

Holy Cross Camp of Deer Park, Maryland 1997-6

The Foundation Years: 1930 - 1945

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Rev. Alban Hosinski CSC

Rev. Joseph Houser CSC

Rev. Joseph Kehoe CSC

Rev. Joseph Kmiecik CSC

Rev. Roman Ladewski CSC

Rev. William Melody CSC

Rev. Peter Mueller CSC

Rev. Bernard Ransing CSC

Rev. George Schidel CSC

Rev. John Wilson CSC

"The growth and development of the camp from these early beginnings to the present beautiful and servicable Community facility is a long story which should be written by someone before too many eyewitnesses are gone" (Dum, 1980).

This work contributes to the beginning of that long story.

John R. Paige CSC

Holy Cross Camp of Deer Park, Maryland

The Foundation Years: 1930-1945

Introduction

As we close out this twentieth century, formation for the Roman Catholic priesthood and apostolic religious life in the Congregation of Holy Cross¹ continues to evolve to meet the needs and challenges of the third millennium of Christianity. Men follow a program that involves "study and internship directed towards their eventual form of service and the needs of our mission. All members are given theological and pastoral training for a lay or ordained ministry" (Constitutions, 1988). Today the training program for ordained ministry is governed by three factors: the canons and statutes of church and congregation law; the academic requirements of universities/seminaries for a master's degree in divinity; and the studies required for preparation and/or certification for professional pastoral ministries such as teaching, clinical pastoral care, or overseas missionary work. It was not always thus.

In 1563, the Council² of Trent first decreed that there

¹The Congregation of Holy Cross (C.S.C.) was founded in France in 1837 by Rev. Basil Moreau. It consists of two autonomous societies, one of Brothers and one of Priests, which live by the same constitutions and are united under the same general administration.

²A formal meeting of bishops and representatives of several churches convened for the purpose of regulating doctrine or discipline. General or Ecumenical Councils (e.g. Council of Trent)

should be seminary education. However, not until the seventeenth century were there many seminaries at all, and then they were usually associated with cathedrals--many in France. The first seminary in the United States, St. Mary's in Baltimore, was established in 1791, run by five Sulpician³ Fathers with only four students enrolled. By 1843 there were twenty-two seminaries open, but many of these failed for lack of enrollment, clerical staffing, or regular funding. It was only after the Third Plenary Council of Baltimore that a serious effort to renew seminaries in this country began (Schuth, 1988).

"John Talbot Smith wrote a book called Our American Seminaries, and in it he said: 'An ideal American diocesan priest should be an educated gentleman fitted for public life, physically sound, acquainted and in sympathy with his environment...and imbued with the true missionary spirit.' This clerical model was a reaction against an older ideal of the priest as 'narrowly schooled, whose mind was exclusively on the supernatural, and whose aestheticism [sic] and unexercised body rendered him sickly and useless, and whose European background caused him to disdain American values and to lack the flexibility for the very demands of ministry in America.'" (Schuth, 1988).

are assemblies of the bishops of the whole church. Local or 'particular' councils (e.g. Third Plenary Council of Baltimore) represent the various units of the church. (Cross and Livingstone, 1974).

³The Society of Saint-Sulpice, a congregation of secular priests, was founded in Paris in 1642 with the aim of forming zealous clergy, especially suited to be directors of seminaries (Cross and Livingstone, 1974).

Americans needed to train their own priests in a manner appropriate to the context of this country. Consequently, among the American Bishops, there was a growing recognition of the need for a National Catholic University which would be truly representative of the church and would meet the intellectual requirements of both clergy and laity. When the Third Plenary Council met in Baltimore in 1884, the Fathers declared that there was general agreement that the time for this most important undertaking had arrived. It was decided that the year 1889, the hundredth anniversary of the establishment of the hierarchy⁴ in this country, would be a most fitting time to inaugurate the new university. "In the period which intervened between the Third Plenary Council and the opening of the university, one is not surprised to learn that the Congregation of Holy Cross gave sympathetic support to the new project....Of even greater practical help was the decision of the Congregation to open in the immediate vicinity of the university a house of theology, from which students in advanced fields might pursue courses and take the degree which the university offered" (Sheehan, 1945).

"Up until this time, [Holy Cross] candidates for ordination...had studied theology at Notre Dame while employed there as teachers and prefects of younger students. There seems to have been no fixed length of time for theological studies, much less a fixed curriculum or trained theologians to teach the

⁴The first diocese in the newly independent United States was established in Baltimore in 1789, with John Carroll named bishop.

courses" (Connelly and Armstrong, 1996, p. 14). "It was a wretched system of study, and what...young subjects were able to achieve under such an arrangement is a great tribute, not to the system, but to the industry of these men" (Hope, 1942, p. 342). Not without opposition⁵ from some of the older priests at Notre Dame, the Very Rev. Gilbert Francais, CSC, Superior General of the Holy Cross Congregation, founded Holy Cross College, Washington, DC, in 1895. However, Father Francais did have the wholehearted cooperation of the Provincial of those days, the noted scholar Rev. John A. Zahm, CSC, who championed the "vision of a flourishing Catholic University developed from the cooperation of the diocesan and regular clergy of America, where the young men of Holy Cross could prepare themselves for the priesthood, and, at the same time, do specialized study for their future work in the education of youth" ("Golden Jubilee", 1945).

⁵A rather sanitized version of the controversy is described by the Apostolic Delegate in his speech on the occasion of the Golden Jubilee celebration of Holy Cross College: "If there was any difference of opinion voiced in the discussions about the opportuneness of establishing a house for higher studies here in Washington, this could be attributed to a spirit of zeal and a desire to act for the best. In fact, the slight passing disagreement that did occur was prompted by the consideration of two ideals. The attainment of a more complete intellectual formation was desired but not to the detriment of that good religious spirit so proper and traditional to the Congregation of Holy Cross. All understood clearly that there was no contradiction between profound study and sincere piety but some hesitated about the choice of the location for the College weighing whether the Capital or some isolated locality would be more suitable" (Cicognani, 1945). See also (Weber, 1961) cited in (Connelly and Armstrong, 1996).

Our community was always great, always big-minded on things like that. In fact, the only reason we got to Washington was at the turn of the century Father Zahm, the Provincial, said: 'world events are happening in Washington and you ought to be able to see them and learn from them'; and you did! (Houser, 1996).

The Camp Tradition

In the early days of Holy Cross College, Washington, the seminarians departed in mid-June for their respective provinces, where they spent the summer months. However, in 1905, the *Chronicles*⁶ record that they returned to Washington a little early, and camped out for two weeks (Sept 4-16) at Harpers Ferry with Father Georges Sauvage. In 1906, they left on August 6th for camp at Rattler's Springs, two miles north of the village of Harper's Ferry on the Potomac River; on September 5th (four weeks later) the chronicler notes: "no sickness--all strong and healthy on return." One wonders whether the John Talbot Smith philosophy of seminary education was of some influence here.

By 1907, a rhythm was established...now seven weeks of camp became the norm, commencing about the second week of July and concluding at the end of August. That year, camp was held at Shannondale Springs, Jefferson County, West Virginia, on the Shenandoah River near Charlestown; they returned to the same place in 1908 and 1909. In 1910, with Father Sauvage still the accompanying staff member, the group encamped along the South Fork of the Shenandoah River west of Luray, Virginia. In 1911, a Father Ryan accompanied the group to the same spot, and in 1912,

⁶Holy Cross College, Washington, DC, Chronicles 1895-1968.

with pioneer Father Sauvage again, the chronicles record a new ritual "having returned via Gettysburg where they spent a day." Alternating between Shannondale and the campsite near Luray, breaking in new summer superiors, and no doubt progressively developing other camp traditions, the chronicles have little new to say until June 30, 1926: "The students left today for the seashore, Cape Henry, Virginia. This is an experiment and a move away from the old camp life. A small house is rented for the summer and there is a chapel near by. Father [Francis] McBride is the superior."

Two plausible reasons surface for the move. "In 1926, a severe flood swept through the Shenandoah valley, wiping out the pleasant camp grounds, covering it with sand and rubble" (Dum, 1980). It appears there may have been further motivation: "When a girl's camp was opened close to Holy Cross camp the CSC authorities thought it might be prudent to begin looking elsewhere for a new camp site" (Schidel, 1990). Be that as it may, the experiment failed. At Cape Henry "the sand was infested with bugs and the ocean wind and waters were icy" (Dum, 1980); "they asked to go back to Washington because the mosquitoes were so horrible" (Houser, 1996). So during the school year 1926-1927 the search was on for a place more comfortable and enjoyable.

The Local Council Minutes⁷ for October 20, 1926, note "it was decided that provision be made for a camping place as soon as convenient." Through Fr. Mathis⁸, Mr. Henry Clay Getzendanner was approached about the possibility of purchasing a part of the Shannondale Farm, but nothing materialized (Local Council Minutes, November 24, 1926). According to Schidel (1990), "[Joseph] McAllister and [Joseph] Hart started a search and found a place they liked on [sic] Chesapeake Bay. They spoke to an agent about terms for a lease and then returned to Washington to get approval. When they returned they found that the owner had refused to lease the property when she learned that it would be used by Catholic seminarians."⁹ Council Minutes (April 13, 1927) again authorize Fr. Louis Kelley and Mr. Hart to go in search of a camping site for the summer, and two weeks later it is noted "it was decided to rent a place in the

⁷Holy Cross College, Washington, DC, Local Council Minutes 1925-1968.

⁸Fr. Michael Mathis CSC organized the Bengal Foreign Mission Society in 1917 to publicize the work and needs of the Holy Cross religious in the mission[s] and to raise money for their support" (Connelly and Armstrong, 1996, p. 25). In 1924 the Holy Cross Mission Seminary ("The Bengalese") was established on Harewood Road, near Holy Cross College in Washington, where seminarians might be trained in the language and culture of the country while studying theology. These seminarians also summered at Holy Cross Camp.

⁹Local Council Minutes (February 2, 1927) agree for Fr. Kelley and Mr. Hart to "view certain seashore resorts in prospect of leasing a place for the summer."

mountains at Oakland, Maryland."¹⁰ For three summers, then, a campsite on Deep Creek Lake was rented from the Browning family, near the "narrows" bridge.

A Permanent Site

In the Fall of 1929, the Superior of Holy Cross College (Francis McBride) wrote to the Provincial (James A. Burns) about "having a place of our own for the Seminarians' summer camp." The need was felt because the Capuchins from Cumberland had tried to get the place that Holy Cross had been leasing for the past three years, and the Brownings, capitalizing on market supply and demand, raised the rent from \$100 to \$125. McBride proposed that

¹⁰Dum (1980) credits an article in National Geographic Magazine as the source alerting Father Burns, then superior at Holy Cross College, to the Deep Creek Lake site. Miller (1980) quotes Fr. Leo Flood with another interpretation: "The fact is that an old soldier from Soldier's Home told me about it and said the editor of Geographic Review [sic] was up at his old home in Oakland, writing an article about the damming of Bear Creek--pictures and all. I saw it in the Review and got Bolger and Charlie McAllister to call on the Editor. They did and told Burns about it. He raised hell with the two of them and campused them for a month for not getting permission to call on the Editor. Later he sent McBride and Hart to Oakland to look it over."

Schidel (1997) notes that Geographic Review does not exist. There is a Geographical Review but no reference is found of any lake near Oakland, Maryland. However, National Geographic, 51(2), 133-212, (February 1927), contains "a long article on Maryland in which a new artificial lake near Oakland is mentioned....On page 201 the article says: 'In the heart of the Alleghenies lie Oakland, Deer Park, and Mountain Lake Park. Northward stretches a fine state highway which bridges a new and beautiful artificial lake whose irregular shoreline is 27 miles long.'

It could be that Fr. Flood's discovery created interest in Oakland and the lake, and then when the Maryland article appeared, Fr. Burns read it carefully and found the reference to the lake in it as Dum maintained. The follow-up was prompt. In April the decision was made to rent near Oakland" (Schidel, 1997).

Lohr property¹² became Holy Cross Camp. One could speculate that had Father McBride not been involved in the failed experiment at Cape Henry, his tenacity in securing a permanent site at Deep Creek Lake might have waned in the face of adversity.

Holy Cross Camp: 1930-1945

Getting There

"Parting is such sweet sorrow--but we didn't waste any time in leaving for Camp!" (Chronicles, June 15, 1935). In mid-June, the students departed Washington for camp, boarding the Chicago-bound B & O passenger train at Brookland or Silver Spring. Oftentimes, they arranged for an extra railcar¹³ to be added to the train, and they "sang and had a picnic all the way to Cumberland. As we passed through Harpers Ferry, we could look up the river and see the wide, flat space that used to be the campsite before Deep Creek" (Houser, 1996). With black suits and straw hats as formal attire, this troop presented quite a scene in Cumberland as they walked around and enjoyed the town while awaiting transfer to the St. Louis-bound train for Oakland. Once

¹²The William Lohr family bought the already old "farmhouse" on the property in 1910, and raised ten children there, all of whom were born in the home. They worked the original 200 acre farm until 1922, when the wife insisted they move because she feared the proximity of the house to the newly-created lake. Originally a 200 acre farm, the damming of the creek reduced the original plot to 36 acres (Melody, 1996).

¹³In later years, "we used to get a boxcar right off of Catholic University that we used to load with all our provisions--anything from athletics to tools, anything we wanted to haul out. Then we shipped this to Oakland, MD" (Schaub, 1980).

there they were met by two families¹⁴ with trucks, used during the week to haul cattle or hay, and transported out to camp on Deep Creek Lake (Ladewski, 1996).

A "Wrecking Crew" was assigned as the advance team to prepare camp for habitation; they left Washington a day or two before the others. In the early days, this crew erected the large tents, set up kitchen facilities, and hauled in supplies. As facilities expanded so did their duties, and by 1940 there was an established routine. "The first thing we did was call the electric company to put on the lights. Then...we crawled under the kitchen on hands and knees to reconnect the pipes that were drained so they wouldn't freeze in the wintertime. Then, we started the pump (an old Ford motor) and filled the water tower to provide enough pressure to supply the kitchen, the washroom below the main building, and the chapel with water. Then we opened up the kitchen, next the main building, and finally the chapel, where we uncovered the furnishings, etc. that had been secured for the winter...All this took about one or two days;...it was a dirty, dirty job" (Hosinski, 1996). Actually, the earliest days were simpler, although lacking some of the later conveniences.

¹⁴Families that offered significant help were the Clatterbucks, and Brownings; also Father William Sauer, pastor of St. Peter's Church, Oakland, in the 1930's, and Dr. Mance of Oakland. Later families include the Utterbacks, Smiths, Mrs. Lee, and the Guthries (Melody, 1996).

Day-to-Day Activities

In 1930, "we camped out...We lived in a tent...We had a Negro cook, short order cook named Sandy, and he could only make stew...Because this was the first time we used this place, we had to bring everything with us, radio and cooking utensils and so forth...We did a lot of hiking in those days...We had uniforms, too, from the Army/Navy store in Washington--khaki shirts, khaki pants, army shoes, and a white sailor's hat. That was to distinguish us from the Revenue officers¹⁵. We weren't completely in khaki because this white hat was going to be an insignia that we were Holy Cross" (Dum, et al., 1980; Kmiecik, 1996).

On one occasion we were driving the model-T truck. We were going through the mountains and got stuck, and ran out of gas, too...We were fussing around because you can back up a model-T but you can't move it forward--it slopes down and the gas runs down the engine...Some gunmen came out of the woods and asked us who we were and what we were doing. I explained and they opened up the truck to examine the contents, see what we had. Because we had khaki clothes on, they were suspicious of us. After we had satisfied their curiosity they insisted we take a drink, moonshine. We refused for our stomach's sake and then they wanted to give us money. We took it because it would be wise to take it and not irritate them. They let us go then. Later on, we heard that another party had blundered into their camp and were killed. (Dum, et. al, 1980)

Most days were much more routine. Rising at 6:00 am was followed by morning prayer/meditation, Mass, breakfast, chores, and some quiet time for reading. In the first years, much of the morning time was spent on building projects around camp, although

¹⁵Enforcement personnel for Prohibition, the period from 1920 to 1933 when the sale of alcoholic beverages in the U. S. was forbidden by an amendment to the Constitution (Webster's, 1992).

Wednesdays and Sundays were reserved for picnics and free time; afternoons were usually free, too. Prayers and dinner around noontime, prayers and supper about 6:00 pm, and Night Prayer at 10:00 pm framed the day.

Besides the chores associated with cooking (stewards, drivers, assistant cooks, pots & pans)¹⁶, the "wood crew" was essential. "We used to go out and collect logs in the coves up the lake...The lake was still so new that the logs they had just cut and let lie when they were cleaning out the trees for the building of the lake--these floated up when the water came in--used to gather in the coves, so we were able to get them rather easily...Then we had a crew that was assigned to cut up the logs for firewood...Later on, a lot of those logs were used up and we weren't able to do that anymore"¹⁷ (Schidel, 1996). Laundry was another adventure. A fire was built to heat the water, and

¹⁶Fr. Joe Hart, camp superior in 1930, "got so sick of Sandy that he sent him home...Sandy didn't want to go--'I wouldn't think of deserting the boys'--but they were wanting to get rid of him because [his cooking] was greasy as the devil" (Dum, et. al, 1980). "There was no problem with the kitchen, however, once the Brothers took over" (Kmiecik, 1996). Cooking was supervised by Brothers Sylvanus, Herbert, DeSales, Cesaire, Emilius, and Andrew Corsini over the years; later by Mrs. Lee and Mrs. Sylvia Guthrie and her daughters Sonia and Christie (Melody, 1996). Brothers assigned to help with building and upkeep during the foundation years included Alban, Terrence, Josephus, and Flavian. Later, Brother Ludger Schaub served as camp facilities manager from 1948 to 1991, assisted by Brother Robert Ewald beginning in 1953, and by a number of others.

¹⁷Fr. Richard Grimm (1939) recommended "that a new electric stove be purchased. The wood problem is getting more acute. This summer the seminarians had to tow wood almost two miles." A new stove, burning compressed gas, was finally authorized in 1945 (Local Council Minutes, January 18, 1945).

clothes were washed down by the shore; this major laundering might take place once or twice a summer. Some just jumped in the water with all their clothes on (Ladewski, 1996). Since shower facilities were non-existent in the early years, and quite limited for a long time after that, most bathing was done in the lake; "the sediment down by the present dock is probably decades of grit washed off after work periods" (Ewald, 1996).

After supper was common recreation time. "The hard core played poker, using matchsticks in place of money. Smoke from Prince Albert or Velvet tobacco filled the room, a fire was set in the fireplace, and Coleman lamps hung for additional light" (Houser, 1996). "A battery-operated radio gave us music and entertainment, but for common recreation we couldn't use the Delco generator¹⁸ because it interfered with radio reception" (Ladewski, 1997).¹⁹ Filling a sack with straw to make a sleeping mattress, and shaving one's head bald are customs that endured for quite a few of the early camp seasons.

¹⁸George Dolan got the Delco kerosene-powered generator from St. Joseph Farm in 1931. It provided electricity for the water pump, and lights used for night prayer and in the morning when it was dark. The Rural Electrification Act finally caught up with the area in August 1939, when power was supplied by Penn Electric, for a seasonal rate of \$30 per year. (Dum, et. al, 1980; Kmiecik, 1996; Ladewski, 1996; Local Council Minutes, October 8, 1940).

¹⁹Ladewski (1997) notes that crowding 30 or more people into that small space for common recreation might have added to the risk of tuberculosis cases among the seminarians at that time. Ladewski, Pat Peyton, George Schidel, Joe O'Brien, Ford, and Grammel were among those who contacted the disease as seminarians.

Building Projects

Who knew how to build 'em? Well, people knew how to read! (Kmiecik, 1996)

"Could you let me know immediately by wire if I may be authorized to spend about \$ 700 on constructing a place of residence at camp for the seminarians? It will serve also for a temporary chapel until we can build a chapel apart. Something has to be done; the tent is worn out and can not accommodate those who are now here...Father Hart will give you some idea of what I would like" (McBride, 1930b). Permission was granted²⁰, Brother Flavian was dispatched to the site as master carpenter, and with the expert help of seminarian John Scheberle--"in his glory with his little carpenter's apron and his saw and hammer"--work on the Main Lodge began immediately. Fr. Hart's plans were used, and between Scheberle, Flavian, and Hart, they picked a spot for the bunkhouse "faced so that the front porch would look down toward where the lake narrowed...Everybody was in there working; we dug holes in the ground where they were going to put in the foundation stones" (Dum, et. al, 1980). By the end of summer the 'box' was up, the roof complete, and it was covered with tar paper to keep it over the winter. McBride (1930c) writes Burns: "The men are all well and have profited immensely by their stay in Deer Park. The new bungalow is practically completed and seems large enough to accommodate the community for several years. Come early enough and we can make a trip to see it."

²⁰The costs actually totaled \$ 826.99, loaned by the Provincial Administration (Burns, 1930).

Lodge construction continued during the summers of 1931 and 1932. Joe Kmiecik designed and supervised the addition of sleeping porches, George Dum initiated the field stone fireplace and chimney addition²¹, and shutters and the closing in of the porches was completed by the second year. The upstairs, originally space for sleeping, became the chapel, and the downstairs was used as a dining room and recreation area. "The funny thing was that when they built the fireplace, instead of cutting the sill out, they just built around it, and the danged thing caught fire, so we had to tear part of the fireplace out to put the fire out" (Kmiecik, 1996). So much for reading directions!

A sailboat was begun at Holy Cross College during the '31-'32 school year and brought up to camp, and another boat was built at camp in 1932; Frank Weber did most of the boat-building. George Dolan got a Buick car engine from a dealer, and Joe Kmiecik installed the engine and propeller. "It was decided to permit the seminarians (to) purchase, if they could raise the money, an outboard motor for camp use" (Local Council Minutes, May 28, 1930); they purchased an Evinrude motor, taken "from our

²¹"George Dum told me he had never built a stone chimney and had no idea how to do it. He wrote to a government agency in Washington for a pamphlet on the subject, studied it, and went to work. He did a remarkably good job for a first effort" (Schidel, 1997).

private accounts; we all bought it...the house did not" (Dum, et. al, 1980).²²

(The work) was disorganized, you might say. We would have assignments, you know, but you would have to assign a guy to what he could do. There were about four of us who did the heavy work, the carpenter work and things like that (Kmiecik, 1996).

"In 1933, Father McBride said we had to have a dining hall and a kitchen. The tent we used for a kitchen blew down and wouldn't stand up anymore. So I designed it, and we hired one man to supervise, to help get all the lines straight, a carpenter²³. Believe it or not, we built that in six weeks" (Kmiecik, 1996). A permanent chapel²⁴ was built in 1937 from plans drawn up by William Craddick who had graduated in architecture from Notre Dame before he entered the community. Jerry Lawyer, Fred Bergmann, Carl Hager, Roman Ladewski and others helped build the foundation (Ladewski, 1996); daily direction of the carpentry work was done by a Mennonite man, assisted by Leo Wojciechowski,

²²For the remainder of the fleet: "The Council tentatively agreed to the purchase of four canoes, to be purchased by the House (two), by the seminarians (one), by the Bengalese (one)" (Local Council Minutes, June 12, 1933).

²³"It was decided to have Mr. William Kress direct carpentry work again at the summer house" (Local Council Minutes, January 22, 1933).

²⁴"The 'Portiuncula Indulgence' has been obtained for the chapel at the summer house. The permission is for seven years (to 1944) (Local Council Minutes, November 29, 1937). Portiuncula is an Umbrian village about two miles from Assisi where St. Francis received his vocation on 24 February 1208. He made it his headquarters for the rest of his life. The town gives its name to the 'Portiuncula Indulgence' which is now to be obtained by visiting a parish church on 2 August or the Sunday following (Cross and Livingstone, 1974).

Bergmann, and Al Neff who did most of the building. "Paul Beichner carved the Stations of the Cross and altar cross, and Wojciechowski built the altar and the original tabernacle, and maybe he did the candle sticks" (Schidel, 1996). The following year, Jerry McMahon, Ladewski, Dan Gleason, and John Wilson constructed a stone porch on the chapel, hauling suitable fieldstone from across the lake. Ladewski, who had some experience as a cabinetmaker, also crafted a cabinet in the sacristy to store the chalices (Ladewski, 1996).

Road work was done by the county on the access roads leading to camp²⁵, but road work on the property was another building project. Fr. Matt Oswald headed the work gang, and in his German syntax would announce "now we go down to the lake and throw up stones" (Mueller, 1996). A rock-cracking crew was kept busy easily, and the original road that ran in front of the chapel was rerouted through the woods to the new kitchen/dining hall (Cour, 1996).

"In the summer of 1936 the water level of the lake was down about two or three feet below normal. As a result, a rock pile showed up about fifteen feet offshore below the northeast end of Luger (Main) Lodge. Fr. [Howard] Kenna considered it a navigational hazard and he had us form a chain gang so that we could take the top off it...it took three or four days to

²⁵William Browning, one of those neighbors who assisted the Holy Cross group and from whom we originally rented a campsite at the lake, was instrumental in securing road improvements to our property and the nearby Boy Scout Camp...hence the name of the main drag: Boy Scout Road (Jones, 1934).

complete the job. The Lohr family undoubtedly piled rocks they collected from their fields at this spot. It became a good haunt for bass" (Schidel, 1997).

Other projects failed to get off the drawing board. A much needed toilet building²⁶ (the "new" Chicago) was proposed in 1941, but the war interfered with supply availability, and the work was not started until 1944. Similar proposals for a building with private rooms (1939), and a study hall (1942) did not materialize until much later²⁷. If ever there was a concern about available expertise for these projects, the hidden gifts of the men seemed to suffice.

Other Projects

Bernie Pegarski had built himself what we used to call a cardboard palace back in the woods. Every day at two o'clock very faithfully he'd go out there to read. He was a great reader of St. Bernard because his name was Bernard. He read all of St. Bernard. He also liked to practice his violin. He had an old violin and he'd go out there and play on it. He taught himself to play and it sounded like it too (Schidel, 1996).

There was room for personal initiative, of course, and projects other than building and road construction flourished. Ray Cour, the student-librarian at Holy Cross College, brought his library files to catalogue one summer (Cour, 1996); Greg

²⁶"The only thing I was always worried about was the latrines. That worried me from the beginning. When you had only ten or twenty people there, OK; but when you got forty, there's a lot of shit!" (Kmiecik, 1996).

²⁷The "Faculty House" now known as the "Stone Lodge" was constructed from 1954 to 1958, providing private rooms. The Library and Classroom building, now known as "Kenna Lodge", was put up in 1951-1952 (Schaub, 1980).

Steigmeyer read through the Summa Theologica; Ted Hesburgh and Charlie Sheedy wrote a pamphlet for servicemen ("For God and Country") up at camp, and three million copies of that pocket-sized booklet were eventually distributed²⁸ (Hesburgh, 1996). Fr. Patrick Peyton, ordained a priest but, due to illness, still a theology student, sent out his first letter²⁹ to the American Bishops about his proposed Family Rosary Crusade from camp. The high volume of mail sent through the rural Deer Park post office caused the government to upgrade the office to a higher category, a happy benefit for the local postmistress³⁰.

There was a C.C.C. camp down at Swallow Falls, and Charlie Sheedy and I became sort of Catholic chaplains to the group. We identified the guys who hadn't been confirmed and we put on a confirmation class. We had the Bishop come over to our chapel, and we brought them all up one day and we confirmed them all. Sheedy would say 'we find the roughest, toughest guy and he becomes our assistant.' We found a guy named Butch Bohatch...he was the roughest, toughest kid and could beat up anybody in the camp, a golden gloves boxer. So we got him to round up all the 'slipping' Catholics, and we got them to instructions (Hesburgh, 1996).

C.C.C. work described above, some summer catechetical work, and the desire to capitalize on the talents and availability of

²⁸For a more detailed description of this project, see (Hesburgh, 1990, p. 39).

²⁹Pat Peyton tended to write with an Irish accent, e.g. 'fist' might come out 'phist'. When Peyton showed Hesburgh, his tutor, the letter he proposed to send, Hesburgh said it couldn't be sent out like that. Peyton, allegedly, replied "Well, dear Ted, how would you do it?" So Hesburgh rewrote the letter. That was typical of Peyton--he didn't care who did the work for the Blessed Mother, as long as it was done (Hesburgh, 1996; Melody, 1996).

³⁰Mrs. Anna Clatterbuck, member of the one of the Catholic families who assisted the community in transportation to camp, and in providing other services.

seminarians, led to several requests from outsiders for assistance in summer boy's camp projects. For a number of reasons, not the least of which was concern for taking on further obligations while at camp, the requests were not pursued³¹. Liturgical assistance in the parish and local convents was rendered by priest staff members while at camp.

Activities for Fun

Picnics and Wednesdays were synonymous at camp. The group would leave for the regular site at Swallow Falls by any number of means: some would walk the eight to ten miles; others would take the boats to the dam at the end of the lake and walk the remaining mile or so; at other times the truck would be used for transport.

We would line up the main boat that the men built and put a Buick motor into it, and behind that was the sailboat, behind that was a 'put-put', and behind the 'put-put' were three canoes. We tied them all together in a long string and that Buick motor pulled everything...and all the way home we sang the old songs. And we heard from the people that lived along that one stretch of the lake that they just waited for Wednesday nights to hear us out on the water singing. It must have sounded great because we had, maybe, sixty voices. We enjoyed it so much that it made singing all the more fun and it carried well across the water (Houser, 1996).

We'd always close with our Camp Song...it was an echoing song. By singing it over and over for two months we knew it by heart! It was an old song that they composed when they camped on the Shenandoah...It went like this: (Kmiecik, 1996)

³¹See extensive correspondence from Robert Lewes Paul, Ph.D. and others regarding Camelot Camps, and correspondence from Mr. Hal H. Draper regarding a camp at McComas Beach in Holy Cross House, Deer Park, MD, 1941-1960; see also Local Council Minutes, February 2, 1944.

HOLY CROSS CAMP SONG

Swift fly the hours thru sunshine and showers,
 our hearts are gay.
 Bouyant we glide with the stream at our side
 all the day, all the day.
 Back to the mountains we live again. Swift fly the hours
 thru sun and rain, and our hearts beating time to the oar's
 mystic rhyme while we sing, while we sing:
 Yo Ho! (pause for echo), Yo Ho! (echo) Yo Ho Ho! (Echo)
 The mountains swift replying in distant echoes dying:
 Yo Ho! (Echo) Yo Ho! (Echo) Yo Ho Ho! (Echo)
 With joyous song! (Echo), our days prolong! (Echo)
 At camp! (Echo), at Camp! (Echo), on the Shenandoah!
 (or at Deep Creek:) At Camp! (Echo) Yo Ho!
 Words and Music by
 Rev. Eugene Burke, CSC³²

The Deacon picnic was a special event restricted to the oldest class. Alcoholic beverages were forbidden normally, even after prohibition, but a special privilege of the deacon picnic was the availability of beer. It seems there were a number of creative ways to camouflage the cache from the other seminarians³³. There were occasional organized trips to local sites, too: the coal mines near Crellin, WV; the Tygert Dam hydro-electric site; other parks like Blackwater Falls; and an annual corn roast at the Capuchins in Pennsylvania.

And then there was baseball! Deer Park, Shallmar, Crellin, Oakland, Keyzers Ridge, Smock, Terra Alta (alleged by the locals to be 'an old Indian name'), Westernport, Kitzmiller,

³²The musical score, transcribed from memory by George Dum, CSC, aided by Robert Woodward, CSC, George Dolan, CSC, and Bernie McAvoy, CSC, is found in the Appendix (Dum, 1980).

³³See (Houser, 1996; Mueller, 1996).

Morgantown...In 1934 the summer won-loss record was 9-2

(Chronicles, 9/10/34):

That year we played once a week, Saturday or Sunday. Tony Weber was the catcher, Jim Leahy and Charlie Carey pitched; at first base was George Baxter, at second Charles McCarragher, I (Kehoe) played shortstop, and Eddie Shea was at third. In the outfield we had Bill Martin, Maury Powers, and Ivan Smith...We had old uniforms that had been used by the hall teams at the university; they were good suits, but they were all different...They called us the N. D. All Stars.

We went out to the small towns to play games. They had all kinds of 'ringers' on these teams playing against us because they would consolidate the best players from the town teams to play us. There were good crowds for the games, too. It was quite a social pastime for those small towns...and for us, too! (Kehoe, 1996)

In later summers the number of outside games was less, especially with wartime restrictions in effect, but there were always enough at camp to have two full teams for daily afternoon play.

Some preferred other diversions. Hiking³⁴, boating, and swimming were always available; they played volleyball, too. The adventuresome, usually led by Fred 'Fritz' Bergmann, would catch

³⁴John Molter and several others went out walking one afternoon...They came to a farmhouse, asked for a drink of water, and were invited in for a cold glass of milk. Then they invited them to stay because they were having a prayer meeting.

First of all, we weren't supposed to go into farmhouses at all; but Molter said: 'we'll never get another chance like this, we better stay and watch.'

They had a young gal who had been turned around, kind of a loose life, in boy's clothes. Phyllis her name was. They had brought up a minister and his wife from Cumberland. They had Phyllis in between them and they were praying over Phyllis that she would be saved. The minister would say: 'O Lord, we beg your mercy on our daughter Phyllis. Spare her, forgive her sins...' and the wife would be hanging on to Phyllis and give her a little shake. Molter and the others were sitting over there just busting. Eventually Phyllis decided the only way out of it was to get converted and she started cooperating and shouting and everyone ended up Halleluia-ing all over the place" (Dum, et al, 1980).

rattlesnakes and bring them back to camp until the time Fr. Charles Corcoran declared "not on my doorstep" with those things (Mueller, 1996; Ladewski, 1996). Mike and Joe O'Brien put a less formidable garter snake in Charlie Sheedy's bed one night which, when discovered by Charlie, evoked memorable screams (Hesburgh, 1996; Wilson, 1996). Bernie Furstoss and J. Hugh O'Donnell enjoyed hiding Al Hosinski's tools, a lark for them but a cross to Hosinski (1996). They even had pets: an Airedale dog in Joe Houser's time and, later, an Irish setter that Caz Grabarcz took care of (Houser, 1996; Ladewski, 1996).

Tragedy

Patterns are often beautiful--but it is so interesting to break the stiff brocade of a pattern, and see beneath. The objects we touch, feel, measure and observe often break, and we learn amazing things--new depths--new lives beneath...God broke the pattern one afternoon when we least expected it... (Chronicles, July 1, 1936)

The first day of July, 1936, was one of those chilly days that you get occasionally in the early part of the summer at Deep Creek. We'd had rain in the morning and overcast skies in the afternoon. It cleared some in the afternoon. (Seminarians went for short walks--attempted volleyball--went swimming, etc. Messrs. Al Schreiber and Frank Rdzok, two of our finest and grandest boys, took a canoe at 4:25 pm for a little ride. Messrs. Brown and Powers, swimming at the pier, bid them 'bon voyage'. Little did they realize it was a voyage to be concluded in heaven.)

When they didn't show up for supper we thought something was wrong, so (Felix Duffey and about ten companions) got in the motor boat and went up the lake as far as the first bridge. We decided in the time they had they wouldn't have gone farther than that, so we turned around and started back. On the return trip...we saw a canoe--upside down, so we knew something was wrong--in one of the coves. Two of us were let off on the side of the cove, Joe Hanna and myself (Schidel), and we started walking up that side of the cove and when we got up maybe an eighth of a mile, we found the canoe paddles and painters caps right in a little eddy there. (The outlook was obviously pessimistic.)

(Messrs. Powers and Foran summoned the Fire Companies from Cumberland and Oakland. The search began that night with the aid of C.C.C., and we hunted for 61 hours.) The morning of July 4th...we came up the cove and discovered that their bodies--(blue and dark)--were floating right where we had first found the canoe paddles and caps. (Rdzok's watch was stopped at 4:52 pm; Schreiber's watch at 4:56 pm...perhaps the hour of their entrance into heaven.) The one thing I remember most about those two days was at night, when we were dragging the lake, you could hear whippoorwills all night as they flew around in the cove, with that haunted sound that they make. I never forgot that part.

Father Kenna, our superior, was of course very much shaken by what had happened. Father McBride, the superior in Washington, came up and gave us a lovely talk. John Bednar, the dean of our group, accompanied the bodies back to Notre Dame for burial. Afterwards, it really cast a pall over camp that summer (Schidel, 1996; Chronicles, July 1, 1936).

In June 1944 a tornado swept through the area, causing heavy damage in Deer Park, and across the lake. "I could see out the window toward the lake, and I have a vision of a big bush being bent over by a strong wind. I didn't know it was a tornado until the following day...A group of us walked down to Deer Park to view the damage and help in any way we could" (Ransing, 1996).

Today, some of the men are helping the Crambues, whose home is on Rt. 219, and who were hit pretty hard. They are very poor and have a lot of children. We have promised to help the Sebolds, too...The young father and mother--about 25 years old, both of them--were killed instantaneously. The four children, ranging in age from five on down, were saved. The house was completely destroyed. One of the children who was questioned in the hospital said that they were all in the dining room saying their prayers when the storm struck. Everyone around here bears witness to the fact that they were a wonderful Catholic family. P.S. When the mother was found she was clutching the baby, still living, in her arms (Ransing, 1944).

Studies

The first thing I remember about the days at camp is that they didn't have anything to do with studies. Afterwards in reflecting on this, I thought about the

priests in Chicago who approached Cardinal Mundelein and said they could use the seminarians, who spent all that time at Mundelein camp, to help with instruction in their parishes. Mundelein's response was 'No; they will go to that camp. Since I became Archbishop of Chicago, not a single Chicago priest who went to that camp has died of tuberculosis.' Many of the priests before that time had succumbed to the illness. So that's one side.

On the other hand, you can look at all that time--it averaged ten weeks per year--that people could have done graduate studies at Catholic U., Georgetown, Maryland, or other area schools. But there were no classes in the early years...You used it for your own purposes; you studied yourself (Cour, 1996).

Testimony from the early years confirms this lack of formal studies (Dum, et. al, 1980; Kmiecik, 1996). Joe Houser (1996) notes that a spiritual conference by the superior was instituted on some mornings during the 1934 summer. We have seen that special projects included academic pursuits at the initiative of the individual: "people brought their own books, often borrowed from the public library, in order to do reading they had no time for during the school year" (Mueller, 1996); "the men that were expecting to go to Bangladesh could always work on their Bengali--Monaghan worked on it faithfully every day" (Schidel, 1996). On official levels, however, there were concerns about this.

(regarding) affairs of the summer house: The rules were carefully read and discussed. Attention was drawn to the need of more attention to study. It is hoped that a change in the program--i.e. planning the study period before the work hour--will help. The details are based on Fr. Provincial's letter of April 23rd (1938). The council delegated the superior to carry out the provision of this letter on the point of summer studies...Fr. [Richard] Grimm will replace Fr. [Charles] Corcoran at the summer house August 8th (Local Council Minutes, May 31, 1938).

Father Provincial was Rev. James A. Burns, one of the foremost Holy Cross educational³⁵ scholars of the time, and past president (1919-1922) of Notre Dame University. "He was particularly interested in the formation of his seminarians and Brothers, constantly interrogating them on their plans for further study and pointing out the special needs at the University" (Hope, 1942, p. 355). The superior, in consultation with the men, drew up a list of the personal study projects each proposed³⁶ for summer 1938 camp. Newly-appointed Father Grimm may have been instructed to make observations also, because the Local House Council (June 2, 1939) considered suggestions concerning camp submitted by him...including the recommendation to "set aside five weeks for two or three summer courses. Let some teacher conduct these courses for credit" (Grimm, 1939). In 1940 it was noted that "a former provincial regulation enjoined planned studies on the students at camp; it was decided that the superior should see the men individually and approve their programs or assign them one" (Local Council Minutes, June 12, 1940). The effectiveness of these enjoinders may be judged by the fact that none of the informants at camp in 1938, 1939, or 1940 remembers this formality.

There was a push for reform, however, from the highest authorities: "In accord with the recommendations of the last

³⁵See (Burns, 1908; Burns, 1912; Burns and Kohlbrenner, 1937).

³⁶On file in Holy Cross House, Deer Park, MD, 1941-1960, Folder. Indiana Province Archives.

Provincial Chapter in its Decree on Studies, namely that 'IV. In conformity with the decrees of the General Chapter of 1938 (ref: Decrees and decisions of the General Chapters...pg. 40, paragraph 4), summer studies shall be revived and encouraged for the seminarians of Holy Cross College and the Foreign Mission Seminary at Washington, DC', the Council discussed plans for a reorganization of the summer study program" (Local Council Minutes, September 6, 1940). By the June 14, 1941, Council Meeting, a plan had been formulated, and Father Edward Heston charged with directing the program of studies. In the evaluation report, undoubtedly written by Heston, we find this description.

This program of summer work was drawn up on the principle that it should not interfere with rest and relaxation as the primary end of the vacation period. It aimed rather to assist the seminarians to organize their work so as not to lose time which might otherwise be profitably spent...For this reason the program of class work was limited exclusively to language study. This limitation afforded an opportunity to acquire, without undue concentration, practical knowledge which can only with difficulty be picked up in the course of the regular school year. Through this procedure the summer work was made to complement the usual scholastic program and to furnish broader and richer background for further study in the various fields...In addition to the regular minimum of classwork prescribed, each seminarian was to formulate...and submit...to the Director of Studies...a complete manuscript of the following year's first sermon (Summer School Report, 1941).

The formal classes were held on Monday, Tuesday, Thursday, and Friday in the following languages, with teachers as noted: German I (Fr. Roland Simonitch); German II (Mr. Herman Reith); French I (Mr. Theodore Hesburgh); French II (Fr. Edward Heston); Polish (Mr. Joseph Ciecka). Polish language was limited to those students of Polish extraction, and classes in Bengali and

Sanskrit were followed only by the seminarians from the Bengalese. Special tutoring was given in individual cases in general metaphysics and Latin. It was noted that "this schedule approximates rather closely the usual thirty hours called for by the summer programs of the University of Notre Dame and the Catholic University" (Summer School Report, 1941).

While this program remained essentially the same until after World War II, there was continuing policy discussion about the introduction of non-theological studies into the Holy Cross College curriculum, even during the summer months. It was felt that "nothing should be allowed which might be used as a wedge to interfere with the theological integrity of the regular curriculum of the house" (Local Council Minutes, March 17, 1942). No definite decision was agreed upon then, pending an upcoming visit by the Provincial; but that summer one seminarian was given permission to remain in Washington until August 1st to work on his M.A. dissertation (Local Council Minutes, May 12, 1942). The door was opening for future changes.³⁷

Wartime

Last Wednesday, Mr. [W.E.] Lamble' [Jr.] (Southern Packing Company) came out to ask for help...The day before he had to throw out some \$3000 worth of peas that could not be processed and canned in time to prevent spoilage...We are giving him two shifts of five men each at the vinery in Accident, and ten men for the cannery in Mountain Lake Park. The men have found it an interesting experience all around...I informed Mr. Lamble that we would prefer compensation in kind and he said 'he would take care of us'.

Tomorrow we have a big fiesta for the Italian prisoners at Camp Dawson...The C.O. is sending two trucks to get a

³⁷See Epilogue

group of 30 seminarians to sing for High Mass (Heston, 1944).

The direct involvement of the United States in the Second World War affected the lives of everyone, including the Holy Cross men. In fact, the designation Holy Cross Camp was modified to Holy Cross House during the war to preclude identification as a military facility (Fowler, 1996). Nevertheless, the staff was concerned. "Outside trips in trucks in order to attend or play baseball games and the like will, of course, have to be eliminated on account of appearances" (O'Toole, 1942). In 1943, there was concern about going to the summer house at all "in view of the war conditions" (Local Council Minutes, March 3, 1943). After consultation with the provincial, they decided to send the men up in smaller groups over several days. "I can't tell you how happy I was to receive your letter containing so optimistic a report...I was somewhat concerned ...about the attitude of the natives to our seminarians being there this summer"(O'Toole, 1943a). "Personally, I feel that it is better from the point of view of appearances, that we do not have a special (rail)car. Even were we to have one, it would have to be thrown open to the public at Cumberland, on account of the crowding, and we might well be subject to comment" (O'Toole, 1943b). "When we got on the train to go back to Washington, a lot of the older people would take a look at us and wonder why all these young men are not in the army. We had to carry a card with us saying that we were 4F" (Hosinski, 1996). Helping bring in the crops, assisting at the P.O.W. camp, working with the Apostolic Delegate on the Vatican

Prisoner of War Information Service³⁸, and keeping a generally low public profile seemed the order of the day in the war years.

In one sense, that low public profile maintained during the war years had been, in reality, at the heart of the Holy Cross Camp experience from its foundation. The country, the Catholic Church, the education system, the formation of future Holy Cross religious, and the role of Holy Cross at Deep Creek Lake would be profoundly influenced by the changes of the post-war period. However, that tale must be left for a future volume.

Discovering Voices: Purpose and Meaning of Camp

I am sorry that we can claim not even acquaintance with the 'Holy Cross boys', save for the long-distance glimpses on their rare canoe trips and hearing them sing so inspiringly at Forty Hours and in their little chapel on August 15th. I am a Catholic so was gratified that your young men won the real admiration and respect of some Protestant friends of mine last summer. 'They harbored the harborless with friendly ease and dignity, and they talk so remarkably well for young men nowadays...' Thus spoke the Sunday School Superintendent of the First Presbyterian Church (Locke, 1943).

The seminarians here spend a long and intense year of study, and it is a blessed relief for them to go to the lovely climate of Western Maryland. They carry on summer studies there and at the same time have a much-needed rest (O'Toole, 1943c).

It was perfect for a summer house...away from Washington's heat and humidity...It was simple, but I think

³⁸The Vatican Information Office, operated by the Apostolic Delegation in Washington, received and dispatched messages as part of a vast world-wide work of mercy put in motion by Pope Pius XII on behalf of war victims. Messages from parents or wives of war prisoners overseas, from servicemen themselves, from or to war internees, from or to civilians separated from their families by the war were processed with the help of Holy Cross seminarians who "devote eight hours a week to assembling, cataloging and preparing messages to and from the Vatican" ("Vatican Office", 1944).

most of the men who went up there enjoyed it a great deal (Ransing, 1996).

After a wonderful summer in the heart of the mountains, 35 of us returned two days after Labor Day to Washington, DC (Chronicles, September 10, 1934).

The thing is, you have to make do with what you have. You learned and experienced that at camp...And you learned how to deal with other people; that's the one thing you always learned. I wouldn't say it prepared me for anything in particular, except to do the things that had to be done...It was a lot of fun, but it was a lot of work, too...but it made better men of us (Kmiecik, 1996).

It was just perfect for building friendships...you couldn't match the opportunity, couldn't beat it. We all had our goal, ordination. They were the happiest--but I've had so many that I don't like to make comparisons--but they were extremely happy times...and out in the wild, which just fit our times. Everyone was well satisfied with it, and thought it was an act of Providence that we got it (Houser, 1996)

It's the kind of thing you look back upon and you like to think it over, it was so grand. We knew at the time that you couldn't beat it anywhere, and that there was no other group that we knew about that had such a place and such a length of time to spend there (Houser, 1996).

Even though there were no actual classes, I think it did achieve something that I think was very important--it achieved a sense of community among us. We were together over a long period of time; here you mixed up with different groups and different activities (Mueller, 1996)

It was an experience of living together on that level for so long without having the pressure of either classes or evaluations or anything of that nature bugging you. The role of the superior was very light; as a matter of fact, he was hardly in evidence (Mueller, 1996)

The experience identified you with every member of the house. At home you were segregated by year-level, but at camp things were very informal...that helps make relationships very meaningful because they're not obligations that you have to fulfill (Mueller, 1996).

It was a big, open air thing...almost too good to be true (Hesburgh, 1996)

We weren't idle but it was a grade-school type vacation if you wanted to make it that. There was no accountability at all for your independent study projects, no reports ever had to be made; you just did your share of the work up there, and the free time was yours to study or do whatever you wanted. I think people liked that. They were happy years as far as our class was concerned...you make your own happiness in this world, and the material was there for it (Cour, 1996).

They were very happy years...they were restful, and by the time Labor Day came and you went back to Holy Cross College you were rested and ready for your full year (Cour, 1996).

I thought those were great summers because we really got to know one another. We were able to form friendships which have endured over the years. A few men didn't like camp life but I think the majority enjoyed their summers at the lake (Schidel, 1997).

There's one thing, though. I liked to play baseball, and whenever we went on those trips, I was always a player. I heard only one fellow complain about that...having to go on those trips and watching the baseball game, whether you wanted to or not. He mentioned that that was of interest only to athletes and not to the rest of us. I never thought of that until years afterwards...how boring it must have been for some of my classmates. But for me, I never thought of it because I was always one of the players (Cour, 1996).

What I have to say is not applicable to other people's stay at the camp for this reason: I was singled out to replace Clem Funke as head of the maintenance crew at camp, and so my days were not at all like the others'. Somehow, they thought I was an accomplished maintenance man, but I was just a flunkie.

There were constant repairs to be done; between attending to those, cutting grass, repairing motors, I had no recreation whatsoever. Every Wednesday the fellows would go out for their picnic...but I had to stay behind to do the work. If you're trying to get a picture of the ordinary seminarian enjoying himself at Deep Creek Lake, forget about it! I was so happy to get out of there, that you don't have the slightest idea!

I have one or two pleasant memories and they were on Sundays when we would play baseball; but for me the rest of the time was work, work, work. By the time the summer was over, I was exhausted. It pains me now to think of those things that I went through...camp was no fun for me. The last day of camp I would think, thank God, I'm still alive! (Hosinski, 1996)

Conclusion

The religious life in Holy Cross is not a job, but ultimately a way of life. That way of life, though, is shaped by ministry to others. Formation to that way of life demands attention to preparation for ministry and attention to developing lifegiving relationships. These dual purposes were natural tensions for the educators and formators directing Holy Cross Camp, and posed ongoing questions about balance and emphasis. Should the program be primarily vacation or professional preparation? Involve secular subjects or solely theology? Be an experience of rest, retreat and reflection or apostolic involvement? These questions are as relevant today as then.

Many of the informants for this study are retired or semi-retired from active ministry; none are retired from the religious life in Holy Cross. That is not surprising.

John Futrell once wrote that after forty years of living the life of a Jesuit, he could not imagine himself living authentically in any other way. He had grown into the culture of that vocation so fully, his life choices had been shaped so definitively, God's grace had been mediated through Jesuit community, prayer and ministry so consistently, that his identity as he knew it was inexorably tied up in the call he first followed long ago. As novice director, I remember telling my charges that they could not understand this yet, but prayed that one day they too would experience this fusion of identities...theirs and that of Holy Cross.

For us brothers, the language, the rituals, the traditions, the myths, the stories we share in common are a culture of brotherhood that binds us together in our common quest to follow Jesus, the ultimate meaning of our personal existence (Paige, 1996).

Holy Cross Camp contributed to that culture-building; would that our current formators could provide effective opportunities for such culture-building among our contemporary candidates.

Epilogue

Educational Programs after 1945

Educational historians have documented the vast changes to the American educational scene that developed in the first half of the twentieth century³⁹. The professional preparation of Holy Cross men destined for teaching could not help but be affected by such changes. While it is beyond the scope of this paper to elaborate on these issues more fully, the developments pertinent to the summer programs at Deep Creek Lake must be mentioned.

The formal language classes, originally described as "approximating the thirty hours called for by the summer programs of CUA and ND" were upgraded by 1948 to credit-bearing courses taught at camp.⁴⁰ Notre Dame gave the credit, on the condition that a forty hour class time quota be fulfilled. Later, the University of Portland gave credit. The goal was to have the men who were planning to teach in high school be as closely prepared as possible for State Certification by the time of ordination

³⁹For a general overview, see (Cremin, 1961; Tyack, 1974); for higher education, see (Veysey, 1965; Levine, 1986); for the Catholic minority, see (Sanders, 1977; Fass, 1989).

⁴⁰History of Education and Philosophy of Education, both taught by Fr. Morrison; Math/Trigonometry and College Algebra, both taught by Fr. Baldwin; Bengali (non-credit), taught by Bro. Bernardine.

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(Walsh, 1956)⁴¹. By the late-1950s, the seminarians were attending summer school on various college campuses, coming to camp for vacation before and after the usual six-week session. In 1958, to better utilize the facilities during the absence of seminarians, a six-week Second Novitiate program of spiritual renewal for priests was initiated at camp. In 1968, Holy Cross College closed, and the program of theological studies was relocated to the Department of Theology at the University of Notre Dame. Thus, in a short twenty-year period, the practicality of the summer camp experience was eclipsed by professional demands and demographic realities that could not be imagined in the 1940s.⁴²

⁴¹With the establishment of homogeneous provinces of priests and Brothers in 1946, the secondary schools of the Congregation came under the direction of the Brothers of Holy Cross. Up to that time, the seminarians and Brother scholastics took summer classes together to fulfill the certification requirements. Brother Gerard Majella and Brother William Mang taught those classes at Notre Dame (Cour, 1996).

The Indiana Province of Priests of Holy Cross, intending to open secondary school apostolates also, initiated a three-year cycle of education courses leading to certification: In 1951: Organization of Religion Units in Secondary Schools, and Methods of Teaching Social Principles; in 1952: Educational Psychology, History and Philosophy of Education, and Method of Teaching College Mathematics; in 1953: Educational Sociology, Principles of Secondary Teaching, and Modern Techniques in Adult Education. Father John Walsh CSC was the primary instructor and in 1956 offered courses in Principles of Secondary Education, and The School and the Social Order utilizing texts Foundations of Secondary Education by Carl G. F. Franzen (New York: Harper and Brothers, 1955), and Social Foundations of Education by Harold Rugg and William Withers (New York: Prentice-Hall, Inc., 1955) (Walsh, 1956).

⁴²In 1973, the Commission for Continuing Education began sponsoring workshops, retreats, and programs of personal and professional development at the facility. Today, the site is utilized for community retreat, formation gatherings, meetings of

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various groups of Holy Cross religious and colleagues, and for vacation...a cycle come full circle!

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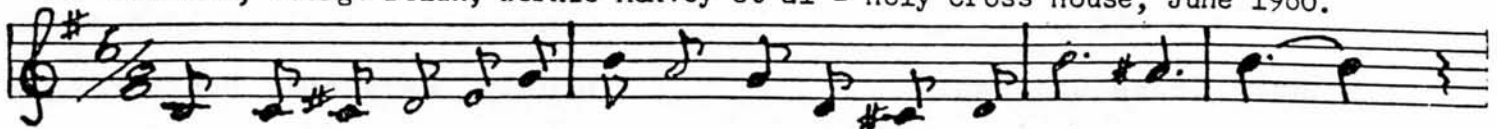
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HOLY CROSS CAMP SONG

Transcribed from memory (after 50 years!)
by George L. Dum, C.S.C., aided by Fathers
Bob Woodward, George Dolan, Bernie McAvoy et al - Holy Cross House, June 1980.

Words and Music by
Rev. Eugene Burke, C.S.C.



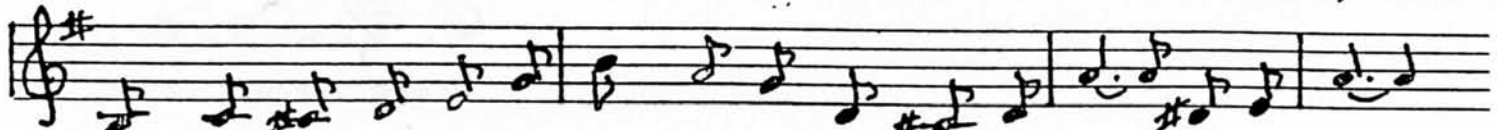
Swift fly the hou-rs thru sunshine and showers, our hearts are gay



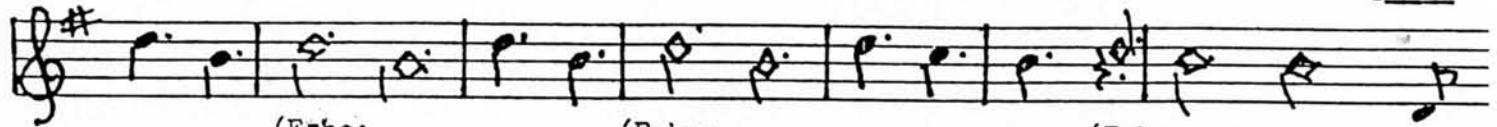
Bouy-ant we glide with the stream at our side all the day, all the day



Back to the mountains we live a-gain. Swift fly the hou-rs thru sun and rain, and our



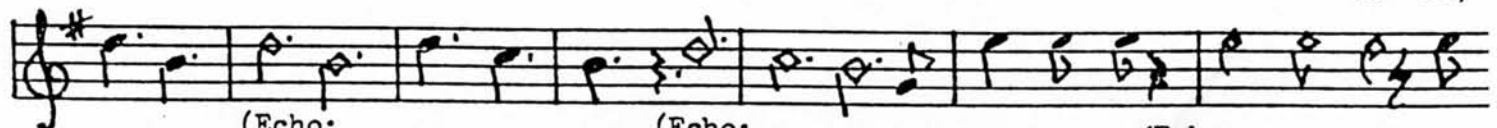
hearts beating time to the oar's mys-tic rhyme while we sing, while we sing



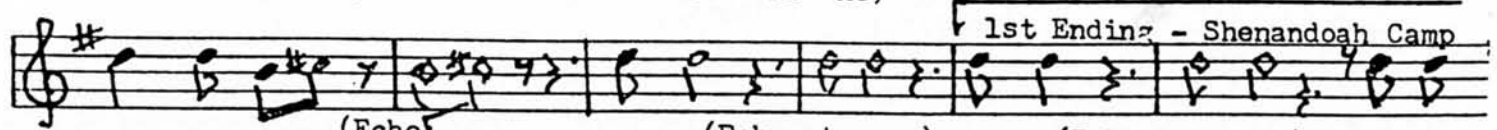
Yo Ho! (Echo: Yo Ho) Yo Ho! (Echo: Yo Ho) Yo, Ho, Ho! (Echo: Yo Ho Ho) The



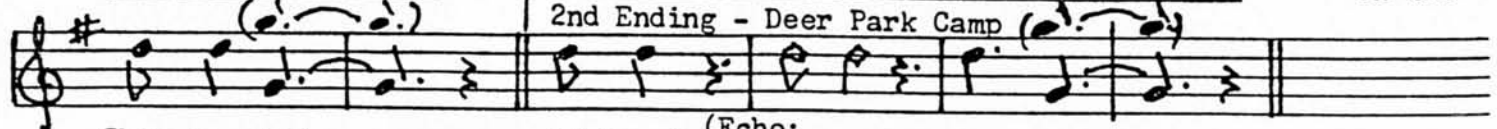
mountains swift re-ply-ing in dis-tant e-choes dy-ing, Yo Ho! (Echo: Yo Ho)



Yo Ho! (Echo: Yo Ho) Yo Ho. Ho! (Echo: Yo Ho Ho) With joyous song! (Echo: joyous song) Our



days pro-long! (Echo: -long) At Camp! (Echo: at camp) At Camp! (Echo: at camp) On the



Shen-an- doah At Camp! (Echo: at camp) Yo Ho

1st Ending - Shenandoah Camp

2nd Ending - Deer Park Camp

Eastern Land Corporation

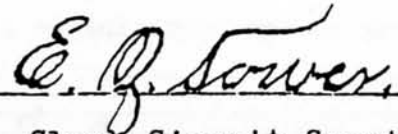
to

Holy Cross College.

Deed dated June 5th 1930.

Conveys a parcel of land in Garrett
County, Maryland, containing 36 acr

The above captioned deed filed for record in the office of the Clerk of the Circuit Court for Garrett County, Maryland, this 4th day of September, 1930 at 2 o'clock P. M. and will be recorded in Liber E. Z. T., No. 100, folio 562 &c., one of the Land Records of Garrett County, Maryland. Received the sum of \$5.00 as the recording fee for said deed from Walter W. Dawson.



Clerk Circuit Court.

TRUE NORTH

NOTE:-
All Y-Series Corners are Concrete Monuments.

79000

(10.5)

EASTERN LAND CORPORATION

Center Line of 30-Ft. Strip to be used as Road

S 67° 45' W 72.6

Center Line of 30-Ft. Strip to be used as Road

N 19° 15' E 191.5

N 19° 15' E 191.5

N 19° 15' E 191.5

N 19° 15' E 191.5

N 19° 15' E 191.5

N 19° 15' E 191.5

DEEP CREEK LAKE

YOUGHIOGHEN HYDRO-ELECTRIC CORP.

Y-15
Y-14
Y-13
Y-12
Y-11
Y-10
Y-9
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Y-7
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Y-1

YOUGHIOGHEN RIVER
HYDRO-ELECTRIC PROJECT

PLAN OF PROPERTY NO. Y 10-9-5
COUNTY GARRETT, MARYLAND.
DISTRICT DEEP PARK

Drawn by F.R.C. Checked by F.R.C.
Scale 1" = 400'. Date 5-15-80.