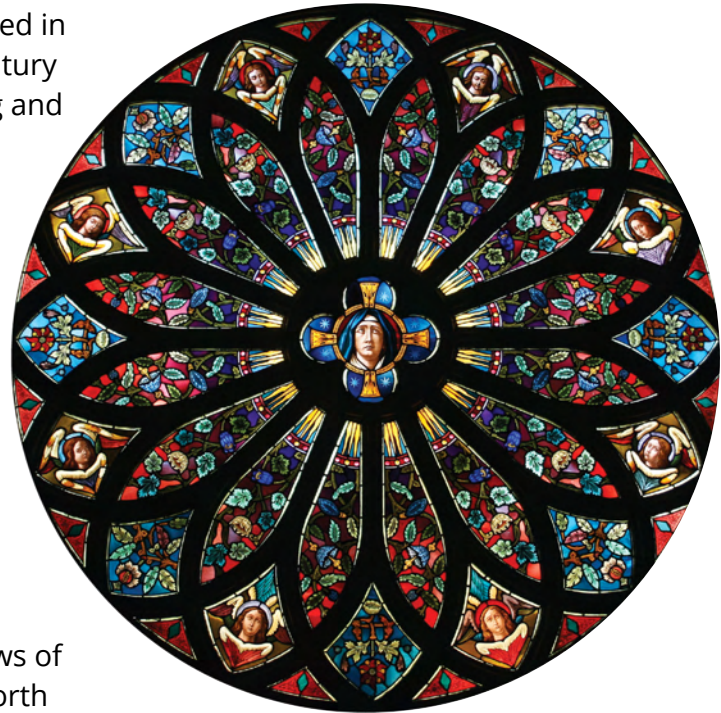
⁵¹ *id.*

⁵² Paul R. Juenker, Connie LaPenna, Michael P. Pitek, III, Alan M. Walczak, *Lessons in Glass: A Spiritual and Aesthetic Meditation: 125th Anniversary Special Edition, Blessed Sacrament Church*, Blessed Sacrament Church, 2012.

⁵³ *id.*

⁵⁴ *id.* at 12.

colored glass.⁵⁵ This style was developed in Munich, Germany, in the early 19th Century and uses an abundance of landscaping and flowers, representing nature as the source of spiritual experience.⁵⁶ Each window is a work of art, bright and rich in color, depicting an inspirational parable from the Scriptures and the Church. The theme of Blessed Sacrament Church's windows reflects the founding community's faith in, and devotion to, the Real Presence of Christ in the Eucharist: *The Blessed Sacrament*.⁵⁷



Two of three original large rose windows of the Church remain intact, one in the north transept (pictured left) and the other in the south transept. After decades of weather exposure, the western rose window, above the Church's main entrance, sustained irreparable damage and was replaced in 1984 with one designed by Images in Glass, Inc., of Hamburg, New York.

The interior of the Church features a ribbed vault ceiling of plaster that is in excellent condition. At the rear of the nave, at the mezzanine level, is an organ loft that houses the Church's organ pipes. The front of the loft features natural wood paneling with original detailing to match the Church's wooden pews.

The narthex has resilient flooring, stained wood wainscot, and plaster walls above. The sanctuary has carpeted aisleways (atop green terrazzo) and a carpeted altar, stained wood wainscot, and plaster walls above. The ceiling is made up of a series of groin vaults supported on the exterior walls and two lines of internal columns. A passageway into the Sacristy Building extends from the south transept.

A stair within the narthex leads up to an organ loft above the narthex and the rear of the sanctuary. The organ housed within this space was reportedly formerly located within a side chapel of the New St. Joseph's Cathedral and was relocated here at the time of the Cathedral's demolition.

The attic of the Church is a large open space extending over the entire building, defined by large timber structural support framing throughout.

⁵⁵ *id.* at 12.

⁵⁶ *id.* at 12.

⁵⁷ *id.* at 12.

Access to the basement is primarily via a tight winding stair at the north side of the narthex. The basement (known as Marian Hall) houses a large meeting room below the sanctuary and a smaller room below the altar. An office, storage space, commercial style kitchen, and restrooms are located at the rear. A mechanical room is located at the north side of the basement, housing three boilers that provide the primary heat for the building as well as a forced-air furnace that provides supplemental heat to the basement. A passageway into the basement of the Sacristy Building extends from below the south transept.

The basement features a suspended ceiling throughout, with ceiling heights of around 7 feet. The floor beneath the main worship space has been furred up from the existing concrete slab using dimensional lumber with a layer of plywood sheathing. This portion of the space is carpeted. Elsewhere, the floor consists of painted concrete that has been worn through. A commercial style kitchen was added to serve large gatherings. Equally spaced throughout this area are 18, 8-inch-diameter steel columns sitting on 12-inch square bases.

An exterior entry to the basement also exists at the south side of the Church, a glass pavilion constructed in 1991 that includes a staircase and wheelchair lift. Finally, the basement also has an emergency exit from its north side, housed within a small gable-roofed addition that appears to have been constructed in the 1980s.

Sacristy Building

Adjoined to Blessed Sacrament Church, at the southernmost wall of its transept, is the only remaining building from the New St. Joseph's Cathedral. It housed the Cathedral's Sacristy on the main floor and its boiler plant in a cavernous basement. The main floor was once connected to the Cathedral via an enclosed, 15-foot-wide hyphen. Often referred to today as St. Joseph Hall, the building functions as the Sacristy and hospitality space for Blessed Sacrament Church. The architectural style combines both Gothic and Beaux Arts design features and detailing. The building does not reflect the color or design of the Cathedral.



Sacristy Building.

The Sacristy Building is a 3,000 square foot single-story structure with approximately 3 feet of exposed stone basement above grade. From grade to top of parapet, it is approximately 35 feet tall. The exterior wall is constructed of a yellow-beige masonry brick with limestone trim pieces at openings, cornices and wall caps. Flashings and downspouts are made of copper. Three windows on the east-facing elevation contain elaborate stained-glass designs. All basement windows are in-filled with glass block and lightwells in-filled with earth. The flat roof gently slopes towards rainwater collection scuppers on the east elevation. In approximately 2000, the upper portion of the east exterior wall was fully reconstructed, including new flashings and drainage in order to address masonry deterioration.

The interior of the building is expressly utilitarian and lacks any of the beauty and grandeur one would expect from a structure associated with the ornate Gothic style Cathedral it once served. The main floor is divided into two main assembly areas: (1) a wide and long corridor serves as a hospitality gathering space after services; and (2) a larger space that functions as the Church's sacristy and meeting space.

In 1983, the first floor underwent an extensive renovation that significantly degraded its historic character. Suspended ceilings were introduced into the first-floor spaces, lowering the ceiling heights to around 9 feet, from their original heights, which ranged from 13 feet in the hospitality corridor to 19 feet in the sacristy room (original conditions above this drop ceiling are architecturally unremarkable). A small room was added at the northwest corner of the sacristy room and outfitted with counter and cupboard space and a sink, which functions as a food and drink preparation area for hospitality gatherings. Tall glass windows were removed from the north, west, and south elevations, and the upper portions

of the openings were boarded with metal panels, leaving only a small frosted window at the base of each opening. It is believed that around this time, the radial smokestack to the northeast of the Sacristy building was dramatically lowered in height (compare photos on pages 9 and 15).

The original plaster walls were sheathed in a layer of 1/4" gypsum wallboard. Carpeting was added. The former 15-foot-wide connection to St. Joseph's Cathedral was sealed with concrete masonry unit blocks and an aluminum storefront door to provide building access.

The massive basement of the Sacristy originally housed two large boilers that provided steam heat to the Cathedral; one unit remains mostly intact. The basement extends beyond the east wall of the first floor above to the east property line; this area is presumed to have been dedicated to coal storage. Large areaways once provided light to the space, but they have since been filled in and the base of the windows beyond have been infilled with concrete block. The upper portion of the windows are glass block.

Rectory

The Beaux Arts style Rectory of Blessed Sacrament Church is located at 1035 Delaware Avenue, just north of the Church property. It houses Parish offices and a priest residence. Behind the Rectory is a Carriage House. Both buildings were designed by master architect Edgar E. Joralemon and constructed by James N. Buyers between 1903 and 1904 as the primary residence of the Seymour H. Knox I family.

The Rectory is 13,700 square feet in size and consists of a full basement and three stories above grade. It is composed of triple wythe exterior walls of Roman brick with a continuous white marble water table and trim, including window and door headers.

A large marble portico announces the front entrance of the building on Delaware Avenue, while a marble porte-cochere on its north face provides covered access to the main side door.

For the main body of the house, the wall cladding at the raised basement and first floor level is marble, whereas the second and third floors and the rear of the house are clad with yellow Roman brick, but all window trim and beltcourses are the same white marble as below.



Front elevation of the Rectory.



Back porch of Rectory, restored in October 2020 to its 1904 appearance as shown in Edgar E. Joralemon's original blueprints. Restoration effort included replacement of rotted square columns with circular tapered columns, and the use of Roman Ionic capitals on second floor. Rotted column pedestals and balustrade were replaced with new parts composed of African mahogany. Turned portion of new balusters match the original profile, but the top and bottom blocks were extended to meet building code requirements for railing height. Balustrade handrails and bottom rails are solid wood and match original profiles. New copper flashing also installed on second floor.

The windows are original or old wood sash with aluminum storm windows, with the exception of the windows at the front half of the second floor which appear to be recent replacements. The doors are original or very old wood assemblies.

The third floor is crowned with an entablature featuring a projecting cornice decorated with a parade of lion heads above ornamented modillions with acanthus leaves that alternate with rosettes, as well as egg-and-dart and dentil molding. The base banding appears to be wood, whereas all other components are clearly painted tin.

The rear portion of the house is only two stories tall and is clad with yellow Roman brick from grade with marble trim. This portion is crowned with a simpler wood cornice. The rear of the house also features a two-level porch. At the first floor, the porch is half the width of the elevation and at the second floor it is the full width. The second-floor porch

was extensively rebuilt in the fall of 2020 due to rotted wood columns, balustrades, and box beam.

The house has a hipped asphalt shingle roof. Five yellow Roman brick chimneys rise from the perimeter of the roof, four on the main roof and one on the rear section.

Original interior walls of the Rectory consist of plaster on wood framing with some infill walls later added. Throughout each floor, it is easy to identify work that was done during the years following the original sale of the mansion by the Knox family. Most work has been sensitive to the original design and most of the key details remain intact, including ornate carved woodwork, lighting fixtures, and bath fixtures. With the exception of the main floor hall, most areas have new floor finishes such as carpet and ceramic tile. A main “grand stair” and a servants’ back stair provide access to all floors.



Beautifully detailed Rectory grand stair that connects all three floors of the Rectory. Note herringbone wood floor in top photo.

The main floor of the Rectory includes a kitchen, dining room, meeting spaces, and Parish offices. This floor has been meticulously maintained in its original materials, details, and finishes with the exception of a modernization of the original kitchen that was tastefully done. The original north and south parlor rooms serve as the Pastor's office and general meeting room, respectively. The original main residential entry from Delaware Avenue remains intact and functional, but is not in use.

Like the first floor, the second and third floors of the Rectory remain largely intact as originally constructed. However, it is believed that these floors were renovated in the mid-1950s when the building was converted into a convent for the Sisters of St. Joseph. Reportedly, the Sisters of St. Joseph used the large open basement of the residence for recreation, including roller skating.⁵⁸ The second floor was renovated again in the 1980s, converting bedrooms and other spaces into offices. Today, these floors serve as the living quarters for the Pastor and a visiting priest.

The Rectory basement has been reconfigured over the years to accommodate various uses. Original spaces have been divided into smaller offices, storage and mechanical areas. Walls and openings were constructed without following strict "restoration practices," instead using common economical materials and details found in modern construction. The laundry area has been modernized from its original configuration to accommodate updated appliances. Access to and from the basement is by one of three stairways. One stair exits directly outdoors at the rear of the building; another provides "service" access between all floors; and the third main curving "grand stair" leads to the main grand parlor of the main floor. Natural light is provided to most spaces via windows that span between the exterior finished grade and the ceiling.

⁵⁸ Phone interview with Lawrence H. Singer, former owner of 1035 Delaware Avenue, April 20, 2021.

Carriage House

The Carriage House is about 7,200 square feet and has a partial basement and two stories above grade. This building was designed to resemble the Beaux Arts style of the main residence, but with simpler detailing befitting its use. The exterior walls are yellow Roman brick with marble trim similar to the Rectory and the foundation walls are rough stone with black chert inclusions.



Front elevation of Carriage House.

The exterior walls are composed of multi-wythe brick with a continuous marble water table. The roof overhang, including fascia, cornice, gutter, and soffit ornamentation, are composed of painted tin. With minor exception, the original wood double-hung windows are still in place and functional. The original standing seam metal roof was replaced with architectural asphalt shingles.

A large sliding stained wood carriage door provides access to the first floor interior. A second set of carriage doors originally existed leading into the former horse stable area, but were replaced in the late-1990s with a roll-up garage door. The original wood sliding hay loft access door remains above this contemporary garage door. The windows throughout the building are the original double-hung wood sash. All the exterior woodwork was repainted in December 2020 and some elements, such as the second floor hayloft door, were repaired. A covered porch with balustrade is located at the center of the second floor front elevation above the main carriage door.

A brick wall extends north from the northwest corner of the first floor and once continued on with an iron gate that met another section of brick wall, thus enclosing a courtyard that was originally a paddock for the Knox's horses. A one-story "manure pit" room originally extended from the north side of the building, topped with a tin roof. This room was removed no less than 40 years ago when a grotto was incorporated into the north side of the Carriage House. A yellow Roman brick chimney-like manure vent incorporated into the northeast corner of the building remains in place.

The ground floor of the Carriage House is at grade and divided into four main areas that reflect their original use. They include an office, carriage room, horse bathing area, and stable area. The office is accessible from the front vestibule and through a door leading to the carriage room. The floor is concrete with yellow brick walls. The carriage room has a concrete floor with the basement below. The interior walls are a yellow brick with all bull



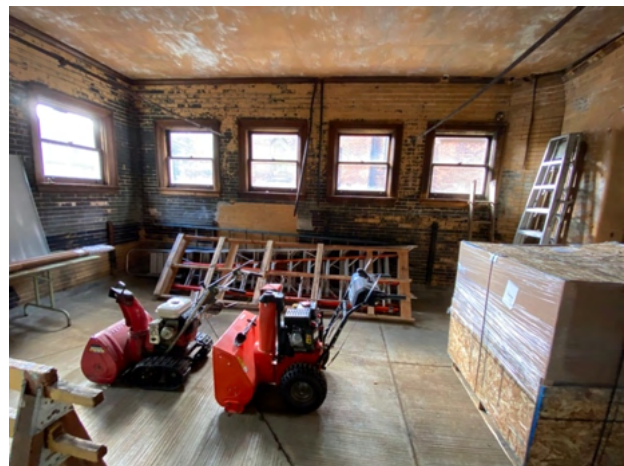
Ground floor carriage room of the Carriage House. Note coffered ceiling.

nose outside corners. Openings between spaces use truncated arches. The ceiling is finished with a highly detailed natural finished wood coffer system, complete with matching perimeter crown molding. Windows are trimmed out with matching wood and finish. The horse bathing area is slab-on-grade, sloped to a large floor drain. The horse stable area is brick-on-grade and sloped to French drains. Although the stall walls were removed to accommodate motor vehicle

parking, the footprints of the former concrete stall walls remain readily visible. The highlight of the stable is a large central light-well leading up to a large skylight.

The west and east sides of the second floor of the Carriage House were originally laid out to accommodate the communal quarters for a gardener, housekeeper, and coachman. This area consists of a kitchen, one full bathroom, a parlor, dining room, and three bedrooms. The center of the main body of the Carriage House once served as a storage area for carriages, which were brought to the second level via a carriage elevator. The easternmost portion of the second floor was a hayloft.

In decades past, the second floor living quarters area was remodeled and somewhat reconfigured to accommodate a photography studio for a local artist. Much of the original wood flooring remains in areas that were not remodeled, and many of the original walls are intact. The space has been unoccupied since the late 1990s, which is about when a fire



Left: Horse stable area of Carriage House. Note floor drains and concrete footprints where the stall walls once existed. Also note the coffered ceiling and lightwell. Right: Horse washroom on interior of Carriage House. Note original curtain rods that span the width of the room.

broke out on the second floor. The fire caused significant damage to the center area of the second floor, including the roof, but that area was soon repaired. However, a significant portion of rafters and roof decking remain visibly charred and in place today.

The area directly above the stable remains largely unchanged. From this space, one can look to the first floor through glazed openings of the lightwell walls.

The partial basement, which exists only under the main body of the building and not the horse stable or wash areas, was dedicated to mechanical and storage space only. The space is completely unfinished. The floor is concrete, the walls are rough stone. The majority of the floor area was occupied by a boiler unit that served both the Carriage House and Rectory, and has since been removed. The concrete floor slab is open to earth in the area where the boiler once stood. Natural light is provided through windows that are below grade and protected by lightwells. The ceiling is a system of masonry barrel vaults supported by steel I-beams and cast-iron columns. Moisture from the old boiler system has contributed to significant scaling on the load-bearing steel; the degree of section loss remains unknown, but attention is being given to this matter. The building today has no operable heating system.

Behind the Carriage House remains a series of original hooks and poles that were likely used by household staff for hanging laundry out to dry.

KEY HISTORICAL FIGURES

Stephen V. Ryan (1825-1896)

Stephen Vincent Ryan was born in Almonte, Ontario, Canada, on January 1, 1825.⁵⁹ His family moved to Pottsville, Pennsylvania, when he was still a child. He attended St. Charles Seminary near Philadelphia, and attended St. Vincent's Seminary and College in Cape Girardeau, Missouri. Ryan was ordained a priest in St. Louis, Missouri, on June 24, 1849 and thereafter served as a seminary professor and as a missionary.

In 1868, Pope Pius IX selected Ryan to serve as the second bishop of the Diocese of Buffalo. Ryan was formally installed as Bishop on November 8, 1868 at St. Joseph's Cathedral on Franklin Street in Buffalo, New York. He was 43 years old.



Stephen V. Ryan.

Ryan lived in the Cathedral's rectory for nearly two decades, during which time the City of Buffalo grew rapidly and the area surrounding St. Joseph's Cathedral became heavily industrialized. Ryan personally found this setting unsuitable for his health and continued habitancy, which resulted in the Diocese of Buffalo purchasing the Edmund S. Ralph property at 1025 Delaware Avenue in Buffalo, in 1886.⁶⁰ The existing structures at 1025 Delaware Avenue were razed and in their place was erected a new Gothic style Episcopal Residence and the Chapel of the Blessed Sacrament.⁶¹

At the October 2, 1887 cornerstone laying ceremony, Ryan named Rev. James F. McGloin to serve as the first Rector of the Chapel, a position McGloin would actively hold from 1889 to 1919. Construction of the Chapel was completed in 1889, and it proved to attract large crowds from the surrounding neighborhood of Cold Spring, a burgeoning community of Germans who had no nearby Catholic church to attend.

Ryan served 28 years, the longest of any Buffalo bishop. He died on April 10, 1896, and his body is entombed in St. Joseph's Cathedral on Franklin Street in Buffalo, New York.

⁵⁹ *The Buffalo Courier*, "Stephen Vincent Ryan: Life, Work, and Character of the Bishop of Buffalo," November 5, 1893.

⁶⁰ Thomas Donohue, D.D., *History of the Diocese of Buffalo*, The Buffalo Catholic Publication Co., Inc., 1929, pp. 164-165.

⁶¹ Edward T. Dunn, *Buffalo's Delaware Avenue Mansions and Families*, Buffalo Heritage Press, 2017, p. 455.

James F. McGloin (1862-1953)

Rt. Rev. Msgr. James F. McGloin, first rector and pastor of Blessed Sacrament Chapel, was born on November 10, 1862 in Alden, New York.^{62,63} At age 8, he and his family moved to Buffalo, New York, where he initially attended public school and, at age 12, was a student of St. Joseph's Collegiate Institute.⁶⁴

In 1878, McGloin joined Bishop Stephen V. Ryan on a trip to Europe, and later placed by Bishop Ryan in St. Edmund's Preparatory College in Douet, France.⁶⁵ One year later, McGloin entered Propaganda College in Rome, Italy, where he studied rhetoric in preparation for the priesthood.

While a student at Propaganda College, McGloin became gravely ill with pneumonia and pleurisy. A college administrator took McGloin to see a priest by the name of John M. Bosco who blessed the sick student. It was reported that McGloin immediately returned to good health thereafter.⁶⁶ Bosco, was later canonized as a saint.



James F. McGloin.

McGloin graduated from Propaganda College with a degree of Licentiate in Sacred Theology in June 1886 and was ordained a priest on March 5, 1887 in St. John Lateran Cathedral in Rome, Italy, before returning to his native Buffalo.⁶⁷

On October 2, 1887, at the cornerstone laying ceremony of Blessed Sacrament Chapel on Delaware Avenue in Buffalo, Bishop Ryan named McGloin the future rector of the chapel, a position he assumed upon completion of the building in May 1889.⁶⁸ McGloin became the pastor of Blessed Sacrament Parish when in 1908 Bishop Charles H. Colton formally designated its namesake building a church.

In 1915, when Blessed Sacrament Parish became the New Cathedral Parish, McGloin followed his congregation and served as the first pastor in the new Cathedral. In 1919, he was named pastor of St. Nicholas Church in Buffalo.

McGloin is perhaps best known in the Diocese of Buffalo for establishing the "Little Seminary of St. Joseph and the Little Flower" in the 1920s, which later became "The Diocesan Preparatory Seminary." It was a school for young boys "who displayed every

⁶² Deceased priest file of James F. McGloin maintained by the Diocese of Buffalo.

⁶³ *The Buffalo Evening News*, "A Half-Century in the Catholic Priesthood," November 7, 1936.

⁶⁴ *id.*

⁶⁵ *id.*

⁶⁶ *id.*

⁶⁷ *id.*

⁶⁸ *Buffalo Evening News*, "Bishop Ryan's New Chapel: The Cornerstone Laid Yesterday Afternoon with Impressive Ceremonies in the Presence of Several Thousand People," October 3, 1887.

evidence of wishing to become priests.”⁶⁹ The school satisfied the Diocese of Buffalo’s need to increase the number of native clergy members. The cost for this undertaking was funded by McGloin himself, whose 1921 investment of \$5,000 in the stock market had grown to \$400,000 in just eight years.⁷⁰

On the occasion of McGloin’s 91st birthday, he received a letter from President Dwight D. Eisenhower commending the elderly priest on his “enviable record beyond the reach of all but a few of your fellow men.”⁷¹ Fewer than two months later, on December 23, 1953, McGloin died in Sisters Hospital in Buffalo, New York, after suffering a stroke in the rectory of St. Nicholas Church.^{72,73} He is buried in Holy Cross Cemetery in Lackawanna, New York.

⁶⁹ *The Buffalo Evening News*, “A Half-Century in the Catholic Priesthood,” November 7, 1936.

⁷⁰ *id.*

⁷¹ *The Times Record*, “Aged Priest, Friend of Catholic Saint, Dies in Buffalo,” December 23, 1953.

⁷² *id.*

⁷³ Deceased priest file of James F. McGloin maintained by the Diocese of Buffalo.

Seymour H. Knox I (1861-1915)

Seymour Horace Knox I, who built and resided at 1035 Delaware Avenue, was born on April 11, 1861 on a farm in Russell, New York.^{74,75} Despite never having attended high school, Knox ended up teaching school at the age of 15.^{76,77}

At 17, Knox moved to Hart, Michigan, where he worked as a salesclerk at a general store, and so began his retail career.⁷⁸ Not long thereafter, Knox and his first cousin, Frank W. Woolworth, opened a five-and-ten-cent store in Reading, Pennsylvania, and then another in Newark, New Jersey, both of which they sold before starting yet another store in Erie, Pennsylvania.⁷⁹ Knox ultimately bought out Woolworth's share of the business and relocated to Buffalo, New York, where he opened two "S.H. Knox" stores in 1890.⁸⁰ Knox was 29 years old at the time.



Seymour H. Knox I.

Over time, Knox grew his business—S.H. Knox & Company—into a retail chain empire of 100 stores in the United States and Canada, with most stores concentrated in the Midwest.⁸¹ In 1912, his company merged with four other similar businesses to form the

F.W. Woolworth Company, which controlled 800 stores in the United States, Canada, and England.⁸² Knox served as Vice President of this new retail giant and owned a large share of its stock.



S.H. Knox 5 & 10 Cent Store at 519 Main Street in Buffalo, New York.

Beyond the F.W. Woolworth Company, Knox served as "President of the Marine Bank of Buffalo, the Bankers' Trust Company, and an officer and Director in more than 50 corporations."⁸³ He

⁷⁴ Edward T. Dunn, *Buffalo's Delaware Avenue Mansions and Families*, Buffalo Heritage Press, 2017, p. 373.

⁷⁵ *The Buffalo Enquirer*, "Seymour H. Knox, Merchant, Banker, Horseman, is Dead," May 17, 1915.

⁷⁶ *id.*

⁷⁷ Edward T. Dunn, *Buffalo's Delaware Avenue Mansions and Families*, Buffalo Heritage Press, 2017, p. 373.

⁷⁸ *id.*

⁷⁹ *The Buffalo Enquirer*, "Seymour H. Knox, Merchant, Banker, Horseman, is Dead," May 17, 1915.

⁸⁰ Edward T. Dunn, *Buffalo's Delaware Avenue Mansions and Families*, Buffalo Heritage Press, 2017, p. 373.

⁸¹ *id.*

⁸² *id.*

⁸³ *The New York Times*, "Seymour H. Knox Dead," May 17, 1915.

also served on the Board of Directors for the Buffalo Philharmonic Orchestra.

Knox had a strong affinity for thoroughbred horses, and in the late 1890s purchased a 500-acre farm estate in East Aurora where he raised and trained racing standardbreds and carriage horses.^{84,85} This affinity helps explain the beauty and sophistication of the Carriage House at his Delaware Avenue residence, which featured a generous and elaborate stable area.

Knox also was a lover of art and maintained a private gallery in his Delaware Avenue residence. He donated many fine paintings from his collection to what was then known as the Albright Art Gallery, now the Albright-Knox Art Gallery, in Buffalo, New York.⁸⁶

On May 16, 1915 at 12:20 PM, Knox died in his home at 1035 Delaware Avenue following a three-year battle with uremia, a dangerous kidney disease.⁸⁷ He was 54 years old. Less than a week before his death, Knox and his family had returned to their Buffalo home after Knox obtained treatment at Johns Hopkins Hospital in Baltimore, Maryland.⁸⁸ His funeral service took place in the Knox residence and was presided over by Rev. Dr. A.V.V. Raymond of the First Presbyterian Church, and Rev. Dr. Samuel V.V. Holmes of Westminster Church officiated Knox's burial next to his predeceased daughter, Gracia M. Knox (1893-1895), at Forest Lawn Cemetery in Buffalo, New York.

On December 11, 1916, the remains of both Knox and his daughter, Gracia, were exhumed and reinterred in a newly constructed Knox Family Mausoleum at Forest Lawn Cemetery.⁸⁹

At the time of his death, Knox's estate was valued at \$15,000,000, which, adjusted for inflation, represents more than \$393,000,000 in today's dollars.⁹⁰ Through his major contributions in the business world and generous philanthropy, Knox established a legacy in Buffalo and beyond that lives on to this day.

⁸⁴ Junior League of Buffalo, "The Knox Summer Estate," April 16, 2013.

⁸⁵ Phone interview with Seymour H. Knox IV, great-grandson of Seymour H. Knox I, April 21, 2021.

⁸⁶ *The Buffalo Enquirer*, "Seymour H. Knox, Merchant, Banker, Horseman, is Dead," May 17, 1915.

⁸⁷ *id.*

⁸⁸ *The New York Times*, "Seymour H. Knox Dead," May 17, 1915.

⁸⁹ Forest Lawn Cemetery, "Interment Record," Lot Owner: Grace M. Knox, Purchased December 1, 1915.

<https://bit.ly/3xh9uvD>.

⁹⁰ *id.*

ARCHITECTS OF THE BLESSED SACRAMENT CHURCH COMPLEX

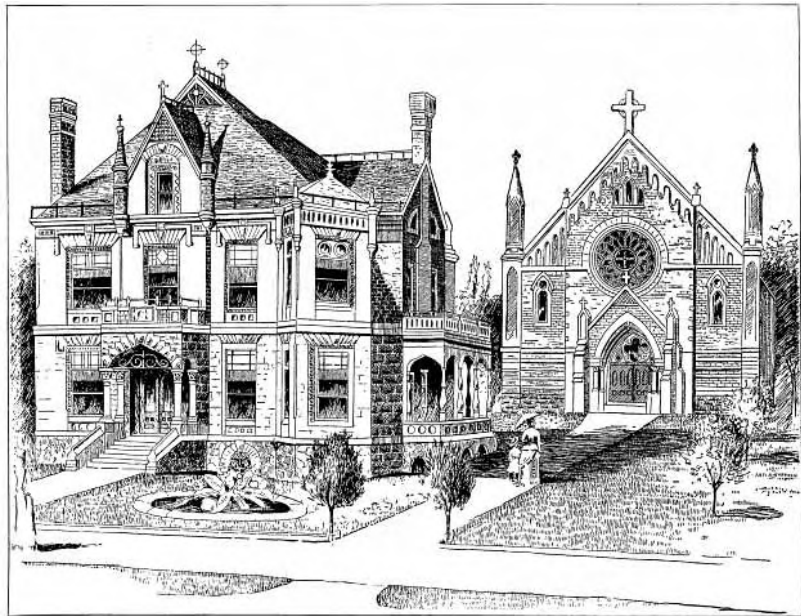
Adolphus Druiding (1838-1899)

Adolphus Druiding, architect of Blessed Sacrament Church, was born on May 28, 1838 in Aschendorf, Germany.⁹¹ He attended grade school in Papenburg, Germany, and attended the Polytechnic School in Munich, Germany.⁹²

He initially studied architecture in France, before relocating to Berlin, Germany, where he continued his study under German architects Johann Heinrich Strack and Friedrich Adler.⁹³ The latter is credited with designing some 300 churches. Druiding is responsible for building one church in Schoenwalde, Germany, and other buildings in Arnheim, Netherlands.⁹⁴

Druiding arrived in the United States around 1865. Unlike other religious architects of his era who designed only large, elaborate, and therefore expensive places of worship, Druiding was “willing to design a church of any size to fit any budget, however large or small[, and] was not opposed to using inexpensive materials to give a poor parish the elaborate church it wanted at a price it could afford.”⁹⁵ This business approach set Druiding apart and made him very popular among midwestern Catholic dioceses.

Druiding was known for experimenting with architectural style, and although his body of religious work is based on precedents from German or French Gothic architecture, he “often combined these [styles] together in a very free, unscholarly way that often produced bizarre and unconventional results.”⁹⁶ This avantgarde architectural philosophy explains Druiding’s rather unusual design choices for the Episcopal Residence of Bishop



Adolphus Druiding’s architectural rendering for Bishop Stephen V. Ryan’s new Episcopal Residence and Chapel, later constructed at 1025 Delaware Avenue.

⁹¹ Glenn Brown, “Proceedings of the Thirty-Third Annual Convention of the American Institute of Architects,” Gibson Bros., 1899, p. 243.

⁹² *id.*

⁹³ *id.*

⁹⁴ *id.*

⁹⁵ Roy A. Hampton III, “German Gothic in the Midwest: The Parish Churches of Franz Georg Himpler and Adolphus Druiding,” *U.S. Catholic Historian*, Winter, 1997, Vol. 15, No. 1, p. 61.

⁹⁶ *id.*

Stephen V. Ryan, which clearly echoes many of the design details of its companion structure, Blessed Sacrament Chapel. His willingness to design to any budget explains the low-cost material choices, especially for the Chapel, which is composed largely of red brick with the exception of its narrow west (front) elevation and basement-level beltcourse of Medina sandstone. In fact, based on Druiding's rendering of the Chapel, it appears he envisioned the entire building to be composed of brick. In contrast, it appears that the rough-cut, large-scale Medina sandstone was only to be used on the first floor front elevation of the Episcopal Residence.

Around the same time Druiding created his design for the Episcopal Residence and Chapel, he also designed one other church in Buffalo: St. Mary of Sorrows Church (1887, National Register listed 1987) at 938 Genesee Street. This is known as one of Druiding's most unusual church designs, and is based on the Romanesque cathedrals of Rhineland. In this instance, Druiding grafted Romanesque design elements to his typical German Gothic template.⁹⁷ Construction of St. Mary of Sorrows began in 1887, the same year work began on the Episcopal Residence and Chapel, and ended four years later in 1891.

Druiding is known to have designed over 100 churches in the United States, but is reported to have designed over 400 churches, schools, convents, and monasteries over his 35-year career.⁹⁸ His work is considered to be "among the finest examples of German Catholic church architecture in the United States."⁹⁹ Many of his works are listed on the National Register of Historic Places, including St. Mary's Church in Delaware, Ohio (1886, National Register listed 1980); St. Aloysius-on-the-Ohio Church in Cincinnati, Ohio (1888, National Register listed 2014); St. Michael the Archangel Catholic Church in Cleveland, Ohio (1892, National Register listed 1974); St. Paul's Catholic Church in Birmingham, Alabama (1893, National Register listed 1982).

Druiding died on February 19, 1899 in Chicago, Illinois, at the age of 60.¹⁰⁰

⁹⁷ *id.* at 71.

⁹⁸ Adolphus Druiding, *Church Architecture: With Suggestions Relative to the Construction of Churches*, 1886.

⁹⁹ Roy A. Hampton III, "German Gothic in the Midwest: The Parish Churches of Franz Georg Himpler and Adolphus Druiding," *U.S. Catholic Historian*, Winter, 1997, Vol. 15, No. 1, p. 51.

¹⁰⁰ Glenn Brown, "Proceedings of the Thirty-Third Annual Convention of the American Institute of Architects," Gibson Bros., 1899, p. 243.

Albert A. Post (1850-1926)¹⁰¹

Albert Asa Post, architect of the 1907-08 expansion of Blessed Sacrament Church, was born on January 29, 1850 in Pickering, Ontario, Canada. He studied architecture at St. Michael's College and soon started his own practice, specializing in the design of churches, villas, and cottages. He apprenticed with Henry Langley, another Canadian architect that studied under William Hay, a native of Scotland who arrived in Toronto in 1853. After apprenticing under Hay, Langley became a well-known and regionally important architect of the Gothic style and served an important role educating early generations of Canadian architects. Langley himself was one of the first Canadian-born architects to achieve notable success in Ontario and, like Post, his projects were primarily ecclesiastical in nature.



Albert A. Post.

Post became the architect for the former County of Ontario and completed a number of projects for the County in this role. In 1891, he joined forces with A.W. Holmes to form the company Post and Holmes. Before parting ways in 1895, they designed almost two dozen churches, parish schools, rectories, and convents, mostly in Ontario.¹⁰² Holmes was born in England and trained with George Edmund Street, a premier developer of the High Victorian style, before he immigrated to Canada in 1885.¹⁰³ Post and Holmes worked productively from 1891 to 1895 but separated thereafter to pursue independent careers.

Post's most notable ecclesiastical achievements were Canadian churches; however, he was also the designer of numerous Roman Catholic Churches in Buffalo, New York, including Annunciation Church (1889); St. Teresa's (1897, National Register listed 2016); Nativity Church (1898); and the Father Baker building in Lackawanna.¹⁰⁴ Some of Post's most notable works in Ontario include St. Gregory's Church in Oshawa (1893), and St. Peter's in Goderich (1896). Post moved to Buffalo in 1895 and died there in 1926. He is buried in Mount Olivet Cemetery in the Town of Tonawanda, New York.

¹⁰¹ Section taken from National Register of Historic Places Registration Form for St. Teresa's Roman Catholic Church Complex, July 22, 2016. <https://bit.ly/3ez3rKs>.

¹⁰² "Albert A. Post," Biographical Dictionary of Architects in Canada 1850-1950. <https://bit.ly/3x45aQr>.

¹⁰³ "Holmes, Arthur William," Biographical Dictionary of Architects in Canada 1800-1950. <https://bit.ly/3ghNmv5>.

¹⁰⁴ "Albert Asa Post," The Architects of our City. <https://bit.ly/3gGKXKC>.

Edgar E. Joralemon (1858–1937)¹⁰⁵

Edgar Eugene Joralemon, architect of the Rectory and Carriage House, was born July 31, 1858 in Illinois. In 1867, his family moved to Minneapolis, Minnesota, where Joralemon spent the next 30 years. He began working as a draftsman for Leroy S. Buffington in Minneapolis in 1876. Four years later, he began a spurt of freelance draftsman work alongside Abraham M. Radcliff, Edward P. Bassford, and Franklin B. Long, who designed the Lumber Exchange Building (1885, National Register listed 1983) in Minneapolis.

Beginning in 1892, he worked as a draftsman for George W. & Fremont D. Orff, during which time he designed the George Van Dusen House (1893, National Register listed 1995) in Minneapolis. In 1894, Joralemon partnered with Fremont D. Orff and designed several buildings, including the Bayfield County Courthouse (1894, National Register listed 1975) in Washburn, Wisconsin, and a variety of churches and schools built throughout the mid-west.¹⁰⁶

Joralemon maintained his partnership with Orff until 1897, when he and his family moved from Minneapolis to Niagara Falls, New York, where he founded the firm, Orchard & Joralemon.

In 1898, Orchard & Joralemon completed the International Theatre building in Niagara Falls, as well as high school designs in North Tonawanda and in Niagara Falls in 1901. The firm partnered with Addison F. Lansing to design the Roswell P. Flower Memorial Library (1903, National Register listed 1980) in Watertown, New York, and later Joralemon himself designed the Seymour H. Knox I residence (1904). By 1907, Joralemon had established his own firm, which found great success in designing a proliferation of school buildings between 1907 and 1914, including Depew High School (1914, National Register listed 2016). The firm had offices in Buffalo, Niagara Falls, and New York City.¹⁰⁷

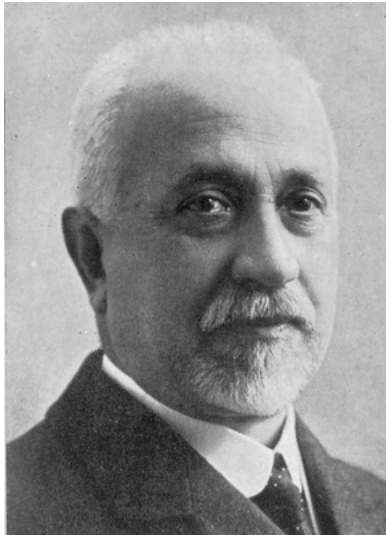
In 1910, the Joralemon family briefly moved to Peekskill, New York, before returning west to Buffalo, New York, where they resided at 482 Delaware Avenue.

Joralemon spent the last few years of his life in Pasadena, California, and died in 1937 in Los Angeles, California. He is buried at Forest Lawn Cemetery in Buffalo, New York.

¹⁰⁵ Section taken from National Register of Historic Places Registration Form for Depew High School, July 22, 2016. <https://bit.ly/3sTNC60>.

¹⁰⁶ Charles D. Test, "1890s-1892 Edgar E. Joralemon," Chuck's Toyland. <https://bit.ly/2PmpSK8>.

¹⁰⁷ Jennifer Walkowski, "The H. Seeborg Building," Application for Listing on the State and National Register of Historic Places, January 11, 2011.

Aristide Leonori (1856-1928)¹⁰⁸

Aristide Leonori.

Aristide Leonori, architect of the Sacristy building, was born on July 28, 1856 in Rome, Italy. He was schooled in Catholic Jesuit institutions and in 1875 received his licentiate and graduated in 1880 as an architectural engineer.

Between 1884 and 1888, he studied architecture and practiced under Francesco Vespignani of Rome. During this period, he was commissioned by the Vatican to carry out prestigious works on important church structures, principally the restoration of the Basilica of St. John Lateran, the Papal Cathedral of Rome.

Leonori was a greatly respected ecclesiastical architect in Rome during the late 19th Century.¹⁰⁹ His entire architectural career was devoted to the design and restoration of ecclesiastical structures, including a total of 41 ecclesiastical works (churches, bell towers, orphanages, chapels, interiors, etc.) in Rome and around the world.

Among his works in the United States are the Mount St. Sepulcher Franciscan Monastery in Washington, District of Columbia (1899, National Register listed 1992); Blessed Virgin and All Saints Chapel of the Cathedral Basilica of St. Louis in St. Louis, Missouri (1908); the interior of the Bishops' Mausoleum at Mount Carmel Cemetery in Hillside, Illinois (1912); and the New St. Joseph's Cathedral in Buffalo, New York (1912).

¹⁰⁸ Section taken from National Register of Historic Places Registration Form for the Franciscan Monastery and Memorial Church of the Holy Land, September 30, 1991. <https://bit.ly/3tTV9mR>.

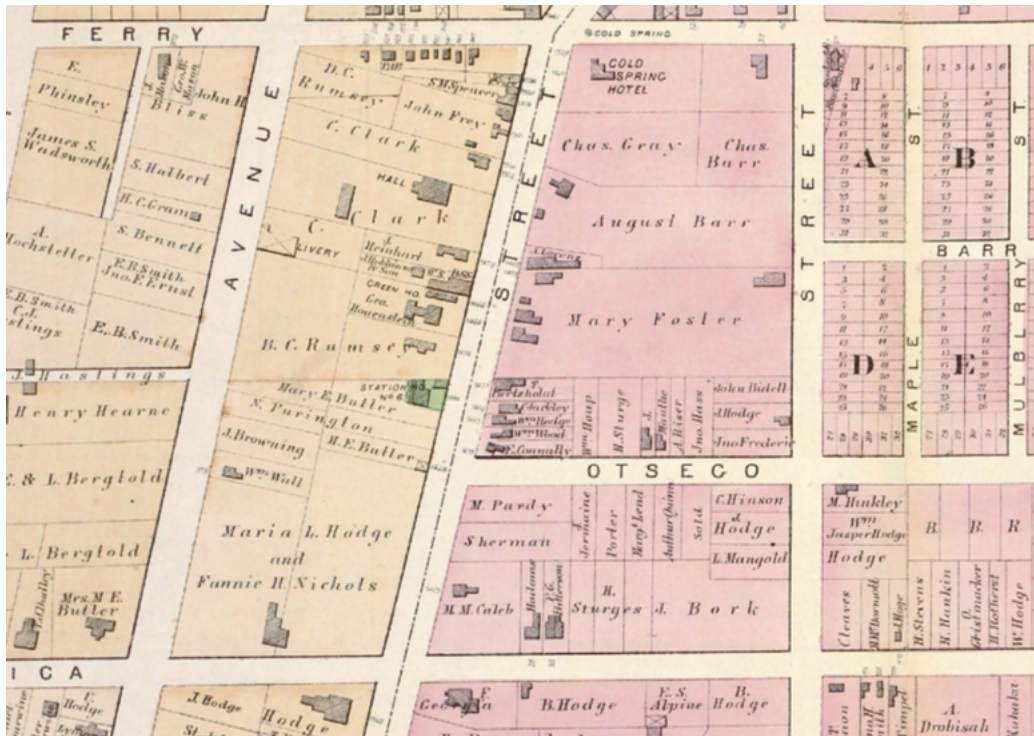
¹⁰⁹ The Franciscan Monastery. Diamond Jubilee 1899-1974 publication, produced by the Monastery, refers to Leonori as the "foremost ecclesiastical architect of Rome."

TIMELINE OF BLESSED SACRAMENT CHURCH COMPLEX

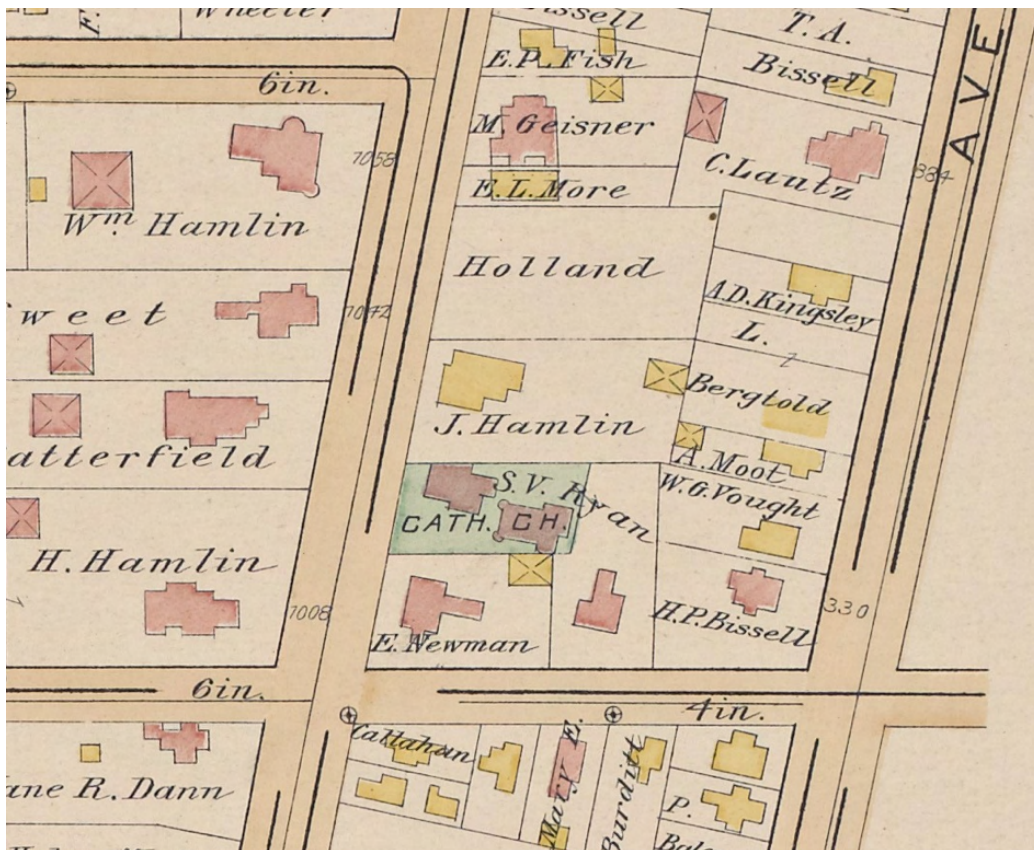
- **1886** – Diocese of Buffalo purchases the Edmund S. Ralph property at 1025 Delaware Avenue in Buffalo, New York.
- **1887** – Diocese of Buffalo begins construction of new Episcopal Residence and Blessed Sacrament Chapel for Bishop Stephen V. Ryan at 1025 Delaware Avenue.
- **1887, October 2** – Cornerstone of new Blessed Sacrament Chapel is laid and Bishop Ryan names Rev. James F. McGloin first Rector of the Chapel.
- **1889, May 26** – Blessed Sacrament Chapel dedicated.
- **1903/04** – Seymour H. Knox I constructs a new residence at 1045 Delaware Avenue.
- **1907/08** – Diocese of Buffalo enlarges and improves Blessed Sacrament Chapel.
- **1908, April 4** – Blessed Sacrament Chapel rededicated by Bishop Charles H. Colton after expansion and officially designated a “Church.”
- **1909** – Diocese of Buffalo purchased the Susan Hamlin property at 1035 Delaware Avenue.
- **1911** – Bishop Colton relocates Blessed Sacrament Church and the Bishop’s Residence to the northeast by 300 feet and 200 feet, respectively, to make way for a new cathedral at the northeast corner of Delaware Avenue and West Utica Street. Entire cathedral complex to consist of a cathedral, sacristy, boiler room, and boiler smokestack.
- **1912, June 9** – Cornerstone of new Cathedral laid.
- **1915, May 14** – Bishop Colton’s funeral Mass is first service held in the new St. Joseph’s Cathedral; the Diocese of Buffalo returns Blessed Sacrament Church to its “Chapel” designation; and Blessed Sacrament Parish becomes New Cathedral Parish.
- **1915, May 16** – Mr. Knox dies in his residence at 1045 Delaware Avenue.
- **1918** – Grace Millard Knox moves to 806 Delaware Avenue in Buffalo.
- **1921** – Diocese of Buffalo purchases the Knox property at 1045 Delaware Avenue and it becomes the new Bishop’s Residence.
- **1922** – Then-Bishop William Turner relocates to former Knox residence at 1045 Delaware Avenue and the old Bishop’s Residence 1035 Delaware Avenue is demolished; at this time the address of 1045 Delaware Avenue is changed to 1035 Delaware Avenue.
- **1953** – Bishop’s Residence transferred to 77 Oakland Place in Buffalo and custody of 1035 Delaware Avenue transferred to New Cathedral Parish for use as a convent for the Sisters of St. Joseph.
- **1976** – Diocese of Buffalo begins demolition of the St. Joseph’s Cathedral; Blessed Sacrament is again designated a “Church;” and New Cathedral Parish reverts to Blessed Sacrament Parish. Blessed Sacrament Church remodeled to bring it into conformity with the new liturgical directives of the Vatican Council.
- **1981** – Sisters of St. Joseph move out of the former Knox residence at 1035 Delaware Avenue and Blessed Sacrament Parish sells the property to Richard E. Gilbert to house an investment company.

- **1983** – Gilbert sells 1035 Delaware Avenue to Lawrence H. Singer for use as the headquarters of Singer Advertising & Marketing. Singer invests roughly \$250,000 into restoration and modernization work on the main residence.
- **1996** – Singer puts 1035 Delaware Avenue on the auction block after spending six years trying to sell the property.
- **1998** – Blessed Sacrament Parish exercises its first right of refusal on the sale of 1035 Delaware Avenue and acquires the property for \$300,000 for use as its Rectory.
- **2004** – Blessed Sacrament Parish completes a Facilities Strategic Plan that documented the condition of the Church, Sacristy, Rectory, and Carriage House and charted a course for the upkeep and maintenance of these four structures. Financial constraints prevented the parish from following through with the plan.
- **2020** – Blessed Sacrament Parish Pastoral Council establishes a new Buildings & Grounds Committee oversee the parish's campus and buildings and ensure their proper upkeep. The Committee initiates a major maintenance and restoration initiative to address decades of deferred upkeep.

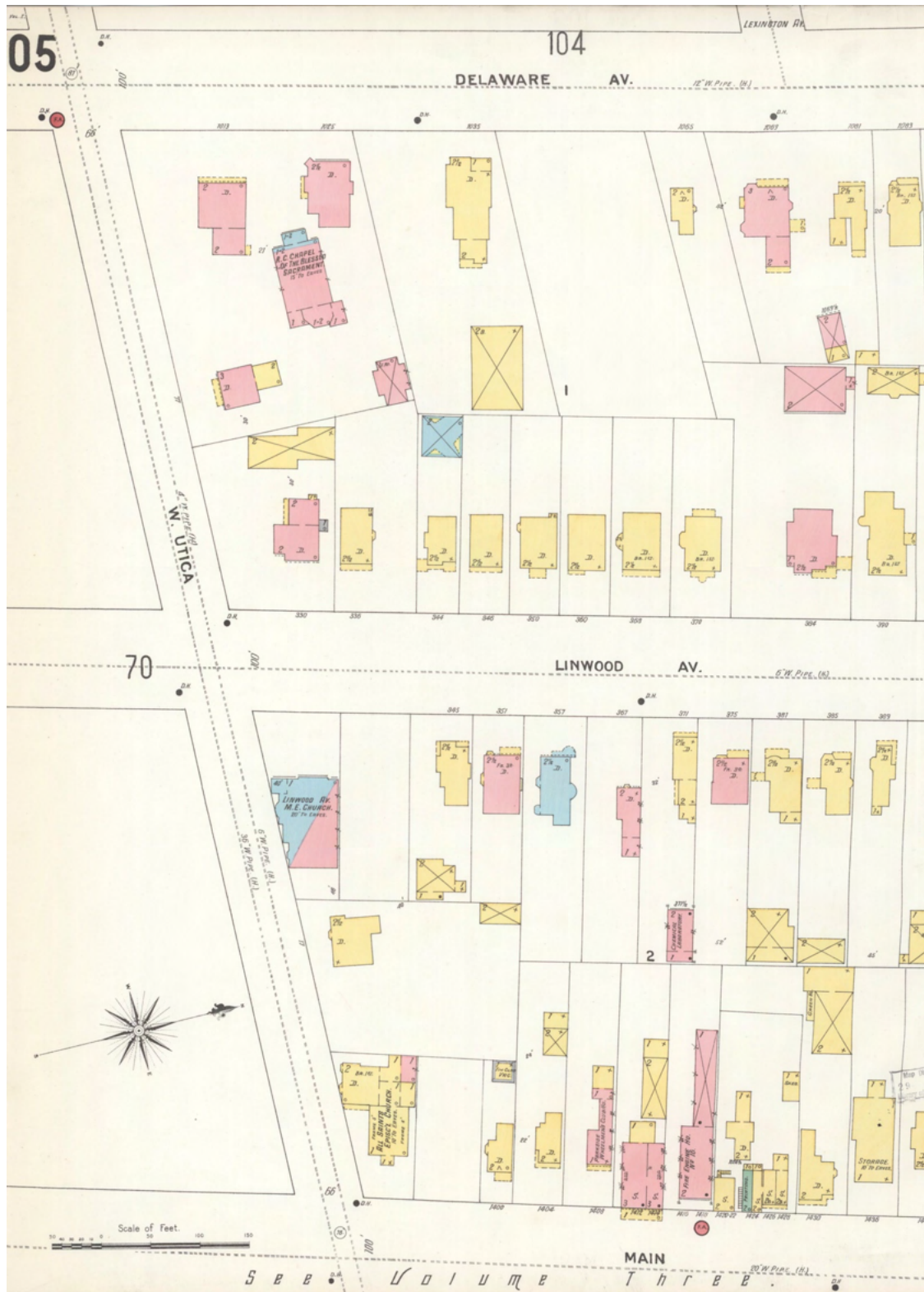
MAPS



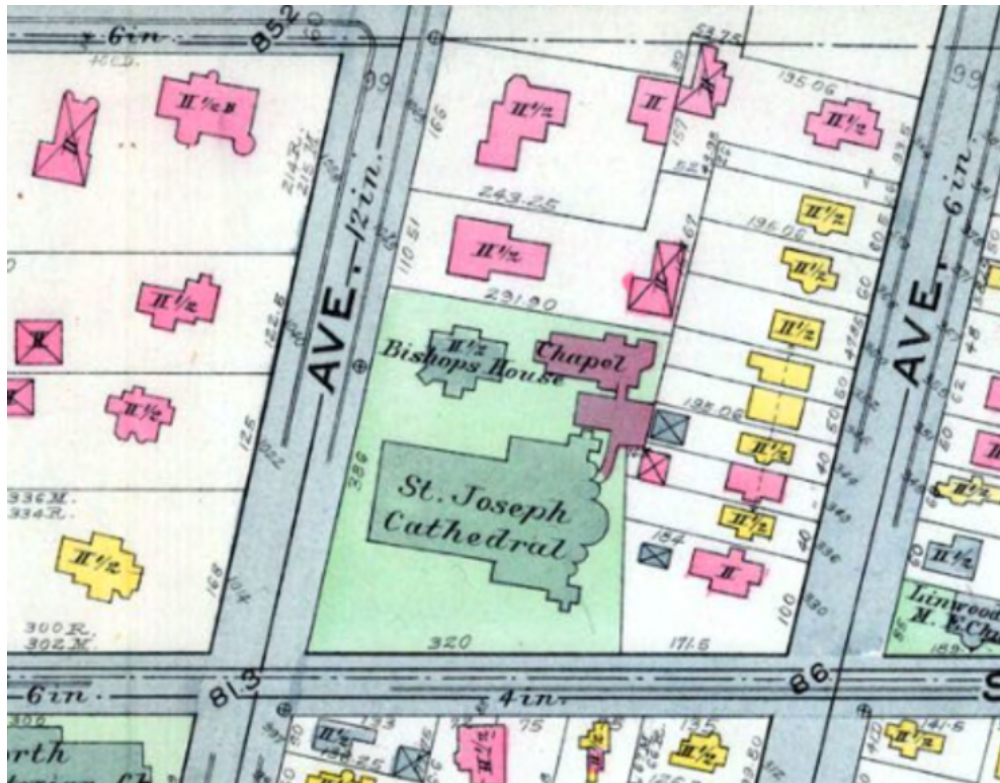
Hopkins Atlas, 1872



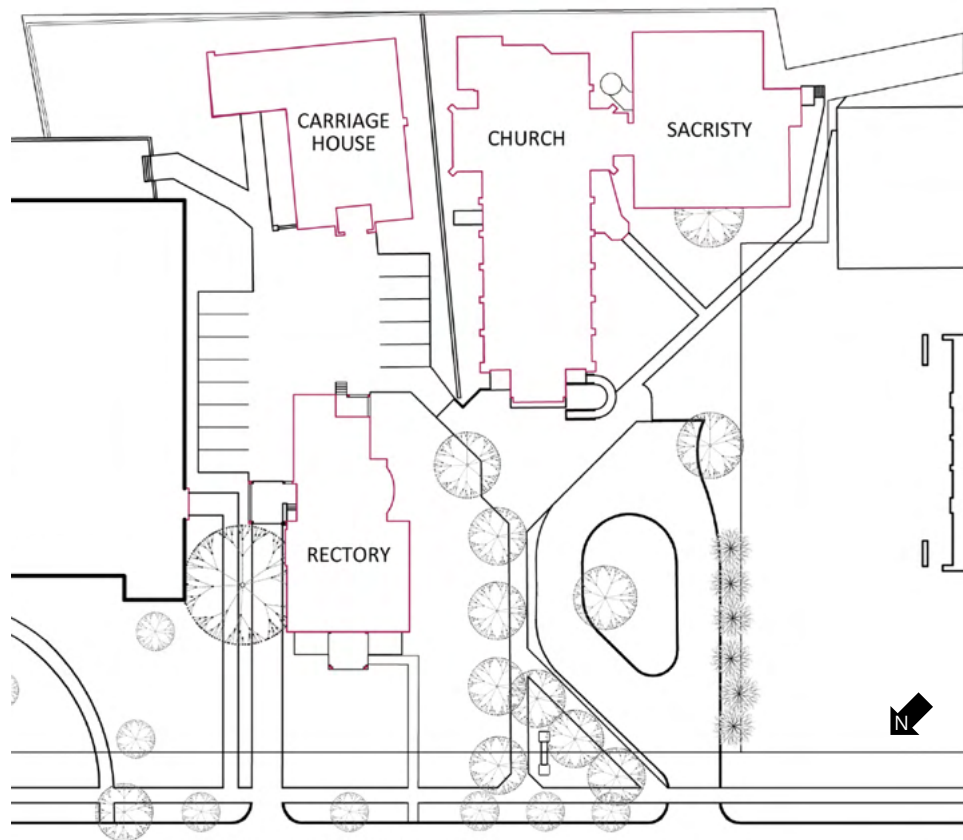
Hopkins Atlas, 1891



Sanborn Map Company, 1899



Century Atlas, 1915



DELAWARE AVENUE

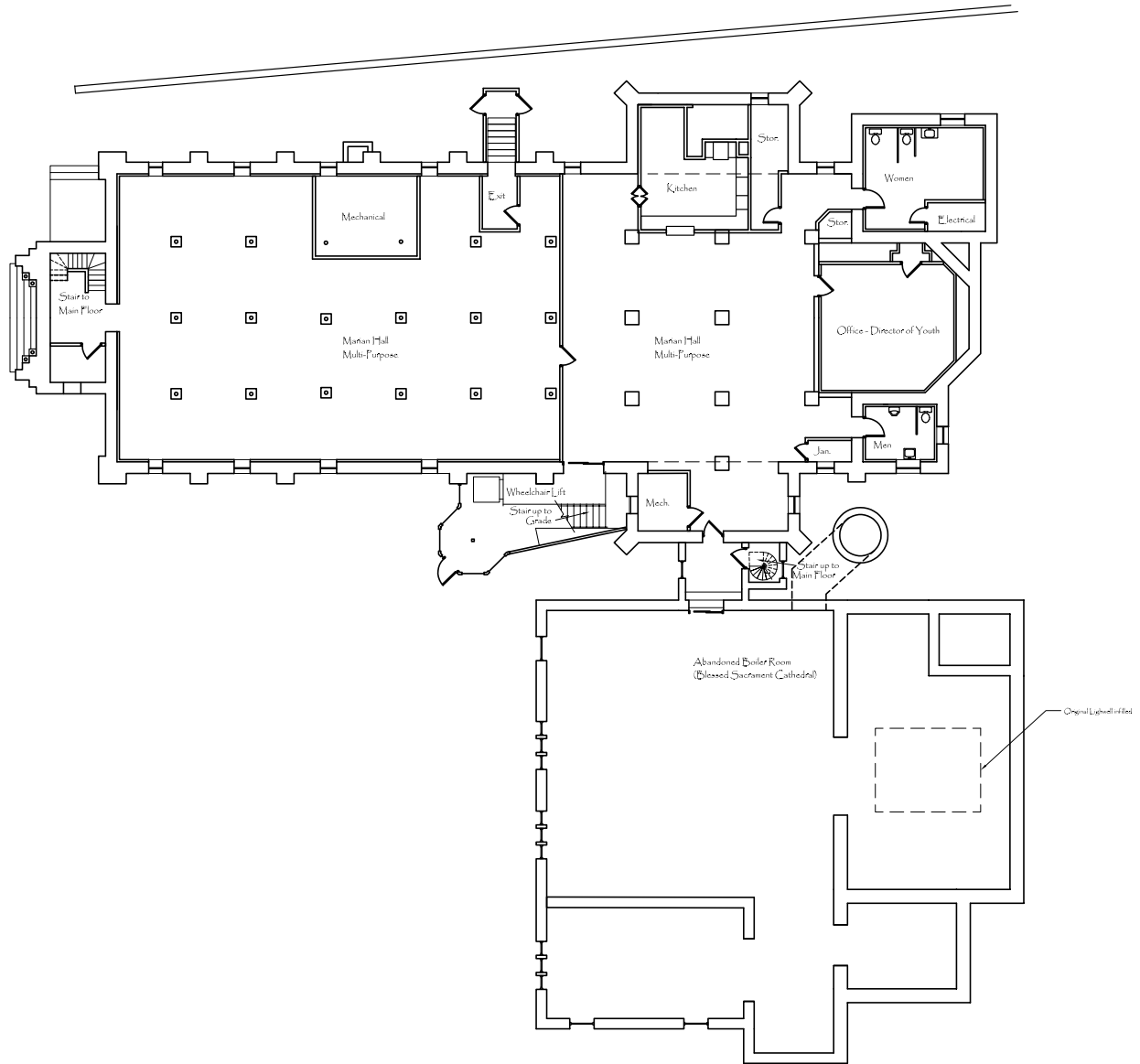
Current Site Plan, 2021



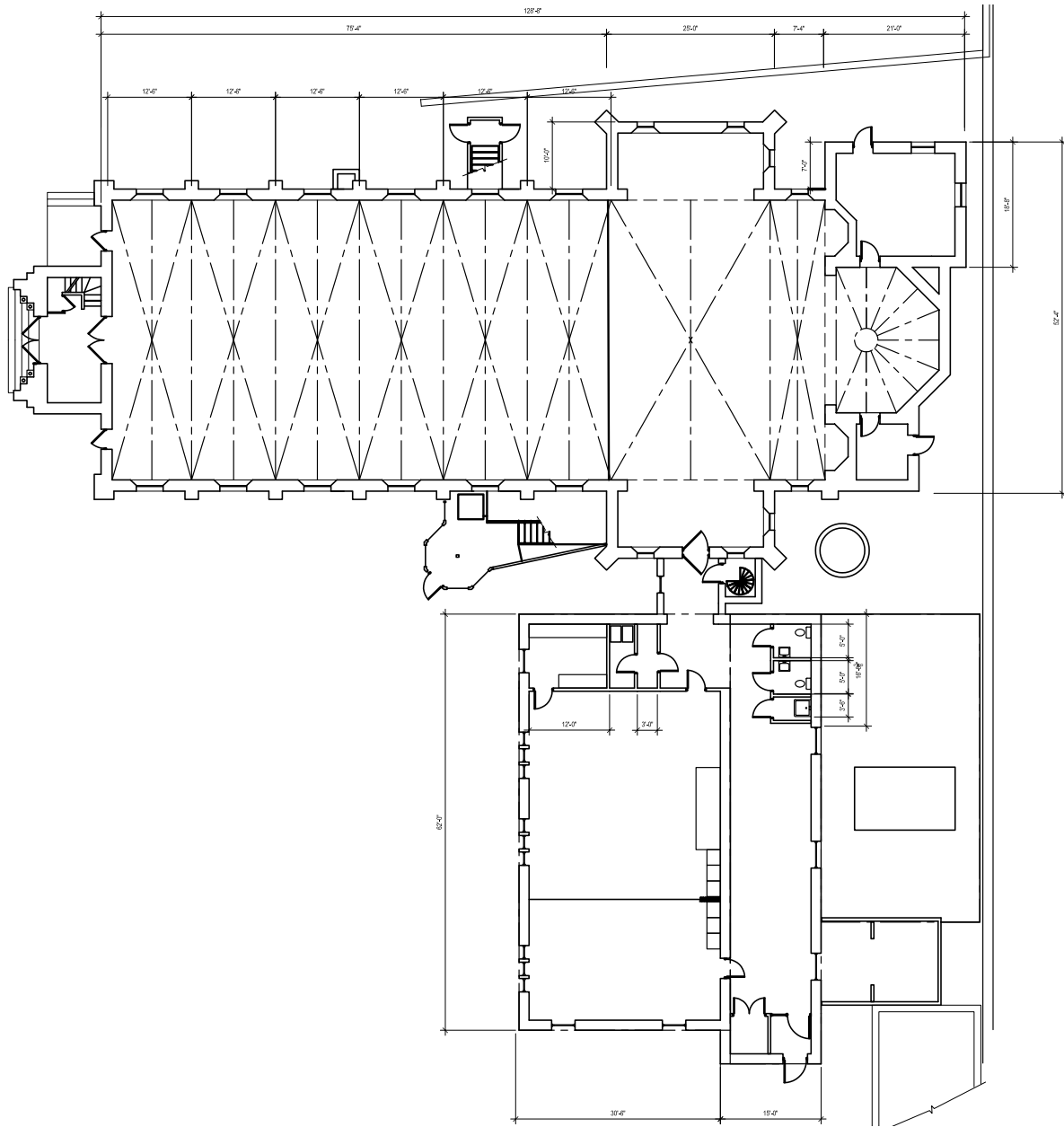
Bird's Eye View, 2020

PLANS & DRAWINGS

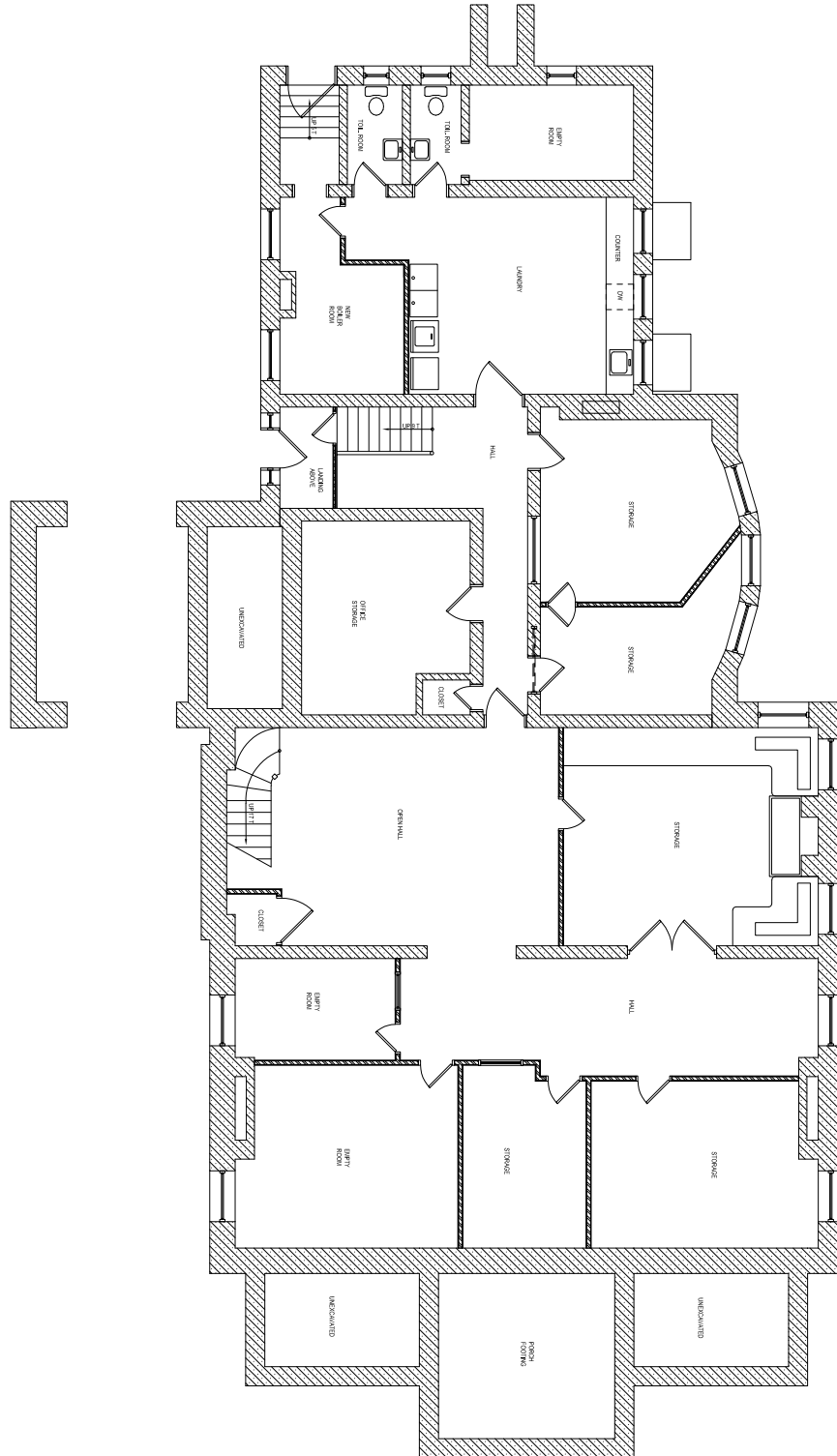
Blessed Sacrament Church & Sacristy Building Basement Plan



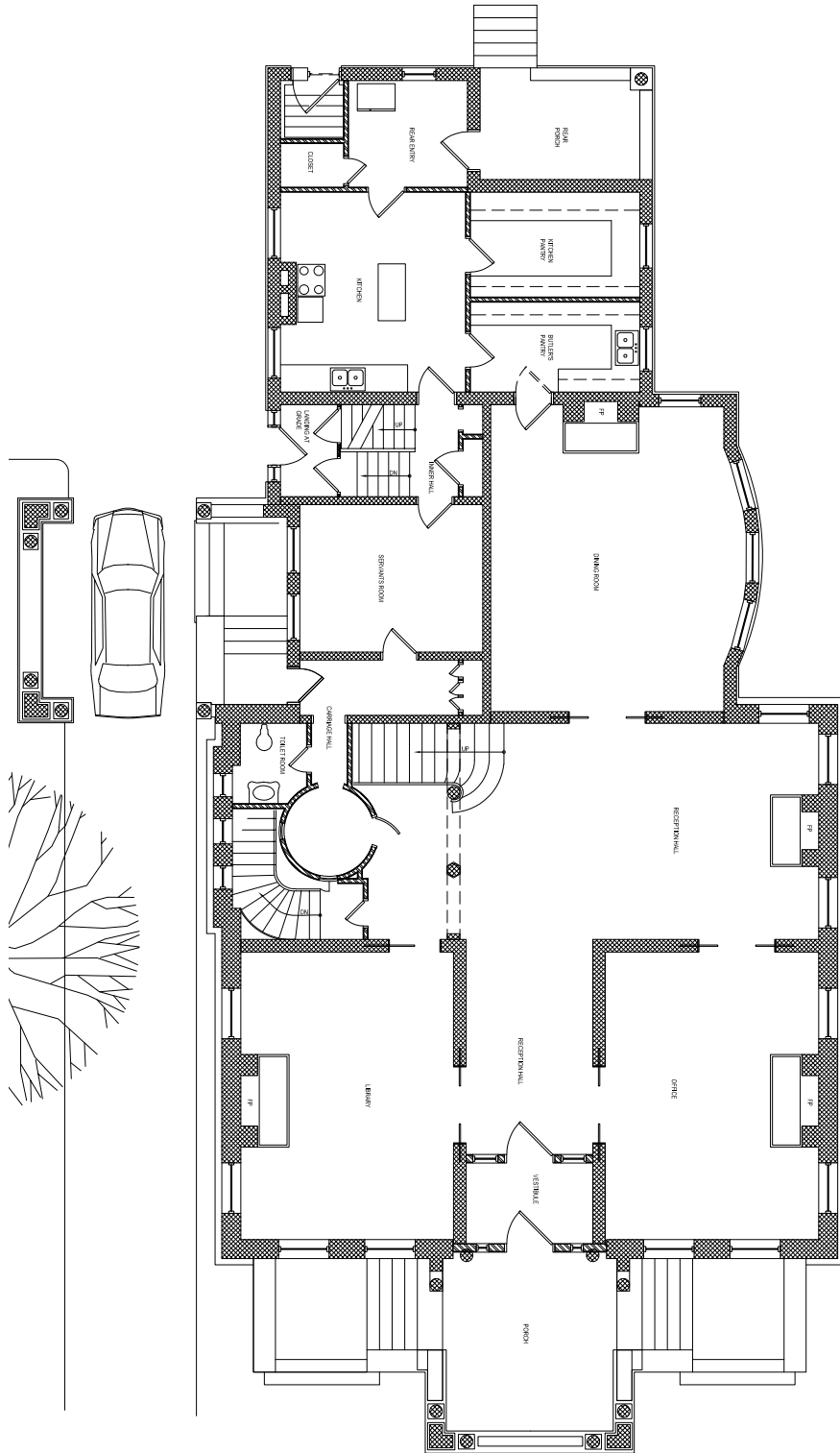
Blessed Sacrament Church & Sacristy Building
1st Floor Plan



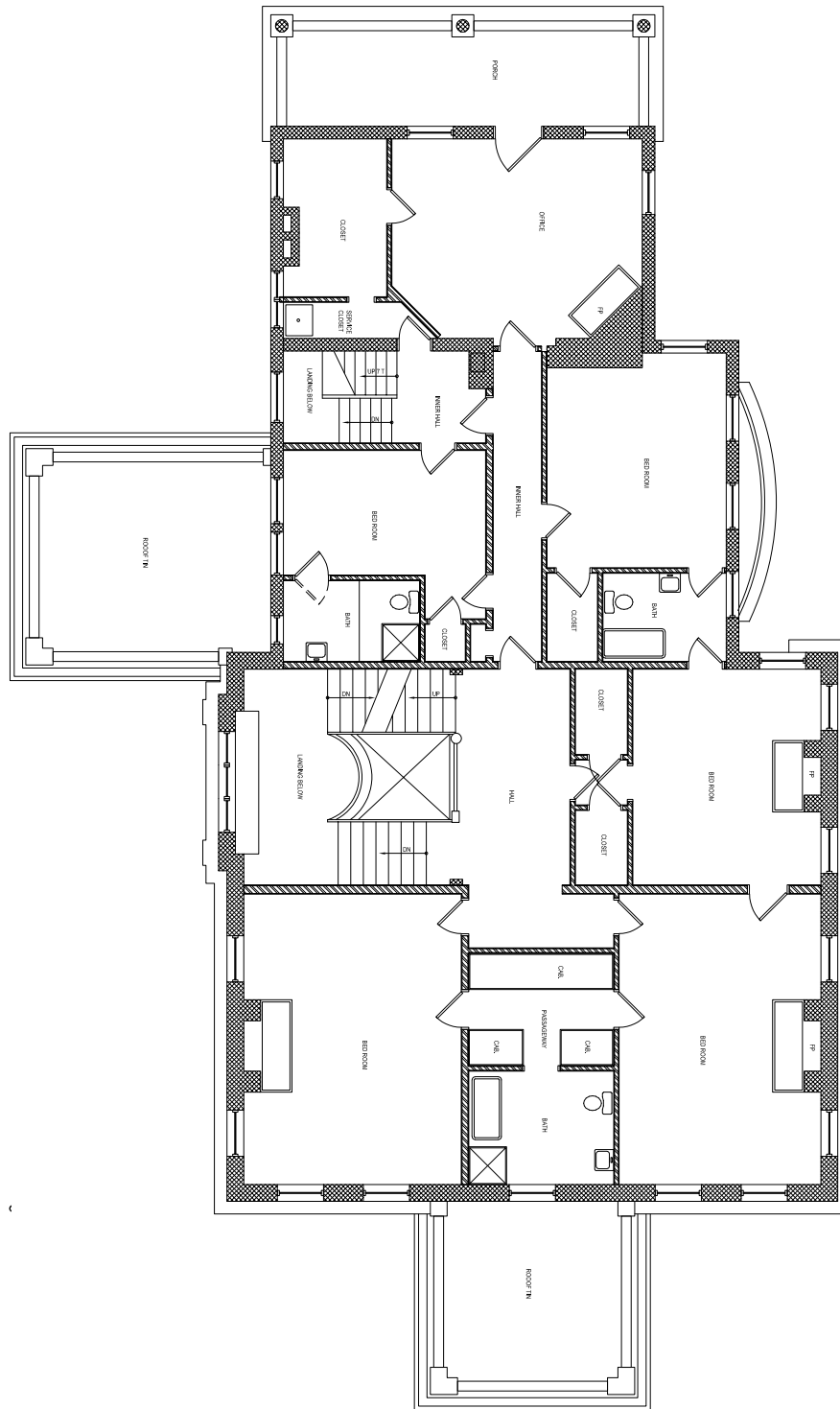
Rectory
Basement Level Plan



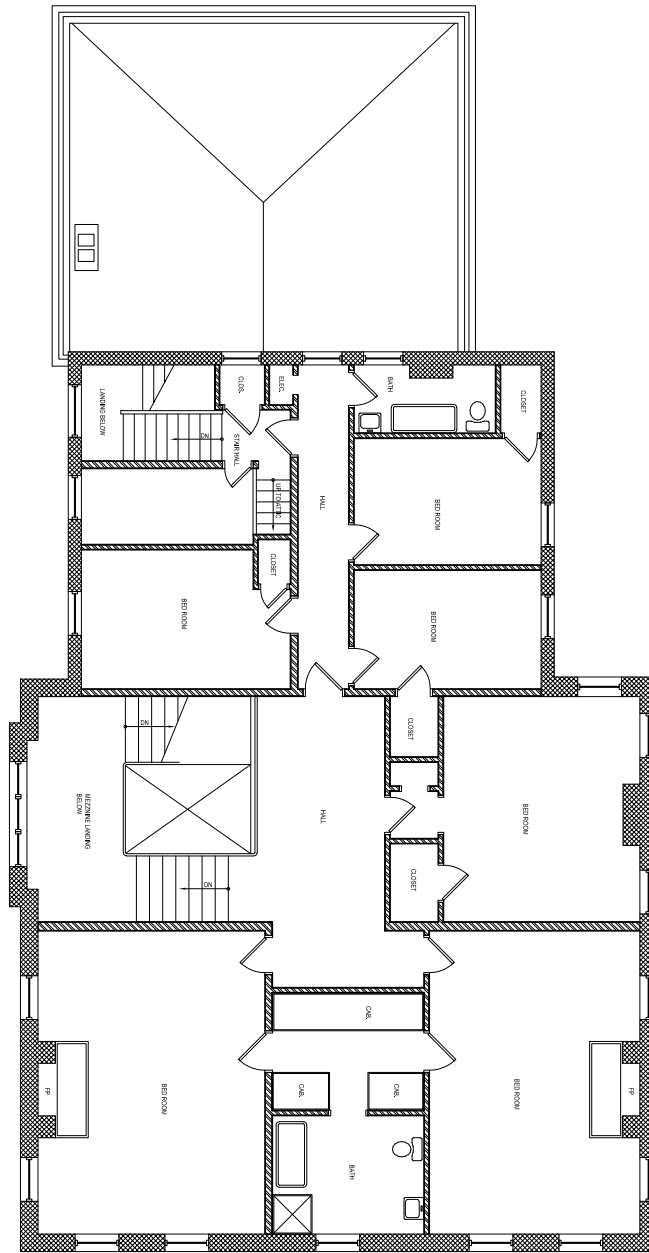
Rectory 1st Floor Plan



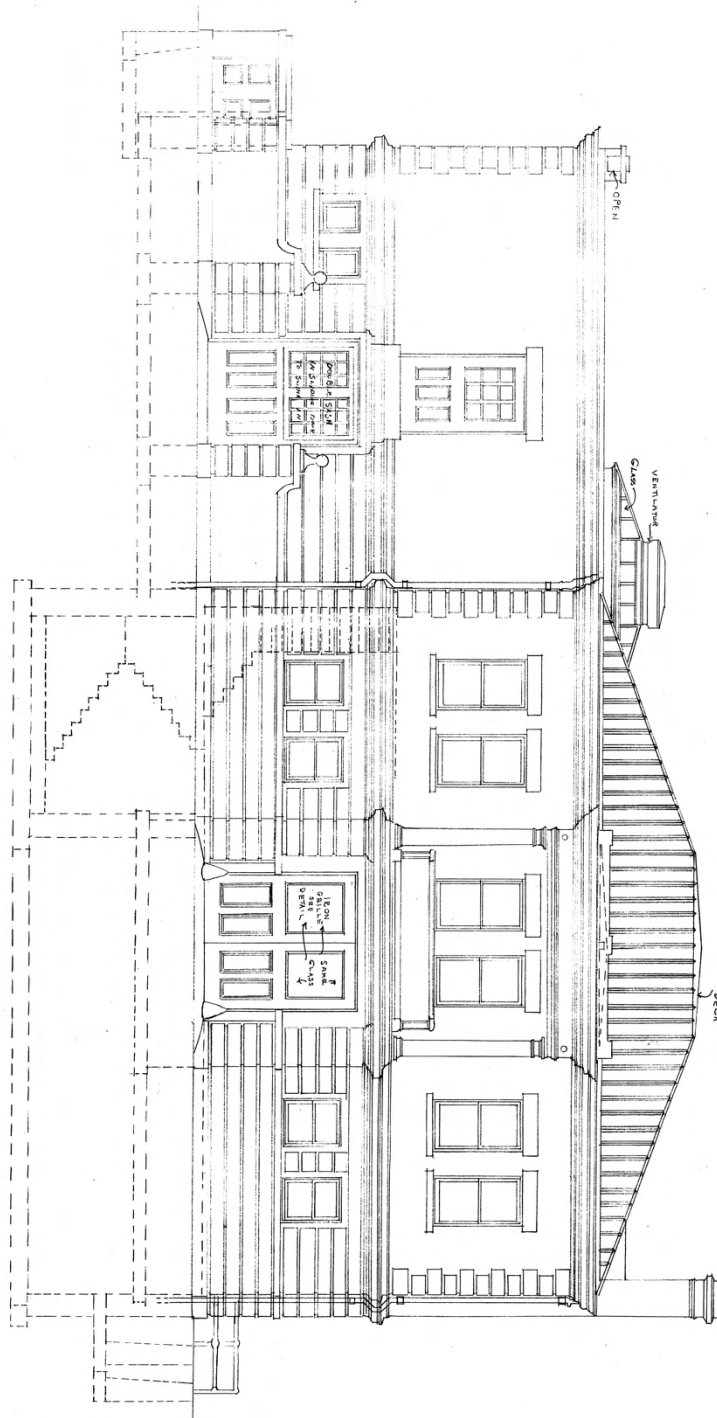
Rectory
2nd Floor Plan



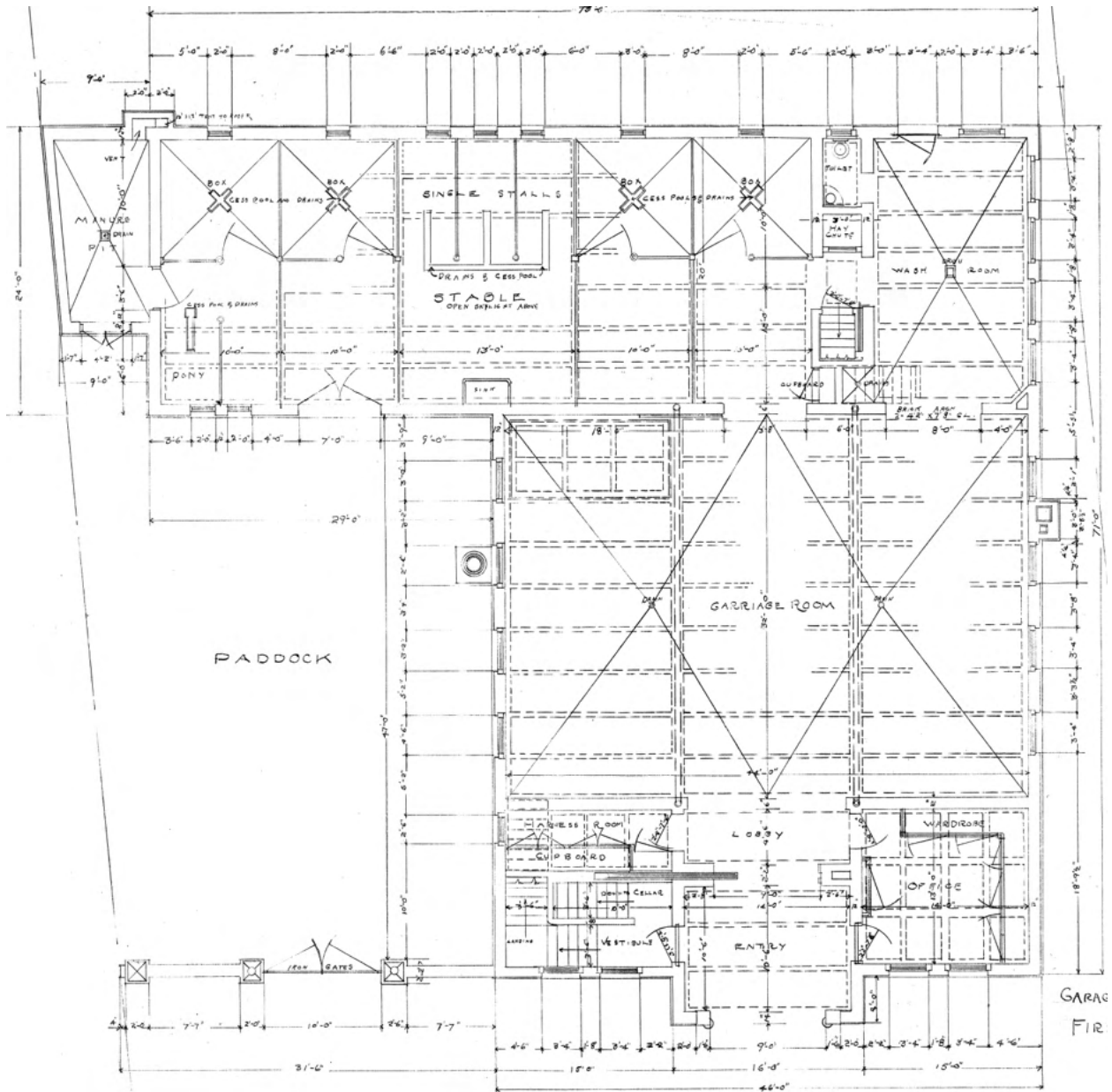
Rectory
3rd Floor Plan



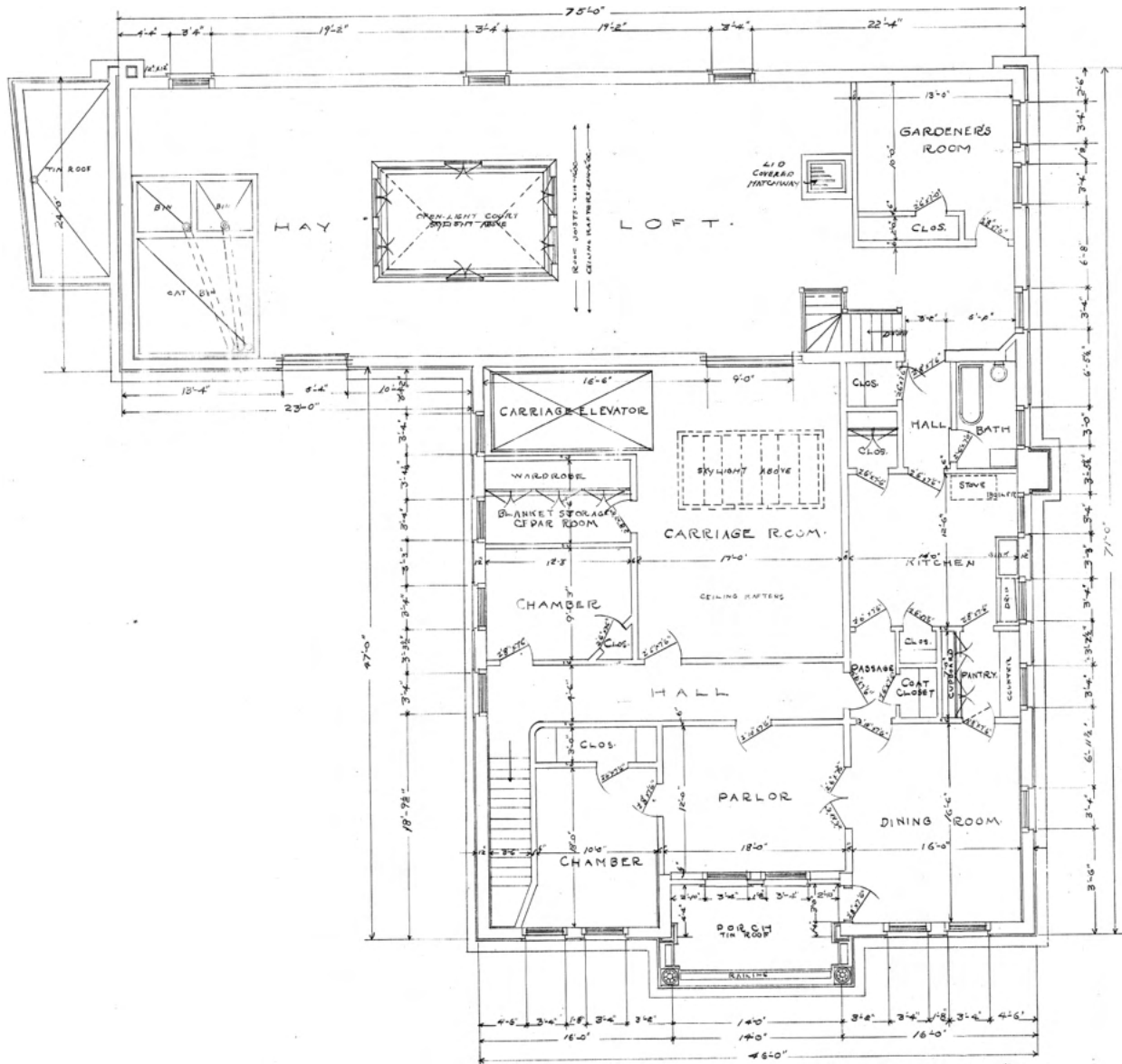
Carriage House
Front Elevation (Original 1903 Drawing)



Carriage House 1st Floor Plan (Original 1903 Drawing)



Carriage House 2nd Floor Plan (Original 1903 Drawing)



RELEVANT ARTICLES

The Buffalo Evening News, June 26, 1886



Sunday Truth, September 25, 1887

CHANCEL OF EASE.

Bishop Ryan's New Chapel and Residence —Imposing Ceremonies Next Sunday.

The corner stone of the Chapel of Ease will be laid with imposing ceremonies. The Chapel of Ease is to adjoin Bishop Ryan's new mansion on Delaware avenue, just above Utica street. The front of the chapel is to be of Medina sandstone and the Episcopal residence will be of Medina sandstone and pressed brick. Both buildings will be highly ornamental, and will cost upwards of \$75,000. The architect is A. Drinding, of Chicago. The residence will be ready for occupancy next spring.

The present mansion of the bishop will become the residence of the rector and assistant-clergy of St. Joseph's cathedral. St. Joseph's, Bishop Ryan declares, will always continue as the cathedral church of the Buffalo diocese. The Catholic Mutual Benefit association branches (nineteen in number) as well as various other religious societies in Buffalo, will take part in the parade next Sunday afternoon. Col. John Feist will act as chief marshal. The procession will form at Niagara Square at 2 P. M., next Sunday, and from thence proceed to Bishop Ryan's residence and escort his lordship to the place of ceremony. The committee of arrangements will meet at the rooms of branches 15 and 22 this afternoon at 3 o'clock.

The Buffalo Courier, November 5, 1893

STEPHEN VINCENT RYAN.

Life, Work, and Character of the Bishop of Buffalo.

The Rt. Rev. Stephen Vincent Ryan, Bishop of the diocese of Buffalo was born in Almonte, Ontario, January 1, 1825. His family moved from Almonte to Pottsville, Pa., while he was still a child. When but a youth he received his call, and, after only a few years of study in the district school at Pottsville he entered the order of the "Congregation of the Mission," more commonly known as the Lazarists, in St. Charles Seminary near Philadelphia. When he was 19 years old he left the St. Charles Seminary and entered St. Vincent's College at Cape Girardeau, Mo. From there he was transferred to the Mother House, the Barrera, at Perryville, Mo., where he finished his ecclesiastical studies. He was ordained a priest in St. Louis, June 24, 1849, by Archbishop Kenrick, who was the first member of the hierarchy of the United States and is still living at a great age.

Bishop Ryan was, after his ordination to the priesthood, made a professor in the Seminary of the Barrera, and held the position as well as that of prefect for a number of years, returning then to Cape Girardeau, the college in which he was at one time a student. He was made prefect of the college, a position of great trust and responsibility. He was subsequently chosen president of the college. The then priest was rapidly rising in the ranks of his sacred calling. He had, during his early career as a priest and professor entertained a great desire to become a missionary. His wish was soon gratified. He was shortly after his promotion to the position of prefect of the Cape Girardeau College called to the position of visitor to the Lazarists' colleges of the United States. This was in 1857. The position is one of the most responsible in the Order. The Visitor is vested with the mission of visiting all of the colleges in the United States and his duties are those of a chief executive. This office was conferred upon Bishop Ryan by the Superior General whose headquarters are in Paris. As soon as he returned from Paris, the mother house of the Barrera was moved from Perryville, Mo., to Germantown, Pa., where Visitor Ryan made his home. During the 11 years that followed Visitor Ryan was continually going from place to place on special missions, in addition to performing the exacting duties of his office.

On the occasion of the celebration of the 25th anniversary of his ordination as a priest, June 24, 1874, a dinner was given in his honor at which a large company of priests was present, and to him was presented a purse of \$3,000.

At the Second Plenary Council held in Baltimore from October 7 to 21, 1866, it was decided to divide the diocese of Western New York, which at that time was composed of 18 counties. At that council the dioceses known as the Buffalo diocese and the Rochester diocese were established. This step, therefore, necessitated the appointment of two bishops. Bishop Stephen Vincent Ryan was chosen for the Buffalo diocese and Bishop McQuaid for that of Rochester. His consecration as bishop took place on November 8, 1868, in the present cathedral on Franklin Street, the ceremonies being conducted by Archbishop, afterwards Cardinal, McClokey.

About the first important event which occurred after Bishop Ryan's elevation to the bishopric was the dedication of St. Stephen's Hall, named after the Rt. Rev. Bishop. This occasion was one of great importance in Catholic circles. Bishops and priests were here from all parts of the country.

The Bishop has visited Rome three times. His first visit was made very soon after he became a Bishop. The Rev. Father Cronin accompanied him on his second visit in September, 1878. When he returned he was given a large public reception, and the celebration was attended by a gift to the Bishop of \$6,000.

He again went to Rome in December, 1887, returning April 25, 1888. The night of his arrival home will long be remembered. The Bishop was met at the station by a delegation of several thousand men. Every Catholic society in the city sent representatives to the station and the parade which followed was one of the largest ever seen in Buffalo. The Bishop, in a carriage drawn by eight white horses rode, attended by the escorting procession, up Main Street to Edward Street and returned to the cathedral residence where speeches were made by prominent citizens. On the 19th anniversary of his consecration, at a public dinner in his honor, the Bishop was given a purse of \$20,000 by the priests of the diocese for the erection of a new residence. A house and chapel were erected on Delaware Avenue and dedicated May 26, 1888. In the following year 1888, he was again honored by his priests by the presentation of the title deeds of the property on Niagara Square occupied by the Working Boys' Home. The present was valued at \$15,000.

In 1880 the Bishop took an active part in the raising of funds for the starving families in Ireland. He was the leader of a meeting held in St. Stephen's Hall October 23, where \$4,000 was raised for the cause. This year he was chosen treasurer of the Apostolic Delegate residence fund and at the present time has \$10,500 collected toward the payment for the house recently purchased in Washington for \$35,000. From this diocese alone he has raised upwards of \$0,000 for that fund.

For years past he has been an ardent worker in the interests of parochial schools, and the system of these schools in the diocese of Buffalo is said to be the finest in the country. He was the advocate of the exhibition of schoolwork at St. Stephen's Hall last year—an exhibition which exceeded anything of the kind ever attempted in this city.

Bishop Ryan is the author of a book which was published shortly after his extended and famous controversy in 1880 with Bishop Cox. The book is entitled "Protestant Episcopal Claims to Apostolical Succession Disproved." He is also the author of an important paper, read before the American Catholic Historical Society in Philadelphia, May 8, 1887, called "Early Lazarist Missions and Missionaries."

Bishop Ryan has under his charge 160,000 souls—205 priests, 76 parochial schools with a daily attendance of 18,000 children, 157 churches, and two ecclesiastical seminaries—the Niagara University at Suspension Bridge and St. Bonaventures at Allegany, N. Y.

The Catholic Union and Times was established by Bishop Ryan in 1871 and is published by the Buffalo Catholic Publication Company. The Bishop was chosen the first president of the board of directors and has ever since held that position.

The beloved Bishop of Buffalo unites to sincere modesty and piety, great learning and industry. In character he is wise, prudent, and of great charity. His patriotism is earnest and unaffected. His knowledge of church and state affairs is vast and his zealous labors have endeared him to thousands.

Glenn Brown, "Proceedings of the Thirty-Third Annual Convention of the American Institute of Architects," *Gibson Bros.*, 1899, p. 243.

In Memoriam.

ADOLPHUS DRUIDING, F. A. I. A.

Adolphus Druiding was born May 28, 1838, in Aschendorf, province of Hanover, Germany. He studied in the Lyceum in Poppenburg, and completed his academic education at the Polytechnic School in Munich, where he graduated with honors. He studied in a French architect's office, and then entered the government service in Munich. Leaving Munich, he studied in Berlin under Strack, Adler, and Lucal. He erected a church in Schoenwalde, and several buildings in Arnheim, and had charge of erecting stations for the government of Holland.

Leaving the service of Holland, Mr. Druiding came to this country and enjoyed an extensive practice in erecting Catholic churches and institutions in New York, Ohio, Pennsylvania, and Illinois, among which may be mentioned St. Lawrence, Church of the Sacred Heart, Mother House and Chapel in Cincinnati, Ohio; Church of the Seven Dolores, Bishop's residence and chapel, Buffalo, N. Y.; St. Michael's Church, and Chapel of Sacred Heart, Rochester, N. Y.; St. John's, St. Hedwig's, and St. George's Church, Chicago. Mr. Druiding joined the Institute in 1884. Died in Chicago on the 19th of February, 1899.

Buffalo Morning Express, November 10, 1907**CHAPEL WILL BE BIGGER**

Too small to accommodate the Congregation after twenty Years' of constant Growth.

For some time it has been evident that something would have to be done

to make more room for the throngs that now constitute the congregation of the Bishop's Chapel, near the corner of Delaware avenue and Utica street. There was a hope, a very ardent one, in Catholic circles, that a new cathedral might be built on the site, a splendid structure such as the situation and times might suggest. But the bishop considered it, and thinking of the old cathedral, decided to enlarge the chapel, to meet the needs of the district. And that is what is being done, the work having been in progress now for some weeks.

For twenty years now, the picturesque little Chapel of the Blessed Sacrament has stood in its secluded nook just back from the see house, with the color of the bricks toned and mellowed by time and the tendrils of ivy that cling everywhere. In the beginning the structure was considered somewhat large for the needs of the congregation, but it was hoped that time would fill it with worshippers. And time has done more than that, for of late it has been necessary to hold five separate services each Sunday morning to give different installments of folk a chance to come to one. And still, with this tax upon the priests in charge, there was not accommodation. So it was decided to enlarge the chapel.

The mode of doing this is so strictly up-to-date, and so interesting that a reporter of The Express made a trip there to see just how it was being done. First a firm of Chicago men, whose business in life is to move buildings

bodily from old to new foundations, and such jobs, was summoned. There came a whole squad from the Windy City. The first thing they did was to measure off a portion 45 feet long, including the sacristy. With chisel and saw, they then severed this part from the body of the church. And meantime, an excavation had been made behind the church, and at a distance of exactly 45 feet from the old wall a new foundation was laid, of cement. Then a bed of false cribbing was placed in the interval between the

old and the new foundations—cribbing of strong timbers, placed to support the structure when it should be moved from its old supports.

It is hard to imagine the degree of mathematical exactness that is required in a work of this kind. To the sixteenth of an inch the position of the new foundation had to be calculated; any deviation would mean a mistake all through, any deviation in the level of the structure might mean the collapse of the whole sacristy, and the ruin of the enterprise, to say nothing of the loss of reputation and money by the firm of movers.

On the cribbing were placed rows of wooden rollers, and on the rollers a series of wood and steel beams; with 200 jackscrews interspersed in these upper timbers so that their tops will thrust themselves against the beams and gradually, very gradually, raised the building. Down beneath the building the men took their places, and a whistle rang out clear and shrill. At the sound, each man quickly turned one after another of the twenty screws allotted to his care, through one eighth circle. This raised the bridge of beams upon which the building stood, one tenth of an inch. Again the whistle blew and another tenth-inch raise was accomplished. And so on until the building stood free of its old foundation. Then by means of the rollers, and entirely by hand power, the building was pushed back and back, ever so carefully so that the walls should keep in a position parallel with their old position. Thus the whole 45-foot journey was made, and the building stood directly over the new foundation, some three inches higher than the old floor. Then, still very gradually,

the remaining height of three feet of cement foundation was placed, and finally, the jackscrews turned back, the building was lowered through three inches and the work of moving was done. It stood upon its new foundations, and on a level exactly with the other portion. During the whole process, a plumb was kept in position on the walls, so that the slightest departure from the straight line might be noted; the slightest tilt from the upright might mean collapse, or at least a cracking of the walls, that might be serious.

The Chicago men who did the work, were at it something over a week. During that time, the open ends of the two portions were boarded up temporarily and services were conducted as usual. The plans for the addition show a brick structure joining the old walls of both body and sacristy, with transepts at either side. When the new bricks have softened down to the tone of the old, and the ivy has adapted itself to the new portion, the whole building will be much more artistic than the old was. Moreover, the alteration will about double the seating capacity of the chapel—from nearly 300 to 600. The whole structure will be 150 feet deep.

The chapel has seen many ordinations, many weddings and christenings; for its situation and tradition, have made it a favorite church for such ceremonies. It has seen three bishops in charge at the see house. Bishop Ryan was at the head of the diocese when the chapel was dedicated, twenty years ago this month. He was followed by Bishop Quigley, now archbishop, living in Chicago, and lastly Bishop Colton. Through the whole time Father McGloin has lived on at the see house, and the chapel has grown up under his eyes, and care, gathering to itself much sentiment and fond memory. The kindly faced priest makes his home with his mother, and her interest in the work on the chapel was as great as that of

any of the men at the screws, as she walked out in the bright autumn sunshine in her white dress and little shawl to look on now and then.

It will take until Christmas to finish the whole work—that is, the building of the new portion—but services will go on without interruption through the whole time.

Catholic Union and Times, April 9, 1908

CHURCH OF BLESSED SACRAMENT.

The "Bishop's Chapel," Greatly Enlarged, Opened and Dedicated—Bishop Colton's Sermon—A Street Car Incident and a Query.

Written for the UNION AND TIMES.

The dedication of a church is always of deep interest to Catholics. It is a ceremony by which mere brick and mortar become a precious thing because the hand of the Lord has blessed it through the words of his ministers; a building in which to move with hushed reverence, for it holds the earthly throne of the Ruler of heaven and earth. Of double interest is the blessing of a church to the congregation through whose efforts it has been erected and who take especial pride in its ecclesiastical beauty. Every parish in a large Christian family, and a man without a parish church is like a man without a country.

The congregation of the Church of the Blessed Sacrament is not numerically large, consequently there could have been but few members absent last Sunday, for as mass followed mass the pews were filled and still a large number were present at the dedication mass. Bishop Colton blessed the church, assisted by several priests, after which solemn high mass was celebrated by the pastor, Rev. James F. McGloin. Rev. Luke Sharkey, deacon; Rev. J. J. McMahon, sub-deacon, and Rev. E. O'Connor, master of ceremonies. In the sanctuary were Rt. Rev. Mgr. Nelson H. Baker, V. G., Rt. Rev. Mgr. P. J. Cannon, Rev. F. Faber, Rev. J. J. Nash, D. D., and Rev. Jeremiah McGrath.

Bishop Colton's Sermon.

Bishop Colton preached the sermon, which is given below in full:

"How lovely are thy tabernacles, O Lord! My soul longeth and fainteth for the courts of heaven."—Psalm 84.

These words, dear brethren, are used by Holy Church in the mass of the dedication of a church. They were first used by the Royal Psalmist to tell of the temples of the old law, their splendor and grandeur, and of the peace and joy experienced whenever one worshipped in them. They apply still more to the churches of the new law, for the old was but a figure of the new, and it is for this reason the Church uses them. The old was but the shadow, while the new is the substance. The tabernacle of David and Solomon contained only the tables of the law, whilst our tabernacle contains the lawgiver Himself—Christ, one with the Father and the Holy Ghost. Revelation teaches this and reason accepts it, and this, then, is our Faith, *Emanuel, God dwelling with us*. Our faith, indeed, the victory, as proclaims the apostle, which overcomes the world.

As Christ is the cornerstone of the Church which He founded, the blessed sacrament is the way He takes to be its support and maintenance. "Behold I am with you all days," were His words to the apostles, and they find their verification in His presence upon our altars. Everything in Catholic faith centers in that, and from it radiates our hope, and around it circumscribes our charity and our love. It is that divine indwelling in the tabernacle that warrants Holy Church in applying, not figuratively as under the old law, but really the words: "This is the House of God and the gate of heaven." It is God's house since He dwells within it and Holy Writ confirms it, saying, "Behold the tabernacle of God with men and God dwelling with His people." It is the gate of heaven since those who adore God on the altar and receive Him into their heart in worthy holy communion will find that the Church, or Christ dwelling in the church, is the door to eternal life, for Christ Himself said: "I am the door and no one cometh to the Father but through Me."

Our churches are built, therefore, to make abode for Christ's dwelling among us, and we strive to have them as resplendent as we can. It is there we give God the most welcome sacrifice in the mass, which is the renewal of the sacrifice of Calvary, and which propitiates His mercy in favor of the world constantly losing itself by its sins, and yet just as momentarily re-

deemed by this infinite sacrifice. It is there that Christ becomes the food and nourishment of our souls in the sacrament of holy communion, for He is both sacrifice and sacrament in the altar and bids all come and partake of His body and blood, for He says, "My flesh is meat indeed, my blood is drink indeed." And so when faith yields belief to Christ's assuring words, we get that peace of which St. Augustine spoke when he said: "I sought peace in all things, and in Thee alone have I found it," and we receive of that joy which St. Alphonsus described when he said there is more joy to be had in a few minutes passed before our Lord in the blessed sacrament, than in all the joy of the world taken altogether.

The ancients sighed for heaven's beauty and peace when they saw the beauty of their temples and when they were filled with the peace they gave them. But what is their joy to ours? And so with more reason we can exclaim, "My soul longeth and fainteth for the courts of heaven!"

If what we see but darkly and only with the eyes of Faith gives us such peace and joy, what will be the realization when we shall see God face to face? The blessed sacrament is the pledge of union one day with God in heaven if we only keep united with Him by worthy communion with Him here on earth. This our Lord has promised for He said: "He that partaketh of me the same shall live by Me, and the Father and I shall abide with him and we shall raise him up at the last day."

Our churches are built, not only to commune with God through the hands of His ministers offering up the holy sacrifice and distributing the bread of life, but they are built also that He may converse with us and we with Him through the hearing of His holy word by their voice speaking in His name. "Man liveth not by bread alone," said our divine Lord, "but by every word that cometh out of the mouth of God," and while He spoke this of the mere earthly bread, still He applies it equally of His own precious body and blood which are "the bread of life," for He said we must heed His words, and He exacts it that we keep them. And He declared, "If any man keep My word he shall not see death forever." His doctrines are given to the faithful every time they assemble in the church, for He deputed the priests, His representatives, to teach them. He ordered, moreover, the faithful to hear and heed them. Thus we have his teaching to guide us, His promises to encourage us and His assurances to console us. He is the way, the truth and the life, so we must hear His doctrines that we may know the truth and keep from error. "I am the light of the world," said our Lord speaking of Himself; "He who follows me," He said, "walketh not in darkness, but shall have light eternal."

Through the union with God we have by His coming to our hearts from His home in the tabernacle, and through the light He is to our minds by the truth and the illumination of His teaching, we have strength brought to our souls that makes us able to surmount the obstacles to salvation, and help us triumph over the trials and difficulties of life. His graces come to us in all sufficient quantity to make all things easy, so that we can live effectively to Him as He lives to us, and make return to Him for the life He has bestowed and is continually renewing to us by keeping His commandments and reciprocating His love, for as the apostle says: "In God we live, move and have our being."

To render somewhat worthy for the uses they are put to, the Church blesses her churches, and thus the merely material becomes spiritual, for it is spiritualized in a sense, to be henceforth used for most sacred purposes.

Of all buildings that men can build, churches are the most important, because they are erected to glorify God and to bring blessings on men. They are the cornerstones on which rest all other edifices of good intent and purpose that exist in our civilized society. They have a moral influence and lift men's minds from off the sordid things of earth and place them on better things in a life to come. Churches mark allowed spots in this hectic world and where they exist society is comparatively safe and secure. Whilst this is true in greater or less degree of all

(Continued on page three.)

CHURCH OF BLESSED SACRAMENT

(Continued from page one.)

places of worship (waiving here, of course, all question of doctrine); it is infinitely true of our own churches, the temples of the One Holy Roman Catholic Church, Christ's own and only true church, founded by Him and sustained by Him, dwelling as He does in the tabernacle of their altars.

I congratulate, then, pastor and people upon this enlargement of the chapel, which now assumes the proportions of a church. It is beautiful and redounds to the credit of both.

I compliment the pastor on his foresight and zeal in providing for present and future needs. I trust the present and prospective parishioners will avail themselves of what he has so well provided for them.

Finally, let me exhort all to love this church as God's earthly home and the home in common of all His children. Let me exhort all to be faithful to the obligation of mass. Let me entreat you to receive holy communion regularly. Let me counsel frequent visits to the blessed sacrament. Then, indeed, your church will be what God intends it—your "House of God"—your "Gate of Heaven." Amen.

The Improvements.

While the primary motive for making extensive changes in the chapel building was to provide more room, its appearance, interiorly and exteriorly, is vastly improved. Especially does this strike one as he enters. The added length is most pleasing, formerly the nave was too short, now the eye is carried along to the altar with the restful effect which proportion alone gives. The present building is a charming little church in English-Gothic style, even to the miniature cupola topping the Latin cross. The church extension now allows for 600 sittings. For some time the brick walls will wear a patchy appearance, but vines are to be planted and before long the pretty little church will be smothered in ivy and present even a more inviting picture than ever.

So skillfully was the work of moving back the sanctuary and sacristy effected that the mural decorations of the former were unharmed. This color scheme of the sanctuary—rich tones in reddish browns with gold and silver leaf—will be carried out in the decoration of the nave and transept. The rose window which stood above the main entrance has been removed to the transept and a corresponding one placed opposite. Four stained glass windows have already been contributed to the new section and it is expected that the eight others lighting the transept will soon be taken by friends eager to place so fitting a memorial to some departed parent or relative.

The sanctuary pavement is of marble mosaic and that of the transept and nave, marble Terrarazzia. The Altar Society, which consists of the women of the parish, contributed the money for the sanctuary floor and will also provide a handsome carpet for the altar steps. When these furnishings are in place, a new organ will be all that is required to make the Church of the Blessed Sacrament complete in every detail, and an edifice worthy of its all-holy name.

Church, episcopal residence and school make an admirable group on the corner of Delaware Avenue and West Utica street. The school building, formerly the Bishop's coach house, was remodelled and made into an attractive and comfortable school at a cost of about \$5,000. It contains four fine, airy, well-lighted class rooms, cloak rooms and lavatories, and is altogether up to date in its accommodation and equipment. The work on church and school were done under the supervision of architect A. A. Post.

Buffalo Morning Express, January 24, 1911

Preliminary Work on new Cathedral starts Today.

The actual work towards the erection of the new Saint Joseph's Cathedral may be said to start today, when Contractor Britt begins to move the residence of Bishop Colton. The bishop is to take up his residence at the Burdick home in Utica street. The work of moving the chapel will be deferred until spring.

A new parochial school is to be built on Atlantic avenue. The building will face Anderson place, which terminates at Atlantic avenue. The latter is the first avenue west of Delaware avenue and extends from Utica street to Lexington avenue. A large hall will be provided in the school building.

Buffalo Morning Express, October 16, 1911

NEW CATHEDRAL BEGUN

Masons Now Expected to Start Work Within the Week.

Yesterday was the 63d anniversary of the birthday of Bishop Colton. He was not in the city so any plans that might have been arranged by the clergy or laity for its celebration could not have been carried out. The bishop was in Baltimore taking part in the Cardinal Gibbons jubilee ceremonies. He celebrated a mass of thanksgiving in the morning.

Before starting on his trip for Baltimore Bishop Colton witnessed actual work on the digging of the foundation for the new cathedral which is to be built at Delaware avenue and West Utica street at a cost of about half a million dollars. Mason work is to begin within a week. Mosler & Summers have built their office on the site which has been fenced in.

Gus Britt, who had the contract for the moving of the bishop's house and the chapel, has almost finished the job. The church will probably be used next Sunday. The school has been moved to No. 40 Hodge avenue.

The Buffalo Enquirer, May 17, 1915

SEYMOUR H. KNOX.



Merchant, banker, horseman, one of the leading citizens of Buffalo whose death occurred yesterday afternoon.

SEYMOUR H. KNOX,
MERCHANT, BANKER,
HORSEMAN, IS DEAD

ILL FOR LONG TIME

Leading Business Man of Buffalo, Who Originated
Five and Ten-cent Stores, Passes Away at His
Home Here Few Days After Return From Un-
successful Search for Health.

**Bank Directors
Pay Tribute
to S. H. Knox**

At a meeting this morning of directors of the Marine National and Central banks and the Bankers' Trust company, George F. Rand presiding, the following resolutions on the death of Seymour H. Knox, offered by A. C. Goodyear, John J. Albright, J. F. Schoellkopf and Walter P. Cooke, were adopted:

As directors of the Marine National bank of Buffalo, the Central National bank of Buffalo, and the Bankers' Trust company of Buffalo, we are assembled here today to pay our tribute of respect and affection to a friend and business associate, whose untimely death fills our hearts with grief.

The death of Seymour H. Knox is a calamity to the community. He was a splendid example of a self-made man and of the highest type of citizenship; devoted to family and friends, earnest and efficient in all business affairs, and faithful to every duty and obligation. And, while his ability, industry and integrity combined to bring him success and to crown his efforts with worldly wealth, the man remained unchanged, and was, throughout his life, as he was at the commencement of his career, simple, modest, democratic, kind-hearted, generous and loyal.

His ability, fair-mindedness and absolute integrity won for him a unique position in the community, and it is as a trusted leader in business affairs, possessing the unqualified confidence of all, that he will be most sorely missed.

We join with a sorrowing community in lamenting his loss and in paying our tribute to his rugged honesty, business genius and the other qualities which gave him his commanding position in the business world.

And we also join with those many friends in paying our tributes to those gracious qualities of mind and heart which combined to make his lovable personality and, while with profound sorrow we here record our loss and extend to his family our sincere sympathy, we are grateful that it has been our privilege to have known him and to have called him our friend.

(continued on next page)

Seymour H. Knox, who, in operating the chain of five and ten-cent stores that bore his name, became one of Buffalo's foremost capitalists, died at 12:20 o'clock yesterday afternoon at his home, No. 1045 Delaware avenue. Uraemic poisoning was the immediate cause of death. Mr. Knox had been in a coma since Saturday night at 9 o'clock. His health had been impaired for the past three years and on this account he and his family spent the winter in the south, returning to Buffalo last Tuesday. Members of the family and friends last week gave up hope that Mr. Knox would recover.

At Mr. Knox's bedside when he died were his wife, his son, Seymour H. Knox, Jr., and two daughters, Dorothy V. and Marjorie Knox. The funeral will be held tomorrow afternoon at 3 o'clock from the Delaware avenue home. The Rev. Dr. A. V. Raymond of the First Presbyterian church and the Rev. Dr. Samuel V. V. Holmes of Westminster church, will officiate. Burial will be at Forest Lawn.

Son of a Farmer.

A farmer's son, equipped with only a common school education, boundless energy and a keen brain, Mr. Knox taught school at fifteen, became clerk in a general store at seventeen, at twenty was in business for himself and ten years later was developing his chain of five-and-ten-cent stores. He was fifty-four years old when he died and it is reported he left an estate of \$15,000,000. He was vice-president and a heavy stockholder in the F. W. Wool-

pany, the Jacob Dold Packing company, the Mississippi Central railroad, the United States Lumber company, the Great Southern Lumber company, the Clawson & Wilson company and the Hens & Kelly company.

A lover of thoroughbred horses, Mr. Knox bought much of the Hamlin stock when that noted collection of horses was sold at East Aurora. He also bought the Hamlin stock farm and, upon its 500 acres in East Aurora, built a magnificent country home, establishing the Ideal stock farm. He also was a lover of art and in his private gallery in his Delaware avenue residence, collected many fine paintings. Also he gave a large number of valuable paintings to the Albright Art gallery. A patron of music, he was for years a director of the Philharmonic society.

Early Start in Business.

Seymour H. Knox was born in the village of Russell, St. Lawrence county, in April, 1861, the son of James Knox, a farmer. He attended the district school and, after finishing taught school. Later in life he built and endowed a \$75,000 school in his native village. When seventeen, young Knox went to Hart, Mich., and started clerking in a small general store. After two or three years of this he went to Reading, Pa., where, in partnership with his cousin, F. W. Woolworth, he started a five and ten-cent store. They put the store on its feet as a paying business and then sold out to a local man, going to Newark, where they started another. They sold this and began again in Erie. Here the firm of Woolworth & Knox remained in business, making money, for several years. Then Mr. Knox bought out Mr. Woolworth's interest and, leaving the store in charge of a manager, he came to Buffalo and opened a similar store in the old Arcade, where the Brisbane building now stands. With this store as a headquarters, Mr. Knox then twenty-nine years old, began the establishment of a chain of five and ten-cent stores. He formed the S. H. Knox & Company syndicate, which expanded until it controlled 100 stores in this country and Canada, most of them in the middle west.

In the same period of time Mr. Knox invested in many Buffalo enterprises. He participated in the formation of the Columbia National bank about eighteen years ago and became one of its directors. In 1912 the Knox syndicate was merged with others in the same line of business, including F. M. Kirby & Company, E. F. Charlton & Company, C. E. Woolworth and W. H. Moore, forming the F. W. Woolworth company, capitalized at \$65,000,000. This company controls 800 stores in the United States and Canada and fifty in England.

Health Becomes Affected.

The burden of business about this time weighed heavily on Mr. Knox and, although he played an important part in the new organization and gave it much of his time, he from time to time made trips to recuperate his health. He had been president of the Marine National bank, but relinquished that position, remaining chairman of the board.

Mr. Knox in 1890 married Grace Millard of Detroit, Mich. She and their three children, Seymour H., Jr., Dorothy V. and Marjorie Knox, survive him. Mr. Knox was a thirty-second degree Mason and a member of the Buffalo club, Country club, Automobile club, Town and Country club of Lockport, the Elma Country club and the Hardware Country club of New York. His Masonic affiliations were the Shrine, High de Payens commandery and Ancient Landmarks lodge.

The New York Times, May 17, 1915

SEYMOUR H. KNOX DEAD.

**Banker, Who with Woolworth
Started Ten-Cent Stores,
Amassed \$10,000,000.**

Special to The New York Times.

BUFFALO, N. Y., May 16.—Seymour H. Knox, one of the leading bankers of the East, who amassed a fortune estimated at \$10,000,000 through a chain of 5 and 10 cent stores, died at his home here this afternoon. He had been ill for a year, and returned recently from Johns Hopkins Hospital in Baltimore.

When 20 years old he and his cousin, F. W. Woolworth, started a 5 and 10 cent store in Reading, Penn. From this the great chain of Woolworth stores sprang. In 1890 the Knox organization extended from coast to coast, with more than 100 stores, and its progress continued until 1912, when the Knox interests were merged with the Woolworth Company. Mr. Knox held a large share of the \$65,000,000 capital of that concern. He was President of the Marine Bank of Buffalo, the Bankers' Trust Company, and an officer and Director in more than fifty corporations.

He was born on a farm in Russell, St. Lawrence County, in April, 1861. All his education was obtained in the district school there. He was a liberal patron of art and music, and the collection of pictures in his Delaware Avenue home is one of the finest in the country. He has been a generous contributor to charity. He was a thirty-second degree Mason. Mr. Knox leaves a wife and three children.

The Buffalo Evening News, June 6, 1921

S. H. KNOX HOME BOUGHT FOR BISHOP'S RESIDENCE

Catholic Diocese Acquires Handsome House in Delaware Ave.

The former Knox residence in Delaware avenue, near West Utica street, adjoining the residence of the Rt. Rev. William Turner, Catholic bishop of the Buffalo diocese, has been acquired by the Catholic diocese and will be used as the episcopal residence.

It is understood the present residence of the bishop at 1035 Delaware avenue, immediately adjoining Saint Joseph's cathedral, is to be razed.

The Knox mansion, which is built of white marble, is counted one of the handsome residences in Delaware avenue. It was erected by the late Seymour H. Knox, president of the Marine National bank.

The present episcopal residence is of brick and not suited to diocesan needs. It will not be razed for at least a year because of a lease on the Knox residence. It could not be ascertained today if another building was contemplated on the site.

The Buffalo Evening News, November 7, 1936

of child... sort of goodness... I expect I feel his cross."

A HALF CENTURY IN THE CATHOLIC PRIESTHOOD

IT WAS the year 1891, James F. McGloin, a student of rhetoric in the famous Propaganda college in Rome, preparing for the priesthood. An unusually severe attack of pneumonia and pleurisy, together with an unreasonable degree of weather, had virtually sapped what little strength he had.

The Buffalo diocese seemed unable to provide an office in number of native clergy to supply the demand. To erect a religious nursery, as it were, became Mr. McGloin's life ambition. But it required a large amount of money.

Undeterred, Mr. McGloin invested all the wealth he possessed, \$5000—the proceeds of endowment mostly railroad issues, in 1921. He was advised in his investments by a close friend, now dead. Within eight years this small sum had grown to the unbelievable sum of \$460,000.

He used this fortune to purchase the buildings and real estate of the Sisters of the Good Shepherd in North Union street. The buildings were razed and the site donated for purposes of a seminary and dormitory by him as an outright gift to the diocese in 1929.

In speaking of this philanthropy, Mr. McGloin merely shrugs his shoulders and comments: "I invest my money in Heaven while I am alive so that I can collect my dividends in Heaven when I am dead."



MSGR. JAMES MCGLOIN

of child... sort of goodness... I expect I feel his cross."

While in Rome, Mr. McGloin was a member of the Royal Academy of Liturgy and held the office of chief master of ceremonies for five years prior to his ordination. He has often in the past, in 1933, to deliver the English address to assembled archbishops of the United States at a polyglot reception given in their honor by the college students.

Mr. McGloin, incidentally, has employed the intimate friendship of three bishops—Bishop Ryan, Bishop James E. Quigley and Bishop Charles H. Colton. He was secretary and traveling companion to Bishop Quigley on a trip to Europe in 1909, on a trip to Mexico in 1904 and on a tour of Palestine and Egypt in 1906.

He is a fine Italian scholar and is conversant with the French and Italian languages. He has a taste for painting and architecture and is a specially fond of the writings of Dante. Many years ago he organized the Dante Reading circle and for a time gave monthly lectures on the famous Italian poet.

In October, 1919, Mr. McGloin was appointed pastor of St. Nicholas church, his present parishes. Eight years later the Holy See raised him to the rank of a domestic prelate to His Holiness, Pope Pius XI, with the title of monsignor.

A man of great piety, Mr. McGloin has never forgotten his visit with Don Bosco to whom he attributed his longevity. He has erected a special altar in honor of the saint in his church. On the altar is a picture of the saint, a rare tribute.

Oh, yes, Lord Lascelles (or Harry Gloucester). He was my bag, had to beat him often, too."

Glain returned to Buffalo where he was appointed as a novice to Don Bosco. He made a novena to the saint in his own room. The doctor who had despaired of curing him is dead. So is the nurse who nursed him during his illness. Mr. McGloin is as hale and hearty today as a man of 74 can reasonably expect to be.

Last January, Mr. McGloin discovered a century-old mystery when his family that had been lost since his uncle, also named James McGloin, left Ireland early in 1830. Some months before, the Catholic Union and Times, official weekly of the Buffalo diocese, published an account of Mr. McGloin's uncle, called by the latter's canonization. The story was picked up by Catholic papers all over the country.

In far-off Corpus Christi, Tex., the story was read by Mrs. Roger B. McGloin, wife of the police commissioner that Mr. McGloin corresponded with Mr. McGloin in a plain, but definitely that the McGloins were descendants of Mr. McGloin's uncle. The McGloin family thought the uncle had gone to Australia or had died at sea. A happy reunion here and later in Texas during the Texas Centennial followed.

All the credit goes to the saint, said Mr. McGloin discussing the reunion. "If it had not been for him I would never have found these long lost relatives."

On his birthday, Mr. McGloin will celebrate a solemn high mass at 10 o'clock in the morning in St. Nicholas church. He will be assisted by the Rev. William M. Bernier, pastor of St. John the Evangelist church, as deacon, and Dr. Felix F. McCabe, assistant at St. Nicholas, as sub-deacon.

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