

July 13, 1978 to August 2, 1979

St. Mary's College

St. Marys, Kansas 66536 16 Pages August 2, 1979

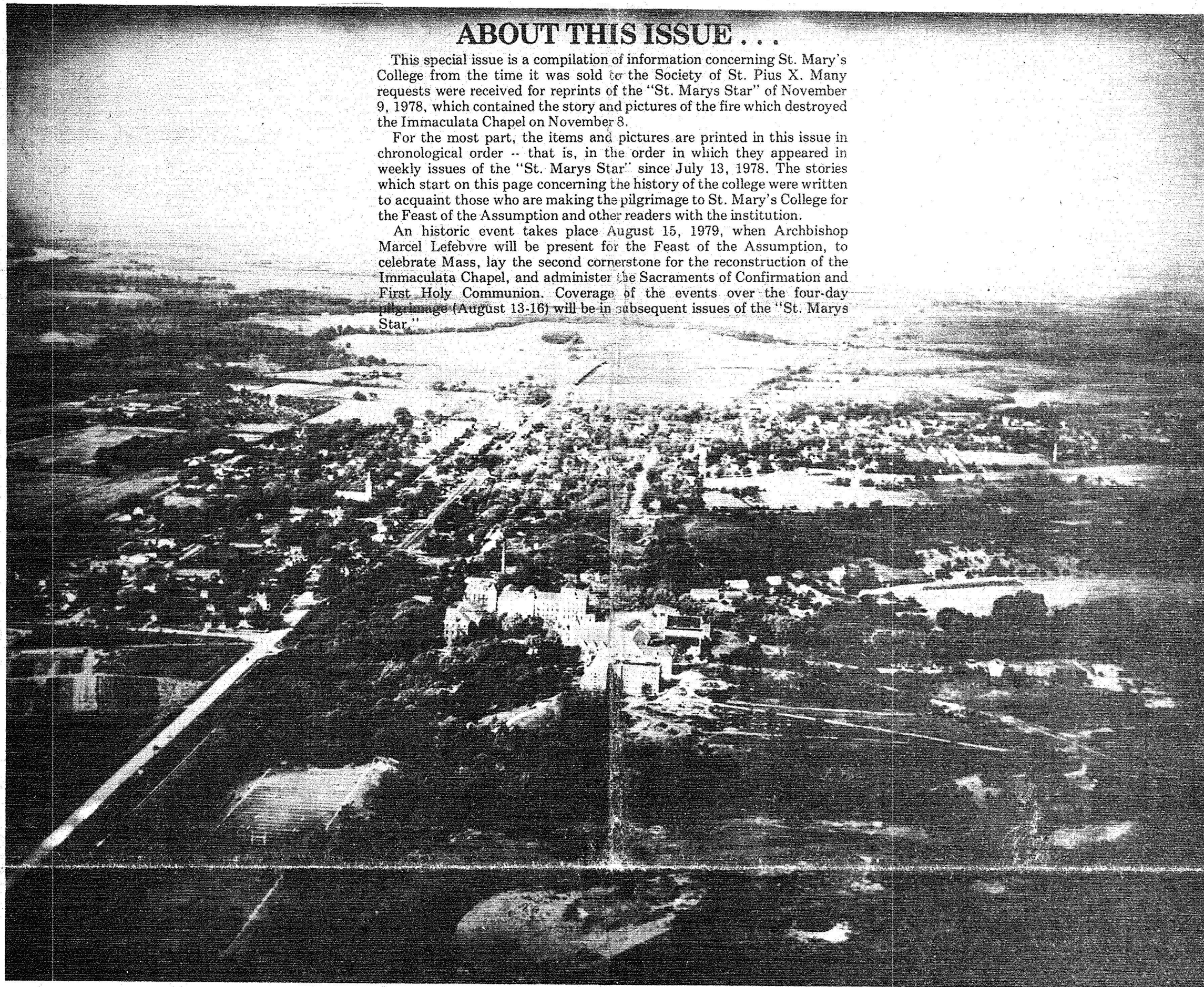
Articles and photos from
"The St. Marys Star" and other sources.

ABOUT THIS ISSUE . . .

This special issue is a compilation of information concerning St. Mary's College from the time it was sold to the Society of St. Pius X. Many requests were received for reprints of the "St. Marys Star" of November 9, 1978, which contained the story and pictures of the fire which destroyed the Immaculate Chapel on November 8.

For the most part, the items and pictures are printed in this issue in chronological order -- that is, in the order in which they appeared in weekly issues of the "St. Marys Star" since July 13, 1978. The stories which start on this page concerning the history of the college were written to acquaint those who are making the pilgrimage to St. Mary's College for the Feast of the Assumption and other readers with the institution.

An historic event takes place August 15, 1979, when Archbishop Marcel Lefebvre will be present for the Feast of the Assumption, to celebrate Mass, lay the second cornerstone for the reconstruction of the Immaculate Chapel, and administer the Sacraments of Confirmation and First Holy Communion. Coverage of the events over the four-day pilgrimage (August 13-16) will be in subsequent issues of the "St. Marys Star."



OLD PHOTO GIVES VIEW OF ST. MARYS IN THE '20s

IN AN AERIAL PHOTO taken in 1926, St. Marys College overshadows the town of St. Marys. Some 52 years later, the college still stands and waits for new owners to make another effort to bring it back to life. For the last ten years, its buildings have been empty, and many efforts have been made to make it a viable institution. Will the Society of Pope Pius X be that missing ingredient?

Full Circle — A School Again

by Dorothy N. Hoobler

The history of St. Marys, as a Catholic Mission and trade school for the Potawatomi Indians, as a college, and as a town itself, actually had its beginning in Council Bluffs, Ia., on June 5, 1846. That day, a treaty was signed with members of the Potawatomi, Chippewa, and Ottawa Indian tribes, and a 30-mile square tract of land lying on both sides of the Kansas River and extending west from Topeka, was allotted to the Potawatomi. In March of 1847, Father Felix Verreydt and a small group of Indians left the Sugar Creek Mission in Linn County, Ks. to inspect the new territory and select a suitable site for a new mission and school.

On the afternoon of September 9, 1848, Father Verreydt, Father Maurice Gailland, S.J., four Ladies of the Sacred Heart, guide and interpreter Joseph Bertrand, several Brothers, and one pupil arrived at the previously chosen site. It was at the base of gently sloping hills which rose above the valley of the fertile Kansas River, prairie land which had once been designated as "the great American desert." Actually, it teemed with buffalo, deer, and small animal life. Father Gailland, whose detailed diaries would provide much information about the school, the life of the settlement, and the evangelistic work among the Indians, wrote, "Two log houses were prepared for us on the prairie but they were only half finished, without windows or doors or floors or any other accommodations. We began to work at them to provide a shelter against the night air and breezes."

The walnut and cottonwood buildings, 60 by 21 feet and 21 feet high, were being built under terms of an agreement between the civil government and St. Louis University. The west one, by the creek, was chosen by the Sisters for the girls' academy

and the convent. The east cabin became the residence of the Jesuits and the site of the boys' classes. A temporary chapel was quickly built, and services were held in the little frame church on November 12. A barn was built for the horses; a cross was erected on the hillside; and plans were made for a permanent log cabin church. During the first year, a school building was completed for the boys; an addition to the Nuns' residence served as the girls' classroom; and most important, the church was finished.

It was of cruciform design, 90 feet long, 55 feet in the transept, and 21 feet high. In November of 1849, with the Church of the Immaculate Conception completed, the Mission was named St. Mary's. In May of 1851, Bishop John Miege, S.J., Vicar-Apostolic of the Indian territory east of the Rockies, selected St. Mary's for his residential headquarters and the church for his Pro-Cathedral. Father Gailland wrote, "Our little church is filled with pride and astonishment to see itself raised to the rank of cathedral. A wooden house serves as palace for the Bishop of the Indians." When Bishop Miege returned from a trip to Rome in 1854, he brought back precious articles for the log cathedral, including fine vestments, an organ, and the treasured painting of the Immaculate Conception by the artist, Benito. In August of 1855, Bishop Miege transferred his See to Leavenworth, but the Mission continued to spread its influence in the community.

Diaries of emigrants, journals of explorers like John C. Fremont, and a variety of documents from the Jesuits, the Church, and the Bureau of Indian Affairs give a good picture of the Mission and the settlement which grew up around it. The "Forty-niners" passed the Mission on the Oregon Trail, and many mentioned it on their accounts. In William Johnson's diary

dated May 5, 1849, he wrote, "Catholic mission passed. The houses belonging to it presenting an appearance of neatness and comfort. Around one low long structure used as a schoolhouse a number of Indians were playing. A sawmill passed, it was probably used for sawing lumber used in the houses. Near the mill were a number of huts, and Potawatomi men and women were seen."

There were very few instances recorded of Indian trouble, for the Potawatomi were a peaceful people except when the warring Pawnee came south to raid for livestock.

In May of 1850, Dr. John Snyder wrote of ferrying the Kansas River at Uniontown, an active trading post and river crossing town. "In about 10 miles," he recorded, "we arrived at the Potawatomi mission, consisting of three or four log two-story houses belonging to the church, and about 20 small log huts. The Indians have large farms and seem to be very industrious." By spring 1852, the Commissioner of Indian Affairs wrote that the Potawatomi "Whilst on a buffalo hunt in the upper country, smoked the peace pipe with the Pawnee, with whom they have warred since 1848." Father Duerinck wrote in late September, "The peace and harmony of this settlement is now seldom disturbed by war parties, or alarming reports of invasion. There have been no recent complaints of horses stolen by the Pawnee."

During the years that Bishop Miege was at the Mission Cathedral, many others began to arrive. One important person was Dr. Luther Palmer, who was appointed by the government as physician to the tribe. One of his first duties was to care for the victims of that winter's smallpox epidemic. Father Gailland wrote, "For two months it raged. Scarcely a day passed without a funeral, often two or three."

The Mission was a haven for the weary emigrants headed west in search of gold in California or Colorado, and land in Oregon. It was the last civilized spot; the vast unknown lay ahead. Here they could trade their livestock, buy their supplies, and find both spiritual and physical nourishment for the long journey before them. In October of 1852, a military company stopped at the Mission. They had been appointed to select a site for a new military post near the junction of the Smoky Hill and Republican Rivers -- the future Fort Riley. Dragoon Beam reported "taking five men and three teams to get corn. We had to work very hard for three days shelling corn, and only shelled 125 bushel." The Mission took contracts to supply beef, grain, hay, and other products for the new fort. That fall, Father Duerinck wrote that the Potawatomi mission farm in the "Nebraska Territory" consisted of "170 fenced acres, 95 under cultivation with six acres in potatoes, 60 in corn, 25 in oats, and the balance in turnips, hemp, and buckwheat. We raise a great many cattle." In March of that year, 1852, he had ordered a "grass-mowing machine, propelled by horsepower," and Father Duerinck later wrote Cyrus McCormick, the manufacturer, "I believe that I have been the first man that introduced your mowing machine in these prairies. We have met with success."

On October 21, 1852, an important meeting was held at the settlement around the Mission, to elect a delegate to Congress to urge the establishment of a regular territorial government for the growing "Nebraska territory." Luther Palmer, E.G. Boothe, and Alexander Peltier were the representatives from St. Marys. The Kansas-Nebraska bill was passed in 1854, making Kansas a territory.

After closing the Sugar Creek Mission, Father Christian Hoeken

joined the group at the new mission in late 1848. Called one of the founders of the school, he died in 1851, a victim of cholera contracted while giving both spiritual and medical comfort to other victims. Father Gailland's diary reports that five girls boarded with the Sisters that first winter, and also named a number of boys who studied with the Jesuits. The winter was so intensely cold that the ink froze in his pen as he wrote, and the midnight Mass that first Christmas Eve at the Mission had to be cancelled. Father Gailland was also responsible for printing many of the Potawatomi prayer-books, dictionaries and grammars. Unfortunately, a comprehensive Potawatomi ("people of the fire") language dictionary he and Father Diels had compiled was lost before it could be published.

Just a year after its founding, in September of 1849, Father Verreydt reported 57 boarding and 10 day scholars at the boys' school, and 45 girls studying with the Sisters. Although the schools were begun for the Potawatomi children, before long there were outside pupils from other tribes, or of mixed blood. White children of early settlers, traders, and government workers employed at the Mission soon enrolled as day scholars. The records from St. Marys College list James J. Conway, S.J., as the first white student to matriculate to the institution in 1863. By the late 1860s, the emphasis at the Mission school had changed. Dr. William Nicholson, a Quaker, observed, "Most of the mission scholars are white children; the Indians do not send their children much now."

The Provincial in St. Louis and his council decided that a boarding college should be founded. On December 24, 1869, Father Ward obtained a charter for St. Mary's College from the Kansas Legislature, empowering the in-

stitution "to confer degrees and academic honors in all learning professions." The faculty of the newly created college included four fathers, one scholastic, and 12 lay Brothers. Reverend Patrick J. Ward, S.J., was the first president, and was remembered as being a kind friend to all the boys, both Indian and white. According to the "Dial" records, the yearbook of the College, only one-third of that student body (150 boarders and 20 day students) were Potawatomi or part Indian.

The first academic degrees were granted in 1882, to three young men. Enrollment grew as word of the fine Catholic school in the heart of America spread. Perhaps it was just at its peak when the Depression hit the country, and it was economically unfeasible to continue operation. There were 180 college men and 166 high school students that final year of 1930-1931. "Commencement, 1931," Reverend F.J. O'Hern, S.J., said poignantly, "means farewell not only to a graduating class but to a school and a history."

The campus became the seminary for students of the Missouri Province of the Society of Jesus. No one can estimate the influence that these St. Marys-trained young Jesuits have had in the world as they went out to preach, teach, and serve. In 1967, the seminary in St. Marys was closed, and all classes were returned once more to St. Louis University. The property stood idle for several years, until in May of 1972, it was given by the Jesuits to the Prairie band of the Potawatomi for educational purposes. Later sold privately, it became the property of KATO Enterprises in March of 1977. Now the property of the Society of the Friends of St. Pius X, it has once again become St. Mary's College, just 131 years after it was first chosen as the perfect place for a Catholic school.

The Immaculata Chapel

by Dorothy N. Hoobler

It was only a dream when Reverend C.A. Shyne first mentioned it publicly, and that was on December 8, 1906, at a Senior Sodality gathering on the St. Mary's College campus. He suggested to the young men about to receive Communion that a Chapel should be built, and they quickly pledged \$10,000 from their group. They also appealed to 300 alumni of the Sodality, for contributions of \$100 each. The idea was so enthusiastically received that one year later, the cornerstone for the Immaculata was laid in impressive ceremonies.

The perfect site was chosen, on the grassy knoll on the west approach to Observatory Hill. On Sunday, December 8, 1907, a beautiful day for winter, Chaplain Father Shyne went to the site of the new chapel, and there, atop the cornerstone, the "builders" who had contributed to the project signed their names on the parchment scroll. The following day, the scroll (along with copies of the "Dial" with stories about the Chapel movement, a catalogue of the College, a history of the Sodality of the Blessed Virgin, and numerous coins) was placed in a copper box and sealed in the cornerstone. It seemed fitting that the first building to sign was George Hamaker of Topeka, "who had a tinge of the blood of the noble Potawatomi" the account in the "St. Marys Star" read.

The ceremony for laying the stone took place on December 9, but the elaborate preparations made for the affair were interrupted by a sudden fierce winter storm which brought rain, sleet, and finally snow in a driving wind. The Reverend Thomas Lillis, Bishop of Leavenworth, his fingers numbed by the cold, sealed the box and set the massive stone in place. The architect, Mr. Root, contractor Hayde, and Superintendent J. Lardner manipulated the pulley, while 500 students chanted praise, in spite of the storm.

The sermon that very special day was delivered by the Reverend James Conway, S.J., professor of Ethics at St. Louis University. He was recognized in St. Mary's College records as the first white student to matriculate there, and spoke of his years at the school, his Indian playmates, and the life they shared hunting, fishing, studying and praying together. He discussed what he felt was the decline of true scholastic training in American colleges, and complimented the faculty for their emphasis on high standards. He also praised the members of the Sodality on their

success in planning the Immaculata. The altar was almost concealed by flowers, and the candlelight glowed softly over the sanctuary. The College choir added to the dignity and beauty of the day with its rendition of one of the Masses of Signor Perosi, organist at St. Peter's, Rome.

After the laying of the cornerstone, the builders were entertained at dinner by the faculty. Tables in the refectory were decorated with festoons of the school colors and St. Mary's College pennants. "The outlook for completing the Immaculata is bright as could be desired," the "Star" concluded. "It will be one of the most beautiful in Kansas and one of the most unique in the United States."

Work progressed rapidly on the building, and on October 18, 1908, special permission was given to celebrate the Holy Mass in the new chapel, still uncompleted. A temporary altar was erected in the spacious sanctuary which gleamed with brilliance when the electric lights were turned on. It was a low Mass, celebrated by the Reverend Father Rector, and the very simplicity of the service made it even more impressive. The Reverend Father Kuhlman, S.J., director of the Senior Sodality, read the second Mass at 8:30 a.m. His sermon stressed the necessity of building an Immaculata in the heart, one that would last through all eternity. In the evening, the Reverend Father Porter, S.J., was celebrant at the benediction of the Most Blessed Sacrament. The choir of 50 well-trained voices under the direction of Professor Den Haerynck, rendered "O Salutaris" and "Tantum Ergo" in a beautiful manner. It was a day of history-making, one that would go down in the annals of the College.

Less than two weeks later, the interior finishings were rapidly being installed. The confessionals had been completed and the brass fixtures and chandeliers were in place. On December 8, the second anniversary of the presentation of the dream of the Immaculata, a Solemn High Mass was celebrated, and a splendid banquet followed, wrote "Loyola," the College correspondent for the "Star."

In March of 1909, "Loyola" described the "already delicate beauty of the Immaculata Chapel which was considerably embellished by a handsome set of Gothic Stations of the Cross." They were a work of art produced by the Joseph Sibbel Studio of New York. They were erected under the supervision of D. Bastini, a master sculptor from the studio, measured six feet high and three feet wide, and

harmonized beautifully with the Gothic finish. The canopy base and pillars were snow-white, the background was ivory, and the expressions on the faces were "in wonderful detail," enthused "Loyola."

The solemn ceremony of the dedication of the beautiful Immaculata took place on May 23, 1909, the week of the traditional alumni reunion. The previous evening had been the occasion for another special event, the consecration of the Corrigan Memorial Altar by the Right Reverend Thomas Lillis, Bishop of Leavenworth. It was the gift of the brothers and sisters of the late Bernard Corrigan, Kansas City, one of the best known and best loved students at St. Mary's College. The beautiful marble altar was a "fitting tribute to a student who combined prayer with work and play," wrote "Loyola." The altar was also a product of the Joseph Sibbel Studio, New York, purely Gothic, a rare piece of art and one of the most elaborate altars in the middle west. Imported from Carrara, Italy, where the finer parts were also carved, the pillars were onyx. The adoring angels and the Statue of the Blessed Virgin which rest above the tabernacle were imported from the conservatory at Genoa. The facial expressions are "indeed heavenly," everyone agreed.

The day of the dedication, in sharp contrast to the miserable weather of the cornerstone laying, was bright and beautiful. The procession formed at 9 a.m. at the Faculty building and everyone marched to the Immaculata as the choir intoned the Litany of Loretta. There was a solemn dedication of both the exterior and the interior of the chapel, followed by the Pontifical Mass celebrated by the Right Reverend Thomas Lillis. D.D. Philip Sheridan sang the "Ave Verum" for the offertory, and the Reverend Lillis' sermon was "replete with Christian principles." After the Mass, the procession wound back down the hill to the Faculty building, presenting a scene of quiet dignity.

That evening, the Solemn Pontifical Benediction was led by the Right Reverend Bishop Cunningham. After the blessing, the "Te Deum" was gloriously chanted, ending a day of the most elaborate and magnificent ceremonies ever witnessed in St. Marys.

The Immaculata Chapel, with its beautiful rose window shining a welcome, had a special significance to all those who passed by. A beacon of faith, may it soon glow again with warmth and radiance.

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August 15, 1978



THE AREA around the memorial arch has been cleared of weeds and brush and once more provides an attractive entrance to St. Marys College.

Along College Avenue -- 1978

by Dorothy N. Hoobler

There's a new sign above the door of the old library building on College Avenue on the St. Marys College campus. It reads, "Society of St. Pius X, St. Marys College. Restoration Office -- Temporary Chapel." Beneath the sign is a black bunting drapery and a black-bordered picture of Pope Paul VI. Brother Augustine, who serves as chronicler for the Society, summarized the work being done on the site which was once a mission to the Potawatomi and later a Jesuit seminary. It was given to the Society by KATO Enterprises of Arizona, with the deed being recorded on June 28.

Since that time, the work of restoring the buildings and grounds has begun. Although there is so much to do since the buildings stood idle so many years, definite progress is being made. "Each Saturday, dozens of Catholics from Kansas and Missouri converge on the property and labor zealously," Brother Augustine said. The grounds improvement is already visible to the passersby. Shrubs and trees are being pruned, and the dead limbs carried away. The never-ending task of cutting and trimming the lawns is done on a weekly basis, with Society friends bringing their own riding mowers to complete the chore. Currently, men, women, and children of all age groups are coming from St. Marys, Wamego, Manhattan, and Topeka. All help is welcomed and appreciated, assured Brother Augustine. These families also share in a bountiful buffet fellowship luncheon during the Saturday noon hour. One plan for the future is to clear away the timber behind the Immaculata Chapel to make room for a parking lot. Thus hidden from sight, there will be no parked cars to mar the beautiful view of the chapel, built so majestically on the green knoll.

Former students at St. Marys College will be surprised to know that the natatorium has been cleaned and refilled. That's the swimming pool constructed in the stone basement of what was once a four story building housing all the college classrooms, until it was completely destroyed by fire in 1879. Readying the natatorium for use was high on the priority list for the ten young men who have been in residence since mid-July. These teenagers, sons of Catholic families in Missouri and Michigan, will remain until their schools reopen. They aren't exactly "on vacation," they're working at a variety of restoration jobs -- painting, cleaning, moving furniture,

traditional Catholic teaching and the Mass and Sacraments being offered with the beautiful Latin liturgy," commented Fr. Bolduc.

In addition to the standard subjects taught in school, emphasis will be placed on discipline, obedience to parents, building of character and moral standing. A spiritual atmosphere will prevail, said Fr. Bolduc, with prayers being offered every morning and evening.

Right now, Mass is celebrated in the temporary chapel in the library building. Masses are at 7 a.m. weekdays (7:00 Tuesday evenings), and at 8 a.m. Sunday. In conjunction with the religious services now held, Fr. Bolduc will start a Catechetical class in the near future.

The Society of Saint Pius X and its founder, Archbishop Marcel Lefebvre (pronounced LeFev) of Ecône, Switzerland, have purchased the facility which most recently was owned by the KATO Corporation of Phoenix, Ariz.

and all the assorted tasks that require strong and willing workers. I did notice a Frisbee on a table amid the paint brushes and scrub brushes, so they enjoy other sports besides swimming.

The temporary Chapel is on the second floor of the library building. There is a Sunday Mass each week at 8 a.m., and regular daily Masses will be held in the near future. There are pews and kneeling benches to accommodate 60 people. Brother Augustine said, and presently, 50 to 60 worshippers attend the Sunday Mass. The Rosary and appropriate prayers for the repose of the soul of Pope Paul were said during the evening prayers following the announcement of the Pope's death.

Work is now being concentrated in the old infirmary building. That's one building which will definitely have a name change, Brother Augustine smiled, since it is currently being used as the dormitory. The electricians have

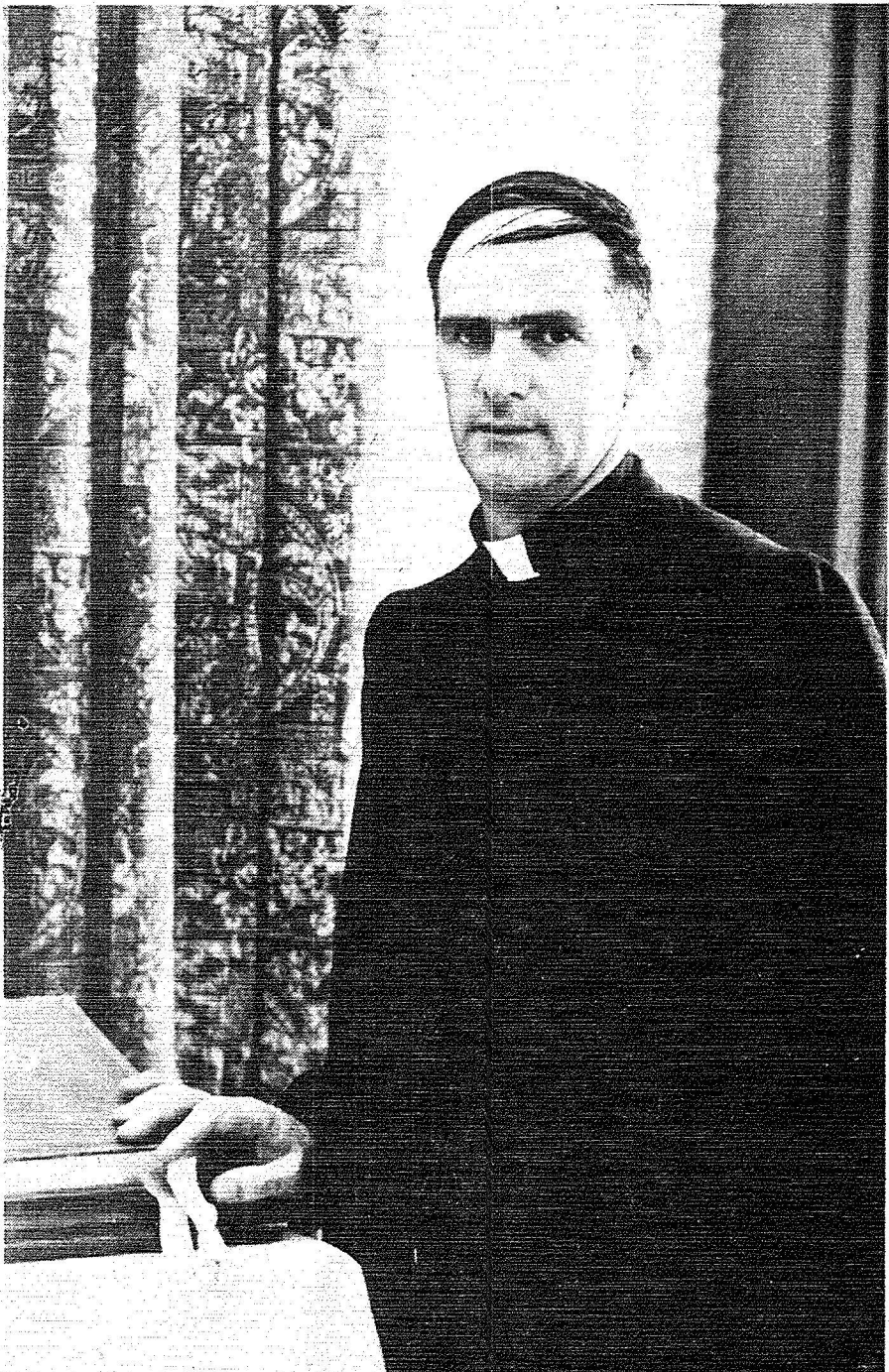
completed one big job, for the laundry room is ready. A freezer has been installed along with other new appliances. Mrs. Agnes Thompson and her daughter, Marie Catherine, Ellinwood, came to the campus on July 22, and they are serving as cooks. Those ten hungry teenagers must have been pretty happy to see the ladies arrive! The Thompsons have their quarters in what was the administration building. Other families come in their house trailers for a week or so to help with the work.

Because of the need to install individual heating units in each building, it seems unlikely that school sessions can begin before next September. The Society estimates that some 35 new families will move into St. Marys, so both day scholars and boarding school students will be attending classes.

Brother Augustine, who came to St.

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July 13, 1978



Fr. Hector Bolduc

St. Marys College Is

Once Again A Learning Center

"St. Marys College" will remain the name of the school on the campus east of St. Marys, according to an an-

nouncement made by Fr. Hector Bolduc, a priest in the order of the Society of St. Pius X, who is the

director of the order in St. Marys, and also in charge of the restoration of the grounds and building, and the establishment of the program on the campus.

David Gaynor, Topeka, business manager for the Society, extended a welcome to the St. Marys group and introduced Fr. Bolduc. Fr. Bolduc's opening remarks were, "We wish to have very good experiences in the city and community. We will do everything possible to cooperate in any way possible. There are many areas and things that need to be discussed at a later date, but this morning we are going to basically outline what our plans are."

Fr. Bolduc has been a priest in the order for four years. He is currently living in Dickinson, Tex. where there is another church, but he will be moving to St. Marys in the near future. At the moment, Fr. Charles and Fr. Tom of the Benedictine order, are resident priests. Early the morning of July 13, Don Bissaillon arrived from Massachusetts. Don will serve as bookkeeper for the Society in St. Marys. He served in Vietnam and is a 12-year veteran of the service, having been in both the Air Force and the Navy. Don hopes to continue his studies at St. Marys to become a Franciscan Friar.

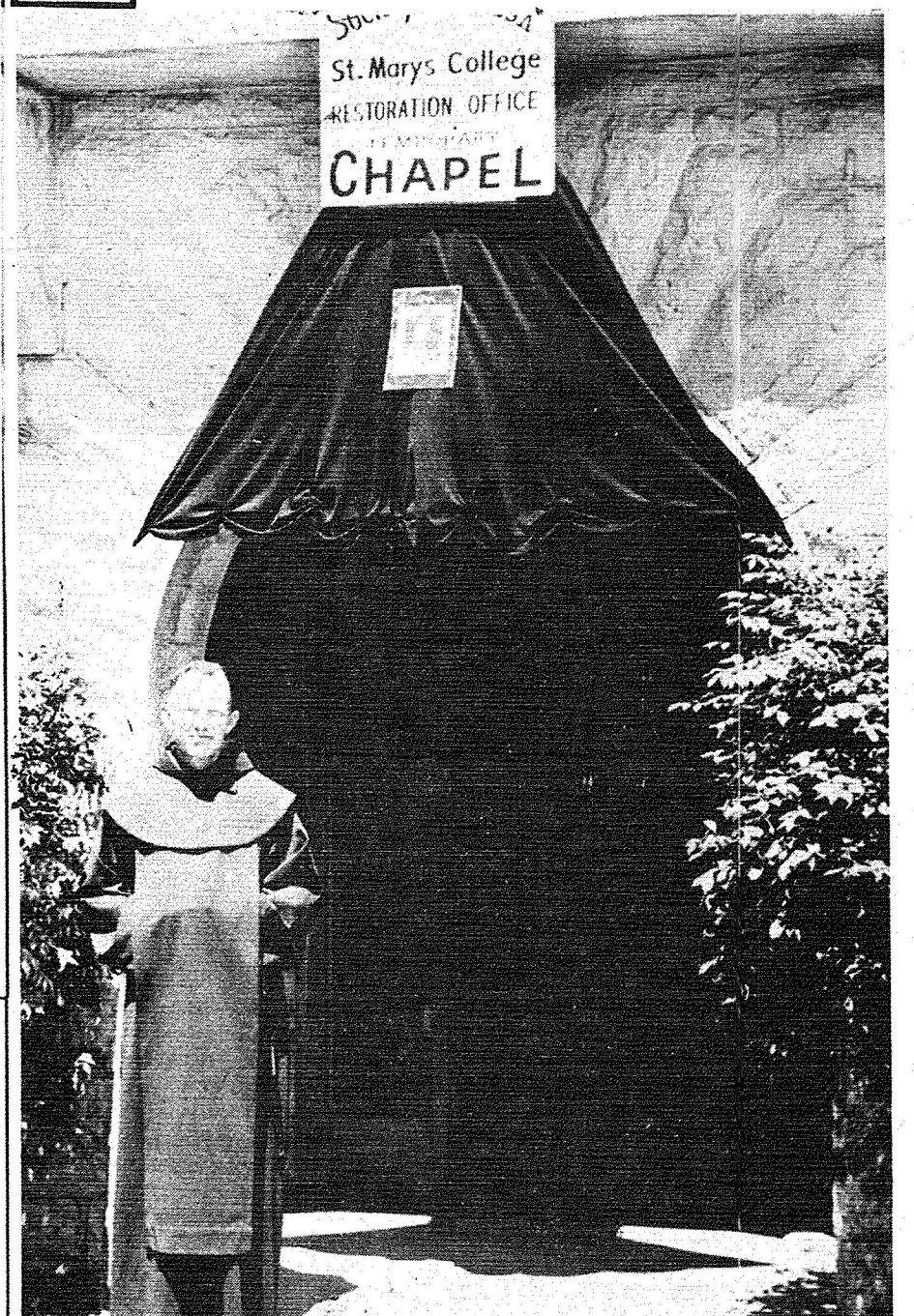
St. Marys city officials, representatives of the "St. Marys Star," the Chamber of Commerce, and the St. Marys Planning Commission met with Fr. Bolduc at 9 a.m. Thursday. A press conference was scheduled with other newspapers and communications media at 10:00. Fr. Bolduc told the St. Marys group that Society members and volunteers plan to completely restore the campus, repair and restore the buildings, and bring the college back to the beauty it had for years. In the very near future, restoration will also begin on the Memorial Arch.

Within a week, approximately 15 high school boys from around the United States will be moving onto the campus to assist in the restoration work. They will be here the remainder of the summer. Fr. Bolduc also indicated that numerous families will move to St. Marys to attend the Society's religious services and become involved with the program and the community.

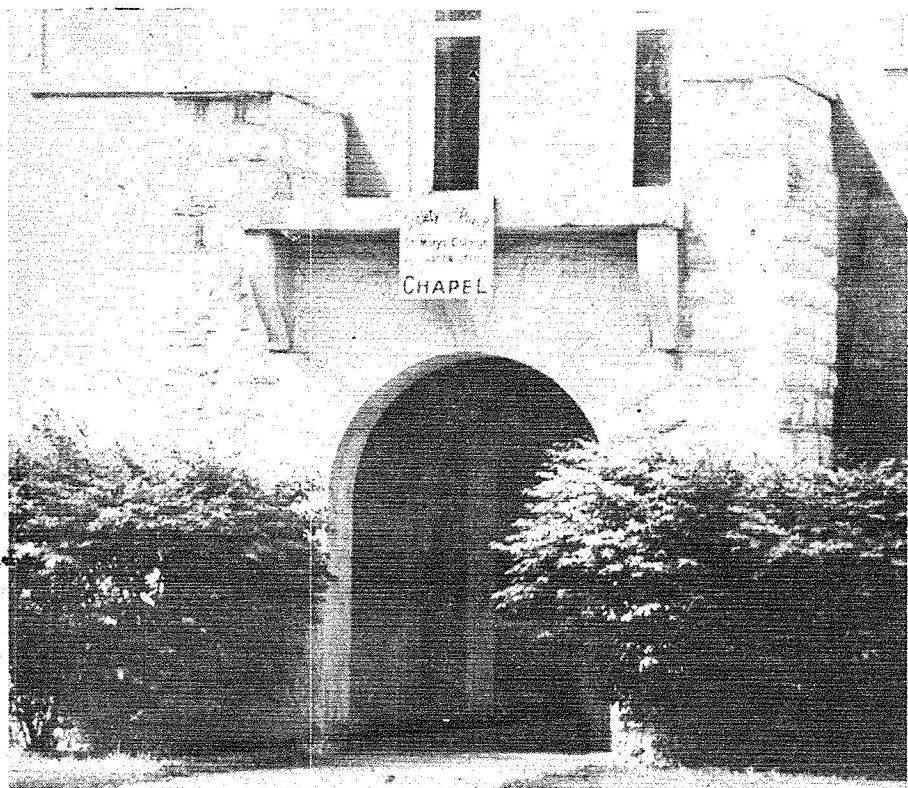
Long range plans call for a retreat house, a boarding school for high school age boys and girls, a learning center for priests and laymen, and a pilgrimage center for religious services. Most of the people coming to the center will be conservative Roman Catholics who are "in accordance with the

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August 8, 1978

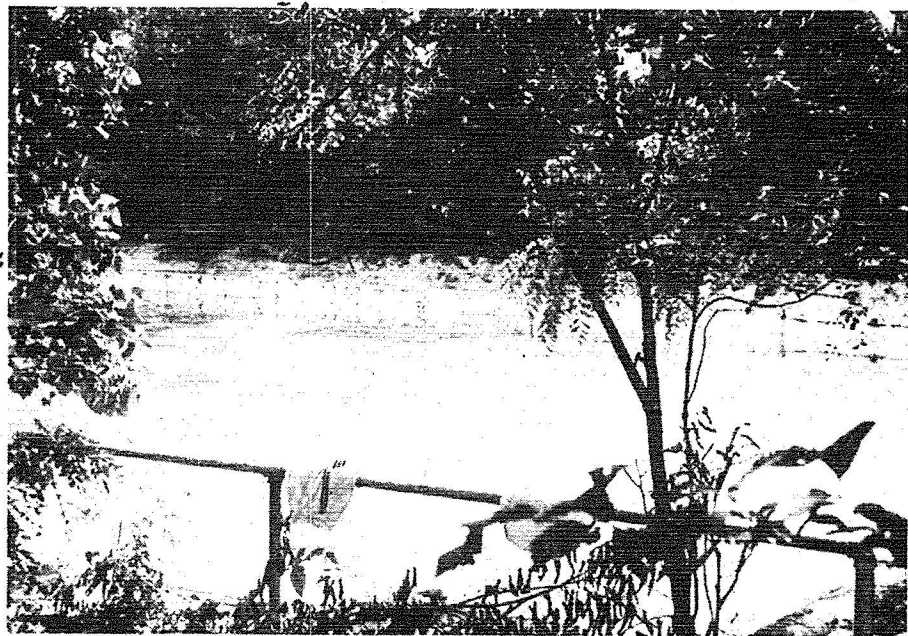


A BLACK-BORDERED PICTURE of Pope Paul hangs in the black drapery over the door of the temporary Chapel at St. Mary's College. Brother Augustine issued this statement on Monday afternoon. "We were notified of the news of Pope Paul VI's death at 3:15 on Sunday, August 6. A lady in Topeka who heard the news report on television called the Restoration Office. As soon as he heard the report, Father Charles instructed that the flag be lowered to half mast, and that black bunting be placed above the entrance facade to the Chapel. On the bunting is superimposed the picture of the Pope. During the evening prayer at 9 p.m. in the Chapel, the Rosary and appropriate prayers for the repose of the soul of the Pope were offered. Prayers will continue to be offered for nine days."

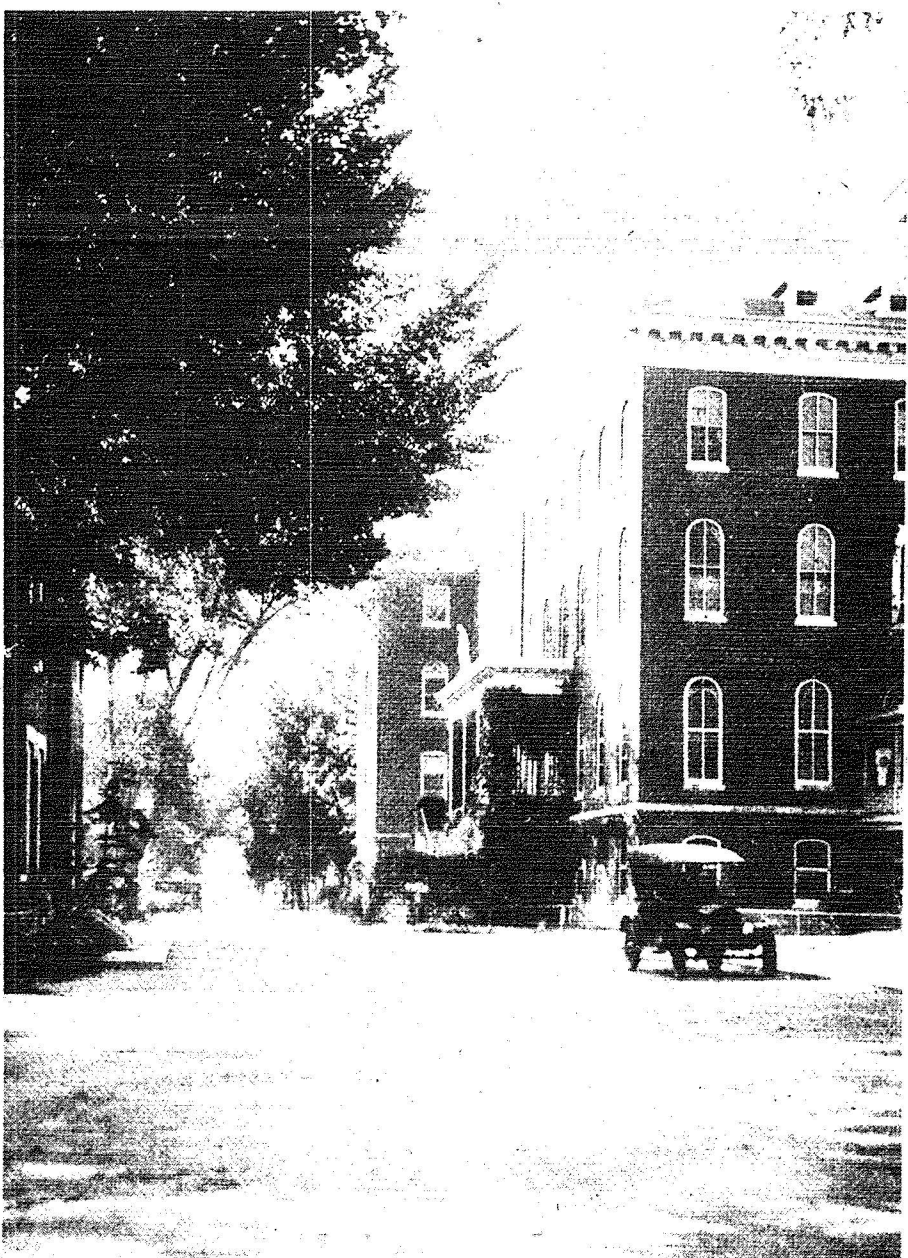


TEMPORARY CHAPEL and restoration office of the Society of St. Pius X are housed in the former library building.

Marys in mid-July, grew up in Adams, Mass., in the heart of New England where the natives are noticeably reserved. He is particularly impressed with the friendliness of Kansans and with the unexpected beauty of the state. Interested in the history of the town, the school, and the work of the Jesuits in this area, he expressed the hope that the Friends of the Society of St. Pius X will be able to restore the St. Marys College to its original beauty.



KNOWING THAT A REFRESHING DIP awaits them at day's end in the college swimming pool, the high school youths don't mind doing the work around the campus.



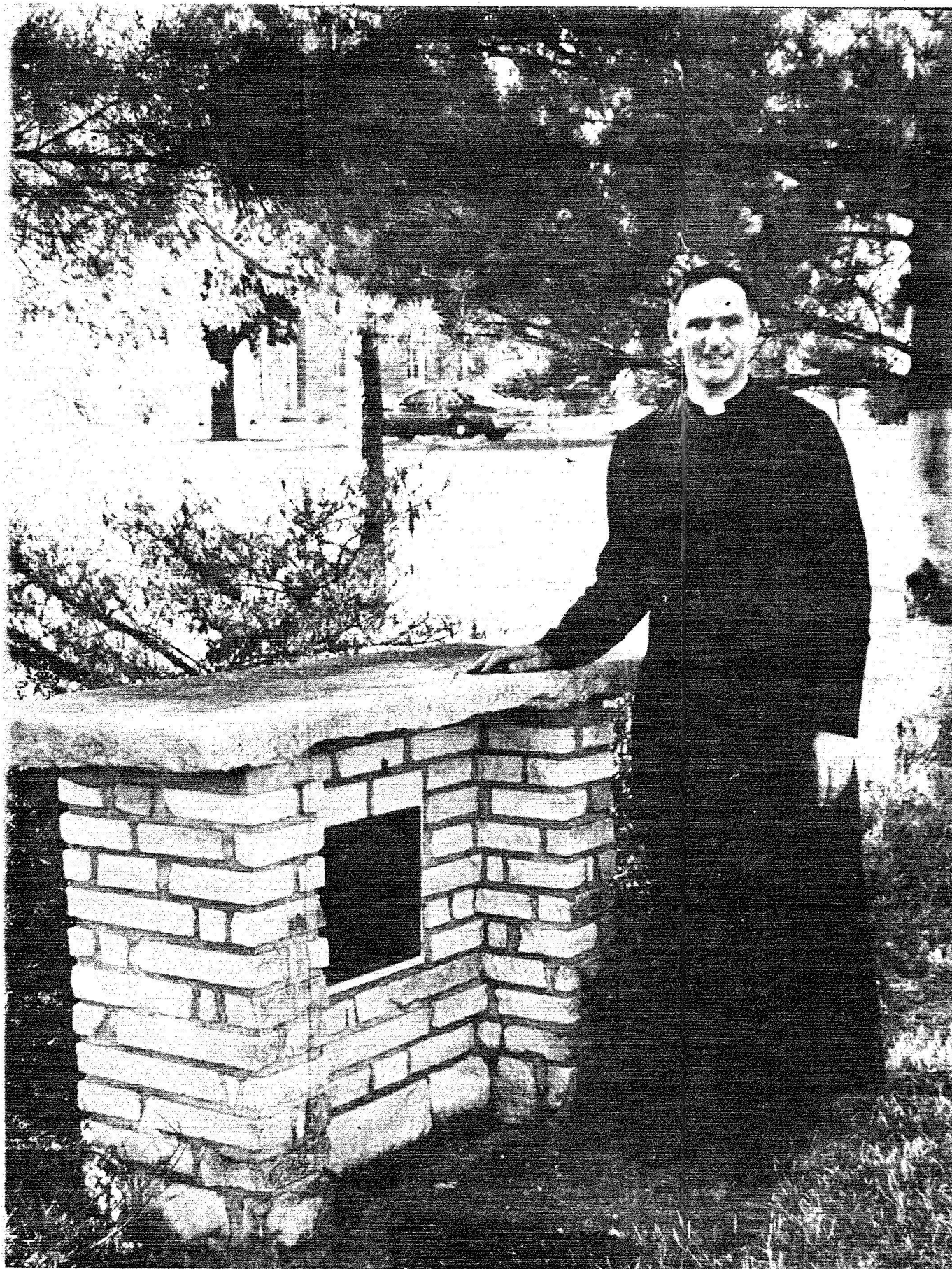
COLLEGE AVENUE in the summer of 1928 was captured by a "Dial" photographer. The building to the right is the old administration building, and the building to the left is the infirmary.

Good luck

on

your next year at

St. Mary's College



FATHER BOLDUC STANDS BY MEMORIAL DESIGNATING SITE OF FIRST LOG CABIN CHURCH.

They Work While They Dare to Dream

by Dorothy N. Hoobler

There was a gleam of anticipation in the piercing dark eyes of Fr. Hector Bolduc, director of the Society of St. Pius X. While visiting at St. Marys College on August 15, he said, "Restoration will begin on the Chapel within ten days." That is indeed good news to the hundreds of people who have dared to dream that the beautiful Immaculata would once again be open for worship. Roofing will be done first, and when the scaffolding (already ordered) arrives, painting will begin on the walls. "A white paint with a faint tinge of blue will be used to set off the pure whiteness of the marble altars and blend with the beauty of the stained glass windows," he told me. The ribbing in the ceiling will be accented, the lovely woodwork refinished, and new pews will be installed. Unfinished pews will be reproduced in the same design as the original Chapel pews and then stained in the campus workshop. Fr. Bolduc also shared another dream coming true. The pipe organ will be cleaned and repaired by a representative from the eastern company which installed it, and a professional organist has already volunteered his talents for the Sunday Masses.

If you've looked closely at the old campus buildings within the past year, you have some idea of the magnitude of the restoration tasks facing members of the Society. Most obvious to the casual passerby is the deterioration of the Memorial Victory Arch, erected in 1923 as a tribute to Lt. W. T. Fitzsimons and the other sons of St. Marys College who served in World War I. Not only is the concrete crumbling due to age; the shock vibrations from so many years along the Union Pacific tracks has also been a factor, Fr. Bolduc said. It can be successfully repaired by using cement braces within the pillars, and reinforcing the stone slabs with metal. It's the same principle used in the restoration of many of the ancient buildings in Greece. Fr. Bolduc, who has an avid interest in the history of old St. Marys College, is deeply concerned that the site be restored as accurately as possible. Since many of the furnishings were sold at auction when the Jesuits returned to St. Louis, Fr. Bolduc has been especially pleased that some articles have already been returned to their original "home," including the Chapel's Carrara marble altar railing which had been in George Verschelden's possession. Some of the

marble columns are missing, however, since many families wanted mementoes from the Immaculata. If anyone would like to return them (or other furnishings) to their original location, Fr. Bolduc said they would be marked by a plaque inscribed with the family's name.

Otherwise, accurate reproductions will be made to restore the Chapel, dedicated in May, 1909, to its original beauty. The Society would also appreciate seeing any old pictures, books, or articles about the College, so copies can be made to use for reference in the restoration work. No physical features of the buildings will be changed or altered in any way, even though lowering the ceilings or blocking off windows might aid in heating when the cold Kansas winter winds are blowing. "Every effort will be made to retain the aesthetic quality of the site and preserve the feeling that this is religious ground," Fr. Bolduc affirmed. One of the first exhibits in the proposed museum will be the original deed to the property, a gift from the Jesuits.

The director of the Society at St. Marys seems to be the ideal man to supervise the mammoth job. When his hometown of Laconia, N.H., celebrated its 150th anniversary, he wrote and published its history. Restoring his father's 200 year old, 16 room colonial home deepened his interest in his family history and his religious heritage. A graduate of Catholic University, Washington, D.C., he majored in history. While in seminary in the United States, he felt, "the teachings were very different from what I had learned as a child about the Catholic faith." Through a classmate, he learned of the Society of St. Pius X, and after working in Ethiopia to complete his Master's degree in history, he visited the Ecône, Switzerland seminary of Archbishop Marcel Lefebvre. There, Fr. Bolduc said, "I found the faith as it had been taught to me," and he was ordained in the Order of St. Pius X in 1974. Currently, he is with the Society in Dickinson, Tex., a center which has 21 chapels serving eight states and Mexico. This church has grown to 800 members in a year's time, he said, and is just one of those scattered throughout the United States. Father Bolduc will soon be moving permanently to St. Marys to direct the center here in "a centrally located, beautiful, historical site. It

was an act of Divine Providence," he firmly believes. "The property became available, and every obstacle was removed."

It is no secret that there has been disagreement within the Roman Catholic Church over the Society formed by Archbishop Lefebvre. Fr. Bolduc emphasizes, however, that they "support the Pope completely, when in keeping with the teachings of the Church." The differences he discussed dealt more with the American bishops, particularly in their lenient attitude toward Communism which has been condemned by the Church. Many priests and bishops are calling for the recognition of Communism, he said, in the false hope for world peace. "This is not the time for the lion to lie down with the lamb," he said emphatically, "for the lion (Communism) will quickly swallow the lamb."

One well-publicized difference in the Society's worship service is that the Mass is said in Latin. Fr. Bolduc said in the old Latin as requested in his will, and it was also used in the music sung by the Sistine Choir. "But I have no qualms against the vernacular, it is a true translation," he said. "The advantage of Latin is that it is universally understood." He cited his personal experiences of participating in the Latin Mass in Greece and Yugoslavia some years ago, as compared with services in Ethiopia said in one of the many African dialects. Fr. Bolduc feels that the bishops in America fear the Latin because it binds them too closely to Rome. Since American congregations contribute so liberally to finance mission work and feed the world, he suggests that it is "a sore spot" that they do not have corresponding power and influence as pillars of the church.

As a member of a Protestant church, I found Fr. Bolduc's views on ecumenicity, Christian education, and family religious training especially interesting. He disagrees with the idea of establishing one universal church. "I respect other faiths and the right of others to worship, but there is a danger in melting all churches into one pot," he commented. "Instead of having a stronger faith, it brings a weakness, for we lose the strong points of each and everyone suffers. It's like watering down the milk." The basic beliefs of the Society of St. Pius X have been

described in many secular news stories as "traditional." That's a polite way of saying "old-fashioned." I suppose, for the Society emphasizes high Christian moral values, and a respect for parents and the law. Fr. Bolduc stated it quite plainly, "Christianity is threatened. The Church has been let down by lax teaching of morality. Permissiveness in our society can be directly traced to the bishops and priests who no longer preach the existence of sin, of man against God. What incentive is there to be good? There is more to consider than love, for even Moses was punished by God for doubting," he pointed out.

Fr. Bolduc then quoted statistics released by the Catholic Church, he said, indicating that in the years since the new philosophy has brought about so many changes 50% of its members have left the Church, and there are fewer converts. Groups like Rev. Sun Moon's Unification Church, the Hare Krishnas, and even satanic cults boast of recruiting former Catholic followers (similar statements of membership loss have been made by many of the large Protestant denominations, too). The St. Marys Society's director summed it up. "People don't want to go to church to be entertained. They want to pray, to meditate, to worship, and to feel the presence of God."

Believing that children must be trained -- even forced, if necessary -- to learn good habits like regular church attendance, the Society establishes its own schools. There, the instructors and parents cooperate to teach spiritual and moral values, and respect, obedience, and discipline. "Teaching the good basics of Christianity will make good citizens," Fr. Bolduc said. One of the goals of the St. Marys center is to establish schools here. Although the boarding school will not be operational this fall, there will be classes to accommodate the families moving into the area. They will be set up to meet all necessary standards and requirements.

Work has begun on the 144-bedroom hall which will serve as a retreat house where entire families can come to rebuild their faith. Restoration plans also include the removal of all dead trees and stumps. Giant oaks, rather than elms, will replace them, and eventually, there will once again be an avenue of trees. A tree surgeon will soon be on campus to supervise this work. "God continues to send people with the special skills we need," he said thankfully. Next summer, some 50 to 100 Catholic young men will spend their summer here, getting spiritual training as well as working. That means a huge garden will need to be planted, the leaks in the old natatorium repaired, and the small gymnasium made ready. The 1,000-seat gym will be cleaned soon, and will be made available for use by local groups and organizations. Fr. Bolduc emphasized that Society members have been very pleased with their reception in St. Marys, and deeply appreciate the cooperation of the city officials, and the friendliness of business men and others who have stopped in to say hello and offer assistance. They want to cooperate with townspeople, too, and maintain the good relationship which has continued throughout all the years of St. Marys College's existence.

Father Bolduc has another dream. Plans are being made for an outdoor Mass to commemorate the establishment of the little log cabin cathedral built on the Kansas prairie. The plaque placed on the memorial beneath the pines in the midst of the green lawn reads, "St. Marys Mission Church in 1849. Site of the Log Church of the Immaculate Conception, employed as a Cathedral Church by Bishop John B. Miege, S.J. May 1851 - August 1885. This stone slab marks the position of the main altar, razed in 1886."

Although there may be some question within the diocese regarding the Society of St. Pius X, one thing is certain. Catholics and Protestants alike will rejoice to see the magnificent Immaculata Chapel and the other historic buildings on the old mission site restored to their former beauty.



KATO PRESENTED A PLAQUE to Father Hector Bolduc, director of St. Mary's College, in brief ceremonies Wednesday, October 25. Pictured are Mary Schumaker, representing the City of St. Marys Commission; Art

Martori and Steven White, KATO; Father Bolduc; Tony Bottagaro, president of KATO; Joe Martori and Thomas Willard, KATO.

A Plaque and A Crown

by Dorothy N. Hoobler

The brisk wind whistling around the door of Immaculata Chapel was chilly, but there was an air of warmth and joy in the brief ceremony. Representatives of KATO, Inc. presented a heavy bronze plaque to Father Hector Bolduc which reads: "St. Mary's College, donated 1978, to further the religious, charitable, and educational purposes of the Society of Saint Pius X." Sixteen names are listed, and five of these young men were in St. Marys for the presentation ceremony on October 25.

Father Bolduc expressed his gratitude to "these generous benefactors who have saved this property, and made it possible to restore the campus to its original beauty and use." He revealed that word had just been received from Archbishop Marcel Lefebvre that the latest plans are to use it once again as a college-seminary, just as it was during the years of the Jesuits. Tony Bot-

tagaro spoke of the delight of KATO members in seeing the restoration progress, and echoed Father Bolduc's expression of pleasure in the community's acceptance, both of the Society and of its planned use of the college grounds. Others attending the ceremony included representatives of the town, city manager Henry W. Besau, and commissioners Mary Schumaker and Ron Perry. Father Bolduc introduced parishioners who are working so diligently in the restoration, including families from Texas, California, Michigan, and Massachusetts, as well as Kansas.

It's truly remarkable to see how much has been accomplished since July 13, when the Society's plans for the St. Marys College grounds were first announced. The chapel's lighted rose window at night is inspiring to a passerby, but it's also a signal that inside, dedicated, willing hands are hard at work. The main area of the

sanctuary behind the marble altars has been refinished in antique white and dove blue. Working from the top of huge scaffolds in the nave, brave painters are completing work on the high, arched ceiling. To give you some idea of the mammoth job, Brother Augustine commented it takes 200 gallons of paint, which is specially mixed to get just the right shade of blue. The original marble Communion railing and the antique Bishop's chair have been returned, to be used once more in the Immaculata.

News of the purchase, the restoration plans, and the history of the old St. Mary's College, along with several pages of colored pictures showing the beauty of the campus, are featured in the October issue of "The Angelus," the magazine of the Society of St. Pius X. Edited by the Reverend Hector L. Bolduc, it is sent all over the United States, and publications are also made in French, German, Spanish,

Italian, and Dutch. The issue also contains an interesting article, "A Crown For Our Lady," describing the jeweled crown which will be made for the statue of Mary, fulfilling a vow made during the acquisition of the college property. Father Bolduc said the crown, to be made from jewels, gold, and silver sent by "devout Catholics throughout the world" will be used to grace the statue in the Immaculata. During outdoor ceremonies, it will be worn by the Madonna statue in the shaded grotto.

In his "Letter to Friends and Benefactors," Archbishop Lefebvre describes the KATO gift as "the important center of St. Marys, in Kansas, in America, with its large sanctuary dedicated to the Immaculate Heart of Mary, suitable for pilgrimages, retreats, and perhaps the site of a future college." It's good to see that warm light streaming from buildings which are no longer forlorn and empty.

May 27, 1909

The Immaculata Dedicated

From St. Marys Star
May 27, 1909

Sunday morning, May 23rd, dawned clear and beautiful. It was to be a day of history in the annals of St. Mary's College. The dedication of the Immaculata had long been looked forward to and much talked of. Nor was anyone disappointed in the solemnity of the ceremonies at 9 a.m. The procession was formed in front of the faculty building and marched to the entrance of the Immaculata in the following order.

1st, crossbearer between two acolytes, 2nd, Junior Sodality (wearing medals), 3rd, Junior Students (non-sodalists), 4th, Choir, 5th, Senior Sodality (wearing medals), 6th, Senior Students (non-sodalists), 7th, Alumni (wearing Sodality medals), 8th, Acolytical Society, 9th, Brothers, 10th, Clergy, 11th, Right Rev. Abbot Innocent Wolf, O.S.B. with assistants, 12th, Right Rev. Bishop John Cunningham, D.D. with assistants, 13th, Right Rev. Thomas F. Lillis, D.D. with assistants and officers of the Mass, 14th, visiting laity.

As the procession moved on, the choir intoned the Litany of Loretta as it is sung on Saturday morning by the student body. At the entrance the procession halted and formed a guard of honor for the bishops and clergy. Then began the Solemn Dedication of the exterior of the chapel after which the interior was blessed. Solemn Pontifical Mass followed the dedication. The officers of the Mass were: Celebrant, Right Rev. Thomas F. Lillis, D.D.; deacon and sub-deacon of

Honor, Rev. Aloysius A. Breen, S.J. and Rev. John H. Lodenkamper, S.J.; arch-deacon, Rev. A. W. Jennings; deacon and sub-deacon of the Mass, Rev. F. J. Kehoe and Rev. Wm. Lamb; master of ceremonies, Rev. F. Orr; assistant master of ceremonies, Mr. Andrew J. Cook, S.J. Assisting in the Sanctuary were Right Rev. John Cunningham, D.D., Bishop of Concordia, assisted by Rev. James McCabe, S.J., president of Marquette University and Rev. C. J. Maddox, C. SS. R. and Right Rev. Innocent Wolf, O.S.B. D.D., abbot of St. Benedict's abbey, Atchison, Kansas, assisted by Rev. P. O'Sullivan and Rev. W. T. Bond, C. SS. R. The Choir filled the beautiful chapel with "harmony celestial. At the offertory Mr. Philip R. Sheridan of St. Joseph, Mo., sang the Ave Verum with his wanted expression. The sermon by Bishop Lillis was replete with sound Christian principles characterized by a pleasing and forcible delivery. After Mass the procession moved back to the faculty building presenting a scene of dignity that will live long in the memories of all who were present.

In the evening Solemn Pontifical Benediction was given by Rt. Rev. Bishop Cunningham assisted by Rev. Aloysius A. Breen, S.J. as deacon and Rev. James McCabe S.J. as sub-deacon. After the blessing the "Te Deum" was gloriously chanted and thus ended a day of the most elaborate and magnificent ceremonies ever witnessed at St. Marys.

Welcome Visitors to St. Marys

oldest priest alumnus of St. Mary's College. The college choir gave a good production of one of the late masses of Signor Perosi, organist at St. Peter's in Rome.

A picturesque feature of the celebration was the signing of the roll of donors which took place at noon Sunday. The Rev. Father Shyne, chaplain of the college, went to the site of the new chapel accompanied by all student contributors and those of the alumni who could be present and there on the top of the cornerstone the names of the builders of the chapel were affixed to the record. This parchment was sealed in the stone the following day. Among the other things which found their way into the copper casket were copies of the Dial, containing information of the chapel movement, a catalogue of the college, a history of the Sodality of the Blessed Virgin and numerous coins.

An amusing incident happened while the bishop was sealing the stone. A stone mason who has worked on the building and who was retained to set the cornerstone dropped a slip of paper into the casket just as it was being closed.

"My name is in a good many cornerstones," he said, "but I never wanted it in any as bad as this." Father Shyne looked up at the words and recognized the speaker who, by the way, has given more than a bare slip of paper to the chapel. Father Shyne smiled and motioned for the stone to be sealed. And the man's name was inside it.

Following the laying of the cornerstone Monday, the builders of the chapel were entertained at dinner by the college faculty. Tables were spread in one of the refectories which was decorated with festoons of the school colors and St. Mary's pennants. There were present the visiting prelates and clergymen, the builders of the chapel and the Senior class. Among the builders are the following from the town of St. Marys: T. J. Byrners, John Conlan, Dr. P. T. Conlan, Joe Nadeau, A. DeDonder, Prof. Den Haerynck, Richard Erbacher, Henry Erbacher, S. J., Achille Ronse, John Shyne, David Shyne, George Miller, A. E. Hoy, E. C. Quigley, John Ryan and John Farrell. There was an informal reception after dinner.

Besides those who took an active

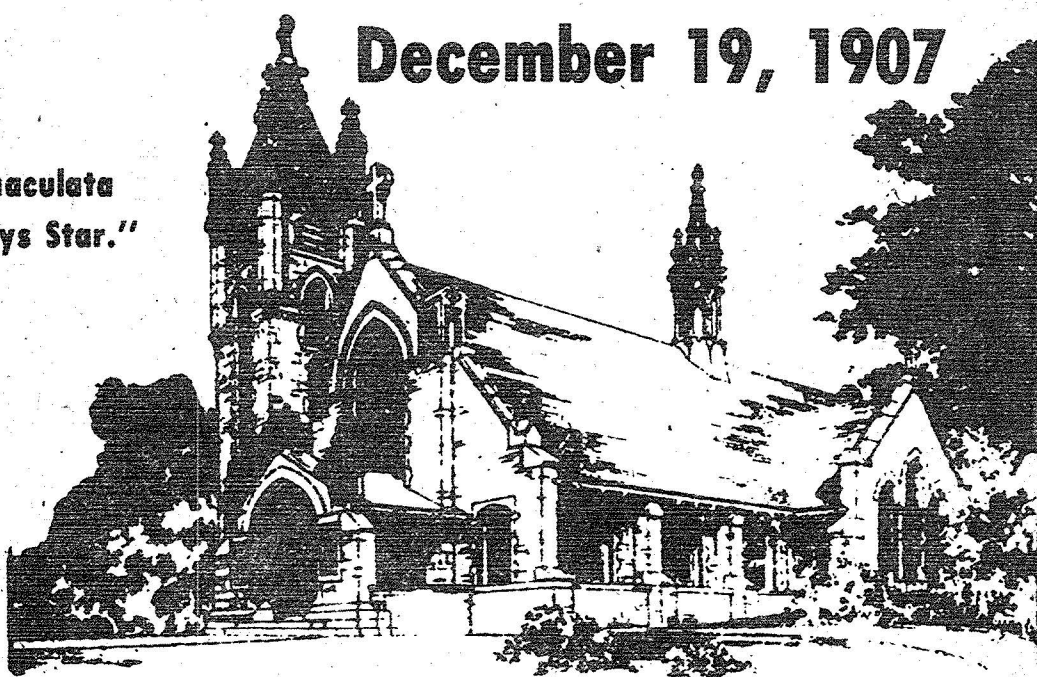
part in the laying of the cornerstone, the following clergymen were guests of the faculty during the celebration: the Rev. Fathers B. S. Kelly, secretary to the bishop of Leavenworth; P. I. Wilwerding, Purcell, Okla.; A. J. Van Speybroeck, Grinnell, Ks.; Edward A. Kennedy, C.S.S.R., Kansas City; Albert Heer, Wamego; J. M. Reed, Manhattan; J. Sharter, Leavenworth; P. McNerny, Kansas City; Patrick O'Sullivan, Irish Creek, Ks.; and Father O'Brien, Junction City. Many of the alumni were also present, among them being: Harry Nickols, president of the alumni association, St. Louis; R. McQueeny, alumni correspondent to The Dial, Kansas City; James Kennedy, Frankfort, Ks.; and Duke Stewart, Leo O'Flaherty and W. T. Reardon, of Kansas City.

Several other exercises centered around the laying of the cornerstone. One of these was the reception of ninety candidates into the Sodality of the Blessed Virgin Sunday evening. The candidates were received by the Very Rev. Provincial of St. Louis. The ceremony was impressive and beautiful, there being an elaborate decoration of the chapel and special music by the college choir. Immediately after the reception of the candidates, a program was given in the college hall by the Glee Club, the college orchestra and a number of speakers. Prof. Remy Den Haerynck also gave several numbers on the piano.

The outlook for the completion of The Immaculata is as bright as could be desired. Just a year ago it was suggested to the Sodality of the Blessed Virgin that an effort be made to induce three hundred persons to subscribe \$100 each for the erection of a chapel in honor of the Virgin Mother of God. The enthusiasm was intense and spread throughout the alumni, until checks for the desired amount began coming in from all parts of the country. Plans were asked for and approved, and the excavation begun. A year has seen \$30,000 subscribed, the foundations built above the ground level and the cornerstone laid. The future seems to hold in store the successful completion of a chapel which will be one of the most beautiful in the State of Kansas, and one unique among those of the United States.

December 19, 1907

Drawing of The Immaculata from 1907 "St. Marys Star."



Laying of Cornerstone

from St. Marys Star
December 19, 1907

Attended by a number of prominent Catholic clergymen and before a large gathering of students and alumni of St. Mary's College, Rt. Rev. Thomas Lillis, bishop of Leavenworth, laid the cornerstone at noon Monday of "The Immaculata," the \$50,000 chapel, which is to adorn the west approach of Observatory Hill in the college grounds. A short time before the copper box was sealed in the stone, the last of three hundred names was placed on the parchment of contributors, the goal set one year ago when the chapel was a mere rumor among students of the institution. The first name of this parchment was that of George Hamaker, of Topeka, Kansas, in whose veins there runs a tinge of the blood of the noble Potawatomi. The last name

was that of a St. Mary's man who gave his subscription just before the stone was sealed.

The cornerstone laying was planned to be the center of elaborate ceremonies at the college but the arrangements were entirely broken up by rain and a cold wind. What was to have been a long procession of vested priests, chanting acolytes and surpliced attendants was changed to a little group of clergymen and altar boys who hurried through a driving wind to the site of the chapel and before a shivering crowd of spectators hastened the ceremonies to a speedy conclusion. With fingers numbed by the biting wind, the bishop and his assistants sealed the small box in the stone and set the massive block in place. Within a

few moments the last tone of chant had died and there was a scurry for shelter in the college building.

A sermon by the Rev. James Conway, S.J., professor of Ethics at St. Louis University, given during a solemn high mass in the college chapel Monday morning was an interesting feature of the celebration. Father Conway was the first white student at St. Mary's College, then St. Mary's mission, and his story of school life in those days was one of unusual features. He told of his life among the little Indian boys who were his playmates, how they hunted and fished together, their common life in school and their devotions. The priest recalled many of the Brothers who have long since been dead, but who are remembered for their

labors among the Indians, their interesting stories of earlier days and their constant efforts to make life pleasant for their dark-skinned wards.

In the course of his remarks the priest took occasion to express some fairly definite opinions concerning the decline of true scholastic training among American colleges. He asserted that fads are becoming the ruling principle and that the really deep object of education is a thing of memory in many institutions. Literature, history, science, and almost all the educational branches he said have been put aside to make room for more "modern" systems. The desire to ape other and larger colleges he said has caused schools of an inferior grade to enlarge their courses of study far beyond the ability of the instructors and that this is resulting in a lamentable decline of the standard of learning.

The Rev. Father Conway paid high compliment to the faculty of St. Mary's College for its effort to keep scholastic training at its height and for its emphasis of branches which are being neglected in many other colleges. He manifested an interest in the Sodality of the Blessed Virgin Mary and complimented the members on their success with the erection of The Immaculata. This one accomplishment, he said in closing, was more to be praised than the enumeration of illustrious alumni, the possession of an enviable endowment or fame in any of the "side issues" of college life.

The mass celebrated Monday morning in honor of the cornerstone laying was one of impressive dignity. The altars in the college chapel were almost concealed with flowers over which the gleaming candles cast a sheen of light. In the sanctuary were several well-known prelates, the Rt. Rev. Bishop Lillis; the Rt. Rev. John F. Cunningham, bishop of Concordia; the Very Rev. Rudolf J. Meyer, S.J., of St. Louis, Provincial of the Missouri Province of the Society of Jesus, and the Very Rev. F. M. Hayden of Topeka. There were also many priests from Kansas and the surrounding states. The Mass was celebrated by the Rev. C. E. Byrne, of Edina, Mo., the