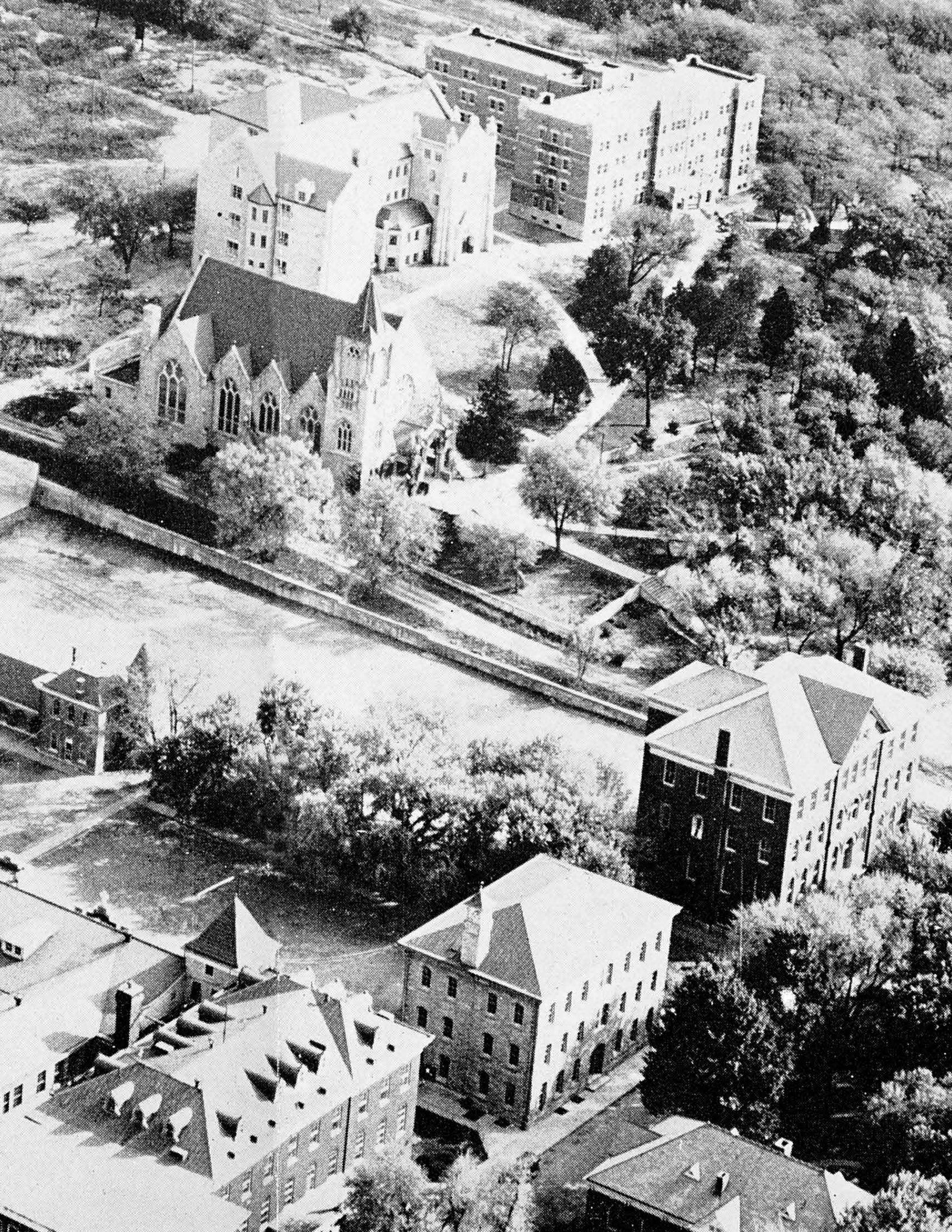

Passing on the Traditions

A (Pictorial) History of Saint Mary's

Passing on the Traditions

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"Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle" (2 Thess. 2:14).

Tradidi quod et accepi (1 Cor. 15:3), **engraved on Archbishop Lefebvre's tombstone**

Forward (Fr. Beck)

Passing on the Traditions
A (Pictorial) History of Saint Mary's

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"St. Mary's is the pearl of the prairie" (Archbishop Lefebvre).

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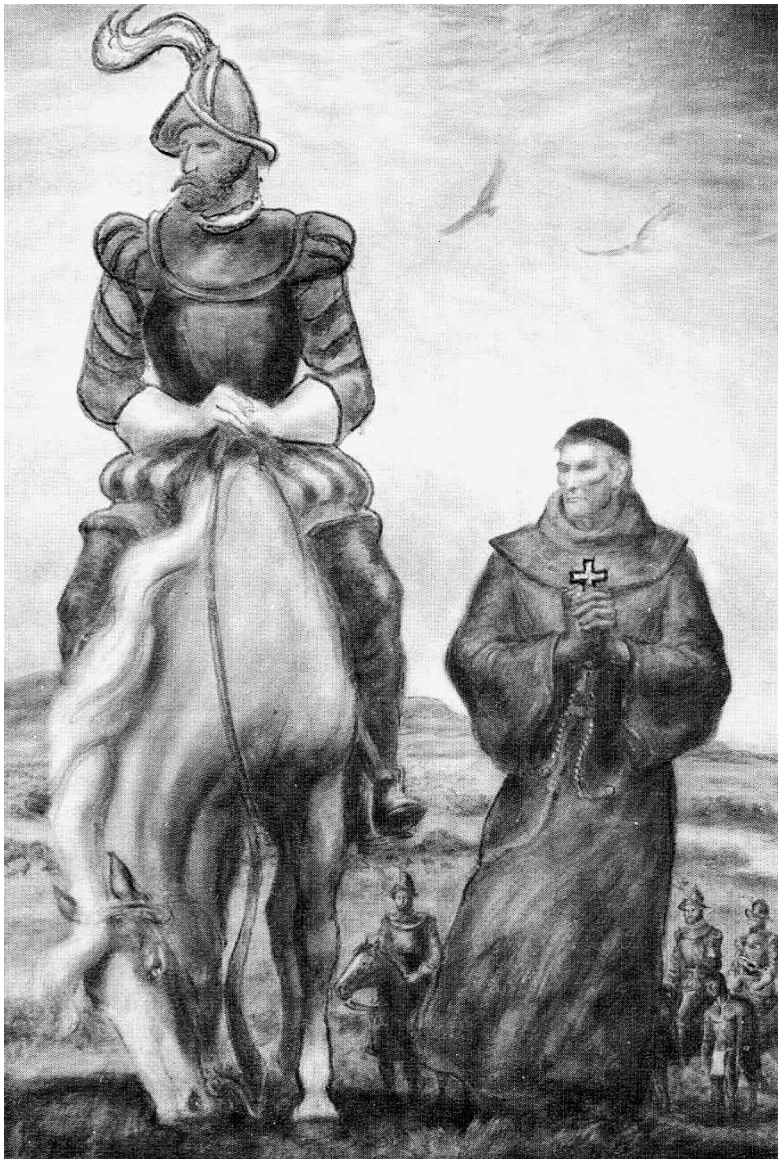
Mottos

Ex transcendit astra	From beyond the stars
Opta ardua astra sequi	Desire the difficult to reach the stars (Virgil)
Sic itur ad astra	Thus you shall go to the stars (Virgil)
Ad astra per alas fideles	To the stars on the wings of the faithful ones
Ad astra per aspera	To the stars through difficulties (Kansas State Motto)



PROLOGUE: GENESIS

Ex transcendit astra

Christ, before ascending from this earth, commanded His disciples to "teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you."[1] From that day to the present, faithful men and women, illuminated with zeal and often at the cost of their lives, have spread the Gospel around the globe.

A millennium and a half later, after Europeans discovered the lands of the western hemisphere, missionaries arrived to these new territories to bring the native peoples into the Mystical Body of Christ. It was Franciscan priests who first evangelized present-day Mexico; one of the millions they baptized was St. Juan Diego to whom Our Lady of Guadalupe appeared. Later Franciscan missions like the one associated with Fr. Juan de Padilla and that of Bl. Junípero Serra pushed into the present-day southwestern United States. Heroic Dominicans like St. Louis Bertrand and Bishop Bartolomé de Las Casas worked to baptize the natives and defend them against rapacious colonists.

However, this period is best known for the amazing growth and accomplishments of the Society of Jesus. The Jesuit order, beginning

with only ten tattered men in 1537, soon grew into a formidable force that left a lasting mark on all aspects of the Church's life: preaching, asceticism, scholarship, and missionary work. Even before the formalities of the establishment of the Society were complete in 1540, St. Ignatius sent St. Francis Xavier to evangelize the vast expanses of the East, telling him to "Go! Enkindle and inflame the whole earth!"[2]

Other sons of St. Ignatius turned to the equally important missionary fields of the West. In the opening decades of the seventeenth century Jesuits established the famous "reductions" in Paraguay; St. Peter Claver became the "Apostle to the Negroes," signing himself in 1622 as *Petrus Claver, ethiopum semper servus*; and St. Isaac Jogues and his companions suffered martyrdom as they established the faith in Canada and the northeastern United States.

A more specific thread in the Saint Mary's story begins in 1641 when, near the end of his first visit to the New World, St. Isaac Jogues and Fr. Charles Raymbaut met representatives of the Potawatomi tribe in Michigan. Related to the Ottowa and Chippewa, the Potawatomi were originally from the upper Mississippi River region. Spreading across the lower Great Lakes region, from Green Bay to today's Chicago and Detroit, the Potawatomi were evangelized until the suppression of the Jesuits and various wars left them without priests. The Faith did not perish altogether from them; like the Japanese on the other side of the world, they passed the rudiments of Catholic belief and prayers to their descendents until the return of the "blackrobes."

Responding to the desires of the children and grandchildren of those first evangelized by the Jesuits, Chief Pokegan in Detroit requested a priest; Fr. Stephen Badin (the first priest ordained in the United States) was sent to them from Kentucky. Within three years, about 600 were Catholics. Upon Fr. Badin's death in 1837, Fr. Benjamin Marie Petit, a young French priest, took over the mission.

By the 1830's the United States government had enough interest in the lower Great Lakes region to forcibly move the native tribes west. The Illinois Potawatomi were sent to Nebraska while 859 of the Indiana Potawatomi, in what is known as the Trail of Death, were sent to Kansas in 1838. Fr. Petit accompanied his flock and died as a result of the rigors of the journey. Over forty of the Potawatomi also died on the trail, over half of which were children. The tribe, now known as the Potawatomi of the Woods, first settled in Osawatomie, Kansas, about 60 miles southwest of Kansas City.

Meanwhile, after the suppression of the Jesuits was lifted in 1805, missionary work in America sprang back to life as the old priests who were former Jesuits called on their younger brethren to come to the New World. Men from Belgium in particular answered the call: Fr. Charles Felix Van Quickenborne; Fr. Pierre-Jean De Smet, the great apostle of the northwest; and Fr. John Felix Verreydt, the founder of Saint Mary's.

In 1823, Fr. Van Quickenborne and a small group of penniless Jesuits arrived in Florissant, Missouri to establish a Jesuit novitiate. Already there were St. Philippine Duchesne and her

Ladies of the Sacred Heart, an order founded in France by St. Madeleine Sophie Barat. Although the primary mission of the Jesuits was to minister to the Catholics of that region, both Fr. Van Quickenborne and Mother Duchesne longed to evangelize the native tribes. In 1824, they made an attempt at opening a school for native boys and girls—the education of the youth has been a part of the Saint Mary's story from before the beginning.

Among the first Jesuit novices at Florissant were Fr. De Smet and Fr. Verreydt. After his ordination, Fr. Verreydt's first work involved riding an arduous circuit to minister to Catholics in central and northeast Missouri. Meanwhile, Fr. Christian Hoecken, S.J., one of the great missionaries of Kansas, evangelized the Kickapoo tribe and then moved to southeast Kansas to care for the Potawatomies of Fr. Petit.

In March 1839, the Potawatomies, along with Fr. Hoecken, moved about fifteen miles south to Sugar Creek, a short distance east of present-day Centerville in Linn County. The settlement was named "Saint Mary's Mission." The next year a school was opened, and, while visiting Missouri, Fr. Hoecken thrilled Mother Duchesne with stories of the successes of the Potawatomi community. By 1841, the mission enjoyed a thriving Catholic life, with almost a thousand Catholic Indians and about 140 students in now separate boys' and girls' schools; the latter was staffed by four of

Fr. Stephen Badin

Leopold Pokagon

Mother Duchesne's Ladies of the Sacred Heart from St. Charles, Missouri. The saint herself visited that year with three other sisters and was received with great joy by the natives. The parish boasted many confraternities and liturgical functions, including eight-day missions preached according to the Spiritual Exercises of St. Ignatius, May devotions, the blessing of crops, and elaborate Corpus Christi processions. All who came into contact with the mission praised the piety and industry of the Potawatomi. Confessors affirmed that some of the Indians led such innocent lives they probably had never committed a mortal sin. Faced with the bitter trial of losing their native lands and the ever-present temptation of alcohol—which ruined many a man—the Faith gave the Potawatomi the spiritual resources to rise above the realities of a fallen world and reach for something higher. By the end of 1841, Fr. Verreydt was named superior and Saint Mary's Mission became a focal point for the Jesuits in the region.

However, in June 1846, the government signed a new treaty with the tribe allotting them a thirty-mile-square track of land lying on both sides of the Kaw (now Kansas) River extending west of Topeka. Since the mission—now numbering about 1300—was forced to move with the tribe, Fr. Verreydt rode out to find a suitable location. In early June 1848, after asking the Blessed Mother to help him find a good site that he promised to name after her, Fr. Verreydt settled on the spot where Saint Mary's campus is today. In September, a party consisting of the Fr. Verreydt and Fr. Maurice Gailland, S.J., the four Ladies of the Sacred Heart, Jesuit Brothers George Miles and Patrick Ragan, an Indian boarding student named Charlot, and the guide and interpreter Joseph Bertrand journeyed to the new site. They arrived at about four in the afternoon on Saturday, September 9, 1848, the date considered to be the founding of Saint Mary's. All that was there when they arrived were two rough log buildings: one east of the present library and one where the Convent is now.

From the Mount of Olives by Jerusalem, through the vast Roman Empire that became Christendom and across what Columbus called the Ocean Sea to the coast of the New World and on, past the forests of the eastern Americas, over the Appalachians, across the "Father of Waters," the mighty Mississippi, where the rolling hills begin to taper off, and soon become flat, impossibly flat, before rising to the Rockies and the west, here, in the center of the continent, arose the home of another outpost of the Faith: Saint Mary's.

Frs. Hoecken and De Smet

St. Rose Philippine Duchesne, R.S.C.J.

1769-1852

Rose Philippine Euphrosine Perler was born in Grenoble, France on August 29, 1769, just two weeks after Napoleon Bonaparte. At the age of twelve she was sent to a boarding school run by the Visitation Sisters and in her teens took the habit, rejecting a marriage her father had arranged for her. In 1792, the terrors of the French Revolution caused the convent to close and for the next eleven years she a small group of ladies engaged in works of charity, including secretly bringing priests to the dying at the risk of their own lives.

After the terror, in 1801, Philippine and her small group unsuccessfully attempted to reopen the Visitation convent; in 1804, however, they were admitted to the new Society of the Sacred Heart, founded by Saint Madeleine Sophie Barat.

In 1818, after years of pleading, Sr. Philippine, with only four companions, left France for the American missions. She established the first Sacred Heart convent outside of France at St. Charles, Missouri in a log cabin. Much to her disappointment, the first work given to them by the bishop was to the white Catholics of the region, not the natives. In spite of many material hardships, the society spread, with six new houses opened by 1828.

At Florissant, Missouri, Mother Duschesne met and aided the Jesuits who evangelized the Indians of Kansas. By the 1830s the Jesuits were well established in Kansas, and, after Pope Gregory XVI

expressed his wish that the Ladies of the Sacred Heart aid the Indians, the Society made plans to open a girls' school in Saint Mary's Mission at Sugar Creek. In spite of being 72 years old, Mother Duschesne accompanied the group to visit her beloved Potawatomi. Unable to master the language, she preached by example. The Potawatomi named her *Quahkahkanumad*, the "Woman Who Prays Always," revered her as a saint, and crept into the church to kiss the hem of her habit as she knelt motionless in prayer. It is said that children would place grains of corn on her hem and come back a long while later to find the grains still in place.

Inspired by the stories of Father De Smet, Mother Duchesne was determined to continue on and help students in the Rocky Mountains, but in 1842 she became ill and was commanded to go back to St Charles, Missouri.

She spent the final ten years of her life at the convent there, mainly praying before the Blessed Sacrament for the success of the missions, and died on November 18, 1852, at St. Charles where her relics remain. She was beatified by Pope Pius XII in 1940 and canonized in 1988 by Pope John Paul II.

The name Duchesne is derived from the French word for oak; on top of the banisters leading up to the College are sculptures of acorns surrounded by nine and seven-pointed oak leaves in honor of the saint.

Fr. Charles Felix Van Quickenborne, S.J.

(1788-1837)

Charles Felix Van Quickenborne was born in Petegem, near Deinze, Belgium on January 21, 1788. After entering the Jesuits at Ghent in 1815, at his own request he was sent to the American missions in 1817. He was appointed Superior and Novice Master of the Jesuit novitiate in White Marsh, Maryland, in 1819.

In the early 1820s, at the invitation of the Bishop of the Louisiana Territory, the Jesuits came to the newly admitted state of Missouri. In 1823, a small group of penniless Belgian Jesuits, led by Father Van Quickenborne, made their way west, first to the Ohio River, on by flatboat, and then on foot across Illinois. Later that year the group moved west to Missouri's Florissant Valley, about twenty miles northwest of St. Louis, where the Bishop had given the Jesuits a tract of land. Fr. Van Quickenborne ministered to the Catholics in the region and began a school for Native Americans in addition to establishing St. Regis Seminary. Among the novices at Florissant were Fr. Pierre-Jean De Smet and Fr. John Felix Verreydt.

In late 1824 Fr. Van Quickenborne wrote to the Superior General of the Jesuits about opening a college in St. Louis on land he had purchased at auction. The beginnings of Saint Louis University—the oldest university west of the Mississippi—as a Jesuit institution date from this period.

In the mid-1830s Fr. Van Quickenborne began missionary work in Kansas, having already made initial efforts in the territory. He has the honor of having performed the first recorded Kansas baptism: on August 27, 1827 he baptized Henri Mongrain, "Son of Noel *pere* and of Tonpapai, age two years, sponsor Mr. Ligueste P. Chouteau." Two days earlier, he said the first verifiable Mass in Kansas, although the honor of the first Mass in Kansas belongs to Fr. Juan de Padilla (1500-1542), who first visited present-day Kansas with Coronado's expedition.

Worn out by his missionary labors, Fr. Van Quickenborne left Kansas in 1837 and died at Florissant on August 17, 1837.

Fr. John Felix Verreydt, S.J.

(1798-1883)

John Felix Livinus Verreydt was one of the generous Belgian Jesuits who traveled to the New World in order to help with the missions. Born in 1798, he was admitted to the Society of Jesus upon his ar-

rival in Maryland in 1821. Along with Fr. De Smet, he was one of the first novices at the Jesuit house in Florissant, Missouri under Fr. Van Quickenborne; then Mr. Verreydt was later prefect in the short-lived Indian boys' school.

Fr. Verreydt was ordained on September 23, 1827, along with Fr. De Smet and two others, in St. Ferdinand's Church at Florissant. Assigned to nearby St. Charles, where the Jesuits had the first stone church in the diocese, he rode from there to surrounding mission stations.

The conditions, of course, were often primitive. In 1835, he became the first resident pastor at Portage des Sioux, an impoverished Creole parish in the Mississippi bottoms. In the rotting wooden church, which he soon replaced with a brick one, Father found only a few benches, a hole in the sacristy wall that served as a confessional, and "vestments so shabby you would not be allowed to use them in Flanders."

Later, Fr. Verreydt returned to riding the Mass circuit over the territory opened up by Fr. Verhaegen in central Missouri as far as Jefferson City. He also traveled up the Mississippi to the Salt River District of northeastern Missouri, then being settled by Kentucky families. Except in winter when the roads were impassable, Fr. Verreydt was on the road and visited each of his little groups three times annually. In his diary described the life of a circuit priest: the lonely hours on horseback; the dangerous crossing of swollen streams; the gathering of pioneer families from miles around for confession and Mass in someone's home; the Protestants who came to hear a sermon, and were so edified by the Catholics that they were sometimes converted; the sessions of instruction that went on till late at night; the families who had to sleep over because they were far from home; and the necessity that fell on the pioneer wife of feeding all these people. The following day, it was on to the next house thirty miles away by horseback, and all to do over again. Since Catholics wanted a proper place for Mass, they would soon set up log chapels—from these humble beginnings, the faithful went on to build glorious churches in stone and stained glass.

By 1841, Fr. Verreydt has worked with Fr. Christian Hoecken in the Sugar Creek Potawatomi mission and been named the superior. It was to Fr. Verreydt's sorrow that he could never learn the Potawatomi language. Those who were able to master it at all—such as Fr. Hoecken—required at least two years of study. Although the superior of Saint Mary's Mission, Fr. Verreydt could only hear the confessions of the sisters, the brothers, and a few other English-speaking persons. The whole burden of preaching and confessing the Indians fell to Fr. Hoecken, who was more and more worn down by the heavy load of work: a packed church every Sunday, with some of the congregation having to hear Mass from outside the doors, sermons in their native language, and many hours of confessions. Fr. Verreydt wrote of the mission on Sundays, "All listen to the word of God with admirable attention. If during the sermon a child becomes noisy, the mother immediately removes it from the church. It is all silence; nothing is heard except the strong voice of Fr. Hoecken who speaks to them in their own

language like an Indian himself."

In September 1848, Fr. Verreydt, having found a suitable location for a new mission, led a party to the present campus of Saint Mary's College. After a very difficult winter, the mission began to gain solidity; in the autumn of 1849, Fr. Verreydt was assigned to parochial work in St. Louis. He never returned to the Indian missions and died in 1883.

Fr. Pierre-Jean De Smet, S.J.

(1801-1873)

Pierre-Jean De Smet is the most famous of the great Belgian Jesuit missionaries of the New World. He was born in 1801 in Eastern Flanders and entered the Preparatory Seminary while still in Belgium in 1820. During this time, Fr. Charles Nerinckx visited seeking recruits for the Kentucky mission. De Smet, fired with zeal, joined the group of recruits.

Like Fr. Felix Verreydt, the founder of Saint Mary's, he first studied with the Jesuits in Maryland and finished the novitiate and was ordained at St. Regis Seminary in Florissant, Missouri in 1827.

Fr. De Smet began missionary work in 1838 as a result of the Council Bluffs treaty in the Iowa Territory. Like his brother missionaries, he deplored the effects of the whisky trade on the natives and attempted to defend them from rapacious settlers. Later, in 1840, he was chosen to accompany a delegation from the Flatheads of the northern Rocky Mountain region who had traveled through the dangerous Sioux lands in order to seek a "blackrobe" instruct and baptize their people. In this way the vast northwestern part of the United States was opened to missionaries.

In his lifetime, Fr. De Smet was responsible for the establishment of many missions in the west; he traveled over 180,000 miles—some estimates are as high as 260,000—and made 19 trans-Atlantic crossings seeking laborers and funds for his missions. After a final voyage of over a year to the north-west filled with many sufferings, Fr. De Smet arrived back in St. Louis, Missouri in 1846 and had to give up his great missionary travels.

In the autumn of 1851, Fr. De Smet, traveling with an Indian deputation en route to Washington D.C., visited Saint Mary's and was edified by the progress of the mission. He particularly noted the Indians' piety at High Mass. A great banquet was given in his honor.

In his remaining years, Fr. De Smet remained active in caring for the missions he helped establish and fund. Since his integrity was unimpeachable and he had an unparalleled rapport with the tribes, he was often called upon to establish peace between the natives and Bureau of Indian Affairs. Most famously in 1868 he persuaded the Sioux Chief Sitting Bull to accept the Treaty of Fort Laramie. He was

also instrumental in establishing peace among warring tribes throughout his life.

He died on May 23, 1873 in St. Louis, Missouri, where he was originally buried with some fellow early Jesuit explorers at St. Stanislaus Seminary near Florissant. In 2003, his remains and those of the other Jesuits were moved to Calvary Cemetery in St. Louis, the burial site for many Missouri Province Jesuits.

MAP OF FR DE SMETS TRAVELS

Br. Andrew Mazzella, S.J.

(1802-1867)

The versatile Brother Mazzella was one of the most remarkable of the early brothers and a great example of the humble vocation of the Jesuit brother. There was even a "Mazzella

Street" when Saint Mary's was first laid out.

Brother was a native of Procida, a small island off the coast of Naples, Italy. He entered the Neapolitan province of the Society of Jesus eager for the most difficult missionary work. Originally intended for a mission in Syria, he studied medicine and surgery, but ended up assigned to Maryland where he first worked in the kitchen of Georgetown College. Ultimately, in 1836, he went west, following the other missionary heroes, working uninterruptedly among the Indians for 31 years.

Fr. Van Quickenborne said that by his exterior manner Brother silently preached, being truly edifying while he cooked, washed and mended linen, baked, and did many other jobs besides. He constructed the log buildings at the Kickapoo Mission from immense walnut logs secured with wooden pegs; some of these stood till 1920. He ministered to the sick and baptized many dying babies. He worked at Council Bluffs, at Sugar Creek, and arrived at St. Mary's shortly after the founding party. His carpentry skills secured the rough buildings of the mission enough to get through the hard first winter.

Fr. Gailland, who wrote Brother's obituary, said that in him was joined a robust body and an eager soul completely subdued by divine grace. His mild manners and meekness were the result of years of great effort; to master himself he had even used the hair shirt, discipline, and fasting. He was extremely frugal in eating and often abstained from that which was most tasty. Sometimes nature would get the better of him and he would lose his temper; then, with tears, he would immediately beg pardon.

Infirmarian to both staff and Indian boys at St. Mary's, Br. Mazzella was so composed he could do the work of two, nursing the sick day and night with utmost kindness and alleviating their sufferings by his very presence. Only his superiors knew the infirmities he himself bore in later life.

Three months beforehand he predicted the date of his death, and on its eve he begged another broth-

er to watch by his bedside that night, insisting it would be his last. Repeatedly he asked if the clock had yet struck three, and precisely at 3:00 a.m. on May 9, 1867, he rendered his soul to God.

Fr. Christian Hoecken, S.J.

(1808-1851)

Christian Hoecken, one of the greatest missionaries of Kansas, was born on February 28, 1808 in the upper Brabant region of Belgium. After deciding to join Jesuits, he became another one of the generous men recruited by the Society for the Indian missions.

Already a priest, Fr. Hoecken set sail from Antwerp on September 5, 1832, began his Jesuit novitiate in Maryland, and completed it at Florissant, Missouri, along with other heroes of the missions like Fr. De Smet and Fr. Verrreydt.

In 1836, Fr. Hoecken assisted Fr. Van Quickenborne in ministering to the Kickapoo tribe and then was assigned to the Potawatomi of eastern Kansas to replace the ailing Fr. Benjamin Petit. After the tribe moved 15 miles south to Sugar Creek, Fr. Hoecken accompanied them. Like other Jesuit missionaries, in addition to pastoral duties, he undertook long trips to make contacts with other tribes in the region. By 1839, he driven himself so hard that illness and exhaustion forced him to convalesce in St. Louis.

While in St. Louis Fr. Hoecken thrilled St. Philippine Duchesne and her nuns with stories of the Potawatomi mission at Sugar Creek. The following summer, she and her companions came to Sugar Creek to open a girls' school and accompany the boys' school of the Jesuits.

During the 1840s, Fr. Hoecken followed up on some of Fr. De Smet's missions in addition to maintaining his contacts with the Potawatomi. After the tribe moved to the present Saint Mary's, Fr. Hoecken arrived in October 1848 with a few Indians who settled around the mission and came to hear him preach regularly in Potawatomi. In November he left to minister to the Indians who had gone into the country to hunt and make sugar.

In January 1849, during that year's very severe winter, Fr. Hoecken returned to Saint Mary's much the worse for cold and hunger. When spring arrived, the threat of cold was displaced by a scourge of cholera that lasted until summer. While the Indians fled the epidemic, the priests of Saint Mary's, along with Brother Mazzella aided the sick and dying.

In June of 1850, Fr. Hoecken set out on a gruelling and dangerous missionary trip to Sioux territory. After his return to Saint Mary's early in 1851, he was sent to Indiana to persuade some other Potawatomi to relocate in Kansas where the fathers could care for their spiritual good. Fr. Hoecken was particularly renowned for his knowledge of the native customs and languages and so was often

called upon to make contacts with various tribes. While in Indiana, at the chapel of Notre Dame University, Fr. Hoecken preached in Potawatomi with facility and rapidity, to the joy of the Indians who had travelled long distances to hear his words flowing in their own tongue. It was the first sermon ever preached in an Indian tongue in northern Indiana.

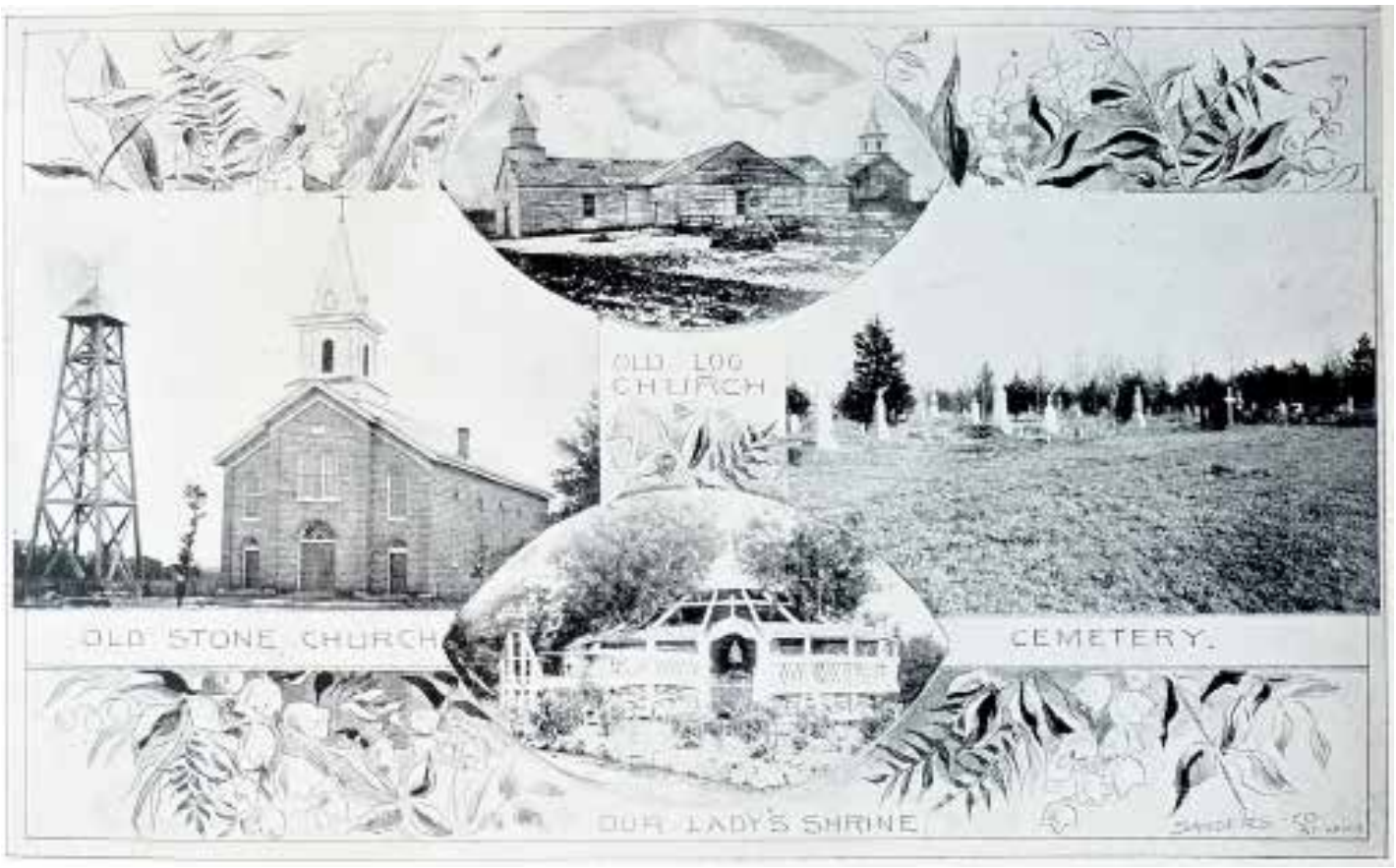
Called back to St. Louis, he was to accompany Fr. De Smet to Ft. Laramie on the Upper Platte River for a great council of all the Indian tribes east of the Rockies. The two boarded the steamer St. Ange bound for Ft. Union, 1800 miles away. A few days out of St. Louis cholera broke out among the passengers and both of the great missionaries fell ill. While Fr. De Smet recovered from a terrible fever, the cholera attack claimed Fr. Hoecken, who died on June 19, 1851. He was immediately buried in a thick coffin near the river, but a month later on the return trip, the coffin was exhumed and Fr. Hoecken's remains were transported back to Florissant.

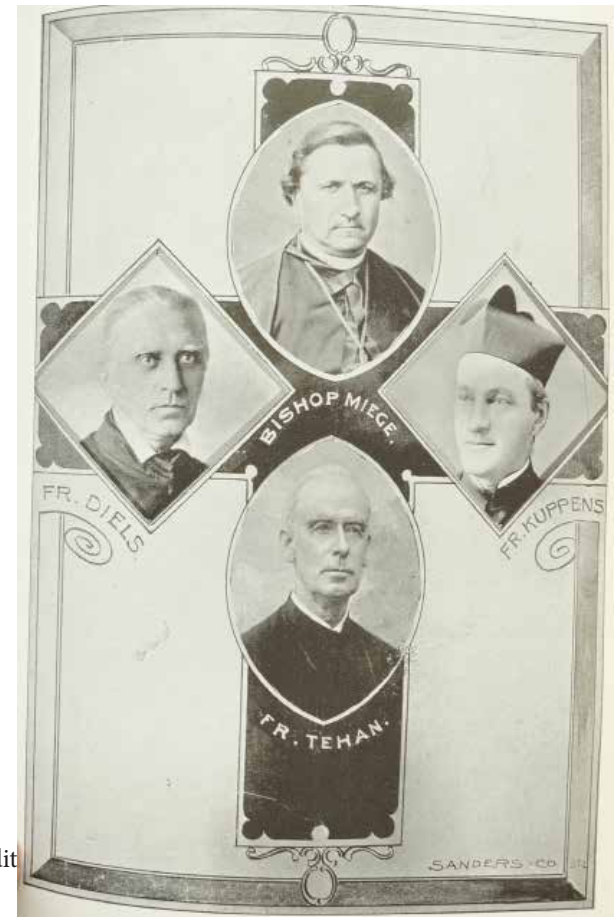
We thank thee for Thy mercies of blood, for Thy redemption by blood. For the blood of thy martyrs and saints

Shall enrich the earth, shall create the holy places.

For wherever a saint has dwelt, wherever a martyr has given his blood for the blood of Christ,

There is holy ground, and the sanctity shall not depart from it.[3]


OLD LOG CHURCH
OLD STONE CHURCH
CEMETERY.
OUR LADY'S SHRINE


BISHOP MIEGE.
FR. DIELS
FR. KUPPENS
FR. TEHAN.
SANDERS-CO.

Part I: Nativity
SAINT MARY'S MISSION (1848-1869)

Opta ardua astra sequi

Then as now there is a sense that one must overcome difficulties—physical and sometimes spiritual—in order to live in Saint Mary's. Illness and an extraordinarily hard winter marked the first months of Saint Mary's Mission, and indications that Providence in some way desires souls to suffer some in order to live here multiply over the years since. Saint Mary's is a place of sacrifice because it is a place of love, and it is a place of love because it is a place of sacrifice.

Fr. Maurice Gailland, S.J., not only a translator of prayer books into the Potawatomi language but also the first chronicler of Saint Mary's, wrote in his diary about that first very difficult winter. After the first supplies from Sugar Creek were exhausted, all the religious had to eat was a sack of cornmeal and whatever wild fruits and edible plants or game could be found nearby. One is reminded of the early Cistercians of St. Bernard in their "valley of light." The only buildings on the site were two log cabins about a hundred yards apart and nearly identical in form. No doors were hung; no windows were in place. The chinks between the logs were not caulked. There were no articles of furniture or other accommodations, excepting the few articles the group had brought with them. At the tail end of what climatologists call "The Little Ice Age,"

winters in 1848 were much more severe than those in the twenty-first century. Not only could wagon teams cross the Kansas River on the ice for eighty days of the winter, but also in Saint Mary's itself the Midnight Mass for Christmas of that year could not be celebrated because the wine was frozen. Fr. Gailland exhausted his Jesuit trained Latin vocabulary in order to try to convey an impression of the great cold, leaden skies, and deep snows.

Nevertheless, the two actions that define Saint Mary's then and now progressed: spiritual activities and building projects. After patching up the buildings and erecting a barn for the livestock, Fr. Gailland wrote that the first order of business was to build a chapel. Annexed to the priests' residence, sermons and conferences were given in Potawatomie as well as in English and French for the mixed blood settlers. "The great aim," Fr. Gailland continues, "was to get the schools functioning as soon as possible. It has already been decided that these must be boarding schools." Today, in the first decades of the twenty-first century, the mission of Saint Mary's is the same.

Even this small and rustic chapel had an image of the Our Lady. When they left Sugar Creek, the Potawatomi brought with them a much revered statue they called "The Blind Madonna," since the piece only has the outline of eyes. These simple faithful were particularly devoted to her as they said that since she had no eyes she couldn't see their faults. The statue was on Saint Mary's campus until 1971; it is currently in the Indian Pay Station Museum.

In addition, there is a legend, passed down by both the Jesuits and the townspeople of Saint Mary's, involving an apparition of Our Lady on the campus. Either during the early years of the mission or perhaps before the arrival of the Jesuits and Potawatomi, an Indian maiden, presumably afraid because one of the great storms of the Great Plains was approaching, was visited by the Blessed Mother, who promised that Saint Mary's would never be destroyed by a storm. Another legend states that Our Lady also appeared to an Indian boy named Udoy, who was gathering fruit and nuts, hoping to meet the Lady. She did appear and let Udoy hold the Child Jesus. The Gazebo, originally known as "Fr. Diels' Old Indian Shrine" (after Fr. John F. Diels, Rector of Saint Mary's from 1862 to 1869), was built to commemorate this event.

Many have taken the legend to mean heavenly protection from the tornadoes for which Kansas is so famous. It is true that Saint Mary's has been spared from them, often in remarkably amazing circumstances. Tornadoes have been seen to split, swerve, or lift just before entering the town. For instance, in May 1960, a destructive funnel cloud was headed directly for Saint Mary's, only to veer off and go east down the river valley. However, a descendant of the early Potawatomi, Sr. Virginia Pearl, said in a 1988 interview with Dorothy Hoobler in the *St. Mary's Star*, that "storm" meant a "storm of evils," not just the literal winds of a tornado. Be that as it may, it is worth quoting the summary of Fr. Ramón Anglés, Rector of Saint Mary's from 1989 to 2003: "The protection of the Mother of God over this place is undeniable. For some reason known to her, perhaps the

prayers of St. Philippine Duchesne who dearly loved St. Mary's, or the heroic sacrifices of the Jesuit missionaries, or the apostolic zeal of Bishop Miége who had his first cathedral in our campus, or maybe because of all of this, Mother Mary covers with her mantle the town and the schools which are named after her, in the geographical heart of the United States."

In the spring of 1849, after surviving the severe winter, construction of the first stand-alone chapel began; this humble log structure, named the Church of the Immaculate Conception, was completed that November, five years before the dogma of the Immaculate Conception was defined by Pope Pius IX in the bull *Ineffabilis Deus*. The chapel was Bishop Miége's pro-Cathedral from May 1851 to August 1855. A firm believer in the need to have the best possible decorations for the house of God, in March 1854 Bishop Miége—who had traveled to Rome with Fr. De Smet for a Jesuit general council—brought to the prairie cathedral European chalices, vestments, relics of saints, an organ, and a painting of the Immaculate Conception executed by the Italian court painter Benito. Twenty years later this painting passed to the new parish church of the Immaculate Conception across the street, survived a fire, and was installed in the present parish church for the town of Saint Mary's, built in 1882. In 1855 Bishop Miége moved his cathedral city to Leavenworth, then vying with Kansas City to be the largest city on the banks of the Missouri. Here Bishop Miége built a large cathedral again named in honor of Our Lady's Immaculate Conception; completed in 1868, like the Immaculata in Saint Mary's, this church burned down in 1961. Bishop Miége's first cathedral, the log chapel in Saint Mary's, was dismantled in 1886. Near the statue of the Sacred Heart on the present-day campus is a plaque that marks the spot where the altar stood.

In secular history, the story of this period is the wave of immigration west: some 300,000 people passed through Saint Mary's along the Oregon-California Trail—part of which is now U. S. Highway 24 just south of campus and Mission and Durink Streets to the west—on their way to Nebraska and beyond. Just south of Saint Mary's was the Santa Fe Trail that wound its way down to New Mexico. With their covered wagons, animals, supplies, and high hopes, the settlers were ferried over the great rivers and passed over the rolling hills of eastern Kansas before facing the massive mountains to the west. It was this tide of immigration that opened the west to settlement and eventually made the United States a country that reaches from "sea to shining sea."

Saint Mary's was a welcome place to rest for homesteaders and the gold-seeking "forty-niners" on their way to California, a last bastion of civilization before the vast expanse of the Great Plains; "there was not another settlement until one reached Salt Lake, the California Gold Fields or the Willamette Valley in Oregon Territory, journeys of thousands of miles. The only intervening vestiges of 'civilization' were two small sparsely manned army posts at Fort Kearney and Fort Laramie."[4] The mission was a place to change horses and oxen, a place to rest already weary bodies, and a place of spiritual

refreshment in the chapel. Unfortunately, the settlers were not alone. Infected food and water rapidly transmitted the fierce bacterial disease cholera, the illness that claimed Fr. Hoecken in 1851. In February 1849, just after the newly established Saint Mary's Mission was recovering from the severe winter, cholera struck. The Indians fled, and it was impossible to continue holding classes at the school, as the priests were busy with the sick and dying.

After the initial wave of disease passed, the school numbered some one hundred pupils that fall. As was inevitable, soon the children of white settlers came to attend school alongside their Indian peers. Having led Saint Mary's Mission through a difficult transition and a very difficult winter and with the establishment now on solid footing, in the autumn of 1849, Fr. Verreydt, the first superior, was assigned to parochial work in St. Louis. He never returned to the Indian missions and died in 1883. His replacement was another Belgian Jesuit, Fr. John Baptist Duerinck, who was also formed at Florissant, Missouri and had held a number of teaching posts in Jesuit colleges. Becoming the second superior of Saint Mary's at the age of forty, he spent the rest of his life at the campus, working to build up the school and the 170 fenced acres of farm land owned by the Mission.

At the mid-point of the century, Saint Mary's had the joy of receiving her own bishop: in October 1850 John Baptist Miége was appointed the first Vicar-Apostolic of the Indian Territory by Pope Pius IX. Only thirty-six years-old, he was now responsible for the area from the western border of Missouri to the Rocky Mountains, a vicariate about 600 miles long from east to west and about 650 miles from north to south. After being consecrated bishop in St. Louis on March 25, 1851, Bishop Miége accepted Fr. Gailland's invitation to establish his headquarters at Saint Mary's; the log chapel that had only had the roof put on in November of 1849 was now the pro-Cathedral of the Vicar-Apostolic.

Meanwhile, the movement of white settlers across Kansas to the west meant that it was only a matter of time until the region would be divided into recognized territories (and eventually states) and that homesteading—now forbidden—would be allowed to whomever could claim and build the quickest. Another central issue for the government in Washington was the route of a transcontinental railroad to link California with the east. The prospect of Kansas and Nebraska joining the Union as U.S. territories made the region a battleground in the great national debate over slavery.

The pro- and anti-slavery factions in Congress had worked out the Missouri Compromise in 1820: slavery north of the parallel 36° 30' except in the future state of Missouri was forbidden. This agreement delayed the Civil War for some decades, although of course the issues that led to war were not resolved. With both Kansas and Nebraska above this parallel, they should have been "free-soil" areas. However, as an act making these regions territories and allowing white settlers to claim millions of acres of prime farmland was being worked out, Democratic Senator Stephen Douglas of Illinois wrote a provision stating

that each territory would be pro- or anti-slavery depending upon popular vote.

The bill passed in 1854, effectively repealing the Missouri Compromise, but despite Senator Douglas' hopes that the appeal to popular sovereignty would be a bi-partisan position, the act had the immediate effect of permanently dividing the old Whig party into southern and northern coalitions. The southerners joined the Democratic Party, while the dominant party in the north became the Republicans—a party created in opposition to the act. The Kansas Republican Party, established in 1859, has been the dominant political party of Kansas ever since. It was not long until the first Republican president was elected: Abraham Lincoln in 1860.

In Kansas itself, the immediate result was that pro- and anti-slavery forces flooded into the territory from Missouri in order to influence slavery legislation; blows were soon exchanged in what became a prelude to the Civil War, a conflict known as "Bleeding Kansas." Blood was shed in Lawrence and other eastern Kansas regions; in all over fifty people died before the violence ebbed in 1859. This prologue to the War Between the States ended in January 1861 when Kansas was admitted to the Union as a free state and a new anti-slavery state constitution was drawn up to replace the various and sometimes fraudulent earlier ones. That April, the Civil War began with the bombardment of Fort Sumter.

While the men of Kansas provided a regiment to fight in the war, all but a few minor battles were fought east or south of the newly formed state. Guerilla activity characterized most of the action in Kansas at the time, with Quantrill's Raid in Lawrence and the resulting massacre as the most notorious event.

It worth noting that by the time of "Bleeding Kansas" and the American Civil War, the Catholic Church had condemned chattel slavery numerous times over many centuries, particularly since the fifteenth century Age of Discovery when the evil was again practiced among Christians.

Meanwhile, white settlers continued to flood into Kansas, chiefly Irish first and then German.[5] This meant the need for more priests, chapels, and schools. As elsewhere in the United States, these poor immigrants built large, beautiful churches, some of which still remain. At Saint Mary's Mission, the fathers and sisters continued their work. Wanting to make use of the 170 fenced acres on campus, in 1852 Fr. Duerink, the second superior, bought the first "McCormick Virginia Reaper" to be introduced to the prairies. People came from 25 miles away to see the machine that could cut 60 acres of oats in only five days. In addition to oats, Fr. Duerink built up a superb herd of cattle; today, in 2014, cattle are still kept on the College pastures.

In 1857 Fr. Duerink drowned in the Missouri River while traveling to the Jesuit house in Florissant. Fr. De Smet offered Mass for the repose of his soul and then searched for the body. His lack of success led him to note that it was the one time that St. Anthony did not grant one of his prayers. The new superior, Fr. John Schultz, S.J., had worked among the Potawatomi before and knew the language. It fell to him to

guide the mission un til 1862, a time when the Indians were beginning to leave the area.

Throughout this period, the Potawatomi had continued their tribal relationships and held their land in common. As white settlers poured in—the railroad reached Saint Mary's in 1866—the issue of over half a million acres of Potawatomi land became pressing. The tribe became divided over whether or not to accept an allotment of land as individuals or to stay united as a tribe. Most Indians eventually accepted the allotments along with citizenship and the customs of Whites. "However, a small group of 780 Potawatomi stood firm for communal holdings. They were neither interested in obtaining citizenship nor rejecting their heritage, and they held firm in their belief that no single person owned the land. This group became what is now the Prairie Band Potawatomi Nation."[6] After the railroad treaties of the 1860s, the Prairie Band Potawatomi settled on a reservation near Mayetta (north of Topeka) that "initially constituted 11 square miles in the northeast corner of the original reservation,"[7] while the Woods and Mission Bands moved to territory in Oklahoma. The final allotment totaling $525,000 was paid to the Potawatomie in October 1870. For those who chose to accept an allotment of land as individuals, an Indian Agent was appointed to divide land, allotting portions to families. Many went on to lose their lands entirely due to deceit and thievery. The surplus land was sold to the railroad for $1.25 per acre and the funds given to the Potawatomi. The stone Indian Pay Station, built in 1862 and the oldest building in Pottawatomie County, was where the Indians came to receive their funds. The final payment was given in that same October of 1870. While some Indians saved their money, others fell prey to thieves, gamblers, and counterfeiters offering to change their money. Fr. Gailland describes the episode as "the gloomiest page in the story of the Potawatomi." Included in the final provision was that the land on which Saint Mary's Mission sits was conveyed in trust for schools and the Church. In July 1967 the Jesuits sold the Pay Station to the City of Saint Marys; in 1969 the building was restored by the Saint Marys Historical Society and turned into a museum.

In the spring of 1865, several hundred members of the Kickapoo and Potawatomie tribes, disillusioned with federal and state affairs, left Saint Mary's mission to move to the southern shore of the Rio Grande River in Mexico. On their way, they were attacked without provocation by several hundred Texas militia. The Indians from Kansas prevailed and went on to Mexico. The next year several dozen of these Indians returned to Texas to exact revenge for the attack, but were all killed. These events triggered a ferocious border war with Texas that lasted over twenty years. Direct descendants of many of those involved still live in and around Saint Marys.[8]

Back in Saint Mary's, Fr. John F. Diels, S.J., a Belgian, was named the fourth Rector of St. Mary's in 1862. Sometime during his five years of service he constructed the Gazebo: the shrine on the southeast slope of the hill upon which Loyola Hall sits that commemorates the apparitions of Our Lady on campus. As

the Indians continued to move away and the surrounding area was increasingly settled, it became clear that Saint Mary's must transition into something new: the expansion of the educational aspect of the mission.

"Nor do we doubt but that generations yet unborn will boast of being the descendants of those first families, not questioning the source of their pride, for, in truth, there is nothing to be especially proud of unless it be their perseverance, their indomitable courage in a well-nigh hopeless cause . . . ."[9]

Sidebars:

Fr. Maurice Gailland, S.J.

(1815-1877)

Maurice Gailland was born Switzerland in 1815. When the Jesuits were expelled from his home country, this young and very able missionary came to the vast mission territories of the United States. In the prime of manhood when he arrived in Kansas, Fr. Gailland moved with the Potawatomi from Sugar Creek to Saint Mary's and lived to see the change from Indian Mission to College.

In addition to ministering to the faithful, Fr. Gailland kept an invaluable diary of the mission; this Latin Diary, packed with vivid details, is the primary source of information about the early days of Saint Mary's Mission. His great love and labor was for the Potawatomi; at the request of Fr. De Smet, he composed an English-Potawatomi dictionary, accomplishing the almost impossible task of rendering metaphysical ideas in his faithful's native language. Unpublished, his work long remained in the archives of old St. Mary's College.

Various events during the good priest's life, recounted in his biography by Br. De Vriendt, give a sense of life in the territory in the mid to late-1800s. With waves of white settlers moving in all around the Indian reservations, the government decided to give them individual ownership of their lands and U.S. citizenship. Fr. Gailland was skeptical about the effects of this deal, and time proved him right. With a confessor's common sense and knowledge of human nature, he prophesied, "Woe to you Indians when your lands are sectionized." Among the settlers were the greedy, the dishonest, and the sellers of liquor—a traditional curse to the Indian. Fr. Gailland suffered to see Indian families cheated out of their farms by unscrupulous whites for and then watch the men squander their money on liquor and gambling.

Gradually the Potawatomi moved away, some going to Indian Territory in Oklahoma. In 1876, Fr. Gailland estimated that only about 600 were still living in the area. He was consoled that some of the flock had kept the faith, and still rode out wherever an Indian was in need of the Last Sacraments, coming back to the Mission in high spirits.

One winter the priest heard of a sick Indian residing twenty-three miles away. En-route to the sick man's cabin, Father fell through the ice while crossing the river. He continued on, and spent

the entire night in wet, frozen clothing beside the sick man. After this exposure, Fr. Gailland's health broke and he developed a paralysis from which he never fully recovered. No longer able to ride, he made his sick calls in a buggy.

His final illness came in June 1877, when a messenger knocked at the door during dinner and asked Fr. Gailland to come to an Indian sick near Topeka. During the journey, the good priest fell sick himself and had to be brought back by the brother infirmarian. After several weeks, Father recovered enough to celebrate Mass on July 31, feast of St. Ignatius of Loyola. It was to be his last, for he suffered a relapse and declined rapidly, dying on August 12. He now rests among the other Jesuits in the cemetery on Mt. Calvary Road.

Bishop John Baptist Miége, S.J.

(1815-1884)

John Baptist Miége, the twelfth of fo children, was born on September 18, 1815 Forêt in French-speaking Savoy. His family were honorable farmers and the boy John was a shepherd boy in the shadow of the Swiss Alps until he was ready for his secondary education. This was entrusted to his older brother Urban, a priest and a professor at the College of Conflans. A pious boy who also showed literary gifts, young John at first considered the army, but after finishing the philosophy course at the seminary, he confided to his brother that he wanted to become a Jesuit. "What about the army?" asked Urban. "Oh well, that is entering the army," replied the future missionary bishop.

He entered the Society of Jesus in Milan in 1836 and went on to work at the boarding school in that city. Even as novice, he was known for the "broadest charity, profound humility, unflinching spirit of discipline, and ardent devotion . . ." (Kinsella, 43). In 1844, he was sent to the Pontifical Gregorian University for his theological studies, where he did exceptionally well. Due to dangerous political conditions in Rome and elsewhere coupled with an anti-Jesuit sentiment, John Miége's ordination was pushed forward, so that he received the sub-diaconate, diaconate, and priesthood over just a few days, from September 5 through 12, 1847, in the private chapel of Cardinal Canali.

After the closure of Jesuit houses due to the Revolutions of 1848, Fr. Miége moved to France and then, after repeated requests, was appointed ions in America. Reaching St. f 1849, he went on to become ral theology at the Jesuit house souri due to his knowledge of an. After this, he was on the faculty of St. Louis University, when in October of 1850 he was appointed the first Vicar-Apostolic of the Indian Territory by Pope Pius IX. Only thirty-six years-old, he was now responsible for the Indian Territory from the western border of Missouri to the Rocky Mountains, a vicariate about 600 miles long from east to west and about 650 miles from north to south.

After being consecrated bishop in St. Louis on

March 25, 1851, Bishop Miége accepted Fr. Gailland's invitation to accept Saint Mary's as his headquarters. Traveling at first by river boat, the Bishop, his long-time friend Fr. Paul Ponziglione, S.J., two brothers, and some laymen set out on horseback and wagon. Caught without shelter in one of Kansas's famous thunderstorms, the religious were praying the Memorare when lightning struck so close that it physically shook both them and their horses. The storm roared on, and in the evening the party had to camp where there was no place to tie their animals; with the wind and rain, even a fire was not to be had. They ate bread and dry meat, standing with staffs in hand like the Israelites of old. After a sleepless night, they greeted a clearing sky at dawn. Bishop Miége was startled when he heard a noise that he took for the cries of attacking wild Indians. When it proved to be the calls of prairie chickens, the prelate took up his double-barreled shotgun and provided breakfast.

Approaching Saint Mary's on May 31, the party was met by a large crowd of Potawatomi led by Frs. Duerinck and Gailland. The Bishop went to pray in his new cathedral, and then was escorted to the little log cabin that would be his episcopal palace. The next day, all the Indians came in procession on foot and horseback to pay their respects to the Bishop and salute him with a triple volley of musketry. After the Mass they came up one by one to kiss the Bishop's ring. Fr. Gailland wrote, "Our little church is filled with pride and astonishment to see itself raised at a bound to the rank of a cathedral." The Bishop reported that the Potawatomi comprised 3,500 souls dispersed over the 30-square-mile reserve; 1,500 were Catholics living in three villages, the largest being at Saint Mary's where each family had a cabin and cultivated their fields. Also here were a doctor, blacksmith, a few traders, and some mixed-blood families. Most of the Indians of Saint Mary's heard Mass daily and received the sacraments regularly. The Bishop was impressed with their piety and charity among themselves. The Bishop concluded, "The blackrobes, on their part, cannot help experiencing a lively emotion at reflecting that Saint Mary's is the only place in this immense desert where anything is done in reparation for the insults offered to our Divine Master in the Sacrament of His love."

With Saint Mary's as his base, Bishop Miége began his "life's work as a missionary. The vast extent of his diocese rendered long and tedious journeys necessary, for he often visited its distant limits, traversing the then trackless wastes of Kansas, Nebraska, Colorado."[10] There were never enough priests to cover the whole region, and Bishop Miége often begged to be relieved of the Nebraska Territory with then included Wyoming, the Dakotas, and even eastern Montana. Finally, in 1859, a Vicar-Apostolic for Nebraska was consecrated.

The Kansas-Nebraska Act of 1854 opened the western territory to settlers, signaling the end of the Indian Territory and the missions and diocese of Bishop Miége. Settlers would soon pour in and civilize the country, but it would be the end for the free-roaming Indian. In 1855, conflict spread throughout Kansas over the question of slavery; fortunately, Saint Mary's Mis-

sion was left unharmed and despite the violence, the school stayed open. That same year Bishop Miége moved his headquarters to Leavenworth, then the largest town in Kansas and better located for visits to Nebraska. He soon set about building a cathedral; the cornerstone of Our Lady of the Immaculate Conception was laid in 1864 and dedicated in 1868. This 200-foot long church with 190-foot tall towers served the faithful until it was destroyed by fire in 1961.

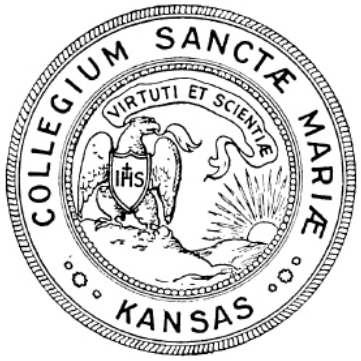
In 1869, the Bishop was called to attend the opening of Vatican Council I. Before the opening of the Council, Bishop Miége was received by Pope Pius IX, where he again earnestly begged to be relieved from at least some of his pastoral duties. In declining health and worn out by his missionary efforts, his territory now contained 500,000 persons. The Pope postponed a decision, and the Bishop went about preparing for the opening of the Vatican Council. The outbreak of the Franco-Prussian War in 1870 led to the Council being suspended indefinitely, so Bishop Miége came home, to mounting debts on the Cathedral and other institutions he had provided for his people. With the post Civil War westward movement, Leavenworth was no longer booming, and the Catholic population was declining. Money the Bishop had expected was not coming in, and he could not resign his see until the debt he would leave to his successor was at least greatly reduced. In 1871 Bishop Miége made a journey to South America to raise funds; with about half of the cathedral paid for, he could resign his see.

In 1874 Pius IX accepted Bishop Miége's resignation. Amidst many accolades of praise, Bishop Miége left Leavenworth and went to St. Louis University for six months of well-merited rest. He was then sent to Woodstock College in Maryland where he was charged with giving spiritual direction to the students and missionary aspirants. In 1877 the Bishop of Detroit needed to open an institution of higher learning in his city and turned to the Jesuits for help. In return for directing the College, the Society of Jesus was given the Cathedral Church of Sts. Peter and Paul with its surrounding property. Bishop Miége was sent to Detroit to become the first president of the new Detroit University, a tremendous job for the elderly priest.

Bishop Miége's health was not good during the three years in Detroit, and his superiors at last sent him back to Woodstock. Again he was the spiritual director and confessor to the students of philosophy and theology, who then numbered 125. On Septuagesima Sunday, 1883, he suffered a stroke that paralyzed his left side. He seldom left his room, and was grieved at being unable to celebrate Holy Mass. By December, however, the paralysis improved and he was able to say Mass and spend some time in the garden each day. His mind was still clear and his disposition joyful. In July 1884, he developed complications due to his physical ailments. Having administered the Last Sacraments, the Father Provincial asked if he would give some words of advice for the young Fathers who surrounded his bed. The good Bishop Miége, who had never ceased to edify one and all by his piety, answered, "Tell them to be charitable!" Conscious to the end, he died on July 21, 1884 and was buried in the cemetery at Wood-

stock College.

PRESIDENTS OF ST. MARY'S COLLEGE, 1869 to 1907
(Rev. Daniel McElhone, S. J., Pres. 1884 to 1886)



Part II: Maturity
SAINT MARY'S COLLEGE (1869-1931)

Sic itur ad astra

The very first issue of *The Dial*, the Saint Mary's College student and alumni magazine, dated February 1890, tells the story of the transition from mission to college: as the Indians started to leave the area, the Jesuit superiors headquartered at Saint Louis University decided to make the campus a "boarding college" and so moved the institution already in Saint Louis to Saint Mary's. With the transcontinental railroad providing more efficient travel than in the covered wagon days and the rural atmosphere in the middle of the country promising a healthy environment away from big cities, it was hoped that the new college would attract students from around the region and foster vocations. Upon hearing the news, Fr. Gailland, who lived to see the college become well established, commented, "Wherefore, Mary Immaculate, through the medium of the college which is to be built and the patronage of which she has undertaken, will undoubtedly through a long succession of years be the glory of the region and the honor of the Christian people, an issue which is the object of our prayers and hopes in God." Over the next sixty years, Saint Mary's College grew into a nationally known and respected Jesuit institution of learning.

Meanwhile, the town of Saint Mary's formed and grew. "In August of 1866, B. H. Bertrand presented a town site plan to the county clerk with five streets running parallel to the tracks of the Kansas Pacific Railway. Incorporation of the city was granted on October 8, 1869 with Alva Higbee serving as the first mayor. In 1876, the first well was dug and 10 days later, a second well was completed. The local volunteer fire department dates back to 1880. By 1898, the flourishing town had a doctor, dentist, lawyer, newspaper, veterinarian/undertaker, jeweler, photographer, realtor, insurance agency, auctioneer, two banks, two drug stores, two clothing stores, a bakery with candy kitchen, restaurant, lunch counter, boarding house, livery stable, lumber yard, grain elevator, shoe cobbler, shoe store, creamery, grocery store, and a bowling alley."[11]

It fell to Fr. Patrick Ward, S.J., superior from 1869-1873, to oversee the beginnings of the creation of Saint Mary's College. An immediate task was to erect a new building for the incoming students. The cornerstone of what is known as the Old College Building was laid on May 31, 1870; this four-story, 80 foot long structure was complete the next year. It stood at the foot of the long stairs going up to the present day Loyola Hall where there is now a playground. According to the 1895 *Catalogue of Saint Mary's College*, on December 24, 1869, even before the Old College Building was begun, the Kansas State Legislature empowered Saint Mary's College to confer degrees and academic honors, a testament to the international and centuries long reputation of Jesuit educators and making SMC the oldest educational institution in the state of Kansas. At this time, the Jesuit community at Saint Mary's numbered five priests, one scholastic, and twelve lay brothers. With this foundation in place, 95 students enrolled in January 1872; the young men who boarded at the college lived in wooden dormitory buildings that no longer exist.

Nevertheless, Saint Mary's did not entirely abandon her roots. In addition to pastoral work, the sisters—still from St. Philippine Duchesne's order the Ladies of the Sacred Heart—built a red brick building in 1870 to house an Indian girls' boarding school. This building, now used primarily for administration as well as by the College, is the oldest building still in use on campus.

In the middle of the 1870s the first stone church was built on the south side of Bertrand Street, directly across the tracks from today's Jogues Hall. The treasures of the old log chapel were transferred to the new church, including the highly prized altars made by Br. Mazella from crude logs brought to him by Indians on horseback and ordinary carpentry tools. Farmers brought their best-grained logs to make a beautiful wood ceiling for the chapel. The new church had zinc Stations of the Cross and a zinc baptismal font; parishioners made sacrifices to pay for a new organ costing $700.00. On December 27, 1880, in what is an unfortunate motif in the Saint Mary's story, a fire started in the sacristy and completely gutted the new chapel. Only some sacred vessels and the Benito painting of the Immaculate Conception brought to Saint Mary's by Bishop Miége were saved.

On February 3, 1879, another fire broke out and destroyed the new college building. In 1886 the foundation of this building was turned into a swimming pool, the "Natatorium" as it was called on the Latin-rooted campus. The sisters graciously gave the college their newly constructed building so that college classes could continue. Eventually, the Ladies of the Sacred Heart sold the building to the Jesuits and left for Saint Louis, closing an important chapter in the early history of Saint Mary's.

The first 1890 edition of *The Dial* continues this early SMC history by noting that after the destruction of the Old College Building, Saint Mary's paradoxically started to grow more and more rapidly. By the mid-1880s there were over 250 students and, of course, more faculty members. The first graduates of the college, receiving the A.B. degree on June 28, 1882, were the future priests John Cunningham and Richard Dunne, along with Horace Hagan who became a respected lawyer; four others received what were called Commercial Certificates as they followed a different program.

Beginning with his transfer to Saint Mary's in February 1881, this decade is the time of the most famous of the Jesuit scholastics and priests: Fr. Francis Finn, author of the *Tom Playfair* series, the first Catholic fiction written for American youth. Another famous man from this period is Gutzon Borglum (1867-1941), sculptor of Mount Rushmore and the Stone Mountain carving, who attended Saint Mary's in 1882 before moving on a preparatory school and then art school in Paris.

In the ten years from the arrival of Fr. Finn to the publication of *Tom Playfair* in 1891, the Rectors of the College constructed a number of buildings and today's campus with its familiar quad began to take shape. Today's Coppens Hall—named for Fr. Charles Coppens, who was rector from 1881-1884—but called the Old Classroom Building in older literature, was built of native stone in 1883. The second oldest building on campus, Coppens, like so many other structures at Saint Mary's, has returned to its original use as classroom space, after being used in turns as a library and museum. North of the college building was the Van der Eerden building (named after the rector from 1878-1881) which contained classrooms, a dormitory, a refectory, and the college chapel. In 1884, under Rector Fr. Daniel McErlane (1884-1886), the space between the college building and the Van de Eerden building was filled by a building known as "The Flats," which contained the small boys' dormitory upstairs and a kitchen below. In 1920, these two buildings were torn down and consolidated into Canisius Hall where today's Assumption Chapel is located. Also under Fr. McErlane various important improvements and expansions took place to further turn the old mission site into a campus: a reservoir on the hill with windmills to pump water, sidewalks, landscaping projects, the removal of old dilapidated structures—such as the old log church that was Bishop Miége's first cathedral—the purchase of a stone quarry, a steam laundry, an ice house, and, almost as important as anything else for young, active men, an outdoor gymnasium and swimming pool.

Later in the decade, completing the row of buildings north of the college, the McErland Building, today's Suarez Hall, was built, which contained more dormitories, the senior reading room, science room, and, later, more classrooms. Immediately after, the first floor of McCabe Hall was built, featuring the senior gymnasium with a movable stage that was used for plays and commencement exercises. In 1898, the second and third floors of McCabe were added; still a senior space, the first floor was a billiard room and lavatory with at least 150 sinks, the second floor was a study hall then a theater, and the third floor was an open dormitory.

Meanwhile, the younger boys, called the Junior Division, needed extra space as well. In 1891 a building called the Juniorate was constructed. Later called Votel, after the Rector Fr. Henry Votel (1887-1894), this building contained a playroom, 120-basin lavatory, and lockers on the first floor. The second floor was the Junior study hall and a general clothes room, while the third floor held classrooms and a library. The fourth floor, which was removed in 1961, held a college hall and, later, a dormitory. Also later dismantled but visible in old photographs was an ornate stone double stairway leading up to the balcony that matched the one in front of the college building. This building, now again a library and classroom space for high school aged boys, was renamed Jogues Hall—after the Jesuit priest and martyr St. Isaac Jogues—in 2013.

Outside of these two rows of buildings, other structures were added over the years. In 1890, just south and between the college building and Coppens, was constructed an infirmary including wards, restrooms, offices for attending doctors, dentists, and nurses, and a pharmacy. This building became the convent after the first SSPX sisters arrived in 1981. In 1893 a row of brick buildings was built running north south through the middle of the Quad. These housed a barbershop, shoe store, bookstore, candy store, biology laboratory, and handball courts—possibly the ones mentioned in *Tom Playfair*. At the southern part of the row was a music hall with a distinctive round tower. Soon a copse of trees was planted that competed the bisection of the Quad. Near the turn of the century, an observatory was constructed up the hill by the present day water tower. West of College Creek a large powerhouse and underground steam pipes were built that provided steam heat to the entire campus.

In addition to academic buildings, dormitories, and playgrounds, the college needed athletic fields and facilities. In 1890 a grandstand was built on the athletic field, which was where the soccer and practice field on the eastern part of the campus is now. Baseball was popular at Saint Mary's as early as 1871, with rosters, statistics, and photos listed in *The Dial* starting from 1890. Charles Comiskey (1859-1931), the "Father of American Baseball" and founder of the Chicago White Sox, was a Saint Mary's man before moving on to Saint Louis University's team and a life in baseball. Another early pioneer of baseball, Ted Sullivan (1851-1929), studied at Saint Mary's before moving on to Saint Louis and, along with his associate Comiskey, managing teams and promoting the

game. Seven Saint Mary's alumni went on to play in the majors, the most famous of which is Boston Red Sox pitcher Frank Bushey. In 1890 the SMC Athletic Association was organized. On May 26, 1894 the first baseball game against an outside team was played; SMC prevailed against Kansas State University 21 to 1.[12] The SMC baseball team went on to win 419 games out of 509 over the next forty years. Eventually the athletic field was expanded to include two baseball diamonds, two football fields, and a 440-yard cinder track, all surrounded by a bridle path for horses. Tennis courts and a nine-hole golf course—now the city golf course—were later added. Basketball, boxing, wrestling, handball, track, and billiards also flourished at SMC, but football, introduced in 1890, became the king of the sports; the first inter-collegiate game, again against Kansas State, was played on Thanksgiving Day, 1893. The November 1897 edition of *The Dial* notes that by "foot-ball" was meant an "American adaptation of English rugby"—not the more punishing modern game with helmets and pads. Fr. Finn's novel *That Football Game and What Came of It* describes football as it was thought of at Saint Mary's around the turn of the century: "foot ball is essentially a young gentleman's game. It is quite feasible, at times, to play a game of baseball with rough characters; but in football, you must play only with gentlemen—otherwise the game becomes a slugging match and question as to which is the better or worse set of rowdies."[13] In addition to sports, there naturally were a number of academic and musical clubs, such as the "Philalethic," or debating, society, various glee clubs, the college orchestra and band, the "mandolin club," which also featured banjos and guitars, the staff of *The Dial*, and a camera club.

Of course, while vitally important to the formation of the whole man, the main purpose of Saint Mary's was not sports and clubs but the academic and spiritual formation of the boys. The Jesuit system of education dates back to St. Ignatius—an alumnus of the great medieval University of Paris—who, along with later Jesuits, formulated and perfected the world famous *Ratio Studiorium*, or "plan of studies." Fr. Thomas Hughes, S.J., in his 1892 study of Jesuit education in Europe and the United States, emphasizes the vital point that Jesuit education "is evidentially not a special [or specialized] training . . . not the training of specialists, or technical students. All through the system, the field of pedagogical activity is that of a general culture . . . . It would lay a solid substructure, in the whole mind and character, for any superstructure of science, professional and special; also for the entire building up of moral life, civil and religious."[14] While the particulars of this system, with an emphasis going back to the Renaissance, focused more on the classical languages and literatures of Greece and Rome than today, the philosophy behind the method is grounded in the liberal arts, which is still embraced by the College and Academy today. Fr. Hughes goes on to provide examples of curricula and schedules from a variety of colleges is the United States; not surprisingly, the one used at Saint Mary's was modeled on that from Saint Louis University.

The *Catalogue of Saint Mary's College* for

the academic year 1880-1881 gives details about the program. The course of studies, from the higher levels to the lower, included "doctrines and evidences of the Catholic religion, logic, metaphysics, ethics, astronomy, mathematics, natural philosophy, chemistry, rhetoric, original composition, elocution, history, geography, bookkeeping, penmanship, arithmetic, Latin, Greek, English, German, French, and vocal and instrumental music."[15] With some subjects more based upon the needs of the time—such as German and French—this list shows clear roots in the medieval and Ignatian liberal arts philosophy of education. As explained in the 1895 *Catalogue*, "it has been found by long experience that this is the only course that fully develops all the faculties, forms a correct taste, teaches the student how to use all his powers to the best advantage, and prepares him to excel in any pursuit, whether professional or commercial."

Fr. Hughes notes that the beginning of the Jesuit program, with its emphasis on literature and grammar, was designed to awaken the imaginative faculty of the students as a preparation for more advanced study: "The imagination, too, is at this stage of impressionable and vital expansion, and is keenly sensitive to the lights and shades of life . . . these are pictured for it in beautiful literature."[16] This was combined with written and oral work, what the Jesuits called original composition, elocution, and then rhetoric. It is not enough to have a student who is a storehouse of facts; ultimately one must be able to effectively and even beautifully convey the truth to others. The whole system worked together to form the complete man: the youthful master, himself, like Fr. Finn, perhaps a Jesuit scholastic or a young priest, first was to be a living example and then awaken in his pupils a knowledge and love of the best of western culture, until they moved on to the higher disciplines and then on to their vocation, becoming themselves a part of the great tradition. Thus is "the best of what has been thought and said" passed on and preserved, just as the traditions of the Faith are passed on from generation to generation. Almost 150 years later, the mission of Saint Mary's Academy and College remains the same.

Saint Mary's College offered two tracks: the first was called the "classical course," which led to the A. B. degree after six years of study, with the possibility of a Masters after another year of study. For those unable or unwilling to follow the classical course, a five-year-long "commercial course" was offered, after which a certificate was given, although after an additional year of science, the student was awarded a Bachelor of Science. Corresponding to the high school level and intended as a preparation for College, was what was called the "Academic Department"—or in terms of the students themselves the Junior Division—three years that were named first academic and so on down to the youngest boys. The 1895 *Catalogue* states that "applicants for admission must know how to read, write, and spell creditably; they should know Arithmetic as far as Fractions included. Boys under the age of eleven years are not admitted. If not known to some member of

the Faculty, applicants must present satisfactory testimonials of good more character." Most of the youngest students were thirteen years old.

The three years of academic began with the course entitled "Third Academic." Here the study of Latin began, along with plenty of English grammar, always accompanied by written application in short themes and compositions. The professor, as he was called, also pointed out or even dictated models of choice selections. The method continued in Second Academic, with Greek being introduced in the second term. The student in First Academic was expected to master the rules of grammar and to perfect the simpler forms of composition. Imitations were also assigned and, again reflecting an earlier age, there was daily practice in penmanship. History class used texts by Fredet that emphasizes the heroic in history; with the Crusades as the mid-point, human history was reviewed over the last two years. Mathematics ended with an algebra course, and there were a variety of subordinate subjects like geography.

With this foundation, the student entered the College proper, or the Senior Division. In the classical course, the first three years were called "Humanities" years, the first year being "third humanities" and so on. Fr. Hughes writes that these years were "to prepare, as it were, the ground for eloquence, which is done in three ways, by a knowledge of the language, some erudition, and a sketch of the precepts pertaining to Rhetoric."[17] Done in a manner that Shakespeare would have been familiar with, the idea was to teach language and erudition by studying famous authors; the 1895 *Catalogue* states that since the classical course was "designed to impart a thorough liberal education . . . the ancient classics hold the first place, as the most efficient instrument of mental discipline." The focus, as in the Academic Department, was heavily on Latin—Cicero, Caesar, and Virgil among others—but there was also instruction in Greek in the same manner: Saints Chrysostom and Basil, Plato, Homer, Xenophon, and Plutarch. English literature was also an important element, including versification. After three years of "humanities," SMC students had a year of poetry. The 1895 *Catalogue* states the "the object of this class is the cultivation in a special manner of Taste, Sentiment and Style, which is to be effected chiefly by the study of Poetry in its best models." This meant Virgil's *Aeneid*, of course, along with Homer's *Iliad* and a whole range of English poems: epic, dramatic, and lyric. All of this was designed to foster the "eloquence" and "erudition" of which Fr. Hughes and other Jesuits often speak. The student then built upon this foundation in rhetoric, focusing on oratory and historical composition. As Fr. Hughes writes, rhetoric in Jesuit schools was a class that "cannot be easily defined. For it trains to perfect eloquence, which comprises two great faculties, the oratorical and poetical, the former chiefly being the object of culture; nor does it regard only the practical, but the beautiful also. . . . The erudition will be derived from the history and manners of nations, from the authority of writers and all learning; but moderately, as befits the capacity of the students."[18] Finally,

after all of this preparation, "with the boy's native talents 'stimulated' or 'cultivated' as the *Ratio* frequently expresses itself, and his memory enriched with the fullest materials for style in two languages, Latin and the vernacular, while Greek has subsidized his culture, the student enters on the study of Philosophy, using scholastic Latin as the vehicle of expression."[19] At Saint Mary's, the 1895 *Catalogue* states that "the object of this class is to form the mind to habits of correct reasoning, and, as the crowning perfection of the whole course of instruction, to impart sound principles of Mental and Moral philosophy." After completing the "classical course," a number of Saint Mary's graduates would go on to seminary or more advanced studies. In 1880, the "commercial course" was similar to the classical course, at least at the beginning, featuring three years called "grammar years" and two of rhetoric. By 1895, there were only four years in the commercial program. There was no instruction in Latin: the aim was to provide religious instruction, a solid foundation in English with a complete course in grammar, mathematics up to algebra along with bookkeeping, and other minor subjects such as penmanship.

The April 1898 edition of *The Dial* records that "several months ago the Professor of Special Literature announced to the class of Philosophy that . . . each member . . . would be called upon to give a public lecture on some world-famed masterpieces of literature." Among the texts given in the series was all three parts of Dante's *Divine Comedy* as well as Milton's *Paradise Lost*. Over 100 years later, some faculty members of Saint Mary's College began a lecture series in McCabe Hall—perhaps the same space in which the philosophy students spoke in 1898—on the same texts. This is a fine example of the sort of erudition and eloquence Saint Mary's produced at the turn of the twentieth century.

In the days before electric lights—which were installed in 1890s—the school schedule naturally followed the daylight hours rather more closely than today. The "order of daily exercises" as the 1880 *Catalogue* puts it began with the students rising at 5:30 a.m. with daily Mass at 6:00. There were a total of eight classes throughout the day, but never more than two hours of class or study at a time. It was a principle of Jesuit education that there was to be "absolute silence and attention"[20] in the classroom; that aim, coupled with the intense nature of the studies, meant that a number of "recesses" were given during the day. Writing in 1892, Fr. Hughes comments, "Boys were the same genus then [in the early days of Jesuit education] as now. It took all the efficacy of a benign firmness to control that element which tries the experience of every age."[21] After dinner, final study hall, and evening prayers, the students retired at 8:30 p.m. In 1900, the general class day was close to the way it is now, with classes beginning at 8:45 but ending at 11:00 and beginning again at 2:15 until 4:30, and still with more time off for recesses. Every Tuesday and Thursday afternoon was off, but there was a required three and a half hour study hall on full class days and a two hour long study hall on other days. The 1880 *Catalogue* states

at that the school term was ten months—the beginning of September to nearly the end of June—and that the cost of room and board was $150.00; it adds that "the remarkably healthy climate of the locality reduces the charge of medical attendance . . . to $3 per session." In 1895 "tuition, board, lodging, washing, etc. per session of ten months was $200.00" and there were also day students who lived in town; tuition for them in 1895 was $30.00.

It is also interesting to note that, unlike today's system of written examinations during a finals week at the end of the semester, "all examinations, as projected by the *Ratio Studiorum*, [were] conducted by word of mouth. Writing enters the examinations, only when the written word itself is the subject of investigation"[22]; even in the lower grades when the compositions had been carefully examined, the student was then called in and subjected to an oral examination on his paper after which the faculty "proceeded to the other branches, all by word of mouth."[23] In the higher courses, there was plenty of writing—"written dissertations, special lectures, literary pieces of all kinds"[24]—but the examinations themselves were oral. At the higher levels, classes were held in Latin and original Latin compositions were insisted upon. Such a system certainly reflects the oratorical emphasis of a Jesuit education, while looking back, in a sense, to the *disputatio* and examinations of the great medieval universities.

Higher than the academics, or rather, what all of the studies tended toward, was the spiritual life. Naturally, Catholic life on campus centered first upon the Mass and then various religious devotions. The March 1891 edition of *The Dial* recalls that the first Corpus Christi procession at the college took place in 1875 and became "an integral part of [student life] at Saint Mary's." About 75% of the student body belonged to the Sodality of Our Lady; in the early 1900s, the League of the Sacred Heart was started, which is today a major contributor to a parish of over 3,000 souls. Other spiritual organizations were the Visit-a-Day Club, which encouraged prayer before the Blessed Sacrament; the Mission Society, which aided alumni at work in the missions; the "Guard of Honor" or "Acolythical" Society of Mass servers; the Knights of Columbus; and the College Choir. As a Jesuit institution, Ignatian retreats were regularly preached on campus; the first one for laymen took place July 24-26, 1909, and a 1925 report states that over those sixteen years 59 retreats for laymen had been preached at Saint Mary's with a total attendance of 3,570.

After the 1880 burning of the old stone chapel on the south side of Bertrand Street, Mass and devotions were held in the college chapel in the Van der Eerden building—today's Canisius Hall which is again a chapel, now named after the Assumption. With College enrollment over 300 students for the 1901-1902 academic year, the next great building project was a proper chapel. On the Feast of the Immaculate Conception, 1906, at a meeting of Our Lady's Sodality, Fr. C. J. Shyne, S.J., presented the plan: the students were to get 300 alumni to donate $100 or more to construct a chapel on the side of the hill just above the Quad. The campaign was

successful: on December 9, 1907 the bishop of Leavenworth, the Right Rev. Thomas Lillis, laid the cornerstone, and on May 23, 1909 the Immaculata Chapel was dedicated. The Immaculata was built of native grey limestone, in the Gothic style, with a large bell tower on the southwest corner. The total area was 9,561 square feet and the roof was nearly 65 foot high at its tallest point. The main altar of Italian Carrara marble was the work of the Joseph Sibbel Studio of New York as were the six-foot tall ivory and white Stations of the Cross. The statue of the Immaculate Conception that stood in a niche at the top of the main altar was from Genoa, Italy. The magnificent stained glass windows including the distinctive rose window on the south wall were from the Franz Meyer Glass Company in Munich, Germany and were produced by an old glassmaking method lost for centuries until rediscovered in the 1850s. The Immaculata was not a parish church, but rather a college, then seminary chapel. Just west of the campus on Bertrand Street, the Saint Mary's parish church, Immaculate Conception, was dedicated in 1882.

Meanwhile, on the eve of World War I, the mission of educating the youth continued. The rapidly expanding college needed another dormitory, so on top of what was called "Observatory Hill" a four-story 100 room building, named Loyola Hall after St. Ignatius, was finished in 1907. Three years later, the north wing was added. In June 1910 the Big Gym was completed, containing room for three basketball courts and a large stage for college plays. Later, in 1914, the Small Gym was constructed, first with a single story; in 1930, after the old buildings bisecting the Quad were removed, two stories were added for music and office space. In 1917 the west wing of the college building was added. During the 1920s, this space was also known as the "Administration Building." The building housed the offices of the President, Dean of Discipline, Registrar, Treasurer, Bursar, and Business Manager, provided living quarters for many of the Jesuit faculty members, and a special research library for professors on the third floor. As a result, it came to be called the "Faculty Building," and holds largely the same purpose today. Finally, during this decade, the physical plant had progressed to the point that the campus was self-sufficient. A 1923 edition of *The Dial* explains that the "cold storage plant was completed in April of 1913. The addition of this plant makes St. Mary's one of the most complete boarding schools in the country in the matter of equipment, possessing as it does its own electric plant, power plant, water system, steam laundry, canning factory, complete slaughter house, an extensive farm, truck gardens and green houses, a sanitary creamery, and ice plant. It might be well to note here that St. Mary's is in possession of one of the finest herds of purebred Holsteins in the state, and the cow barns, two imposing structures of considerable dimensions, are models of their kind." Not only do these barns still exist, but also cattle again are grazing the extensive pasture grounds of the campus.

Not all visitors to campus came for retreats or as a prospective student. There was much excitement in the spring of 1903 when President

Theodore Roosevelt arrived as part of a nine-week multi-state trip. His train stopped at the college gates—where the Memorial Arch is presently—and, after being introduced to Fr. James McCabe, the Rector, the President spoke to the assembled crowd of about 2,000 who cheered as the train pulled away. On February 26, 1911, Archbishop Diomede Falconio, Pope Pius X's Papal Delegate to the United States visited Saint Mary's. As many as 2,000 people, some coming from as far as Topeka, gathered to pay their respects to the delegate.

Soon after, and hastening the death of the great Pope St. Pius X, began the carnage of World War I, called the Great War until the further atrocities of the twentieth century. While the alliances that had kept a balance of power drew the European powers into one of the most destructive wars in human history, Saint Mary's, along with the rest of the United States, wondered if their country would be drawn into this global conflict that featured a deadly technological and industrial warfare resulting some 37 million killed, wounded, or missing. In general, the American Catholic episcopacy remained silent on the conflict, following the prudent course of not wanting to appear to take sides; in Rome, Pope Benedict XV strove for peace while maintaining the Vatican's neutrality. Although a number of Americans, such as SMC alumnus Dr. William Fitzsimons, took part in various degrees earlier in the war, President Woodrow Wilson's aim for American neutrality was successful until German unrestricted submarine warfare against commercial shipping bound for Britain led to the United States' entry on the allied side. After the Germans sank five American merchant ships, the nation was outraged. Addressing Congress on April 2, 1917, President Wilson called for "a war to end all wars . . . [to] make the world safe for democracy." Congress voted to declare war on April 6.

In Saint Mary's the faculty placed the campus at the disposal of the government; the Student Army Training Corps (SATC) was based at SMC during part of the war. Alumni immediately responded to the needs of the country. The *Dial* did its part to be a link between soldiers and students, bringing news from home and SMC to the soldiers, and bringing the realities and events of the war to the students. Out of the almost 5 million U.S. combatants, over 700 were alumni, and out of over 117,000 American deaths due to the war, 19 were SMC men.

The end of the war in November 1918 marked a major transition in world history. The map of Europe was re-drawn as four major imperial empires—the German, Russian, Austro-Hungarian, and Ottoman—with their various dynasties and extensions ceased to exist. The war was supposed to have been one great final war to decide everything, a "war to end all wars." We know now that the real result was to pave the way for even greater horrors in the rise of fascism and World War II. In cultural history, it is difficult to overemphasize the catastrophic impact of the world war. T.S. Eliot's seminal post-World War I poem, "The Wasteland," for example, describes the fragments of a shattered civilization seemingly without a clear way

to restoration; the famous phrase "the lost generation," popularized by Ernest Hemingway among others, not only describes vast numbers of young men who perished in the war, but also those who had to live through the results. With modernist despair and nihilism and confusion in vogue after the war, the only real response was that given by the Jesuit masters of Saint Mary's and the rest of the faithful: the grace of Christ.

The foundation for an even darker period of history was not only prepared by the humiliation of the Germans at Versailles, but also in the 1917 collapse of the Russian government, the resulting October Revolution, civil war, and establishment of the communist Soviet Union. At the same time, although unnoticed by the great powers, three children from the small village of Fatima, Portugal, were visited by the Blessed Mother and given a prescription for peace that also promises to prevent the annihilation of various nations. As recently as 2014, Saint Mary's has taken part in the latest of a series of Rosary Crusades to pray for the realization of Our Lady of Fatima's request for the Consecration of Russia to the Immaculate Heart by the Pope together with all of the bishops of the world.

After the Great War, something of the optimism of the "Roaring Twenties" reached Saint Mary's. As always, money was a concern for the college, especially as more building projects were planned, but with the economic growth that characterized the period, the future seemed bright. During the 1923 Diamond Jubilee celebration at which the Memorial Arch was dedicated, the Alumni Association was asked to start an endowment campaign. With Charles Comiskey as the honorary president, the goal was to raise $750,000 to help Saint Mary's meet the requirements of the North Central Association of Colleges (to which SMC had been admitted on June 17, 1922), to transform Coppens Hall into a central library, to set up scholarships for worthy and needy boys, and to construct two new major buildings: a science hall and a classroom building. The 1923 *Dial* predicts that "The next 75 years will see her [SMC] ranked among the highest institutions of learning in the country."

These projects were completed, including, in 1926, the dedication of the magnificent new "Recitation Hall," which was later called Rodman Hall after Fr. Benedict Rodman, S. J., Rector from 1922-1928 and the first SMC alumnus to be rector. Built in place of the two structures proposed in 1922, this beautiful native limestone building of "Gothic Revival" architecture is situated just west of Loyola and above the Immaculata. Specifically designed to be classroom space by the builder, an alumnus named George P. Reintjes, it has large steel-sash windows to provide natural lighting in both the hallways and classrooms, each of which was fitted with multiple disappearing blackboards, classroom telephones, a blower-ventilator system, individual radiator ventilators, and classroom cabinets and bookcases of beautiful woodwork. With twenty-two classrooms and a square footage of 41,456, Rodman became the main academic building on campus. According to the 1930 *Catalogue* it also housed the office of the Dean of Studies, the college

recitation rooms, mechanical drawing and physics labs, photographic darkrooms, and a small auditorium. Equipment used in some of the courses included a short wave radio transmission set, a three-inch telescope, and a full-size mounted auto chassis. Later renamed Bellarmine Hall, it is currently classroom space for all of the girls' school and some of the youngest grades, along with cafeterias in the basement.

Also in 1926, alumni added to the beauty of the Immaculata. The marble Sacred Heart and Saint Joseph's altars were added, as was the Father Shyne Organ, built by the Wicks Organ Company and installed in the Immaculata choir loft just below the Rose window. A plaque read that the organ was "Given in 1926 in honor of the B.V.M. and in grateful remembrance of Rev. C. J. Shyne, S.J., and the College Sodalists who built the Immaculata."

The optimism and excess of the twenties came crashing down on Black Tuesday, October 29, 1929, when the stock market collapse ushered in the Great Depression. Lasting, more or less, until World War II, this world wide economic crisis affected rich and poor, urban and rural areas. Although at her height in terms of facilities and reputation, Saint Mary's was unable to continue as a men's college—by the final academic year (1930-1931), enrollment was about half that of the golden years under Fr. McCabe and the Depression showed no signs of recovering—and so the Jesuit superiors decided to use the campus as a seminary.

At the end of this last school year, there were 30 College graduates and 41 high school graduates. In all, adding both the Senior and Junior Divisions, SMC had a total of 347 students, most of which, of course, came from the Midwest. By now, the educational system was close to what it is now: four years of high school and four years of college, with the students being referred to as Freshmen (as well as First High), Sophomores (Second High), and so on. The division of the school year—September to early June—was as today; the day began with the students rising at 6:15 a.m., Mass at 6:35, five classes, four study periods, and lights out at 9:30 p.m. By now there were the familiar written examinations at the end of each semester. In the high school, there were three tracks: the Classical, the Scientific, and the English. The first two were designed to prepare the student to pursue the A.B. (arts) or B.S. (science) degrees at the College. The "English" track was, as the 1930 *High School Catalogue* puts it "designed mainly for those who do not intended to pursue their studies beyond the secondary school, or who expect to enter upon a business career after four years of High School work." The first two years of the Classical and Scientific tracks was the same, with the choice between the two paths made at the beginning of the third year. The English track was a completely separate program; for example, it included no Latin class, offering "modern language" instead.

The 1930 *College Catalogue* notes that "beyond the set principles which govern mental development, the *Ratio Studiorum* allows a wide latitude for the inclusion of any studies which might be required to meet the social needs of

any particular age. Thus, at the Saint Mary's of the present day [and since the mid-1920s], students are allowed to specialize in any of the branches found in the usual college curriculum after they have completed a series of prescribed courses which make for mental development and general culture." This reflects the general trend of post-secondary studies after the turn of the twentieth century; today, of course, there are dozens and dozens of the majors at most universities with relatively few institutions that require a core curriculum and very few that offer a sort of general liberal arts education that was the norm a century and a quarter ago. The College conferred three types of degrees: Bachelor of Arts (A.B.), Bachelor of Science (B.S.), and Bachelor of Philosophy (Ph.B.); these options somewhat reflect the three tracks in the high school. In addition, college graduates were now identified by their choice of major, such as Frank Smith, who earned an A.B. in English in 1931. The current two-year SMC curriculum is almost identical to the A.B. curriculum from 1930; interestingly, the old SMC offered a number of opportunities for third and fourth year students to take various electives to prepare for careers in things like medicine. This is essentially what many of today's SMC graduates do, although that often involves pursuing a further degree at another institution. Then, as now, there were graduates who were from the town of Saint Mary's itself, such as Chemistry major Andrew Koppes, who the *Dial* notes, was on campus enough "to prove to us that he is a gentleman and a true St. Mary's man, having the interest of his school at heart." Another alumnus of these last years is Kenton Kilmer, son of Joyce Kilmer, the well-known American poet killed in World War I. The faculty, while still mostly clerics, included laymen, mainly in the sciences and music. Not surprisingly, the final *Dial* has a number of advertisements for universities, colleges, and boarding schools; one is from Washburn College in Topeka that declares itself to be "not too large, and not too small."

The last rector of the old Saint Mary's College, Fr. Francis J. O'Hearn, S.J., writes in the final *Dial* that "the June of Nineteen Hundred and Thirty-one means farewell, not only to a graduating class, but to a school and a history. The usual partings of Commencement Day are always tinged with regret. To the Seniors of this year, we say farewell with a special solemnity and a special regret, for they are the last standard-bearers of a long line of St. Mary's Knights. The transition of our venerable College from the field it has so long occupied brings to St. Mary's men a profound regret which needs neither comment nor explanation. External conditions may have limited the usefulness of old St. Mary's, but nothing can alter the ideals for which she has so long contended. Take them with you into life, Men of St. Mary's, her standards of traditional scholarship, her rugged Catholicism, her constant inspiration from the Mother of God and the Mother of Men."

Out At Old Saint Mary's
O, let us forget all our cares awhile—
In spirit go back over many a mile
In the journey of life,—O I see you smile—

Paul W. Cole, SMC 1899

To The Dial and old St. Mary's.
When we were "the boys" in the days gone by,
In the "College Notes" column we held revel high;
But now we just read "Alumni" and sigh,
As we think of old St. Mary's.
O, don't you remember our college days?
The teachers and friends with their love and their praise;
Their kind honest hearts and their glad boyish ways;
Out at old St. Mary's?
We wander again by our loved Pawnee,—
Or farther a-field to that gaunt "Lone Tree";
How it all leads us back to the "Used-to-be"!
Far out at old St. Mary's!
In fancy we stand in the Candy Store,
Tasting the dips and the pop galore,
And linger awaiting our turn once more;
Out at old St. Mary's.
And then all our tramps through the sweet "Blue-grass";
Watching the light and the sun-shadows pass,
When weary we'd lie in the soft cool mass,
Out at old St. Mary's.
And now comes the Yule-Tide with its gracious store;
Boxes and dainties on table and floor,
Ah, treasures untold right bravely they bore
Out at old St. Mary's!
And oh but those letters from home, ah me!
But weren't they good for a poor boy to see,
And wasn't it ecstasy simply to be
A boy at old St. Mary's.
Men are the *boys* that *we* used to know;
The faces are changed where we strolled to and fro,
But the same dear old scenes greet their sight, I trow,
As ours at old St. Mary's.
Heigh-ho! for the past! but our hearts are true!
Let us sing that old song that ever is new,
The song of our College, "The White and the Blue"
The song of dear old St. Mary's.

Br. George Bender, S.J.

(1842-1925)

Scores of Jesuit Brothers humbly served the priests and students at Saint Mary's College. One of the most well-known and longest serving was the English convert and Civil War veteran George Bender. As one alumnus wrote, "In the old days, the good old days, the Brothers were our Mothers . . . God bless 'em."

Entering the Society of Jesus in 1866, Brother came to Saint Mary's in 1870 and died there on October 19, 1925 in his 83rd year. With the exception of the years 1881-1892, he spent his entire career at Saint Mary's. In his early years at the college he was primarily a teacher. Returning in 1892, he became manager of the bookstore, where he came in contact with generations of students, until the infirmities of old age forced him to give up this work in 1922. He was likewise for many years a part of the orchestra, playing the bass viol.

Brother was particularly known for a great regularity in the community exercises, his diligence in filling his various positions, and his true love of poverty. He was very popular among the boys: he refereed their games, and in pictures of musical groups he is there holding his bass fiddle, always standing to one side, an old brother with a gentle smile.

Fr. Francis Finn, S.J.

(1859-1928)

Fr. Finn's parents were part of the Irish diaspora during the time of the Great Famine (1845-1852). The family settled in Saint Louis, where Francis was born on October 4, 1859. Although a typical Irish Catholic boy in most respects, he was plagued by illness throughout his life. During one of these illnesses, he was given a copy of Cardinal Wiseman's *Fabiola*. The story of the early Christian martyrs had a profound effect on young Francis as his religion began to really mean something to him. His life-long conviction was that "One of the greatest things in the world is to get the right book into the hands of the right boy or girl. No one can indulge in reading to any extent without being largely influenced for better or for worse."

Now an avid reader, of course, the young Francis began devouring the novels of Dickens, who had only just died in 1870. After making his First Holy Communion, at the age of 12 as was common in the days before Pope St. Pius X, Francis became much more spiritual, and his secret ambition was to become a Jesuit priest. But gradually his desire cooled, his grades dropped, and his vocation might have been lost if not for Father Charles Coppens—the same Fr. Coppens who would later become Rector of St. Mary's—who urged Francis to apply himself to his Latin, to improve it by using an all-Latin prayer book, and to read good Catholic books. The other influence to which Fr. Finn credited the saving of his vocation was the Sodality of Our Lady.

Francis entered the Jesuit novitiate on March 24, 1879, beginning the long road to the priesthood. He found that the thirty-day Ignatian retreat deepened his faith still more. Unfortunately, while in the seminary he was plagued by bouts of recurring sickness. He would fall ill, be sent home, recover, and return to the seminary, only to fall ill again. Ordinarily, he would have been dismissed from the seminary, his health problems seen as a sign from God that he did not have a vocation. He himself always felt he was an unworthy candidate for the priesthood due to his interrupted studies. Yet his superiors kept him on. He wrote, "Humanly speaking, I was not fit for the life of the Society. Humanly speaking, I say. God often chooses instruments in themselves most unfit to do His work."

The novices were encouraged—as a means to get rid of self-will and to increase their spiritual perfection—to pray that God would send them to the place they least wanted to go and give them the work most repugnant to them. The place Francis dreaded most was St. Mary's, Kansas and the job he feared was to be prefect in a boarding school. In 1881 his superiors decided that because of his constant stomach problems and headaches he needed another break from study, and so assigned him to St. Mary's as a prefect.

At St. Mary's, Mr. Finn, teacher and prefect, learned (sometimes the hard way) how to teach

and discipline boys. They came to love him and never forgot him. One afternoon while supervising a class who was busy writing a composition, Mr. Finn thought of how they represented to him the typical American Catholic boy. With nothing else to do, he took up pencil and paper. In no time at all he dashed off the first chapter of *Tom Playfair*. When he read it aloud to the class, they loved it. Of course, they wanted more. Finding time to write was no problem, because at the time he was suffering from insomnia. In the middle of every night, unable to sleep, his imagination lively, he wrote another chapter or two for his boys—never dreaming he would someday reach a worldwide audience.

Finally, after much patching and editing, *Tom Playfair* was published in 1891, the same year that Fr. Finn was ordained to the priesthood. Reading Fr. Finn's books caused many a boy to consider entering the priesthood, and although he disguised the school as "St. Maure's" in his books, everyone knew it was St. Mary's, so much so that SMC came to be advertised as "Tom Playfair's School." Other books soon followed: *Percy Wynn* and *Harry Dee*, in which St. Mary's was again the setting. In all, Fr. Finn wrote 27 books for young people; his books have been translated into ten languages including Braille. He is the father of American Catholic youth fiction.

Fr. Finn spent many years of his priesthood at St. Xavier's in Cincinnati where the boys and girls of his parish school loved him dearly. There, he wrote one of his best-loved stories about a little girl, *The Fairy of the Snows*. He died in Cincinnati on November 2, 1928, mourned by children in particular around the country.

Br. Michael Dooling, S.J.

(1860-1944)

Br. Michael Dooling was another one of the humble Jesuit brothers who, by works and example, helped to make Saint Mary's a truly Catholic school.

The son of Irish immigrants, Dooling was born in Wisconsin and moved to Chicago where he worked as a streetcar conductor. He realized his true vocation when a priest suggested that perhaps he might become a brother. He entered the Jesuit community at Florissant, taking his first vows on March 19, 1886. In 1893 he came to Saint Mary's where he was first sacristan and assistant in the boys' clothes room. In 1895 he became supervisor of the laundry and powerhouse. The boys called him "Brother Clothes Room," or "Brother Laundry." The zealous Brother also worked quietly for souls. At least one woman owed her conversion to the Catholic publications he gave her while she was working in the laundry.

For a few months he was sent to Belize, but a bout of malaria brought him back to Saint Mary's where he was given the lighter duties of refectorian and clothes keeper, and later, the sacristan of the Immaculata, a post he kept until 1931. A great lover of flowers, he planted forty varieties of perennials, which he used to decorate the altar.

In 1915, Brother was made mail and express

man for the College. For the next 20 years, a daily village sight was Br. Dooling driving to the station in the spring-wagon pulled by a buckskin pony; he was a great favorite with children who loved to ride with him behind Old Buck. He became a great friend of the poor, begging food, clothing, and funds from the more prosperous. In lean drought years when there wasn't a single bushel of corn shipped from the elevators of St. Mary's, Brother was an angel of mercy for the indigent. During the worst of the Depression years, Brother obtained a vacant building where he ran a soup kitchen for the poor children of Saint Mary's. Somehow he got a stove, scraps of donated food, and the help of volunteer ladies for this project.

Brother was the first to meet the boys at the train station, the last to wish them goodbye, and had his ways of influencing them for the good. One of his favorite means was by visits to them in the infirmary.

In 1935, when Brother became too old to handle the mail, he was given the job of porter of the College. He died on Shrove Tuesday, February 20, 1944 and was buried on Mt. Calvary among his brother Jesuits.

Lt. William T. Fitzsimons, Medical Corps

(1889-1917)

William T. Fitzsimons was born in Burlington, Kansas on April 18, 1889 and attended Saint Mary's College, class of 1906, before transferring to the University of Kansas School of Medicine in 1908, earning his M.D. in 1912. The October 1917 edition of *The Dial* commemorates his time at SMC by noting that "the Faculty who were here with 'Fitz,' . . . remember him as a thoroughly good, Catholic boy, a student of high ability, and pleasant, companionable friend."

After graduation from KU, he spent a year at Saint Mary's Hospital in Kansas City, Missouri, followed by a 14-month stint at Roosevelt Hospital in New York City. In September 1914, Dr. Fitzsimons traveled to Europe with the first U.S. Red Cross ships to serve soldiers fighting in World War I, which had begun that July. He spent six months treating the wounded at hospitals in England, and then crossed over to war-torn Belgium to perform similar services, returning home in late 1915.

Back in Kansas, the 27-year-old Fitzsimons accepted surgical and teaching positions at the KU School of Medicine. As soon as the United States declared war on Germany, Fitzsimons joined the Army Medical Reserve Corps. He was quickly commissioned a first lieutenant, and in July 1917, steamed back across the Atlantic for France to resume his medical duties, this time in the service of his own countrymen. The Army assigned Fitzsimons to a group of doctors called the Harvard Unit. On the night of September 7, 1917, less than two weeks after he joined the unit, Fitzsimons was killed during a German air attack on his field hospital. Posthumously promoted to

captain, he was the first American officer killed in action.

"The attack could not have been a mistake," a fellow soldier, Maj. Dr. Paul Woolley, later recalled, for "there was nothing of military value near the hospital tent in which he was working." According to the *Kansas City Star*, "The nature of the attack that killed the young officer aroused the nation and enlistment soared," especially after former president Theodore Roosevelt drew the country's attention to Fitzsimons' death with a scathing, front-page editorial that appeared in the September 17, 1917 edition of the *Star*. Denouncing Germany's "calculated brutality," her "deliberate policy of wickedness," and her "systematic campaign of murder against hospitals and hospital ships," Roosevelt's call to arms inspired untold thousands to join up and avenge the doctor.

A Solemn High Requiem Mass was celebrated in the Cathedral of Kansas City on September 13, 1917; on the same day the a Requiem Mass was offered at the Immaculata in Saint Mary's.

In 1920, the Department of the Army changed the name of Army General Hospital No. 21 in Aurora, Colorado, to Fitzsimons General Hospital, which was in operation until 1999. In 1922, the William T. Fitzsimons Memorial Fountain at 12th and Paseo in Kansas City was dedicated to the good doctor's memory.[25]

In Saint Mary's, alumni were also moved to commemorate Capt. Fitzsimons. In 1920, the Alumni Association voted to construct a memorial arch in his memory and in memory of the over 700 SMC veterans, especially the nineteen combat deaths. Aided by the effort and inspiration of Fr. William E. Cogley, Rector of Saint Mary's from 1918-1922, the arch was completed and dedicated at the College's Diamond Jubilee Celebration in June 1923, at which took place the largest alumni meeting ever held at Saint Mary's.

The large freestanding arch, once surmounted by the Cross and the word Victory, and still with an eagle at the top of the central opening, bears on either side of the large central inscription the seal of Saint Mary's College, encircled by a commemoration of the founding of the Society of Jesus in 1540 on the right and the founding of Saint Mary's in 1848 to the left. The inscription itself reads: "TO THE SONS OF ST. MARY'S COLLEGE WHO SERVED THEIR COUNTRY IN THE WORLD WAR, THE ALUMNI HAVE BUILT THIS MEMORIAL." Weathered by time, plans are underway to restore this monument, which is a tribute both to the fallen and to an important era in Saint Mary's and American history.

To Lieutenant Fitzsimons
Bernard M. Kirke, '18
Hid from the warring masses,
Under the quiet sod,
Under the quiet grasses,
That softly blow and nod—
A bit of our Western prairies
Must grow where'er thou art—
Something of old Saint Mary's,
A-sleeping with thy heart.
Something to bless and love thee
Throughout thy long, long sleep;
Something to watch above thee,
And eternal vigil keep.
Hid from the warring masses,
Under the quiet sod,

Part III: Transfiguration
JESUIT THEOLOGATE (1931-1967)

Ad astra per alas fideles

From an Indian mission then a men's college, in 1931 Saint Mary's entered into a third phase: a Jesuit seminary, or more exactly, a Theologate; the Immaculata, no longer a college chapel, became the mother of priests ordained *ad majoram Dei gloriam* for the Society of Jesus.

The Jesuit formation for the priesthood is among the longest in the Church. The first two years are, as in other orders, the novitiate, at the end of which the novice pronounces the First Vows: poverty, chastity, obedience, and a vow to persevere to final profession and ordination. At this point, a man either becomes a scholastic—one on the way to the priesthood—or a brother (technically known as a "temporal coadjutor," as one can see on the old gravestones of the Jesuit brothers). For scholastics, who are styled "Mister," two or more years of "First Studies" follows, depending upon one's background and talents. This is academic work, usually in a university or college; Jesuits today earn a post secondary degree if they already do not have one. Many Jesuits also achieve higher-level degrees, including the Ph.D., all depending upon their talents and where the Society needs them. The study of philosophy is also an important part of this

stage. After First Studies begins the "Regency": work in a Jesuit apostolate, such as a high school. Fr. Finn, prefect of the younger boys at Saint Mary's before he was ordained, is an example of what a scholastic might do during this period. Finally begins the four years of theological studies. Jesuits will earn a Bachelor of Sacred Theology and often a Masters in a more specialized branch of theology. Usually at the end of his third year of theology, the Jesuit is ordained to the priesthood. Following the fourth year and after some years of ministry, the Jesuit makes his Tertianship, which amounts to a third year of novitiate; here the Jesuit revisits the essentials of the order that he learned as a novice. After this final year of formation and discernment, he makes his final perpetual solemn vows of poverty, chastity, and obedience, along with the fourth vow—obedience to the Pope with regard to the missions of the Society—that is unique to Jesuits. These Jesuits are known as "fully professed" or "professed of the Four Vows"; only these men are eligible for posts like novice master or provincial superior. The professed of the Four Vows take, in addition to these solemn perpetual vows, five additional Simple Vows: "not to consent to any mitigation of the Society's observance of poverty; not to seek, or 'ambition,' any prelacies (ecclesiastical offices) outside the Society; not to ambition any offices within the Society; a commitment to report any Jesuit who does so ambition; and, if a Jesuit does become a bishop, to permit the general to continue to provide advice to that bishop, though the vow of obedience to Jesuit superiors is not operative over matters the man undertakes as bishop. Under these vows, no Jesuit may 'campaign' or even offer his name for appointment or election to any office, and if chosen for one must remind the appointing authority (even the Pope) of these Vows, and if the Pope commands that the Jesuit accept consecration as a bishop anyway, the Jesuit must keep an open ear to the Jesuit general as an influence."[26] For the first time in history, as of March 13, 2013, the reigning Pope is a Jesuit.

When the superior of the Missouri Providence—one of ten in the United States—decided to close Saint Mary's College and move part of the seminary training from Saint Louis to the campus, it was the final, theological part of a Jesuit's training that was entrusted to the faculty. While Jesuits of the Missouri Providence still did their novitiate and first philosophy studies at Florissant in Missouri, Saint Mary's became the Theologate and, often, the place of ordination. In turns, Saint Mary's has embraced the three great Jesuit activities: a mission, a school, and a seminary.

The December 1942 issue of *The Jesuit Bulletin*, published at St. Mary's during these years, features Midnight Mass in the Immaculata Chapel on the cover and inside a glimpse of seminary life at SMC. In an article entitled "Working Their Way," William F. Kelley, a second year theologian, explains the life of a young Jesuit scholastic at St. Mary's: "Every Scholastic prepares scrupulously each day for his four or five classes in Dogmatic and Moral Theology, Sacred Scripture, and Canon Law. This, together with the research needed for obligatory seminars, keeps even the

most brilliant thoroughly busy. . . . Suffice it to say that St. Mary's has an enviable record of mothering thoroughly trained Theologians well worthy of their distinguished ancestry." Mr. Kelley goes on to explain how manual work provided a necessary relief from the taxing regimen of study and enabled St. Mary's to operate with some of the self-sufficiency of the old monasteries. The scholastics were their own janitors and groundskeepers; they worked in the kitchen and waited at table; the sacristans prepared the altars and Mass equipment for the over seventy Masses celebrated daily by priests at the College. There was a tailoring and shoe-repair shop, and one could have had their photograph taken, watch repaired, and hair cut on campus. Some scholastics worked in bookbinding and printing, a large staff assisted in the library, and the mimeograph crew churned out class notes. Scholastics assisted in the office of the Jesuit Seminary Aid Association, headquartered at SMC, and put in many hours editing *The Jesuit Bulletin*, as well helping with clerical work for the bi-monthly *Review for Religious*, established at Saint Mary's in 1942. Work for the flourishing Kansas State Sodality Union of fifty high schools and colleges alone employed ten scholastics. They published the KSSU Sodality Bulletin and distributed a popular series of "Catholics Say" articles appearing in thirty-six Kansas newspapers. Scholastics were also involved in planning and running a summer camp named after the great Fr. De Smet. Finally, as always at Saint Mary's, there were a number of brothers tirelessly toiling in the kitchen, on the grounds, the farm, the laundry, the infirmary, and the offices—wherever these dedicated men of God were needed.

Of course, the highlight of the year was ordination time, which took place in the Immaculata during three days in June, traditionally during the Ember Day fasts. The Bishop of Leavenworth, or of Kansas City, or of Wichita, or a visiting bishop from farther abroad, conferred the subdiaconate on the first day, the diaconate on the second, and the priesthood on the third. Long lines of ordinandi processed down the hill from Rodman Hall (now Bellarmine) to the Immaculata; then formed two lines on the Immaculata steps through which the ordaining Bishop and his ministers passed. At the ordination ceremony in the chapel, large numbers of visiting clergy participated in the imposition of hands, and the newly ordained priests gave their first blessings to their parents at the communion railing and outdoors. The ordination banquet took place in the refectory, which is today's Assumption Chapel.

The 1945 "Ordination Issue" of *The Jesuit Bulletin* shows photos of seminarians learning the rubrics for their future function as priests: practicing "dry Masses," learning to administer Extreme Unction, pouring water on a much baptized baby doll, and studying the breviary with Fr. Gerald Ellard. Fr. Gerald, an expert on the Liturgy, prepared at least twenty classes for the sacred functions of the priesthood during his many years at SMC. Fr. Gerald's brother, Fr. Augustine, professor of ascetical theology, was also stationed at SMC.

Over the thirty years of the Theologate,

some 1,000 priests were ordained in the Immaculata. The numbers of ordinandi start to decline in the 1950s and are in the teens by the 1960s. After the closure of Saint Mary's in 1967, there were no more ordinations on campus until that of Fr. David Hewko, SSPX, on April 21, 1992, in the Assumption Chapel. With the SSPX's North American seminary located in Minnesota, the next ordination on campus was not until that of Fr. Daniel Chavarria on February 2, 2012; by then Saint Mary's parish was so big that the ordination ceremonies took place in the auditorium.

The earlier years of the Theologate corresponded to the period of the Great Depression and defining years of World War II. As the 1930s progressed and the nation struggled through the economic crisis, not only did the brothers, seminarians, and faculty at Saint Mary's help the suffering, but also, along with other thoughtful people, kept their eyes on events in Europe. In Germany, Adolf Hitler was named Führer in 1934; although a number of historians now consider World War II to be a continuation of World War I, the traditional date for the beginning of this global war that directly involved some 100 million people[27] is that of Germany's invasion of Poland on September 1, 1939. As with World War I, there was conflict for a number of years before direct U.S. involvement, and in the early years American desire for non-intervention was strong; the U.S. formally entered the war as a result of the Japanese bombing of Pearl Harbor Naval Base, Hawaii on December 7, 1941, "a date which will live in infamy," as President Roosevelt stated. This war, the deadliest military conflict in history with an estimated 60 million fatalities or over 2.5% of the world's population,[28] includes innumerable stories of heroism and depravity, victory and defeat, political, cultural, and technological advances—at the end in 1945, the world was now not only in the era of total war, but also in the nuclear age. Having guided the Church, and in a sense civilization itself, through the war, it fell to the reigning pope, the great Pius XII, to continue to be a world leader in this new and potentially apocalyptic age.

World War II, and the subsequent major conflicts against communist regimes, was a golden age for military chaplains. For his heroics onboard *U.S.S. Franklin*, World War II chaplain and Jesuit Fr. Joseph O'Callahan was awarded the Medal of Honor in February 1946. Two other priests who were awarded the Medal of Honor include the "Grunt Padre," Fr. Vincent Capodanno for actions during the Vietnam War and, most recently, Fr. Emil Kapaun, prisoner of war during the Korean War, who was a native of Pilsen, Kansas, just an hour and half south of Saint Mary's. The causes of both Fr. Capodanno and Fr. Kapaun for sainthood are currently in progress. At Saint Mary's a remarkable feature of the 1940s and 50s is the number of veterans who, after their service, went on to try a vocation with the Jesuits. By 1956 every year since 1945 witnessed the entrance of World War II and Korean War veterans into the Jesuit novitiate. Studying at Saint Mary's in the mid-1950s were twenty veterans; one, Fr. John J. Halloran, Minister of Scholastics, was an army chaplain in both wars.

During the war years, from 1940-1946, the Rector of Saint Mary's was Fr. Daniel H. Conway, S.J. A great missionary, he took the young seminarians and priests out to learn how to conduct street preaching, resulting in the formation of Catholic parishes in Kansas towns. In addition, with the sons of the Saint Mary's farmers enlisted in America's defense, SMC theologians pitched in to provide manpower at harvest time.

Among the scholastics at Saint Mary's during the mid-1940s were eleven Jesuits from Mexico. Since the beginning of the century some seventy Mexican Jesuits, the heirs of the Cristeros, were driven into exile by a hostile government and came to the Missouri Province to receive their philosophical or theological training at Saint Louis or Saint Mary's.

To give final note on construction for the period of the Saint Mary's Theologate, in 1961 the "Votel," or "Juniorate" building—today's Jogues Hall—was remodeled for library purposes. The fourth floor theater and the attic were removed, leaving a three-story building with a flat roof. The remaining three floors on the west side of the building were torn out and replaced with four levels of library stacks. A fifth level was planned but never constructed. The windows were sealed off on the west side, and a special heating system and elevator were installed for the library. Today, the west side remains the library with the east side of the building again classroom space.

In 1948 St. Mary's College celebrated the centenary of the founding of the mission by Fr. Verreydt and his companions; the climax of the celebrations were the ordination of thirty-nine Jesuits by the Most Reverend Joseph E. Ritter, S.T.D., Archbishop of St. Louis. Since 1931, 700 priests had been ordained in the Immaculata; St. Mary's was familiarly called the "Mother of Priests." At the June 1949 ordinations, for the first time at Saint Mary's, the ordaining bishop was also a Jesuit, the Most Reverend Ignatius Glennie, Bishop of Trincomalee in Ceylon; thirty-five men became an *alter Christus*.

During the post-War boom of the 1950s, the formation of priests continued as the Cold War progressed; in the new nuclear age, as the space race heated up, Jesuits at Saint Mary's continued to study the old theology, the old principles that still provide answers to modern problems. In 1956 the campus celebrated the 400th anniversary of the death of St. Ignatius of Loyola as ten men were ordained on June 18 by Bishop Hunkeler of Kansas City, KS; the next year, on December 8, the fiftieth anniversary of the laying of the Immaculata cornerstone was celebrated with a reunion and a letter of congratulations from the governor of Kansas. On the Feast of St. Thomas Aquinas, March 7, 1957, Archbishop Hunkeler, Bishop Carroll of Wichita, and seventy-six diocesan and religious clergy gathered at SMC to honor the Saint. *Theology Digest*, published at SMC, sponsored a talk by the famous author, publisher, and lecturer, Frank Sheed, who discussed "The Common Sense of St. Thomas Aquinas."

However, the various cultural revolutions that shaped American and European life from the 1950s and 60s on meant that neither the Angelic Doctor nor common sense was in

vogue. Although there are important antecedents in the post-War period and earlier, an important part of this cultural, and in particular sexual, revolution commenced with the FDA's approval of the first oral artificial contraceptive pill in 1960; the culture war surged and raged throughout the decade and into the next century, and the march of what its supporters see as revolutionary progress remains an important facet of life today. The Church, of course, was not unaffected. The most discussed and fought over event in the past five hundred years of Church history is the Second Vatican Council, convoked by Pope John XXIII in 1962 and concluded by Pope Paul VI in 1965. Whatever one's position about the council—and there are many—that the Church changed seemingly overnight is hardly in dispute. From the old Latin mass that Fr. Ellard taught the seminarians at Saint Mary's to the vernacular *Novus Ordo* in various forms; from missionaries like Fr. De Smet and Fr. Conway seeking conversions to ecumenism; from priests and nuns in cassocks and habits to every day garb; from Frank Sheed's *Theology and Sanity* to an article entitled "Virginity and the Cosmic Christ" in the March 1972 *Review for Religious*. A statistically undeniable fact is that what followed was a decline in vocations; the various religious orders were particularly hard hit. To give just one example among many, Fr. Mark Raper, S.J., President of the Jesuit Conference of Asia Pacific, at a May 2012 conference notes that for the Society of Jesus, "Our numbers have been in decline for the last 40 years—from over 30,000 in the 1960s to fewer than 18,000 today. The steep declines in Europe and North America and consistent decline in Latin America have not been offset by the significant increase in South Asia and a small rise in Africa."[29] What Fr. Raper does not go on to mention is that of those fewer than 18,000 Jesuits—in the United States, at least—the average age is close to 70. The situation is just as bleak in Europe; "a once great religious order is now in the institutional equivalent of a hospice."[30]

Even before the current level of decline set in, the Jesuits decided to move the Theologate of the Missouri Province back to Saint Louis. Already in the late 1950s and into the 60s ordinations at Saint Mary's were in decline, falling into the teens by 1960. There were, nevertheless, quite a few Jesuits on campus until the date of closing: in 1964 there were eight-one Jesuit priests on campus, 133 Jesuit Scholastics, and nine lay brothers; in 1966, one year before closing, there are only a few less: seventy-seven priests, 127 scholastics, and seven lay brothers.

In the summer of 1967, the Jesuits left Saint Mary's, abandoning the site they established almost 119 years before. A large auction was held, the highlight of which was the historic bishop's chair, hand carved in 1878—it was returned to St. Mary's in 1978. The silence of absence closed over the classrooms, the dorms, the refectory, and grounds. Gone were the priests and seminarians in their black cassocks the townspeople had come to know and love so well, except for an old brother caretaker who, for a few years, stayed on in the Infirmary building. The Immaculata loomed above the Quad, the tabernacle empty now and the sanctuary lamp

out. Time, with his powerful jaws, began to devour the abandoned "Mother of Priests."

"Thou art a priest for ever, according to the order of Melchisedech."[31]

Sidebar:

Fr. Anthony J. Rochel, S.J.

(1916-2007)

A 1998 Interview with Cristina De la Serna

Q: Father, why did St. Mary's College close in 1931 to become a Jesuit seminary?

A: You see, in 1931, with the stock market crash and especially because the pledges couldn't be met, everything was in financial difficulty. The Jesuits also had colleges in Denver, for example. They were building out there and were in debt. So then the theologate was moved to St. Mary's in '31. From that time the four years of theology were studied out here. St.Mary's became the theologate of the Jesuit Missouri Province, which included the Midwest states, from then until '67 when the seminary was moved back to St. Louis. During these 36 years we estimate about 1,000 Jesuits were ordained here.

Q: Where did you study during your first seminary years?

A: I studied in Florissant, which is a little suburb there, about fifteen miles from St. Louis, where we had our seminary for the two years novitiate and the two years collegiate studies. After those four years we would go to St. Louis for three years (philosophy studies). And there would be, besides the ones in my class, approximately five to seven each year from New York, about seven to nine from California, a few Canadians (five or six), a few from Mexico, from Spain, and from South America. They would all be there at St. Louis. The seminary there was a large five-story building and it had a capacity of about 150 seminarians.

Q: And after that you came to St. Mary's?

A: After the three years of philosophy, then we had what we call the regency, which generally, for most of us, it was teaching in high school. So I taught up in Marquette University High School in Milwaukee, Wisconsin, for three years. Other schools where it was common for the Jesuit seminarians to teach were the Regis College in Denver, Rockhurst High School in Kansas City, Missouri, and St. Louis University High School in St. Louis. So all the scholastics would have normally three years of teaching. Occasionally a few of them would teach for one or two years and then would go into special studies for a degree. But the normal period was three years of teaching, and after that we would go into the theologate which was located here in St. Mary's.

Q: Can you tell us a bit about the life as a seminarian at St. Mary's?

A: From Monday through Saturday we had classes, and Thursday was always a break day. On this recreation day most of us would study an hour or two in the morning in "villas" or shacks. There was one down by the river here; there were about six of those around. Generally on Thursdays groups would go out and they would cook their own meals, with provisions from the kitch-

en. The southerners were really good cooks and they would put on a really nice meal.

Class days would begin with Mass in the morning following with breakfast. There would be about three hours of class in the morning and the afternoon would generally be free. During this free time we would take naps, go for walks. I liked to take walks all around this area.

During the Second World War we helped the farmers out here a lot in their fields, with their hay and wheat and everything, but otherwise there was a lot of baseball, which was the main recreation sport. We always had a ball game.

Q: Were the seminarians from all over the US?

A: Well, St. Mary's seminary was mainly for the Midwest Jesuit province and the southern province, like Missouri and Wisconsin. And also there were a few Mexicans and for a number of years five or seven Filipinos studying the scholastics. The classes would be generally made up of 30 to 40 seminarians.

Q: What was the total number of seminarians who lived on campus when the seminary was at St. Mary's?

A: There were about 150 seminarians when I was here. There were almost 200 residents, including faculty and seminarians. Most of the seminarians lived in Loyola and only some lived in Suarez. I lived in Loyola during my years at St. Mary's. Bellarmine was the classroom building and had part of the library. Coppens was the library at that time. Your present library building [Jogues Hall] wasn't used very much; in fact, for a while they were raising chickens there! This building was closed for a while and then it was cleaned and made into a library in the sixties. Your present College/Administration building was our Faculty building; all the Faculty members lived here and there were quite a number of them—about 25. The gym was used a lot for indoor activities during the severe Kansas winters. Our dining hall was always the large dining room that is now Assumption Chapel, with the kitchen attached.

Q: Did you have difficult classes?

A: Yes, our professors were very learned. They all had made special studies in Rome or Toronto, Canada.

Q: So to be a Jesuit teacher, how many extra years of study did one have to do?

A: Generally for the ones who went to Rome it was three years, so they would have from three to seven years of special training after they were ordained. About one-third of them would go to Rome, some to Toronto, or to Minneapolis which was another popular place.

Q: Do you have any personal memories, something that makes this place special for you, that made a significant impression on you?

A: Well, of course the great events were always the ordinations that they had here. When the ordinations took place, the families of the ordained would stay with the townspeople, so with the families of forty priests the place really grew. Ordinations were always performed during three days: the subdiaconate on the first day, the diaconate on the second, and finally the priesthood on the last day.

Another aspect that made St. Mary's special to me was the fact that I grew up in this area. There

were a few others from here, but most of them were from the St. Louis area and the Milwaukee area, so for all those, this was a foreign place. But to me this was like home territory, and so I felt right at home. I was born about fifty miles north of here in Seneca, Kansas. My ancestors settled there in about 1870.

Q: Could you describe the ordination ceremonies held at the Immaculata?

A: Oh, yes, they were most beautiful. Father Jerry Ellard was the master of ceremonies in my time and all was nicely done. The ceremonies were quite long, three or four hours each day. And the families were all here, so it was a big celebration.

Q: How many priests were ordained with you?

A: In our class we started with 39 and 22 were ordained. Some of the classes though were 40 and 50 in all, so we estimate that sometimes there were 45 or 50 ordained in a year. And of the 1,000 Jesuits ordained at Saint Mary's, the youngest would be in their mid sixties now, because you see, the last ordination class here was in '67, so that's 31 years. Of the thousand who were ordained here I would say that at the most 300 are still living.

Q: Why was the seminary moved back to St. Louis in 1967?

A: After the Second Vatican Council, when it was moved back there, they had the diocese seminarians from the St. Louis archdiocese and there were other religious congregations, so we had a much larger faculty down there. The student body was much increased because of the seminarians from the archdiocese and from about seven other congregations. Here in St. Mary's there were only Jesuits, but in St. Louis there were others, including Dominicans. There they had much bigger facilities; they took over some of the old hotels.

Q: Did the theologate move to the building in which you studied philosophy in St. Louis?

A: No, the theologate moved near the Philosophy building in St. Louis. The Philosophy building had been built especially for the Jesuits—it had a capacity of 200, with the faculty and the students. The new theologate was a converted Ramada Hotel, with big facilities and more room.

Q: Where were you sent after your ordination?

A: After ordination we had to stay another year at the theologate in St. Mary's and do our tertianship, and then I made some special studies and taught at Regis College in Denver. Afterwards I went into hospital work at St. John's Hospital in St. Louis, and then I came into parish work and hospital chaplain's work as well.

Q: Where are you stationed now, Father?

A: I am a hospital chaplain in St. Louis. Besides visiting St. Louis University Hospital, I am weekend chaplain of De Paul Hospital, which is a 700-bed hospital. On Mondays, I am at Alexian Brothers Hospital, with 200 beds. I also go to Incarnate Word Hospital a couple days a week for visits. There are five different hospitals under my care.

Q: Would you consider your years at St. Mary's the best of your seminary studies?

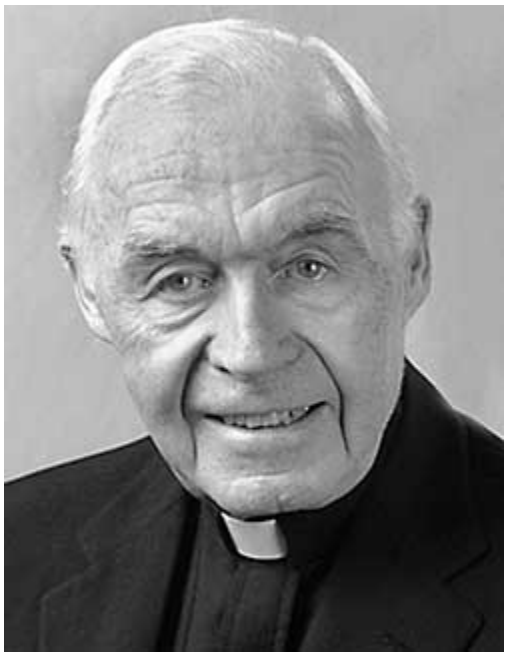
A: I personally preferred St. Mary's seminary because it was like a second home, since I grew up on a farm and near a small town. Most of the others used to live in the city, so when they came

out here, they felt that there weren't the other attractions which were offered in the city, such as St. Louis, with its urban atmosphere—quite a bit different. To them this was more like going out into the country, but I felt right at home because I was brought up in these parts.

Fr. Rochel died in St. Louis at the age of 91. One of ten children, there were three other vocations among his siblings: two of his sisters were nuns and his older brother was a priest. Fr. Rochel was ordained in the Immaculata Chapel on June 14, 1951 by Bishop K. Carroll of Wichita.

Fr. Francis Murphy, S.J.

(1921-2014)



Jesuit Professor and Labor Arbitrator Dies

Fr. Murphy was born in Kansas City, MO, on Feb. 15, 1921, and graduated from Rockhurst High School in 1938 and Rockhurst University in 1942. He was a commander of landing craft infantry while serving in the U.S. Navy during World War II.

He entered the Society of Jesus in August 1946 at St. Stanislaus Seminary in Florissant, MO. He later studied philosophy at Saint Louis University, taught English and history at Creighton Preparatory School, and pursued theology studies at St. Mary's College in Kansas in 1953.

He was ordained to the priesthood at St. Mary's in 1956 and completed a Licentiate in Sacred Theology in 1957.

After tertianship in Decatur, IL, Fr. Murphy completed a master's degree in Industrial Labor Relations at Cornell University in Ithaca, N.Y. He joined the faculty of the Industrial Relations Department at Rockhurst University in 1960, a position he held until his retirement in 1991.

For many years, he worked as an arbitrator in labor disputes between unions and employers in the Kansas City area. He was respected as a knowledgeable and neutral third party who would carefully weigh the arguments of both sides and make a fair decision. He was known among fellow Jesuits for both his wisdom and kindness and guided the Jesuit community at Rockhurst from 1969 to 1974 during a period of significant change in religious life. He served as a provincial advisor from 1985 until 1994.

Fr. Murphy died March 21, 2014, in St. Louis at the age of 93 years. He was a Jesuit for 67 years.[32]

PART IV:

Death and Resurrection (1967-present)

The Society of Saint Pius X

Ad astra per aspera

To the stars through difficulties (Kansas State Motto)

The Blackrobes left and Saint Mary's, as if dead, slept. The campus, carved out of the prairie year by year until it was a self-sustaining complex, fell prey to the blistering summers and freezing winters; the buildings that had housed and educated thousands of boys and men and theologians were scarred by vandalism and neglect.

The Indian Pay Station, on the western part of the campus, was sold to the city in July 1967 for $1. That September, the city commission asked for a group of volunteers to form a committee to turn the pay station into a museum. The St. Marys Historical Society began in 1969 and the Pay Station Museum was opened in that same year.[33] Preserved in the museum—the oldest building in Pottawatomi county—are a number of treasures from the over century and half-long history of Saint Mary's: many rare photographs, records of some of

the oldest families, a wooden tabernacle door carved by Br. Mazzella, the statue of Our Lady from the Sugar Creek mission, Fr. De Smet's chalice, and many artifacts depicting every day life from the various eras of history.

Meanwhile, after having tried to sell the campus, the Jesuits decided to return use of it to the Prairie Band Potawatomi Nation at their request. The land and buildings were given in trust for the purpose of establishing an Indian cultural and educational center open to all tribes. Plans included a home for aged Indians, a day care center, a vocational school, and a treatment center for alcoholics. None of these plans materialized, and around 1975, the Jesuits again put St. Mary's on the market.

Interested parties included the Kansas Police, who were looking for a training center; the local school district, which considered the buildings for a combined Saint Mary's-Rossville High School—eventually they constructed a new building—and local businessmen, who commissioned feasibility studies for converting it into a business park. In the mid-1970s Saint Mary's businessman Carl Simecka leased the campus from the Jesuits for about a year and a half, and set up his office in the old Jesuit accounting office in the southwest corner of the College building's ground floor. He mowed the grounds, which had only been cared for intermittently for several years. His hope was to develop the property into apartments and business offices while retaining their character, and to make the historic Immaculata Chapel available for special functions such as weddings. He worked to save the Chapel's stained glass windows, which one party had wanted to buy and remove. Mr. Simecka also twice successfully prevented members of Sun Myung Moon's Unification Church—the "Moonies"—from acquiring the property. None of Mr. Simecka's plans for the property materialized and so the campus continued to sit, with just a few of the buildings being used off and on. For example, a branch of McCall's Sewing Pattern Company out of Manhattan once used the old Jesuit refectory—today's Assumption Chapel—as a warehouse. In March 1977, KATO Corporation, a land company that was based in Phoenix, Arizona, purchased an option on the campus. When local residents learned that KATO was planning to sell the property to the U.S. Department of Labor's Job Corps program to establish a training center for high-school dropouts, they called a town meeting and stopped the purchase at the eleventh hour. Of course, the solution was for the campus to be acquired by to a group who lived by the old-fashioned virtues for which the American mid-West is known, a group that would hopefully inject new blood to prevent the town from falling into the decline and gradual disappearance that so many other small towns faced.

By the late 1970s, in addition to the shifts in the general culture, there had been a number of important changes in the church and in Catholic life in general. The most visible and spiritually far reaching was the change in the Mass: from the liturgy in Latin that had slowly and organically grown from the time of the Apostles and Pope St. Gregory the Great to the

Novus Ordo Missae—the New Order of Mass—that had been devised by a committee and was promulgated by Pope Paul VI in 1969. Even apart from various abuses—such as Masses featuring dubious form, matter, and intention or Masses featuring people dressed up as clowns—there were a number people, clerical and lay, who called into question the whole project. From Alfredo Cardinal Ottavani—a major figure at the Second Vatican Council and contributor to a critical study now known as *The Ottavani Intervention*—in Rome and Fr. Gommar DePauw in the United States to laymen like the great novelist Evelyn Waugh, the newspaper editor Walter Matt, and the author and lecturer Michael Davies, voices rose in protest in the midst of confusion. Even Pope Paul VI, in a June 1972 homily, lamented that from "some fissure the

Archbishop Lefebvre visits St. Marys

There needs to be room for photo captions below the the pictures

smoke of Satan has entered the temple of God. . . . There was the belief that after the Council there would be a day of sunshine for the history of the Church. Instead, it is the arrival of a day of clouds, of tempest, of darkness, of research, of uncertainity."[34]

The most influential figure of this group who called into question the spirit, effects, and even documents of the Council is Archbishop Marcel Lefebvre. Apostolic Delegate to French-speaking Africa under Pope Pius XII and Superior of the Holy Ghost Fathers—a missionary order—the archbishop was also a council father at Vatican II and one of a fellowship of conservative clerics called the *Coetus Internationalis Patrum that tried* to combat the rise of liberalism. With the church he had faithfully served for decades changing seemingly overnight, the old missionary went into retirement. However, he was repeatedly contacted by young seminarians looking for the traditional formation he had enjoyed in his youth and had in turn established in Africa; with nowhere else for the young men to go, he opened a new seminary in Econe, Switzerland. The local Ordinary, His Excellency Francois Charriere, bishop of Lausanne, Geneva and Fribourg, gave his blessing for the work, and on November 1, 1970, a new religious order, the Society of Saint Pius X was born. On February 18, 1971, the second canonical step, approval from Rome, came when John Joseph Cardinal Wright, prefect for the Sacred Congregation for the Clergy, officially approved and encouraged the Society.

It was really over the New Mass that the controversy and clashes with Roman authorities began; the various arguments that continue today stem and radiate from this. It was evitable that a movement that called into question the spirit and activities of post-conciliar clerics would attract attention belying the relatively small numbers of people involved. In the dark and confusing days of the 70s, the movement spread and the Society grew; in the United States, the first North American seminary was opened in Armada, Michigan in 1973 and the U.S. District started to expand as Mass centers were established.

In the midst of the post-conciliar crisis and given that the Society is involved in many apostolates, it is often forgotten that the SSPX was founded as a "pious union" of priests, the object of which is the priesthood and all that pertains to it.[35] It is for this reason that the Society began with a seminary, but it is also not surprising that the Society soon branched out and started forming chapels and then schools. Without good families to foster vocations, there will be no more priests, regardless of how many seminaries exist. Not unlike the Jesuits at the time of St. Ignatius, the SSPX was born in a time of crisis, and like the Society of those heroic blackrobes, the SSPX is now a world-wide brotherhood with missions and schools and seminaries all for the glory of God and the restoration of His Church.

As the 1970s progressed, while Archbishop Lefebvre was under intense pressure from Pope Paul VI and various cardinals in Europe, American traditional Catholics banded together here and there wherever they could.

In the autumn of 1977, at the invitation of a local dentist, Dr. Eugene McKenzie, SSPX priests came to have a look at St. Mary's, but decided not to pursue it. Early the next year, in January 1978, Fr. Hector Bolduc, SSPX, based in Dickinson, Texas, came to Topeka to offer Mass in the home of the David Gayner family. When they showed him the Saint Mary's campus, he predicted that the Society would acquire the property and a novena was started. In February, representatives of the SSPX met with KATO's representatives at the Mainstreeter Restaurant in Rossville. KATO's price tag was in the millions, of course, and the little group in Topeka had fourteen dollars in their checking account. Father Bolduc told the businessmen: "We don't want to buy it; we want you to give it to us!" On May 22, during his first visit to Saint Mary's, Archbishop Lefebvre inspected the campus and especially admired the Immaculata. It was because of this magnificent church that he urged Fr. Bolduc to continue negotiations and find the means to turn St. Mary's into a center of traditional Catholicism. The chapel was to him a symbol and a hope, here in the heart of America, that this work would launch a Catholic renaissance. Fr. Bolduc and his team's negotiations were successful; KATO donated their interest to the SSPX and a benefactor put up the remaining amount asked by the Jesuits. In October, members of the KATO Corporation presented the bronze plaque that hangs next

Archbishop Lefebvre visits St. Marys

to the entrance of the College Building to commemorate the donation of their interest in the property to the SSPX. Eventually, the 400 additional acres of the old Jesuit farm, adjoining the campus to the north, were acquired as well.

It is a story that is familiar in many places, especially in the west. While the altars and furnishings of venerable churches were smashed and trashed to update the architecture to a new vision of prayer, other places were sold or left abandoned. For those who inherited these places, it was like the Dark Ages; they experienced how very difficult it is to restore that which was easily destroyed. What is more, it is one thing to renovate a physical building; it is far more difficult to restore a parish, a teaching staff with a reliable curriculum, a seminary that forms holy and learned priests. The battle to restore Saint Mary's in all of these senses has been unceasing since the campus was formally acquired on the Vigil of St. John the Baptist, June 23, 1978. The material aspect is a reflection of the immaterial: to restore and rebuild, to take up what has been cast away, to pass on what has been received.

On July 13 Fr. Bolduc gave a press conference in which he informed the local media of the reopening of St. Mary's College as a Catholic institution. At this time, no priest lived full-time at St. Mary's; the nearest priory was in Dickinson, Texas, and St. Mary's was part of the Sunday Mass circuit.

With only a handful of volunteers, work on the physical campus began during the hot Kansas summer. Echoing Fr. Gailland's account of the early Jesuit mission 130 years before, the primary goal was to establish a chapel and then a school, only now instead of building from scratch, there was the immense task of cleaning and repairing the buildings, the oldest of which was over 100 years old. More Catholics from other parts of Kansas and Missouri devoted their weekends to this work; some of these early volunteers moved to Saint Mary's permanently and became the earliest parishioners. Other families, confident that St. Mary's would become a traditional Catholic center and school, began moving into the town and surrounding areas.

A "Restoration Office" was set up on the ground floor of the east side of the Library Building, as well as a temporary chapel, which was soon moved up to the second floor. From the beginning, the Rosary was recited each evening in the temporary chapel, and later, morning prayers are added on days when there was no priest present to offer Mass. Work was simultaneously done all over campus to make the buildings habitable. It was not practical to revive the huge central heating system operated from the old Powerhouse, so it was necessary to lay gas lines underground and install boilers in each building; a major goal of the first summer was to get heat into a few buildings before winter. That first winter of 1978-79—like the first winter of the Jesuits in 1848—was particularly severe: there were several deep snows and cold temperatures—the thermometer dipped to -23 degrees on February 1—with the new boilers only fired up for the first time on December 22. The first building immediately made habitable was the old Infirmary—today's Convent—where workers and guests had their rooms and where there was a community kitchen and dining room. As work progressed, individuals and groups of local persons constantly stopped by to look around, elderly Jesuits dropped in, and a constant stream of traditionalists from all over the U.S. and foreign countries visited the small mid-Western town of Saint Mary's that now had a renewed importance.

Although large areas of the grounds, especially on the Quad, had been mowed over the years, with each season the mowers had worked farther from the buildings, and more and more brushy growth had advanced outward from the walls. These contemporary pioneers found sidewalks under massive weeds and unsuspected doors hidden behind poison ivy. Early workers tell of large snakes that slithered out, retreating as civilization returned to the campus.

One young worker, now the superior of the Benedictine monastery Our Lady of Guadalupe in Silver City, New Mexico, Fr. Cyprian, O.S.B., recounted some of his memories in a 1986 interview: "In late spring of '79, I packed my tools in my pickup and made the long drive out here. It was quite an adventure. When I came through the stone gates of St. Mary's, I knew I was home, and I was overcome with an inward peace." The restoration of the buildings was just getting underway, so there was plenty of work for the young carpenter. "I was given a place to live and a workshop with two other young men. Our workshop was in the basement of

Bellarmine Hall, and we were busy restoring the buildings that were most needed for school, which was to open that fall of ‘79. Loyola Hall was the worst. It was in the most exposed position on top of the hill to suffer from the weather, and there were so many windows out that birds had gotten in. It was a mess. Bellarmine was in good condition. However, there was a problem in that building with buckled wooden floors, which we had to replace.” Father goes on to explain how they discovered the steam pipes under the Quad by which the Jesuits had transferred steam heat from the power plant up the hill to Bellarmine and Loyola. Since it was not economically feasible to restore the old inoperative system, he helped to install boilers to heat Canisius Hall. He also built furniture for the dormitories and helped restore plumbing in order to have hot water. Installation of the present cafeteria in the basement of Bellarmine spelled the end of the workshop in that location. Father continues: “We found charts in the cabinets of the room on the first floor of McCabe that told us it had been a woodworking classroom at one time, so we set up the present workshop there”; he mounted the saw blade marking the entrance to the workshop. Father concludes, “I found the family spirit at St. Mary’s a beautiful thing. We workers all ate at the same table; we prayed together. We came from all over the country and for diverse reasons, but we realized that St. Mary’s was the place where all our desires converged.”

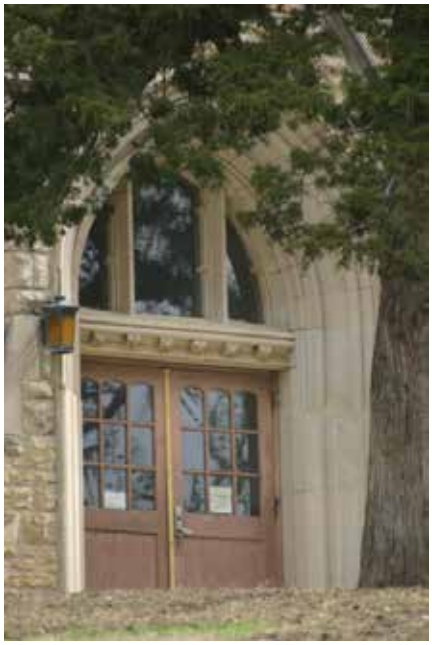
On August 15, 1978, the Feast of the

Assumption, the first public outdoor devotions to the Blessed Virgin since the acquisition of the property by the SSPX took place. After an evening Mass, a candlelight Rosary procession took place in the circular driveway—now called Our Lady's Circle—then moved into the Immaculata, where the high altar was spotlighted and the faithful made an act of consecration to the Blessed Virgin and recited her Litany. Nine days earlier, Pope Paul VI had died at the papal summer residence of Castel Gandolfo; the library entrance was draped in black, and prayers were offered for the repose of his soul. 1978 was the last "year of the three Popes" and the first since 1605; Pope Paul VI's successor, John Paul I died after just 33 days in office and was replaced by a pope with one of the longest reigns in history: John Paul II.

Meanwhile, the work at Saint Mary's went on, preparing for the winter and working to get a school established, but most of all renovating the Immaculata. When the SSPX acquired the property, the old church was empty except for the three marble altars, the baptismal font, and the great Limpias Crucifix. As restoration progressed, some providential offers of assistance came from local persons. There was water damage from the leaky roof, termite damage, and the "Fr. Shyne Organ" in need of much repair. Plastering, painting, carpentry,

and concrete work was necessary inside and out. Trips around the region were made to find matching roof tiles. Plans were in place to have the chapel ready for use before Christmas. In late September Fr. Bolduc purchased the entire contents of Sacred Heart Church being closed in St. Louis, including a marble pulpit and baptismal font, which volunteers brought in truckloads to St. Mary's. In November, another ornate baptismal font was acquired from a cafe owner in Kansas. The historic 100-year-old bishop's chair, which was sold in 1967 and had been owned by a lady in Alma, Kansas, was repurchased. Local persons came to re-donate items they had purchased when SMC closed in 1967. As furnishings for the Church arrived, more parish activities took place. On October 22, Benediction of the Blessed Sacrament took place for the first time following Sunday Mass. Formal catechism began in earnest in the Library Building and a discussion group was started. Later that month a bell was hoisted and hung in the little tower on the roof of Coppens.

With this foundation in place, a tragedy



familiar from the early years of Saint Mary's struck: at 12:53 p.m. on November 8, 1978, a spark from an electrical short started a fire in the wall of the choir loft of the nearly restored Immaculata. The fire was fought all afternoon by several area fire departments. When it was at last brought under control at about 4:00 p.m., the roof was gone, having collapsed into the floor of the chapel, the interior completely gutted, and some of the priceless stained-glass windows broken. The rose window in the facade burst from the heat and pressure. The walls and porch remained intact, however, along with the altars. At 9:15 a.m. the next morning, Fr. Bolduc offered Mass on the porch of the still smoldering Immaculata. Many in the congregation of fifty were in tears, but Fr. Bolduc announced, "Of course we're going to rebuild the church!" The SSPX Superior General, Fr. Franz Schmidberger, said at the time, "The physical rebuilding of the Immaculata will be the outward sign of the spiritual rebuilding in our own hearts." There remains the sense that one must overcome difficulties—physical and sometimes spiritual—in order to live in Saint Mary's, indications that Providence in some way desires souls to suffer some in order to live here. In spite of everything, climaxing with the destruction of the Immaculata, those early parishioners did not give up; Saint Mary's was not abandoned a second time. Saint Mary's is a place of sacrifice because it is a place of love, and it is a place of love because it is a place of sacrifice.

In addition, there was the next generation to consider. The first class of the new Saint Mary's was a humble kindergarten that opened on September 12, 1978 on the top floor of the Library Building. A little girl soon joined two little boys; a number of ladies took up the task of teaching, and of these, Mrs. Claudia Shibler—36 years later—still teaches kindergarten at SMA. A popular feature of the yearbooks is of SMA graduates who attended K-12 here having a photograph taken next to Mrs. Shibler.

In the library boxes and boxes of donated books were sorted out; the SMC library eventually grew to over 60,000 volumes. Plans to open Bellarmine Hall for the primary and secondary school grades by the next fall were solidified after some talk of making Saint Mary's a seminary. Given that, like the old Saint Mary's, this Academy would at least begin as primarily a boarding school, a welcome acquisition was 231 mattresses, 71 box springs, and other equipment from an auction at Fort Riley. Office and kitchen equipment was obtained from the former St. Joseph's Hospital in Kansas City, and donations of furniture and other items came in from visitors and friends.

While initially a boarding school and always with education as a primary mission, Saint Mary's was and is a continually growing parish. That has always meant many parish activities and organizations. In the spring of 1979 Fr. Bolduc inaugurated the League of the Sacred Heart—which existed at the old SMC beginning in the early 1900s—and is now an association of parish ladies who assist in various charitable and fund-raising works, along with promoting the Enthronement of the Sacred Heart in homes of parishioners. A Ladies Altar Society started later that summer. Catechism classes were regularly

held. April 12-15, 1979 featured for the first time all the traditional services of the Sacred Triduum of Holy Week. May 13 of that year was the first May Crowning, a devotion that is still a highlight of the year. Finally, as laymen's retreats were held at the old SMC, that spring and summer of 1979, the gigantic task of readying two floors of Loyola Hall for scheduled retreats began with paint scraping, plastering, and work on broken windows. The first Men's Retreat since the reopening of SMC was preached on July 16-23 by Fr. Richard Williamson for 29 men from all over the country. 44 ladies attended the first Women's Retreat ever preached at Saint Mary's during the next week. Some of these first retreatants eventually moved to St. Mary's. Summer retreats continued to be preached at SMC for several years until the SSPX opened

other retreat houses around the country, and even then the fathers generously offered retreats during the summers when possible.

Until the rebuilding of the Immaculata, it was decided to turn the old refectory on the first floor of Canisius into a chapel. A pilgrimage to the campus of Saint Mary's—a dream of Archbishop Lefebvre's—was planned around the Feast of the Assumption, so the chapel was named in honor of the feast. The chapel was used for the first time on Sunday, August 12, and continues to be the parish church, now with five packed Masses every Sunday. The pilgrimage, sponsored by Angelus Press and the largest gathering of traditional Catholics in America at the time, took place on August 12-16, 1979. About 2,000 people visited the campus. During this, his second visit to Saint Mary's, Archbishop Lefebvre celebrated masses, including a Solemn High for the Feast of the Assumption, confirmed a large number of children and adults, and laid the cornerstone for the proposed rebuilding of the Immaculata. During his sermon for the Feast of Assumption, the archbishop remarked: "I congratulate you with all my heart to see that you have so many children. We observe that half of the assembly here is composed of persons less than twenty years old. This is a sign, a sign of your fidelity to the Catholic Church, a sign of your fidelity to the commandments of God. I congratulate you, and I am sure that God's blessings are upon you." About 1,000 people were later served a catered banquet in the large gym, while the small gym was turned into a convention center where booksellers, including the Angelus Press



and TAN, set up displays. Archbishop Lefebvre and guest speaker Michael Davies autographed copies of Davies' *Apologia Pro Marcel Lefebvre, Volume I,* just printed by Angelus Press. During his remarks at the banquet, Davies stated of the archbishop: "He is the man who has done more than any single individual to uphold the Church. None of this would be possible without him—thanks to the stand one man made." [photo of Archbishop L. in the bishop's chair dates from this trip]

Like Chaucer's pilgrims, the new Saint Mary's attracted a diverse group of people; eventually Catholics from all over the country with many types of backgrounds settled in the parish, united by a common vision of the importance of the traditional Mass and all that goes with it. SMAC is the now the centerpiece, the hub of the SSPX apostolate in the United States, and the largest traditional Catholic parish in the world. All of this is a testament to those early pioneers who tenaciously soldiered on in the face of defeats and criticism. Honesty demands an examination of conscience on the part of those who presented the faith without the proper amount of charity or circumspection; however, the main reason for controversy and criticism is the culture war itself. It is the traditional Catholics who more or less stayed the same while the general culture continually changed to accept that which is more permissive, that which would have been condemned by earlier generations and has been repeatedly condemned by the Church.

Following the 1979 Pilgrimage, the first Saint Mary's bookstore was set up on a table in the Hospitality Room by Mrs. Werick and Mrs. Schuster with help from TAN Books. On January 18, 1980, the store opened in Coppens' southwest corner room on the first floor, with the boarding boys in particular as the best customers. The store remained in this location until 1982, and then moved to the southeast corner room to have a separate outside entrance until 1990 when it was moved over to its current location on the ground floor of Jogues Hall to make room for the Chemistry lab.

In the midst of these activities Bellarmine Hall had to be readied for the start of school in the fall. This was in addition to further work on the Loyola roof, important jobs in Canisius and Suarez, and moving workers out of the Infirmary so that it could be turned into a convent. On September 8, 1979, Saint Mary's




Academy officially opened, offering grades K-10, with grades 11 and 12 added over the next two years. There were about eighty-eight students this first year; Mr. Herman Belderok was the first Headmaster. Until further renovations could take place, classes were co-ed and all taught in Bellarmine Hall. Boarding students were accepted for grades 7 through 12, with the girls' dormitory in Loyola and boys' in Canisius and Suarez. As in the days of the old SMC, the majority of the students were boarders, a situation that changed as more families moved into the parish.

So the "experiment of tradition," as Archbishop Lefebvre called it, continued in Saint Mary's. The seasons wheeled on, punctuated by the ancient feasts and devotions of the Church, a number of which had been rejected elsewhere by the new, progressive orientation. In the summer of 1979, the two and half ton statue of the Sacred Heart was hoisted to its new pedestal beside the altar on the south lawn that marks the location of the sanctuary of Bishop Miége's old log cathedral. The five foot tall statue of Saint Jude in the plaza that now bears his name dates from 1994. The first outdoor Passion Play was performed as an Academy project on Good Friday, April 4, 1980 and consisted of the Way of the Cross. Over the years, when performed, the play expanded to include indoor and outdoor versions as well as a depiction of the whole story beginning with the Agony in the Garden. During the 1984 Feast of the Christ the King, for the first time the procession of the Blessed Sacrament proceeded off campus; this feast grew to become a major parish activity with a Solemn High Mass and procession followed by a parish festival featuring food, drink, and activities from countries around the world. As at the old SMC, the Feast of Corpus Christi is also a major event with a public procession. A sodality for young ladies, the Children of Mary, was established in 1983 and last year had a celebration for their 30th anniversary. The Eucharistic Crusade for the lower school children dates from 1988 and remains a major organization at the Academy. For the young men, in addition to serving at the altar, the Knights of the Immaculata, existing in various forms since the 1980s, is an opportunity for good works and fellowship.

There was and remains the constant work on the buildings and campus, in terms of maintenance, repair, and the changing needs of the school. Over the years, the at times fierce

Kansas climate has wrecked havoc on the old structures. On May 31, 1980 during a severe storm with high winds and torrential rain, part of the fire-corroded front wall of the Immaculata collapsed and crushed the ornate porch. Later, in another windstorm, the back wall fell outward and fortunately left the high altar untouched, but other collapsing walls ruined the side altars. Another severe storm in June of 1982 knocked power out on campus for a week and killed most of the blue spruces and many other trees on campus. A spark from a cutting torch started a fire in the old powerhouse in 1990 resulting in the demolition of that defunct building. The Immaculata was again damaged in the summer of 1990 when lightning repeatedly struck the bell tower; in the spring and summer of 1991 the rubble was cleared out and a new steeple fabricated. However, when the parish grew to over 2,000 people by the turn of the century, the original plans for a 500-seat chapel no longer made sense. It was decided to clear away the remaining parts of the old Immaculata and build a new structure, with a capacity of about 1,300. Currently, the design plans are complete and the fundraising campaign continues.

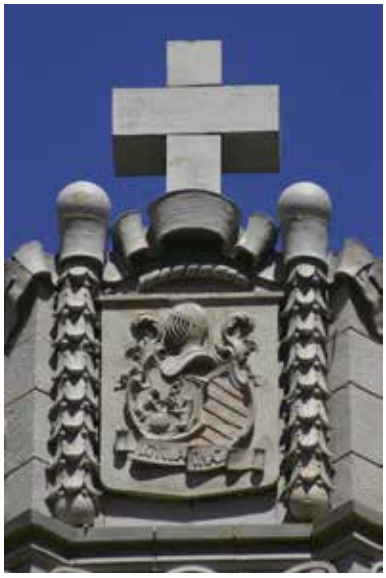
The most destructive storm was that of July 1994. On the Feast of the Precious Blood, with all-night adoration in progress, a massive storm hit the campus. During pouring rains, flat wind blew at hurricane force for over twenty minutes. Father Anglés later wrote, “It certainly was Satan’s rage blowing from hell.” Fortunately, no one was injured, but there was serious damage over the whole property and no money for repairs. Father was obliged to send out an urgent request for funds to all benefactors and chapels of the Society with damage photos and statistics. As would be expected, most of the damage involved the high roofs of the big buildings along with some flood damage. Thanks to the generosity of benefactors from around the country, the money came in and work began immediately, lasting into the winter. A few days after the big storm, on Sunday, July 3, electricity was out again on campus when Fr. Lawrence Novak began his first Solemn High Mass by candlelight with a gas-powered generator supplying the organ. As Father intoned the Gloria, the angelic midnight hymn

to the Divine Infant, the lights came on. While workers rushed to finish repairing the roof of Loyola, the school year started on time during the first week of September.

The parish continued to grow as families moved in and those within driving distance heard about the availability of the sacraments according to the traditional rubrics. In October 1981 the first SSPX Sisters arrived at Saint Mary's, having left their motherhouse in France very early the same day. These were the first sisters stationed on campus since the Ladies of the Sacred Heart at the end of the nineteenth century; while four sisters were with the initial party that settled in Saint Mary's in 1848, three SSPX sisters established the current community: Sr. Mary St. Anne, an Australian, who later returned to that continent to make a foundation; Sr. Mary Jude, an American who became Mother General of the Order in 1984; and Sr. Mary Augustine, a native of France who was later appointed novice-mistress at the American novitiate of the Sisters at Armada and Browerville. On December 8 of that same year, the first postulants for the Third Order of the SSPX were received.

In 1983 a new rector was appointed to Saint Mary's. Fr. Bolduc, after having been instrumental in acquiring not only Saint Mary's but also the Queen of Angels Church in Dickinson, Texas, St. Vincent de Paul Church in Kansas City, Missouri, and many other traditional mass sites, moved the Southwest District back down to Texas. Although Fr. Bolduc left the SSPX in 1983 for personal reasons, he continued to hold the Society in high esteem and remained in contact with the combined U.S. District Office until his death from cancer in 2012.[36] His replacement was Fr. Hervé de la Tour, a young French priest who had been teaching at the seminary in Ridgefield, Connecticut. It fell to Fr. de la Tour, rector until 1989, to continue the work of restoring and expanding Saint Mary's. Father instituted a monthly letter to friends and benefactors as well as a monthly newspaper entitled *Crusade*. The Divine Office was emphasized in the school and a Boys' Schola was started. A great lover of the outdoors, Father held summer camps at Saint Mary's and trips to nearby Tuttle Creek.

April 21-23, 1985 was the last visit of Archbishop Lefebvre to Saint Mary's. At the Solemn High Mass on Sunday, April 21, thirteen little children received their First Communion from the Archbishop himself. Brunch was served in the big gym after Mass, and a parish dinner in the afternoon. At Solemn Vespers in the evening, a special consecration of the parish and schools to the Immaculate Heart of Mary was made and the *Te Deum* sung. On Monday morning, there was a sung High Mass and at noon a special dinner was served to the Archbishop, priests, faculty, and college students. That evening in McCabe Theater, Academy students presented songs and skits for His Excellency; the College students dramatized Gray's "Elegy Written in a Country Churchyard," and presented three scenes from *A Man for All Seasons,* the story of St. Thomas More. Tuesday morning, April 23, dawned gray and raining. A large crowd of parishioners, teachers, and students gathered in the front driveway to bid farewell to the lion



of tradition. His Excellency was at the convent bidding the Sisters farewell, and insisted upon walking with U.S. District Superior Fr. Laisney down the wet driveway to Our Lady's Circle where everyone was waiting for him. He spoke to a few persons and shook hands before giving his blessing to all.

By 1989 when Fr. de la Tour was assigned to the seminary in Australia, the Academy had grown to 325 students and the parish to almost 250 families; about 1,000 people attended Sunday Mass. Fr. de la Tour has since been reassigned to Saint Mary's and currently serves as the girls' school chaplain among his many other pastoral duties.

In February 1989, Fr. Ramón Anglés, a native of Spain, arrived from Australia to assume duties as the third rector. Serving until 2003, Fr. Anglés had the longest tenure of any rector in the 166 years of the campus' history. A number of the specific features of today's Saint Mary's understandably date from Fr. Anglés' time. As rector of the entire complex and head of St. Mary's College, Father moved his administrative offices into the College Building; many rooms

in the oldest building on campus were repaired and redecorated. In 1991, after one of the sisters was nearly hit by a car, the part of Mission Street directly south of the College that used to bisect the campus was closed and the convent grounds expanded. After the recovery from the big storm of 1994, the next major project was a complete remodeling of Loyola Hall in 1997 and ongoing work to Bellarmine. In 1997 the top of the Memorial Arch was taken off for refurbishing; plans are underway for much needed repairs to the entire monument.

Fr. Anglés dedicated many resources to beautifying and enhancing the chapel. In 1990 Saint Mary's acquired a six-rank pipe organ and two new confessionals were installed. That Lent the maintenance crew and parishioners built the choir loft in the back of the chapel. Beneath are two more confessionals and the baptistery—all of which were ready in time for Easter. A new communion rail was constructed with old marble columns in time for Confirmations on the Feast of the Ascension. Over several years, the intricate painted decorations were added to the main altar and around the walls and pillars of the chapel. In the spring of 1992, a magnificent relic side chapel was built in a former empty corner of the main space. Today, this chapel houses

over 1,000 relics. In May of 1994 a 1,000-pound brass bell cast in 1899 was purchased at auction. Baptized "Isabel," she was raised by crane to the roof of Canisius Hall above the sacristy door. The next summer she was joined by another bell, "Guadalupe," cast in Mexico. Two stained glass windows dedicated to the hearts of Jesus and Mary, a gift of a benefactor, were installed in the frames on either side of the Last Supper window above the main altar in 1994. During the 1990s the many beautiful Spanish statues that look down on the congregation from their platforms were acquired.

In June 1989 Fr. Paul Tague, SMA '82, the first priest-alumnus of the Academy, was ordained at the seminary in Winona, Minnesota. The second priest-alumnus, Fr. Todd Angele, a '84 graduate, was ordained in 1990; he is currently assigned to Saint Mary's as the Parish Assistant. In 1990 Fr. Anglés started a tradition of celebrating the Feast of St. Thomas Aquinas, the patron of schools whose wisdom is needed during the modern crisis more than ever, with particular solemnity. The first annual Parish Mission with Benediction, Rosary, a Spiritual Conference and Mass each evening, with the Apostolic Blessing at the end of the week dates from this year as well.

Late in evening on March 2, 1991, Fr. Goettler from the seminary called to tell Fr. Anglés that Archbishop Lefebvre had just died in Martigny, Switzerland. In Europe, it was early in the morning of the Monday of Holy Week and the Requiem Mass was forbidden, but since it was still Sunday in Saint Mary's Fr. Anglés was able to offer the first Requiem Mass for the archbishop. As the stream of cars was entering the campus, a rarely seen aurora borealis illuminated the night sky over Saint Mary's, the rest of the United States, and Europe. After Mass, Father exposed the Blessed Sacrament and recited with the faithful the fifteen decades of the Rosary; all night adoration followed. At the Solemn Requiem on Easter Monday, Father Angles said in his sermon, "Without him, the campus of St. Mary's would still be empty and abandoned. The schools would not be here; the religious vocations, the marriages and Catholic families that have come out of St. Mary's would not have been."

With one old priest having gone to his reward, the Society he founded continued to produce and educate the next generation of priests and laymen. On April 21, 1992, Fr. David Hewko was ordained in Assumption Chapel, the first ordination on campus in twenty-five years. At the graduations that spring, forty-five received diplomas—the largest SMA class to date—and of these, Michael Cerny was the first graduate to have attended K-12 continuously at Saint Mary's. Thus is the tradition passed on.

1996 is the midpoint of the thirty-six years that the SSPX has cared for Saint Mary's. That year, Fr. Anglés wrote a letter in which he gives some statistics. From 1979-1995 there were 102 weddings, 588 baptisms, 388 First Communions, and 916 confirmations. Of those confirmations, the 486 since 1988 were done by one of the four SSPX auxiliary bishops, June of 1988 being the watershed year that Archbishop Lefebvre decided to consecrate the four bishops in order to guarantee the survival of the Society. It remains

a controversial decision, but the subsequent history of the Society has shown that it was far from the end of relations with Rome. There was relative quiet during the 1990s until one of those auxiliary bishops, now the Superior General, His Excellency Bernard Fellay, led a pilgrimage to Rome for the 2000 Jubilee. This, and a series of Rosary Crusades organized by Bishop Fellay, made a significant impact in the Eternal City. In 2007, in perhaps the most important act of his pontificate, Pope Benedict XVI—who as Cardinal Ratzinger was an opponent of Archbishop Lefebvre's—issued the *motu proprio* "Summorum Pontificum," which allowed every priest to use the old Roman Missal, saying, contrary to various opinions over the years, that the old Mass was never forbidden. The pontiff went on to write: "What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful."[37] In 2009 the disputed excommunications against the four auxiliary bishops

were lifted. Now numbering over 600 priests caring for close to half a million faithful spread throughout the world,[38] the Society continues on.

The continuation of the Society or of any organization is not possible in the long term without the next generation. It is for this reason that Saint Mary's, along with many other SSPX institutions, has focused on education. With the Academy established in the fall of 1979, the first rector, Fr. Bolduc, next turned to post-secondary education. The first graduates of the Academy, seven boys and two girls, who received their diplomas in 1981, pointed out to the Rector that young people in their twenties needed solid Catholic post-secondary education now more than ever. Recalling that the old SMC had covered both the high school and college years, Saint Mary's College was reopened on August 31, 1981. Fr. Bolduc was the President, Mr. Herman Belderok the Vice-President, and Mr. Dale Neeck the Dean. SMC is the second institution of higher learning of the SSPX; the first is the Institute of St. Pius X, which opened in Paris in 1980. From the beginning, retreats were also an important part of both the college and academy school years as the young people solidified their faith and discerned their vocations. The first graduation at the new SMC took place on May 13, 1984, with three graduates awarded Bachelor of Arts certificates: Mr. William Dredger—now thirty years later a long time teacher at the Academy and College—Mr. Greg Geesling, and the first female graduate of the College, Miss Elizabeth Oberg. In 1989, under Fr. Anglés, the college program was reorganized to include a teacher education program for third and fourth year students designed to meet the Kansas State Board of Education requirements for elementary school teachers. Since then, it has been a particular focus of SMC to produce Catholic teachers able to pass on what they have received

to the next generation. Through the 1990s and into the new century, there were around thirty to thirty-five college students per year. Currently, the college offers a two-year liberal arts program after which the students receive an Associate of Arts degree. With some few differences due to changing times and emphasis, the program is the same as that at the old SMC; the principle from the 1895 *Catalogue* that the liberal arts program "fully develops all the faculties, forms a correct taste, teaches the student how to use all his powers to the best advantage, and prepares him to excel in any pursuit, whether professional or commercial" is echoed in the 2014 SMC *Catalogue*: "Our liberal arts education prepares men and women for the great responsibility of

intellectual freedom. . . . Our fixed curriculum has far-reaching advantages, fosters intellectual and moral unity among students and faculty, and provides the structure necessary for all future academic pursuits by laying firm foundations of sound reasoning. In short, our curriculum teaches not merely what to think, but how and why to think." Again recalling the days of the old SMC, many students continue on at other institutions with their Saint Mary's education providing a solid foundation for study in other disciplines, while others take some additional courses here. Beginning in the summer of 2014, the College has sponsored an intensive summer teacher's program that brought in new teachers from around the country. The 2014-15 academic year is another record term for college admissions with eighty-two full time and nine part time students.

In the Academy, both families with many children moving into the area as well as the available boarding services led to quick growth. By the fall of 1982, facilities existed for the upper boys' and girls' schools to be separated for the first time. Because of the numbers, the boys' school—along with K-4—was in Bellarmine and their dorm was in Loyola; the girls' school was in Coppens and their dorm was in Suarez. For the 1985-86 school year this organization was switched around, with the girls up the hill and the boys down, the same arrangement that exists today. This year the Rector, now Fr. de la Tour, became the Academy Headmaster, with principals in each school to assist; there were about 100 day students and over 100 boarding students from 20 states, seven Canadian provinces, and three foreign countries. Ten years later, enrollment had doubled to about 400 students, with thirty-three in the College. The teaching staff included four priests, four sisters, and thirty-eight lay teachers. Six of the teachers had the Ph.D., eight a Masters, twelve a Bachelors degree, and there were five SMC graduates on staff.

As at the old SMC, sports are an important aspect of student development, and like the SMC of the 1890s and beyond, football is the king of sports, although the way the game is played today is different, football at the turn of the last century being more like today's rugby. The first SMA football team was organized in the fall of 1984 and has won numerous championships over the years. SMA has had a fall cross country team off and on over the years; the 1990 team was the state champions, outrunning the two best teams in Kansas. In the winter, basketball is a popular sport that fills the small gym with cheering fans. SMA also has a track team and a soccer team, both of which have enjoyed competitive success over the years. Golf has been played off and on over the years, and volleyball remains the most popular sport for the girls, featuring an annual tournament in Saint Louis.

Now thirty-five years since the founding of the Academy, enrollment has again doubled since the mid-1990s, with over 800 students enrolled for the 2014-2015 academic year—almost 300 more than during the zenith of the old Saint Mary's under Fr. McCabe in the first decade of the twentieth century. With an average of about 100 baptisms a year in the parish

alone, it is clear that the student body will only increase in the future. Of course, these numbers put a strain on classroom space. In 2013 the east side of the Library building, renamed Jogues Hall, was renovated, adding 3,200 square feet of classroom space and alleviating the cramped conditions in Coppens. Jogues Hall is now the boys' high school, leaving Coppens for the younger boys. As is often the case at Saint Mary's, an old building has returned to its original purpose: Jogues was the Juniorate building at old SMC; today's high school students study their Latin in the same space in which Tom Playfair studied his in 1891. Further renovations and modifications are planned to open up more classroom space; already class sizes in grades 1-4 demand multiple sections due to numbers alone: to prevent 40 or 45 students in a classroom, there are, for example, four first grade classes, two for the boys and two for the girls.

In terms of student development, an important program was established by Fr. Fullerton, rector from 2008-2012, then expanded and fully implemented during the 2012-2013 school year by the current rector, Fr. Beck. Known as the house system, the program is an enhancement of the familiar school structure that divides the students into grades by age. The students in grades 9-12 are further divided into one of eight "houses"—four in the boys' school and four in the girls'. Each house is named after a saintly patron: Bishop Miége and Frs. de Padilla, De Smet, and Kapaun in the boys school; and Our Lady of Guadalupe and Sts. Cabrini, Kateri, and Seton in the girls'. The seniors, under faculty mentors, lead the younger members of their houses over the course of the school year. There are a number of competitions in addition to the various scholastic activities of the year; at the award ceremony in the beginning of June, the top house in the boys' and girls' schools is awarded the "Lefebvre Cup." The program is designed to foster a love of the Academy and build stronger bonds among students beyond those formed by their immediate peers. Including this vertical dimension to the organization allows for leadership and followership opportunities at an early age, giving the older students in particular that sense of ownership that always accompanies increased responsibility and accountability. A new development for the 2014-15 school year is that the boys' school houses will have a priest as the mentor, yet another way for the clergy to have more interaction with the next generation. By way of further preparation for the high school years, the younger students are also divided into houses beginning in fifth grade.

The dramatic and choral arts also have a pride of place in student life that is analogous that at the old SMC. Under Fr. Fullerton, the McCabe Theater was further renovated and, as in the early decades of the 1990s and throughout the SSPX era, is used for meetings, lectures, and dramatic performances. In particular, the College puts on a Shakespeare play in the early spring, while the various academy schools have performances during the school year. The Saint Mary's campus is also home to the Flint Hills Shakespeare Festival, a non-profit founded by Benjamin Moats, Eric Stevenson, and Tim

Akers in 2010, which has grown into a large regional event held every September. In 2012 northern extension of McCabe was turned into a dedicated music room, in which various grades follow the Academy's robust music education and appreciation program. In addition, over the past several years, the SMA choirs—separate boys and girls groups in 9th and 10th, then a combined choir for juniors and seniors—has grown into a regional powerhouse, having won prestigious awards at competitions in Topeka and Kansas City.

In terms of administration and faculty an important change in 2011 was the appointment of Dr. Matthew Childs as the first SMA principal, overseeing both the boys' and girls' schools with a vice-principal in each. With an ever-expanding Academy, not to mention a massive parish, the rector relies upon a dedicated team of professionals to further the mission of the school. Added to this is an increased focus on curricular integration; the answer to fragmentation of the modern era is to again emphasize the integration of all knowledge under He who is Wisdom itself. For the 2014-15 academic year, the principal manages a teaching staff that includes nine priests, eight sisters, sixty-three full time and thirteen part time lay teachers. Five of the teachers have the Ph.D., eleven a Masters, and twenty-five are SMC graduates. Recalling the days of the old SMC, there are enough Latin teachers for grades 7-12 that there are six sections divided by ability.

While SMAC graduates have spread out around the country and world, a number have come back to raise their children in the same parish and school that gave them their formation and which continues to attract new families. The parish statistics over the decades demonstrate this continuous growth. From 1996 to the middle of 2014 there were a total of 221 weddings, 1,603 baptisms, 1,415 First Communions, and 1,639 confirmations—over three times more baptisms and First Communions than from 1979-1995, double the weddings, and not quite double the confirmations. As of the 2013 census, there were over 3,300 parishioners; the 2014 parish telephone directory alone has 15 pages of names, while the 1980 directory was a single page with only 37 households. SMAC has produced a number of vocations over the years: XX priests and XX religious (priests, brothers, sisters). Four SMA alumni from the class of 2014 and one college graduate have been accepted to enter the seminary for the 2014-15 year.

Saint Mary's tenaciously continues on in our age of confusion and crisis, despite financial troubles, old buildings, storms, and criticism from within and without. This beautiful and unlikely resurrection of which Saint Mary's is a part is gaining momentum: large families, the North American seminary beyond capacity, expanding religious orders. With the SSPX, the oldest of the major traditional orders, now over forty years old, the task of preservation and renewal is in the hands of the next generation; traditional Catholicism, as a number of commentators have noticed, is now a youth movement. So the work continues, the work of passing on the traditions, the work of restoring

all things in Christ.

The Saint Mary's Hymn

Saint Mary's, beacon on the plain,
Where God and country proudly serve:
Your sons and daughters, through whose pains
Eternal merit all deserve—
Though near or far our calling be,
Saint Mary's we stand true to thee.
Ennobled and by truth remade,
Forever hopeful we remain:
Assisted by our Mother's aid
Celestial joys at last to gain—
Though near or far our calling be,

Saint Mary's we stand true to thee.
Sidebars:

Archbishop Marcel Lefebvre

(1905-1991)

Marcel Lefebvre, founder of the Priestly Society of Saint Pius X, was born on November 29, 1905 in the northeastern French town of Tourcoing. The third of eight children, Marcel grew up under the supervision of his devout Catholic parents, Rene and Gabrielle, who owned a local textile factory. The family produced five religious vocations.

Marcel, drawn to the priesthood from his youth, followed his father's advice and entered the French Seminary in Rome at the age of eighteen. Six years later he was ordained a priest; shortly thereafter he completed his doctorate in theology and began pastoral work within the diocese of Lille.

Fr. Lefebvre's older brother, a missionary associated with the Holy Ghost Fathers, urged the new priest to join him in Gabon, Africa. Fr. Lefebvre eventually acquiesced and temporarily joined the Holy Ghost Fathers in 1932; he was immediately sent to Gabon, first as a seminary professor, but was soon promoted to rector. After three years of this difficult work, he decided to commit himself permanently to the missionary life, making perpetual vows with the Holy Ghost Fathers.

After these early years, Fr. Lefebvre was entrusted with increasingly important responsibilities. He was called back to France and made rector of a seminary in Mortain. Later Pope Pius

XII appointed him Vicar Apostolic of Dakar, and he was therefore consecrated a bishop. The following year, in 1948, the pope further honored Bishop Lefebvre by naming him Apostolic Delegate to French Africa and granting him the title of archbishop.

Pope John XXIII, like his predecessor, believed that Archbishop Lefebvre's theological expertise, missionary experience, and background in education were of an exceptionally rare quality; the pope thus appointed him to the Preparatory Committee of the Second Vatican Council, a body charged with setting the agenda of the upcoming ecumenical council. The Holy Ghost Fathers were also quite impressed with the archbishop's work and at their General Chapter of 1962, elected him superior general.

Archbishop Lefebvre was now at the height of his career. Vatican II however, would prove for him a bitter disappointment. Most of the texts he helped prepare for the council were rejected outright and new, more liberal and modern versions were substituted in their place. In response, the archbishop along with other confused prelates formed a conservative reactionary group called the *Coetus Internationalis Patrum* for which he served as chairman. This group primarily opposed the introduction of modernist tendencies into the council texts. During the Council, an important friendship developed between Marcel Lefebvre and Antonio de Castro Mayer, bishop of Campos, Brazil. These two shared ideas at the various *Coetus* functions and kept in contact long after the close of the council. They both refused to implement the modernist teachings of Vatican II and in 1983 jointly authored an open letter to then Pope John Paul II lamenting the numerous errors that seemed to infect Rome. When Archbishop Lefebvre consecrated four new bishops in 1988, Bishop de Castro Mayer assisted as co-consecrator.

The *Coetus* was ultimately unsuccessful in countering the modernist reforms, the time bombs implanted in the texts of Vatican II, and Archbishop Lefebvre left the council heartbroken. Additionally, the Holy Ghost Fathers, chaffing under the archbishop's conservative leadership, essentially forced his resignation as their superior general at the General Chapter of 1968. Marcel Lefebvre was now sixty-three years old and, after a lifetime of service to the Church, planned to retire.

Following the repeated requests of several young men seeking a traditional priestly formation, Archbishop Lefebvre opened a new seminary in Econe, Switzerland. The local Ordinary, Bishop Francois Charriere, gave his blessing for this work, and on November 1, 1970 the Priestly Society of Saint Pius X was born.

For the next twenty years, the old archbishop, a modern missionary, traveled the globe, guiding the Society, which, despite its apparent suppression, grew rapidly. New seminaries were opened in Germany, America, Argentina and Australia. Religious brothers, sisters, and lay third order members joined its swelling ranks; by 1987, the SSPX had spread its apostolate to every continent in the world except Antarctica.

Archbishop Lefebvre, in response to the pope's October 1986 prayer meeting at Assisi and after

repeated but ultimately unfruitful negotiations with Rome, decided in June 1988 to consecrate four new bishops to serve the SSPX and its faithful. In response, the pope issued an official document excommunicating the archbishop along with the four new bishops. This greatly saddened the archbishop, but he firmly believed that he could not in good conscience have acted otherwise and was bound to provide for the preservation of the SSPX and its worldwide apostolate.

Archbishop Lefebvre, after steering the SSPX for over twenty years, died on March 25, 1991. He is buried in a crypt beneath his beloved seminary at Econe where his remains can be visited today. On his tomb are marked the words of the apostle St. Paul: "*Tradidi quod et accepi*": "*For I delivered . . . which I also received*" (1 Cor. 15:3).[39]

Dr. John Senior

(1923-1999)

Professor John Senior was born in Stamford, Connecticut and completed his post-secondary education—B.A., M.A., and Ph.D.—at Columbia University. After teaching at Bard College in New York, Hofstra University, Cornell University, and the University of Wyoming, he became a professor of classics at the University of Kansas.

With two other professors at KU, Dr. Dennis Quinn and Dr. Frank Nelick, he founded the highly successful Integrated Humanities Program, which drew in thousands of students during the turbulent 70s. One college official only half-jestingly called the IHP "the established religion of the university." Really what Dr. Senior and his two colleagues did was to simply teach the landmark works, ideas, and achievements of Western culture. Their reading lists, which began with the Greek and Roman classics and continued through modern American literature, contained only a handful of works that could be construed as explicitly Christian, such as St. Augustine's *Confessions*. What was radical and revolutionary was to explicitly teach that there was a truth and it could be known.[40] Conversions and religious vocations followed.

His books include *The Way Down and Out* (1959), a work of literary criticism on the symbolist movement; two highly influential works of cultural criticism: *The Death of Christian Culture* (1978) and *The Restoration of Christian Culture* (1983); a book of verse entitled *Pale Horse, Easy Rider* (1992); and *The Idea of a School* (1994). He also wrote contributions for a number of periodicals including *The New Yorker*, *Quarterly Review of Literature*, and *The Wanderer*.

Dr. Senior was a longtime member of the Assumption Chapel at Saint Mary's. Upon his death in early April 1999 he was buried along side his wife in the chapel's nearby cemetery. In a letter to benefactors, Fr. Anglés, then the Rector of Saint

Mary's, quotes a March 1999 letter from the old professor: "Please permit me to say how grateful I am to Our Lord for the grace of the Mass you and your priests offer—and grateful to you and them and the Society for keeping the Faith in strict observance in a world (and the Church) increasingly succumbing to the rule of evil men and their more-evil angels. *In Cordibus Jesu et Mariae sub patrocinio Sancti Joseph*"

One of his sons, Andrew Senior, is a longtime faculty member at SMC and has dedicated his career to preserving and promulgating his father's writings and educational philosophy.

Michael Davies

(1936-2004)

Michael Davies, one of the most prolific traditional Catholic authors and a pioneer of the movement, was a Welshman who was born in Yeovil, Somerset, England in 1936.

Brought up a Baptist, he converted to Catholicism while a student in the 1950s. Later in that decade he was a regular soldier in Somerset Light Infantry, serving during the Malayan Emergency, the Suez Crisis of 1956, and the EOKA campaign in Cyprus.

Davies later became a grade school teacher, a vocation he followed until his retirement in 1992. Meanwhile, once it was clear that an enormous crisis was gripping the Church in the wake of the Second Vatican Council, in his spare time Davies wrote books and articles in defense of what is now known as the traditionalist movement.

Over twenty volumes and thousands of articles and reviews followed, including seminal works such as *The Liturgical Revolution* (Vol. I: *Cranmer's Godly Order*; Vol. II *Pope John's Council*; and Vol. III *Pope Paul's New Mass*) and the three volume series *Apologia Pro Marcel Lefebvre*. No layman writing in any language did more to alert Catholics to the severity of the post-conciliar debacle.[41] Davies became internationally known as an author, polemicist, and historian.

Michael Matt, current editor of the newspaper *The Remnant*, remembers Davies at the vanguard of the traditionalist movement: "I don't know what it was exactly (perhaps gallows humor) but pioneer traditionalists all understood the essential value of humor—my father, Dr. Bill Mara, Hamish Fraser, Father Miceli, Father Urban Snyder, John Senior, even Archbishop Lefebvre himself, and, of course, Michael Davies. I can remember as a child lying under the piano bench (my favorite "hide out" in those years) in the family living room and listening to them make one sobering observation after another concerning the desperate state of the Church in the immediate aftermath of the Council, and then move seamlessly on to some droll commentary on Bugnini, Montini, Casaroli, Weakland or Hunthausen, which inevitably left everyone in the room in stitches. What fascinating men they were! Children could hardly help but to adore them. For us, they were giants who lived in faraway lands and spent every waking moment dueling with the enemies of the Church. They brought Campion and Fisher and More to life before our eyes. They

were on fire with love for the Catholic Church, but, and what some tend to forget, they were all so very human—they loved life and knew how to laugh, especially at themselves."[42]

From 1992-2004 Davies was the President of the international traditionalist organization Una Voce. Such was his statute that he was regularly granted audiences with high- ranking prelates in the Church, most importantly Joseph Cardinal Ratzinger, the future Pope Benedict XVI. Even in the midst of disagreements over strategy and tactics, Davies remained steadfast in his support of Archbishop Lefebvre, the SSPX, and other traditionalist organizations.

Davies waged a two-year long battle with cancer and died of a heart attack in 2004. He is buried in the churchyard of St. Mary's Church in Chislehust, Kent.

Photos and years of the SMAC Rectors:

Rev. Fr. Hector Bolduc (1978-1983)

Rev. Fr. Hervé de la Tour (1983-1989)

Rev. Fr. Ramón Anglés (1989-2003)

Rev. Fr. Vincente Griego (2003-2008)

Rev. Fr. John Fullerton (2008-2012)

Rev. Fr. Gerard Beck (2012-present)

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3 Eliot, *Murder in the Cathedral*, 87.
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9 Kinsella VIII.
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