

.. History

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enlarged and winterized in 1975.

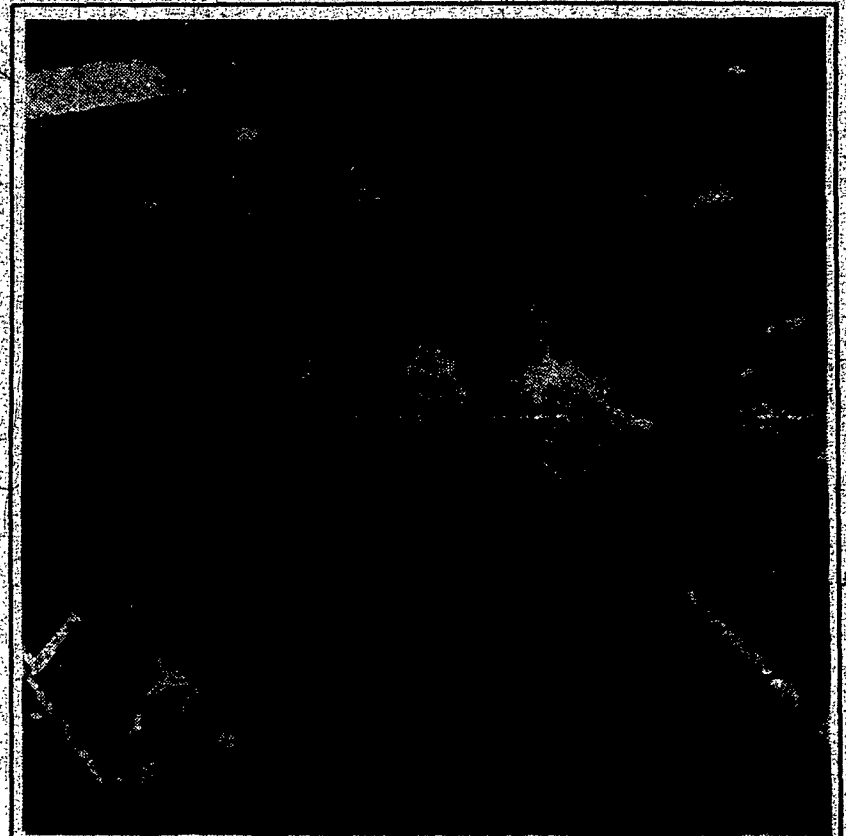
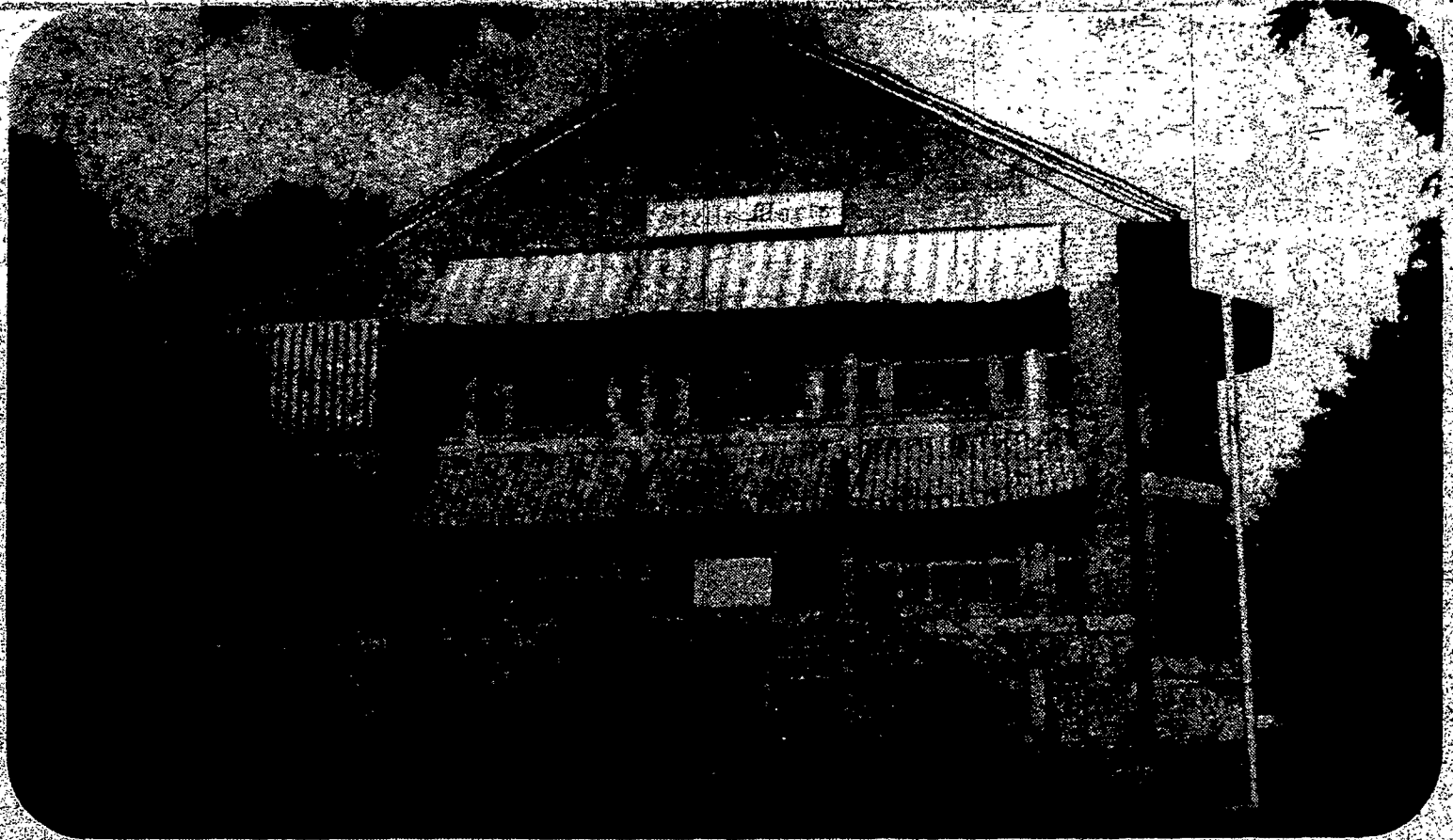
What is the camp program at CSM? Much the same as that of most camps designed for children of middle-income families: supervised games, water sports, campouts, crafts, campfires and other entertainments. Of course, each summer camp has its own particular traditions. Stella Maris alumni fondly remember such things as the various camp animals, the Blues vs. Whites competition, overnights at Divine Word Seminary, Triphammer Falls, the Salt Mines, etc., the Best Camper ceremony. And who can forget the subjects of the campfire stories: the phantom Indian, Grampa Hezzie, teller of tall tales (immortalized by Fathers Joseph and George Vogt), and that frightful local ogre, Hatchet Harry? Each generation of campers also recalls with affection certain "characters" among the counselors whom they have enjoyed persecuting, like "Peachie", "Moby", "Ajax" and "Bab-O". "Waterhead"

Stella Maris has another characteristic more important than these traditions, and even more important, in a sense, than its fine record of discipline and safety. This is the camp's devotional atmosphere. In the first place, priests have always

been on hand as directors or chaplains. Father Joseph Vogt succeeded Father Lambert (1937-1944). After Father Vogt the directors were Fathers Walter A. Fischer (1945-1949), Donald J. Mulcahy (1949-1954), Eugene McFarland (1954-1964), and Roger Switzer (1965). Since 1965 the resident directors have been seminarians, but each week a priest is there as a chaplain. In the second place, the counselors have been principally seminarians from St. Bernard's and St. Andrew's seminaries, and more recently from Becket Hall. During the girls' encampments, the directors have usually been teachers or social workers, and the counselors young college women.

The landmarks of the camp also bespeak Catholic devotion. "Stella Maris" is, of course, a Latin name applied to Mary. It means "Star of the Sea." Most likely the title was chosen by Fathers Lambert and Hudson. The dedication of the statue of Mary on the lake shore was a symbolic prayer for her protection. It took place with all solemnity on July 23, 1933, when Msgr. William M. Hart, then the administrator of the diocese, blessed the shrine. In 1937, the camp finally got its own special chapel, erected in the wooded hollow behind the "White House." Designed by Thomas Bryan and named in honor of St. Jude, this little rustic church was to witness over the years the startling evolution that has taken

place in liturgies for the snows and winds of children. Built with funds winter 1944 had severely collected by friends of the damaged it. At the shrine, in camp, it was rebuilt by the the chapel and throughout same friendly people after (Continued on Page 7A)



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