

ors survive the changing fortunes of a different era



St. Bernard's Chapel/Dining Room offers a glimpse of architect Andrew J. Warner's hammer-beam ceiling, as designed to history. After its renovation, diocesan archivist Father McNamara speculates that the chapel room or conference room by Eastman Kodak Company.

Buildings might be considered as a landmark, and our past memories would not just be swept away by a bulldozer." Memory can be a persistent thing, and buildings retain their legends long beyond the lifespans of the people who inhabit them. When the first occupants of the Lake Avenue property moved into the main building in 1893, as Monsignor Hartley reported in his essay entitled *Beginnings of St. Bernard's*, "(they) had the weird experience, on waking in the night, of listening to the strange noise of several visitors tiptoeing through the corridor, which was merely the creaking of the new building when settling, though it sounded as if something stealthily crept along the corridor, halted a moment at your door, and then sneaked away to be succeeded by a similar sprite — but it ceased altogether in a couple of days."

When Monsignor Hartley himself died

only principally nonresidential and non-commercial space between the Four Corners and Charlotte?" Although he hoped at the time, as Bishop McQuaid had many years before, that St. Bernard's might survive at least until its centennial in 1993, Father McNamara's provision for the sale of the seminary property to a commercial purchaser proved prophetic. Eastman Kodak Company acquired the property in October, 1982, and plans to renovate and modernize the interior of the three Warner buildings, while carefully retaining the architectural integrity of the exterior, were formulated by the company, in conjunction with the Landmark Society.

That whole area means an awful lot to the people who pass by it daily," says Father McNamara. "Two things in particular are significant to those with sentimental concerns for the seminary: that the seminary itself could continue to operate as an educational



The elaborate Victorian Gothic exterior of three former St. Bernard's Seminary buildings will be carefully renovated by the building's new owners.



Items found in March by Kodak employees in a safe in the basement of St. Bernard's include several booklets, two stock certificates, and Bishop Bernard McQuaid's gold pocket watch, inscribed in 1866.

In December, 1943, the creaking apparition seems to have reappeared. "For at least three nights after his death in St. Mary's Hospital," wrote Father McNamara in his history, "the sound of a slamming desktop was heard in his seminary study. This report formed the basis of a student legend of ghosts which grew even more fantastic with the passage of the years."

The old seminary's present occupants have nothing to fear, at least, from such midnight marauders, unless Kodak intends to institute a graveyard shift in its Life Sciences Division. Still, Bishop McQuaid himself appears to have made his own contribution to the property's future store of legends.

In a safe discovered by Kodak employees within the nether reaches of the main building's underground level, the following items were found in March of this year: one booklet entitled "The Cathedral Calendar;" one booklet entitled "Christian Free Schools;" by

the Rt. Rev. B.J. McQuaid, D.D.; one pastoral letter dated 1878; one stock certificate from the Newark & Marion Railway Company, dated May 6, 1902; one stock certificate from the New Mexican and Arizona Telegraph Company, dated January 12, 1883; one letter addressed to the Rev. J.J. Hartley and postmarked June 18, 1914; and one envelope bearing the legend, "The watch of Bishop McQuaid to pass to the rectors of St. Bernard's Seminary." The contents of this last envelope are a gold pocket watch and chain, the former inscribed well over a century ago, in 1866.

Time, it appears, did indeed wait for the rest of us to catch up, after all. The bishop's watch may have run down long ago, but the spirit of his matchless contribution to 20th-century religious education continues to tick on, well beyond the temporal uses of enclosed spaces, however elaborate their trappings.