

**THE HISTORY OF
THE CATHOLIC SCHOOLS
IN WYOMING**

**BY
CHARLES E. HARDY**

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A Thesis
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ABSTRACT

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The purpose of this study was to compile a basic historical description of the Catholic schools in Wyoming, with special emphasis on recent developments, so as to understand better their present position within the Catholic communities and to provide a background for developing their

future. Each school was considered individually and recommendations were made in light of the study.

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The initial inspiration for beginning this work was given by the Most Reverend Hubert M. Newell, and his constant encouragement and assistance is greatly appreciated. Special thanks are due also to the priests and sisters of the diocese who, without exception, were most cooperative in providing information needed for the study.

The study is dedicated to my parents, Frank and Johanna Hardy, who have sacrificed over many years for the education of their children.

July 12, 1973

Dear Monsignors and Fathers:

Enclosed is a copy of the thesis I prepared sometime ago on the history of the Catholic schools in our diocese. I thought you might like to have a copy for your reference.

In sending the copy, I would like to thank St. Joseph's Children's Home for printing the book and having it bound.

May God bless you all.

Sincerely, Charles Hardy, Director of Education

CONTENTS

[i] I. INTRODUCTION [1]

STATEMENT AND IMPORTANCE OF THE PROBLEM [4]

PROCEDURE FOLLOWED [4]

LIMITATIONS OF THE STUDY [5]

DEFINITION OF TERMS [6]

SOME PERTINENT LITERATURE [9]

II. CATHOLIC EDUCATION IN THE UNITED STATES II]

BEGINNINGS [12]

PURPOSES OF CATHOLIC EDUCATION TODAY IS]

GROWTH AND TRENDS [16]

CATHOLIC EDUCATION IN WYOMING [21]

III. THE CHEYENNE DEANERY [28]

CHEYENNE: SAINT MARY'S SCHOOL [29]

First Schools and Foundation of the Present School [28]

Saint John the Baptist's School [29]

Holy Childhood Academy [30]

Important Developments [32]

Enrollment [33]

Significant Capital Outlay [34]

Administration and Staff [38]

The Educational Program [39]

Other Important Developments [40]

[ii] Present Situation [41]

LARAMIE - SAINT LAURENCE O'TOOLE'S SCHOOL [42]

First Schools [42]

Foundation of Present School [43]

Important Developments [44]

Enrollment [45]
Significant Capital Outlay [45]
Administration and Staff [45]
Educational Program [47]
Present Situation [48]

IV. THE ROCK SPRINGS DEANERY [49]
RAWLINS: SAINT JOSEPH'S SCHOOL [49]
The First School [49]
Foundation of Present School [50]
Important Developments [51]
Enrollment [51]
Significant Capital Outlay [51]
Administration and Staff [53]
The Educational Program [53]
Other Important Developments [54]
Present Situation [56]

ROCK SPRINGS: OUR LADY OF SORROWS SCHOOL [56]
Foundation [56]
Important Developments [58]
Enrollment [58]
[iii] Administration and Staff [59]
Other Important Developments [59]
Present Situation [62]

ROCK SPRINGS: SAINTS CYRIL AND METHODIUS' SCHOOL
[62]
Foundation [63]
Important Developments [64]
Enrollment [65]
Significant Capital Outlay [65]
Administration and Staff [68]

The Educational Program [68]
Present Situation [69]

V. THE CASPER AND SHERIDAN DEANERIES [70]
CASPER: OUR LADY OF FATIMA'S SCHOOL [70]
Foundation of the School [70]
Important Developments [73]
Closing of the School [74]

CASPER: SAINT ANTHONY'S SCHOOL [75]
Foundation [76]
Important Developments [77]
Enrollment [77]
Significant Capital Outlay [77]
Administration and Staff [81]
Educational Program [82]
Other Important Developments [83]
Present Situation [85]

[iv] SHERIDAN: HOLY NAME SCHOOL [85]
Foundation [86]
Important Developments [86]
Enrollment [89]
Significant Capital Outlay [89]
Administration and Staff [91]
Educational Program [92]
Present Situation [93]

VI. THE THERMOPOLIS DEANERY [94]
RIVERTON: SAINT MARGARET'S SCHOOL [94]
Foundation [94]
Important Developments [96]
Present Situation [96]

SAINT STEPHENS: SAINT STEPHENS SCHOOL [97]

Foundation [98]

Important Developments [100]

Enrollment [100]

Significant Capital Outlay [103]

Financing [104]

The Educational Program [105]

Administration and Staff [107]

Closing of Schools [109]

Present Situation [110]

WORLAND - SAINT MARY MAGDALENE SCHOOL [111]

Foundation [111]

[v] Important Developments [113]

Present Situation [113]

VII. SUMMARY, CONCLUSIONS AND RECOMMENDATIONS [116]

SELECTED REFERENCES [120]

FIGURES

1. TOTAL CATHOLIC SCHOOL ENROLLMENT IN THE UNITED STATES, 1949-50 TO 1969-70 [2]

2. TOTAL CATHOLIC SCHOOL ENROLLMENT IN WYOMING, 1949-50 TO 1969-70 [2]

3. SISTERS AND LAY TEACHERS IN CATHOLIC SCHOOLS OF THE UNITED STATES, 1949-50 TO 1969-70 [20]

4. SISTERS AND LAY TEACHERS IN CATHOLIC SCHOOLS OF WYOMING, 1949-50 TO 1969-70 [20]

TABLES

I. THE CATHOLIC SCHOOLS IN WYOMING [22]

II. WYOMING CATHOLIC SCHOOL ENROLLMENTS, 1912-14 to 1970-71 [24]

III. ENROLLMENTS AND STAFFS OF SAINT JOHN THE BAPTIST'S SCHOOL, CHEYENNE, WYOMING, 1884-1887 [29]

IV. ENROLLMENTS AND STAFFS OF THE ACADEMY OF THE HOLY CHILD, CHEYENNE, WYOMING, 1913-1932 [31]

V. ENROLLMENTS AND STAFFS OF SAINT MARY'S ELEMENTARY SCHOOL, CHEYENNE, WYOMING, 1933-1971 [33]

VI. ENROLLMENTS AND STAFFS OF SAINT MARY'S HIGH SCHOOL, CHEYENNE, WYOMING, 1944-1971 [35]

VII. ENROLLMENTS AND STAFFS OF SAINT LAURENCE O'TOOLE'S SCHOOL, LARAMIE, WYOMING, 1951-1971 [46]

VIII. ENROLLMENTS AND STAFFS OF SAINT JOSEPH'S SCHOOL, RAWLINS, WYOMING, 1951-1971 [52]

IX. ENROLLMENTS AND STAFFS OF OUR LADY OF SORROWS' SCHOOL, ROCK SPRINGS, WYOMING, 1952-1971 [60]

X. ENROLLMENTS AND STAFFS OF SAINTS CYRIL AND METHIDIUS' SCHOOL, ROCK SPRINGS, WYOMING, 1951-1971 [66]

XI. ENROLLMENTS AND STAFFS OF OUR LADY OF FATIMA'S SCHOOL, CASPER, WYOMING, 1963-1968 [74]

XII. ENROLLMENTS AND STAFFS OF SAINT ANTHONY'S SCHOOL, CASPER, WYOMING, 1926-1971 [78]

XIII. ENROLLMENTS AND STAFFS OF HOLY NAME SCHOOL, SHERIDAN, WYOMING, 1914-1971 [87]

XIV. ENROLLMENTS AND STAFFS OF SAINT MARGARET'S SCHOOL, RIVERTON, WYOMING, 1965-1971 [97]

XV. ENROLLMENTS AND SISTERS OF SAINT STEPHEN'S GRADE AND HIGH SCHOOL, SAINT STEPHEN'S, WYOMING 1910-1971 [101]

XVI. SUPERIORS OF SAINT STEPHEN'S MISSION SCHOOL [108]

XVII. ENROLLMENTS AND STAFFS OF SAINT MARY MAGDALEN'S SCHOOL, WORLAND, WYOMING, 1964-1971 [115]

CHAPTER I

INTRODUCTION

[Hardy 1] In 1964, there were 5,662,328 students¹ enrolled in Catholic elementary and secondary schools in the United States but by 1969, ² there were only 4,672,510 students² in these same schools. Catholic school enrollment³ in the state of Wyoming reached its peak in 1960, with an enrollment of 3,765 students but by the school year 1969-70, only 2,546 students remained—a decrease of 32.4 per cent. (See Figures 1 and 2.)

That this should be of concern to Catholic people throughout the United States is not difficult to understand. It should also be of great concern to the entire nation because, as President Richard M. Nixon⁴ pointed out:

If most or all private schools were to close or turn public, the added burden on public funds by the end of the 1970's would exceed \$4 billion per year in operation and with an estimated \$5 billion more needed for facilities.

Wyoming's 2,546 Catholic school students represented a savings to the [Hardy 3] public schools in 1969-70 of approximately \$2,030,818 figured at the average per student cost⁵ of \$833.

More important than financial considerations, however, is the fact that the educational alternative offered by the non-public schools of our country to parents of millions of American elementary and secondary children is gradually disappearing, for Catholic schools today make up the bulk of non-public school enrollment. In a nation which has always treasured freedom of choice, this is something which cannot be easily overlooked. From the very beginning of our nation, there has existed a diversity⁶ in the types of education offered to Americans with emphasis on private education in the South, church controlled schools in the Middle Atlantic area, and state controlled schools in New England.

President Nixon⁷ also took cognizance of the importance of choice when he said:

The non-public elementary and secondary schools in the United States have long been an integral part of the Nation's educational establishment. They supplement in an important way the main task of our public school system. They provide a diversity which our educational system would otherwise lack. They give a spur of competition to the public schools—through which educational innovations come; both systems benefit, and progress results.

Should any single school system--public or private—ever acquire a complete monopoly over the education of our children, the result would neither be good for that school system nor good for the country.

This thesis concerns one of these school systems, the Catholic school system in Wyoming.

STATEMENT AND IMPORTANCE OF THE PROBLEM

[Hardy 4] The purpose of this study was to compile a basic historical description of the Catholic schools in Wyoming, with special emphasis on more recent developments, in order to understand better their present position within the Catholic communities and to provide a background for developing their future.

Abraham Lincoln⁸ once said: "If we could first know where we are, and whither we are tending, we could better judge what to do and how to do it." Unless there is an understanding of where the Catholic schools in Wyoming are and in what direction they are tending, it would seem to be an impossibility to make sound judgments as to what should be done about them. However, for the past 28 years there has been no scientific compilation of the historical information concerning these schools and their progress or decline.

PROCEDURE FOLLOWED

The historical technique was the basic research procedure used in preparation of this study. Primary sources such as annual parish reports, historical summaries prepared by the parishes, and records kept by each convent were major sources of information. The diocesan newspaper, the Wyoming Catholic Register, was utilized to a great extent for information concerning recent developments during the last 19 years. Magazines, books, interviews, correspondence and other newspapers were also used as sources of information.

LIMITATIONS OF THE STUDY

[Hardy 5] This study dealt primarily with the Catholic schools in Wyoming presently in existence. It was not that previous schools were of little importance in the history of the Catholic educational program in Wyoming. However, this study was concerned with providing a background for future analysis and development of the present Catholic school system and therefore the former schools (with the exception of Our Lady of Fatima School in Casper, which closed in 1968, and Saint Mary Magdalen School in Worland, which closed in 1971) were not of great moment here except for their general recognition.

Although the author's concern in this thesis was directed toward the Catholic school system in the state of Wyoming, it should be noted that this does not represent the total educational work of the Catholic Church in Wyoming. This would include, for example, the Newman Apostolate at the University of Wyoming and the catechetical program maintained by each parish for the religious education of the children and adults. Approximately 10,461 high school and elementary students⁹ were taught in the parish catechetical programs in 1969-70.

There were also many items of historical interest which have been omitted from this study. Such items as personalities and the exactness of

early dates (where authors disagree) were not treated. They are interesting matters but of little value here. The philosophy of individual schools was not investigated either, since this would be a matter for [Hardy 6] considerable research in itself. However, a few basic thoughts behind the existence of Catholic schools have been presented in Chapter II.

Another pertinent area for consideration would be the operating costs of the various schools. The records on these costs, however, are neither complete nor uniform. There are many hidden factors in the figures which are available such as the contributed services of the teaching sisters and the operating costs which are sometimes included under the regular parish expenses. For this reason, this study generally presents only items of sizable capital outlay and the operating costs only where these have been published or have been reported to the Diocesan Office of Education.

The enrollment and staff figures presented in the tables (up to 1968-69) were taken from the annual reports submitted by every pastor in the state. These are not always in agreement with other available figures. This is probably due to the fact that the other figures represent the true enrollment at a time different than that of the annual report which, at present, is submitted by January 15 of each year. Until 1968-69 the annual imports provide figures for all the schools in the state and so they have been used here. Whenever the parish report lacked the necessary information, an attempt was made to secure the figures from other sources which are indicated wherever they were used. In the fall of 1968, the Diocesan Office of Education was established, and the statistics for 1968-69 and 1969-70 are from the statistical surveys conducted by the office each year.

It should also be noted that the annual reports make no distinction between religious and lay teachers before 1964-65. It was apparent from [Hardy 7] information in The Official Catholic Directory that the

faculties were generally composed of sisters before this time and therefore all teachers are listed in the tables under “Sisters” through 1963-64. (See Figure 4 on page 20.)

This study gives a brief over-view of the Catholic schools in Wyoming, how they came into existence, how they have developed since that time, and where they are at present. In doing this, aspects of the curriculum, grade structure, staff, student enrollment, capital outlay, finances and plans for the future have been considered.

DEFINITION OF TERMS

For the purpose of this study, certain terms have been defined as follows:

Bishop. A prelate in charge of a diocese.

Catechetical Programs. Religious education programs. As used in this study, they refer to religious education programs for anyone not attending the Catholic schools.

Catholic Schools. Any school operated and supported by the Catholic Church.

Convent. The place where a group of sisters live. In earlier writings it sometimes referred to the school where the sisters taught. The use in this study can be determined from the context.

Coadjutor Bishop. An assistant appointed to help another bishop.

Deanery. A section of a diocese embracing several parishes.

Diocese. An ecclesiastical district which is under the authority of the Bishop. The diocese of Cheyenne is coterminous with the state of Wyoming and the usage of the term “diocese” in this study will [Hardy

8] refer to the diocese of Cheyenne unless the context indicates a more general usage.

Extension Lay Volunteers. A program established by the Extension Society to recruit lay persons for a minimal one-year period of work in home missions, and for service in inner city capacities and aide work to college chaplains.

Extension Society. A society established for the purpose of pre-serving and extending the Catholic Church in the United States and its dependencies principally through the collection and disbursement of funds for missions.

Lay Teacher. Any teacher in a Catholic school who is not a member of a religious community (a brother or a sister) or a priest.

Non-public School. Any school, private or parochial, not operated by the local, state or federal government,

Parish. A subdivision of a diocese with a resident priest called the pastor.

Parochial School. A Catholic school financed and administered by a parish.

Pastor. A priest to whom a parish is entrusted, under the authority of the bishop of that diocese. In the Cheyenne diocese, the pastor is considered to be the superintendent of the school within his parish.

Private School. Any non-public school which is not operated by a parish.

Religious Community. A group of men or women who profess to aim at the perfection of Christian charity in the Church by the three public vows of poverty, chastity and obedience.

[Hardy 9] Religious Order. See “religious community.”

Sister. A member of a religious community for women in the Catholic Church.

SOME PERTINENT LITERATURE

In January 1941, the Bishop of the Cheyenne diocese, Patrick A. McGovern (1872-1951) published a History of the Diocese of Cheyenne,¹⁰ of which he was the editor. This is the only book about the Cheyenne Diocese in recent times and it is probably the only such book ever written. As early as 1915, Bishop McGovern had requested the pastors of the diocese to gather information concerning their parishes, which he finally edited and joined with some original material of his own.

During the years 1941 to 1952, there is very little literature available which deals with the Catholic schools of Wyoming. Main sources of historical information for this study have been annual parish reports (statistical information), the house records kept by the individual convents, and the historical summaries prepared in 1950, 1960 and 1970 by the pastors. The reports and records were very helpful for other years also. The reports are not public documents, however, and the records are not generally available to the public because of their value. Therefore, the author of this study feels privileged to have had these at his disposal.

From April 11, 1952, to the present, the Wyoming Catholic Register has had the greatest amount of historical information concerning the [Hardy 10] Catholic schools in Wyoming. It is the official newspaper of the Cheyenne Diocese and has published articles of consider length on each of the schools of the diocese. The masthead, Wyoming Register, is sometimes used.

Other literature available would include the works dealing with the history of the various teaching sisters of the state. Most of these are concerned with the early history of the sisters' communities but two

which were of value were the History of the Sisters of Charity of Leavenworth, Kansas, by a Member of the Community,¹¹ and We Came North, by Sister Julia Gilmore, S.C.L.¹² In June 1971, Anthony John Bauduccio¹³ completed a doctoral project report, The Potential Impact of the Parochial School on the Problem of Dual Enrollment, which has a few pages directly concerned with such programs in Wyoming. The general history books of Wyoming, which the author of this thesis surveyed, did not have a great amount of material dealing with the Catholic schools of the state.

It should be mentioned that the local newspapers of the communities in which the schools are located often carry articles about the Catholic schools. Much of the information contained in these articles also appears in the diocesan newspaper and so local newspapers were not generally used except where references to an article were easily available.

CHAPTER I: INTRODUCTION NOTES [1-10]

1 Thomas B. Kennedy, Editor, The Official Catholic Directory. New York: P. J. Kennedy & Sons, 1965, p. 1 of the general summary.

2 National Catholic Educational Association, A Statistical Report on Catholic Elementary and Secondary Schools for the Years 1967-68 to 1969-70. Washington: National Catholic Educational Association, 1970, p. 8.

3 Annual Reports. Office file. Cheyenne: Office of the Bishop.

4 Richard M. Nixon, Statement released from the White House Press Secretary, April 21, 1970.

5 Wyoming State Department of Education, Wyoming Public School Data Summary. Cheyenne: State Department of Education, 1971.

5 Alonzo P. Myers and Clarence O. Williams, Education in a Democracy. New York: Prentice-Hall, Inc., 1948, pp. 108-9.

6 Nixon, loc.cit.

7 Carl Sandburg, Abraham Lincoln, Abraham Lincoln, The War Years – I. New York:

8 Charles Scribner's Sons, 1939, pp. 570-1.

9 Catholic Education Office, Confraternity of Christian Doctrine, Diocese of Cheyenne, Sixth Annual Diocesan Report. Cheyenne: Catholic Education Office, 1970, p. 1.

10 Most Reverend Patrick A. McGovern, Editor, History of the Diocese of Cheyenne. Cheyenne: Wyoming Labor Journal, 1941.

11 A Member of the Community, History of the Sisters of Charity of Leavenworth, Kansas. Kansas City, Missouri: Hudson-Kimberly Publishing Co., 1898.

12 Sister Julia Gilmore, S.C.L., We Came North. St. Meinrad, Indiana: Abbey Press, 1958.

13 Anthony John Bauduccio, The Potential Impact of the Parochial School on the Problem of Dual Enrollment. Unpublished Doctoral Dissertation. Laramie: University of Wyoming, June, 1971.

CHAPTER II

CATHOLIC EDUCATION IN THE UNITED STATES

[Hardy 11] The gathering of statistics can be a long, laborious process, but it is a much easier task to give statistics concerning the Catholic schools in the United States (to count the people, to number the buildings, to list the costs), than it is to give the reasons for these statistics. To say that from 1900 to 1967, Catholic school enrollment in the United States¹ grew from less than a million to more than five million students, or to say that the per cent of total United States school population in Catholic schools grew from about five to almost 11 per cent during this same time, requires very little research. Explaining the reasons is another story,

Why should a group of people, paying for one school system, pay extra to establish another one? Why would a group of people possessing one of the finest public school systems in the world, send their own children to another school? The answers can be phrased as generalizations; they have to be phrased as generalizations. As such, they might explain part of the facts involved. But behind these generalizations are the myriad feelings of the Catholic people of the United States toward their own schools, feelings which have been the cause of their growth and of their decline.

[Hardy 12] In this chapter, the author has attempted to give a brief summary of the history of the Catholic parochial schools in the United States -- their beginning, purpose, growth, and present trends, with special reference to the Catholic schools in Wyoming.

BEGINNINGS

There are three main periods in the history of Catholic education in the United States as seen by Neuwien:²

. . . first, that of education as it was thought of prior to the establishment of the common schools, later to be designated the public schools; second, the period of mass Catholic immigration; and third, the period in which Catholics attempted to establish a school system that would provide a general education of the kind offered in the public schools while emphasizing religious training.

He sees the first period as extending from the first school of the Franciscans in Florida in 1594 to about the year 1840. The second period would end in the 1880's and the third period would extend to the present.

By 1840, there were 200 Catholic schools³ in the country. The school⁴ connected with Saint Mary's Church in Philadelphia, is considered to be the first parochial school in the United States dating back to 1767. However, the main efforts of the Catholic Church during this first period were directed towards higher education because colleges were urgently needed to supply the priesthood.

[Hardy 13] In the 1880s the situation began to change. One reason⁵ was that there was a huge influx of immigrants, especially from Ireland and Germany, who often felt the brunt of discrimination within the public school system because of their nationalities and their religion. Another⁶ would seem to be that many of the public schools did become quite "belligerently" Protestant, and a third⁷ would be the continuance of the philosophy "that judged formal schooling a subject beyond the competence of the state."

Textbooks⁸ were a source of friction because of their offending passages and the use of the King James Bible was also a point of contention. In time the textbook situation did improve, but the continued arguing over the Bible has to be seen in the context of the times.

As early as 1829, the position of Catholic leaders⁹ was a defensive one and in that year the bishops of the United States urged the establishment of Catholic schools. After much controversy¹⁰ throughout the next 50 years, including attempts at public financing and released time, and continued criticism of the public school system and those Catholic leaders who defended it, the Third Council of Baltimore¹¹ in 1884 issued the following decrees:

[Hardy 14] I. That near every church a parish school, where one does not yet exist, is to be built and maintained in perpetuum within two years of the promulgation of this council, unless the bishop decides that because of serious difficulties a delay may be granted.

II. A priest who within this time prevents the building or maintenance of a school through his serious neglect, or after repeated warnings by the bishop does not discharge his responsibility, de-series to be removed from the church»

III. The mission or parish which neglects to aid the priest in erecting or maintaining the school, that on account of this supine negligence, the school cannot exist, is to be reprimanded by the bishop and induced by more effective and prudent means to bring forth the necessary support.

IV. That all Catholic parents are bound to send their children to the parish school, unless it is evident that a sufficient training in religion is given either in their own homes, or in other Catholic schools; or when because of a sufficient reason, approved by the bishop, with all due precautions and safeguards, it is licit to send them to other schools. What constitutes a Catholic school is left to the decision of the bishop.

It is quite possible that the effect of this single statement on the future of Catholic schools has been overemphasized by historians, as McCluskey¹² points out. Nevertheless, it does seem to reflect the gen-

eral tone of the official church documents preceding it in the 1880s and following it, up to recent times.

As a sequel, and as a piece of counterpoint, stands the perspicacious address of Archbishop John Ireland¹³ to the 1889 convention of the National Education Association. He said:

I am a friend and an advocate of the state school. In the circumstances of the present time I uphold the parish school. I sincerely wish that the need for it did not exist. I would have all schools for the children to be state schools.

[Hardy 15] Eighty years have passed since the Archbishop's address. Before pursuing the development of the Catholic school further, it would be of value to consider whether the need still exists or, to phrase the question in a more answerable manner: what are the purposes of Catholic education today?

PURPOSES OF CATHOLIC EDUCATION TODAY

James Michael Lee¹⁴ in the book *The Purpose of Catholic Schooling* says: "Virtually every Catholic educator agrees on the ultimate purpose of Catholic schooling." He then quotes a statement of Bishop Ernest Primeau in the "Forward" to Mary Perkins Ryan's book, *Are Parochial Schools the Answer?* saying that the purpose is "the formation of a people acceptable to God. And the people will be acceptable to God when they know, love, and serve Him and know, love, and serve one another in Him."

This ultimate goal basically distinguishes Catholic schools from government schools; but, as Lee¹⁵ points out, there is much disagreement among Catholic educators as to what exactly the primary proximate purpose of Catholic schooling is. On the one hand there are those holding a moralist position, maintaining that the primary proximate purpose of the Catholic school is "directly to bring the

students and teachers who hold an intellectualist position and maintain that the primary proximate purpose of the Catholic school is “the intellectual development of the student,” it should be realized that neither of these positions excludes [Hardy 16] the opposing point of view as a secondary proximate purpose. After pointing out the weaknesses of these two positions. Lee seems to advocate a third position, the “integralist” position which holds that the primary proximate purpose should be “a fusion of understanding, action, and love “co-equally.”

Lee¹⁶ says that the recent studies of Greeley and Rossi, and of Neuwien indicate that most Catholic parents see the moralist position as the most important. Nevertheless, the statement of the Second Vatican Council on education seems to favor a position¹⁷ which would integrate the moralist and intellectualist positions, and it would probably represent the most important official statement on Catholic education in recent times,

As a conclusion to this discussion on the purpose of Catholic education today the following passage from the “Declaration on Christian Education”¹⁸ of the Second Vatican Council is worthy of consideration:

The Church’s involvement in the field of education is demonstrated especially by the Catholic school. No less than other schools does the Catholic school pursue cultural goals and the natural development of youth. But it has several distinctive purposes. It aims to create for the school community an atmosphere enlivened by the gospel spirit of freedom and charity. It aims to help the adolescent in such a way that the development of his own personality will be matched by the growth of that new creation which he became by baptism. It serves to relate all human culture eventually to the news of salvation, so that the light of faith will illumine the knowledge which students gradually gain of the world, of life, and of mankind.

[Hardy 17] So it is that while the Catholic school fittingly adjusts itself to the circumstances of advancing times, it is educating its students to promote effectively the welfare of the earthly city, and preparing them to serve the advancement of the reign of God. The purpose in view is that by living an exemplary and apostolic life, the Catholic graduate can become, as it were, the saving leaven of the human family.

A very good question can be asked as to what extent the Catholic schools meet these last objectives. There has not been a great deal of formal research on this but the Greeley-Rossi¹⁹ study did reach the conclusion that: "There is a moderate but significant association between Catholic education and adult religious behavior, . . ." and that "the association is strongest among those who come from very religious family backgrounds (defined as those in which one parent went to Communion every week)." The Catholic school together with a religious family does seem to make a difference.

GROWTH AND TRENDS

At the turn of the twentieth century, Catholic school enrollment²⁰ amounted to about 5.2 per cent of the total school enrollment in the United States. During the next 60 years, the growth can only be described as phenomenal. In the 1960-61 school year Catholic schools in the United States had an enrollment of 5,288,704 students, 12.7 per cent of the United States school population.

Enrollment continued to increase for four more years until a high of 5,662,328 students was reached in 1964-65, but, at the same time, a much more important factor was becoming visible: the per cent of total [Hardy 18] school population enrolled in Catholic schools was beginning to decline. In 1962-63 it amounted to only 12.6 per cent and in succeeding years it declined steadily until in 1969-70, it amounted to only 9.4 per cent.²¹

The President's Commission on School Finance²² listed declining enrollments as only one of five critical problems facing the nonpublic school. The others were rising operating costs, a shrinking support base, the redeployment of resources, and sagging confidence. It gave the following reasons for these problems:

1. Rising Operating Costs are due to inflation, increased teachers' salaries, improved quality of instruction, reduced class sizes, retirements, health insurance and other fringe benefits,
2. Shrinking Support Base is attributable to inflation, rising unemployment, new and competing demands by charities for the donor's dollars, rising taxes -- notably levies for public education at all levels. A profile of a family with children in a nonpublic school reveals a breadwinner facing what looks to him as "triple" levying by (a) governments, in the tax bite, (b) by his church or synagogue in the form of tithings, and (c) by school officials in the form of tuitions -- and all for the same purpose: education.
3. Redeployment of Resources is occasioned by major commitments to inner city schools and other low or middle-income neighborhoods even as suburban areas are often asked to forgo new school construction. Parents whose own children are not served are in effect asked to help youngsters from poorer families in other parts of the city. The effort is laudable and should be continued but its continuance is precarious in view of pressures noted above.
4. Declining Enrollments in some well-established schools with long histories of academic achievement are related to a nagging [Hardy 19] uncertainty over these schools' financial solvency and their capacity to continue to offer quality education and a distinctive curriculum.
5. Sagging Confidence occurs among these three critical groups: (1) sponsors of private schools who see no end to cost pressures; (2) parents

who speculate on whether their school will even open next year to serve their children; and (3) among teachers who increasingly wonder if theirs is a “lost cause” because of public indifference to their contributions. Immediate pressures to balance budgets are scarcely conducive to innovation; possibilities of bankruptcy are ill designed to attract and hold excellent teachers. Conflicting court decisions in cases involving aid to nonpublic pupils generate doubt over the government’s willingness or constitutional capacity to assist in this hour of crisis.

Other reasons which would probably enter into the matter would be: the movement of populations from the inner city to the suburbs and the replacement of the population by groups which were largely not of the Catholic faith; the increase in the number of lay teachers (see Figures 3 and 4) and in their salaries; the decline in the number of religious sisters to staff the schools; disenchantment with the schools for a variety of reasons following the Vatican Council; and the overloading of classroom facilities and the overburdening of teachers in the early 1960’s.

It would be difficult to predict at this moment what will happen in the years to come. If additional funds become available to private schools, the present trend could reverse completely. A recent Gallup opinion survey²³ indicated that 72 per cent of the people in the United States believe that new communities should provide public, private, and parochial schools. When asked to rate their quality of education, 32 per cent favored public schools, 24 per cent picked private schools, and [Hardy 21] 21 per cent chose parochial schools. This would seem to indicate that a strong desire for private and parochial schools still exists. Only time will tell if the desire will be satisfied.

Having discussed the historical situation of Catholic schools on a national level, the final section of this chapter will consider the general history of the schools in Wyoming.

CATHOLIC EDUCATION IN WYOMING

Although there were probably Catholics in what is now the state of Wyoming before July 5, 1840 / it is that day which is looked upon by Catholics as the beginning of the Catholic Church in Wyoming. On that day Father Peter J. DeSmet²⁴ offered the first Mass for a group of Canadians and Indians near Pinedale, Wyoming. During the next 38 years, the number of Catholics in Wyoming gradually increased and in 1879 the first Catholic school, Saint Mary's Academy,²⁵ was opened in Laramie, Wyoming.

The school in Laramie was followed by two more Catholic schools in Cheyenne²⁶ before the erection of Wyoming as a diocese of the Catholic Church in 1887. Since that time twelve other schools have come into existence and today nine of those fifteen schools still remain in eight Wyoming communities. Table I lists these schools, the cities of their location and the dates of their existence.

[Hardy 23] Statistics concerning the early schools are not readily available but it is known that there were 61 students enrolled in Saint Mary's Academy in Laramie in 1880, and 85 in 1881 according to the reports sub-mitted by the pastor of the Laramie parish in those years. By 1913, there were 251 students in the two Catholic schools of Wyoming and the number began its gradual increase until it reached its peak of 3,765 students in eleven schools in 1961-62. (See Table II.) Details concerning this growth are given in the following chapters but there are some items worthy of mention here.

Of note, for example, is the growth which took place from 1950-51 to 1955-56. During the course of those four intervening years the Catholic school population in the state of Wyoming almost doubled. Part of this was due to a \$3,000,000 building program which was begun under the auspices of Bishop Patrick McGovern²⁷ in 1947. As a result of this campaign, new school buildings were erected in Cheyenne, Laramie, Rawlins, and Rock Springs, and additions to the existing elementary schools were constructed in Casper and Sheridan.

It is also interesting to note the number of churches built around this time and in following years which were intended eventually to be school buildings. Holy Trinity Church²⁸ in Cheyenne and Saint Mary Magdalen Church²⁹ in Worland are examples of this planning. This also [Hardy 25] seems to have been the case in regard to the catechetical centers³⁰ during these years.

In the chapters which follow, one detects a note of optimistic over-building during the early part of the 1960s, reflected in the time lapse between the construction and the actual opening of the schools in a number of communities. One such school which is not mentioned in these chapters is Saint Patrick's School³¹ in Casper. The school, capable of housing six elementary grades, also contains a gymnasium-hall and very adequate kitchen facilities for an elementary school. It was dedicated on March 17, 1963, but never opened as a parochial school. The building was used from 1966 to 1969 by the public school district in Casper which leased the building from Saint Patrick's parish.³²

An important event in uniting the schools has been the State Parochial Basketball Tournament.³³ The tournament was first conceived by a group of Sheridan residents. Their parish priests, Reverend Frederick Kimmett and Reverend Joseph Fraher approached Bishop Newell with the idea, and the Bishop appointed the Reverend John Corrigan as the first director. Under his leadership, the first tournament played in Sheridan (1954) saw all of the Catholic junior high schools of the state participating. In order to support the tournament financially, the State Knights of Columbus have in recent years contributed \$500 toward the tournament. [Hardy 26] In 1963 Reverend Joseph Fraher was appointed to take the place of Father Corrigan and held the position until 1970 when the Diocesan Education Board, following the recommendation of pastors and principals of the schools, voted to discontinue the tournament. In the 17 years that the tournament was held. Saint Stephen's School won the tournament eight times. Holy Name of

Sheridan seven times and Saint Laurence O'Toole and Our Lady of Sorrows Schools each won the tournament one year.

In 1964, Bishop Newell established a Diocesan Office of the Confraternity of Christian Doctrine³⁴ and in 1966 a diocesan Religious Education Board was formed. These eventually were replaced by the Diocesan Office of Education³⁵ in 1969 and the Diocesan Board of Education in April of 1970. The Board of Education is composed of five laymen, two sisters, and four priests. The diocesan director of education and the bishop of the diocese are ex officio, non-voting members. The first officers of the board were: Warren J. Wallace of Casper, chairman; Dr. Eugene Moran of Laramie, vice-chairman; and Mrs. David Kominsky of Kemmerer, secretary. At the time of the establishment of the Diocesan Office of Education, Reverend Charles Hardy was appointed the first Diocesan Director of Education by Bishop Newell.

Over the years the leadership for the Catholic School system in Wyoming has come mostly from two Bishops, the Most Reverend Patrick A. McGovern and the Most Reverend Hubert M. Newell, from the priests of the diocese and from the sisters who have provided much of the staff for the [Hardy 27] schools. In the years to come the continuation of these schools will still depend in large part upon the leadership of these individuals but it is becoming more and more apparent in Wyoming and throughout the United States that the involvement of the lay people is not only desirable but it is an advantage and a necessity for the schools and for the Church as it moves into the future. The decisions concerning the schools in Wyoming in future years will be made by men like Bishop McGovern and Bishop Newell but there is little doubt that their decisions will be based upon the advice and following the consultation of the priests, the sisters, and the lay people who make up the church in Wyoming.

CHAPTER II: CATHOLIC EDUCATION IN THE UNITED STATES
NOTES [11-27]

- 1 Neil G, McCluskey, *Catholic Education Faces its Future*. Garden City, New York: Doubleday & Company, Inc., 1968, p. 45.
- 2 Reginald A. Neuwien, Editor, *Catholic Schools in Action*. Notre Dame, Indiana: University of Notre Dame Press, 1966, p. 2.
- 3 *Ibid.*, p. 3.
- 4 Theodore Maynard, *The Story of American Catholicism*. Garden City, New York: Image Books, A Division of Doubleday & Company, Inc., 1960, pp. 96-7.
- Neuwien, *op. cit.*, p. 0&&& McCluskey, *op. cit.*, pp, 52-6.
- Ibid.*, pp. 56-8.
- Ibid.*, pp. 54-5.
- Ibid.*, p. 53.
- 10 *Ibid.*, pp. 59-85.
- 11 *Ibid.*, pp. 82-3.
- 12 *Ibid.*, p. 66.
- 13 *Ibid.*, p. 89.
- 14 James Michael Lee, *The Purpose of Catholic Schooling*. Dayton, Ohio: National Catholic Educational Association, 1968, p. 15.
- 15 *Ibid.*, pp. 19-50.
- 16 *Ibid.*, pp. 27-29.
- 17 *Ibid.*, pp. 59-61.
- 18 Walter M. Abbott, S.J., Editor, *The Documents of Vatican II*. New York: Guild Press, American Press, Association Press, 1966, pp. 645-6.
- 19 Andrew M. Greeley and Peter H. Rossi, *The Education of Catholic Americans*. Chicago: Aldine Publishing Company, 1966, p. 219.
- 20 McCluskey, *op. cit.*, p. 45.
- 21 Based on statistics from John P. Sietsema, Beatrice O. Mongello and Jacqueline Montagne, *Education Directory, 1970-71, Public School Systems*. Washington: U. S. Government Printing Office, 1971, p. 10, and Thomas B. Kennedy, Editor, *The Official Catholic Directory*. New York: P. J. Kennedy & Sons, 1970, p. 1 of the general summary.
- 22 Neil H. McElroy, Chairman, *The President's Commission on School Finance, Interim Report of the President's Panel on Nonpublic Education*. Washington, February 12, 1971, pp. 4-6.

- 23 Education U.S.A., July 10, 1969, p. 1.
- 24 Most Reverend Patrick A. McGovem, Editor, History of the Diocese of Cheyenne. Cheyenne: Wyoming Labor Journal, 1941, p. 6.
- 25 Ibid., p. 121.
- 26 Ibid., pp. 42-4.
- 27 Wyoming Catholic Register, April 11, 1952, p. 12.
- 28 Ibid., November 4, 1955, p. 1.
- 29 Ibid., May 14, 1954, p. 1.
- 30 Ibid., January 23, 1953, p. 1.
- 31 Ibid., March 15, 1963, p. 1.
- 32 Reverend James Power, Interview granted Reverend Charles Hardy, July 5, 1971.
- 33 Reverend Joseph Fraher, Letter to Reverend Charles Hardy, April 24, 1971.
- 34 Wyoming Catholic Register, September 11, 1964, p. 1.
- 35 Ibid., August 8, 1969, p. 1.

CHAPTER III

THE CHEYENNE DEANERY

[Hardy 28] The Cheyenne Deanery is the smallest of the five Wyoming deaneries in size, encompassing Albany, Goshen and Laramie Counties and the south-ern half of Platte County. Catholic schools are presently located in the cities of Cheyenne and Laramie, the only two communities of the deanery which have had Catholic schools.

CHEYENNE - SAINT MARY'S SCHOOL

In the History of the Diocese of Cheyenne, Bishop McGovern¹ says that, "the history of the Church in Cheyenne in its early years is practically a history of the diocese for ... it is one of the oldest settlements in the state." The Union Pacific arrived in 1867 and by 1868 Reverend William Kelly was able to dedicate a church on property donated by the Union Pacific Railroad Company. Less than two decades later Cheyenne's first Catholic school began.

First Schools and Foundation of Present School

Because Saint Mary's High School in Cheyenne is the only Catholic high school in Wyoming, Saint Mary's schools are probably the best known to the people of Wyoming. However, there were two schools before Saint Mary's, Saint John the Baptist's School and Holy Childhood Academy.

[Hardy 29] Saint John the Baptist's School.² During the pastorate of Reverend Francis J, Nugent, Mother Saint Michael and five sisters of the Society Of Holy Child of Jesus arrived in Cheyenne on August 13, 1884. The following week school opened in an old church building and within a few days 100 pupils were in attendance, 20 of whom were not Catholic. In 1885, the school moved to a new brick building at 19th Street and Carey Avenue in Cheyenne and opened with 174 children

registered. Staff and enrollment figures are only available for 1884 to 1887 as is seen in Table III.

Although the school looked very promising, Father Nugent had greater plans for Catholic education and the opening of the Academy of the Holy Child of Jesus in 1886 caused the eventual closing of Saint John the Baptist's School (whose name was changed to Saint Mary's School in 1887) in February of 1891.

[Hardy 30] Holy Childhood Academy.³ Early in 1885, Father Nugent purchased a square block bounded by 24th and 25th Streets and by Central and Warren Avenues for \$3,400. Today, the block is directly adjacent to the Wyoming State Capitol Building, the Supreme Court Building, and the State Office Building. On August 16, 1885, the cornerstone was laid for an academy for day scholars and boarders. The building was finished by January 1, 1886, and classes began on January 11 with an initial enrollment of 70 students.

The cost of the building was \$50,000. The debt on the building gradually increased from an original \$35,000 to \$45,000 and when Bishop Patrick McGovern became bishop of the diocese in 1912, the financial condition of the school was quite disturbing. He raised the tuition from \$18 to \$35 a month and suggested a campaign which eventually raised \$6,000. These moves plus the increase in the number of boarders from 36 to 70 gradually removed the debt,

By 1933, the day of boarding schools had passed and the Society of the Holy Child of Jesus decided to withdraw their sisters from Cheyenne. At the time of their leaving, there were seven boarders and 258 day students in attendance. The property was deeded to the local parish for equity of \$20,000. Information concerning the staff and enrollment from 1913 to 1932 can be found in Table IV.

In 1933, the Dominican Sisters of Sinsinawa, Wisconsin, came to take charge of the school. The name was then changed to Saint Mary's Academy and the school became a parochial school of Saint Mary's Parish.

Important Developments

[Hardy 32] While the growth of the Cheyenne catholic schools from 1884 to 1933 is very impressive, the developments of the next 38 years were rather staggering. In this section the summary of these developments is presented.

Enrollments. Reverend James A. Hartmann⁴ was pastor of the parish when the Dominican Sisters began Saint Mary's Academy. It was his desire that no parent should have an excuse for not sending his child to the parochial school and so he immediately eliminated all tuition and fees. The enrollment jumped, within the next year, from 265 to 329.

The growth continued steadily for the next 23 years. By 1954, the school⁵ was so crowded that two classrooms were opened in the Cathedral Hall across from the church building and four blocks away from the school. In 1956-57 the school reached a peak enrollment of 1,156. (See Tables V and VI.) The elementary school (grades K-8) also reached a high point with an enrollment of 898 that year. Controlling class size to some extent, 100 students⁶ had to be turned away from Saint Mary's Schools in 1960 for lack of space. The high school had the largest enrollment of its history in 1964 with 314 students.

Significant Capital Outlay. In the fall of 1938, a \$100,000 high school⁷ was built on the property which Father Nugent had acquired and [Hardy 36] alterations were made to the old building which housed the elementary grades.

On September 21, 1943, the parish debt⁸ was cleared, whereupon a parishioner gave \$1,000 for the erection of a new grade school. Father

Hartmann realized that the parish first needed a new convent and looked forward to the erection of a separate structure to replace the old Academy Building which had served the purpose of both convent and school for almost 60 years.

By July 1949, a new convent⁹ had been completed at a cost of \$200,000, containing 30 private rooms, along with a chapel, dining room, and recreation room. Enough money had been saved that, on the day of its occupancy, the building was fully paid.

While the convent was now complete, it was also evident that the old academy building was in a hazardous condition and the erection of a new grade school was no longer only desirable but had become an imperative necessity. In October 1949, a financial campaign was launched for this purpose and a total of \$142,000 was pledged. Plans were then drawn for the erection of a fireproof structure consisting of sixteen classrooms for grades one through eight, a kindergarten room, a cafeteria and kitchen and other necessary facilities. The cost of the building including architect fees was \$455,000. The building was designed by John K. Monroe¹⁰ of Denver, and the contract for the construction went to Jacob Weber and [Hardy 37] P.S. Cook for a bid of \$428,871. With furnishings, the value¹¹ of the building was estimated at \$500,000.

In March, 1952, the last of the academy building was removed and on August 31, 1952, Bishop Hubert M. Newell dedicated the new facilities, built to accommodate 1,000 students. The debt¹² of the parish was then at \$170,000.

On October 4, 1953, a campaign¹³ was begun to reduce the indebtedness on Saint Mary's School with a goal of \$100,000. As a result of this campaign and as a result of the \$241,405 which was pledged during the Bishop's Fund Campaign¹⁴ in 1955, construction was begun in 1956 on an annex to the high school building consisting of an art room, home

economics room, three classrooms, a library, and a cafeteria. Contract for the building was given to the Weber Construction Company for the sum of \$239,397. The annex¹⁵ was dedicated on February 10, 1957 by Bishop Hubert M. Newell, raising the valuation on the total parish plant to \$2,000,000.

On February 16, 1960, the high school chapel¹⁶ was dedicated in a classroom which had been remodeled at a cost of \$4,500. A year later, the large three-story structure facing the Cathedral, known as Cathedral [Hardy 38] Hall,¹⁷ was purchased by the federal government for a sum of \$138,400. The building was demolished in the summer of 1963.

The sale of Cathedral Hall was helpful in the construction of a new gymnasium¹⁸ which was located across the street from the school at a cost of \$354,000. The gymnasium was designed by Kellogg and Kellogg and built by the Weber Construction Company. On January 5, 1964, the new building which contained a regulation basketball court, locker rooms, band room, social room and janitor quarters, was dedicated by Bishop Newell.

Administration and Staff. Reverend James A. Hartmann was appointed pastor of the Cathedral on May 1, 1915, and remained in that position until his resignation on May 15, 1959, becoming a monsignor in May, 1952. On May 22, 1959, Reverend Frederick J. Kimmett assumed the pastorhood and was followed in September, 1964, by the Reverend James O'Neill.

Saint Mary's Grade and High Schools have been continuously staffed since 1933 by the Dominican Sisters from Sinsinawa, Wisconsin. The schools' records form an impressive testimony to the competency of these sisters who have helped the students gain many local, state, and national awards during their years at Saint Mary's. Some of these will be mentioned later in this chapter.

The sisters have been assisted by lay teachers who have gradually increased in number. (See Tables V and VI on pages 33 and 35.) In 1962, three Extension Lay Volunteers¹⁹ arrived in the parish and in the years [Hardy 39] which followed until 1965, the Intension Society continued to provide teachers for the school.

The Educational Program. A high point in the history of Saint Mary's was the accreditation of the high school by the North Central Association of Colleges and Secondary Schools in 1943. The school has remained accredited since that year.

In 1947, the high school was affiliated with the Wyoming State Activities Association. Following that, much credit for the development of the athletics program should be given to Saint Mary's Athletics Association which was formed in July of 1952. Since its inception the Association has been responsible for the contribution of thousands of dollars to the school. The Parent Teachers Organization, the Band Association, the Bus Association and numerous other groups of parents have also helped support the educational programs through fund raising activities and donations.

Over the course of the years the school has received many awards in the areas of science, speech, journalism, Latin, home economics and athletics. It would be impossible to mention all the various honors, but it should probably be noted that during the past fifteen years two girls have been elected governor²⁰ of Girls State, the school was second in the state's mathematics contest²¹ in 1970, the school newspaper²² won all state honors in 1968, and two students were among the top 40 science [Hardy 40] students²³ in the United States in the Westinghouse Science Talent Search in 1958 and 1960.

An important development for younger children was the opening²⁴ of a kindergarten for 100 pupils in September of 1953. It was closed²⁵ in

1960, however, because of a lack of space previously mentioned, which had forced 100 students to be turned away that year.

Other Important Developments. In December, 1967, the parish board published a report²⁶ containing information concerning the financial status of the parish. The report was published in the hope of stimulating an all-out parish response to what was becoming a serious financial problem. There was not a great response through ordinary collections, however, and so the tuition of the school was raised by \$35 in the grade school and \$50 in the high school. At a parish meeting on Sunday, March 3, the parish board explained that while the ordinary income of the parish in 1957 was \$97,000, the expenses were only \$47,500. But by 1967 the parish income was \$212,000 a year (of which \$37,500 was received in tuition) and the expenses were \$213,000 of which teachers' salaries amounted to \$101,000.

On November 16, 1969, Father James O'Neill²⁷ told his parishioners [Hardy 41] at all the Masses that continued operation of the school would demand an additional \$52,000 a year in order to operate the school grades one through twelve. During the months which preceded and followed this announcement, an intensive study was conducted to evaluate the school and its future. Finally, at a joint meeting²⁸ of the parish advisory council and the board of education, a resolution was passed on February 2, 1970, "that Saint Mary's School continue its present educational program grades one through twelve for the next three years". It was also moved "that the educational program of our school and the financial status of our parish be re-evaluated each year on an on-going basis". Following the meeting, the parish initiated an annual parish event to be known as "Commitment Sunday" for the purpose of maintaining a total educational program in the parish.

Present Situation²⁹

At the present time Saint Mary's High School has an enrollment of 90 boys and 83 girls with a staff of one priest, four sisters, and 11 lay men and women. The elementary school has an enrollment of 203 boys and 195 girls with a staff of 11 sisters and 10 lay teachers. Reverend James O'Neill is pastor of the parish.

In 1969-70 operating costs of the two schools amounted to \$251,283. The contributed services of the sisters were estimated at \$28,488.

[Hardy 42] The school presently offers a curriculum encompassing grades one through 12 with the elementary school offering a partially non-graded program. Tuition and basic fees for parishioners of Saint Mary's Parish are \$65 for the first pupil in each family in the elementary school and \$95 in the high school.

LARAMIE: SAINT LAURENCE O'TOOLE'S SCHOOL

The other schools in the Cheyenne Deanery have been located in Laramie where, since 1878, there have been three parochial schools. Two of them were very short-lived but their presence established a background for the school which came into existence in 1952,

First Schools

In 1876, the Sisters of Charity³⁰ of Leavenworth, Kansas, established a 24-bed hospital in Laramie on request of Reverend Eugene Cusson. Pleased with their work. Father Cusson then invited the same sisters to open a parochial school, which they did in September, 1878. With an attendance of about 100 pupils, classes were held for grades one to eight in a rented building not far from the church. The following year the sisters bought a building and gave it the title of Saint Mary's Academy.

Although the enrollment in the school remained fairly steady over the next 10 years, the hospital was closed in 1895. In 1898, a member³¹ [Hardy 43] of the Sisters of Charity wrote:

The school still continues/though it is not so flourishing as formerly; indeed, it is scarcely self-supporting, but no doubt it will be continued, as, when a Sisterhood has established houses for charitable or educational purposes, it is hard to withdraw them from such duties, and they never do so unless they are compelled by circumstances they cannot control.

In spite of the good wishes of the Sisters, expressed here, the school³² was closed in 1900.

In 1902, the Sisters of Saint Joseph³³ of Concordia, Kansas started a school and an orphanage but, within a year, this school was also closed because of the lack of sufficient support.

Foundation of Present School

In March 1935, Reverend John McDevitt, J.C.D.,³⁴ became pastor of Saint Laurence O'Toole parish and a year later, under his direction, the parish purchased a square block of property for a cost of \$11,000. From the very beginning, the property was intended for a future parochial center and school.

By the end of 1945, the parish was clear of debt and so a building fund³⁵ was started for a future parochial school. By the end of 1949, this fund amounted to approximately \$65,000 and so Bishop McGovern decided that a more concerted drive should be launched for the [Hardy 44] additional funds necessary to build the school. On November 14, 1950.

Bishop Newell, then the Coadjutor Bishop of Cheyenne, launched the campaign which realized some \$80,000 in pledges. Kellogg and Kellogg of Cheyenne were hired as architects for the building and on July 24, 1950; the contract was let to the Spiegelberg Lumber and Building Company of Laramie, Wyoming, for the construction of the new school. On August 17, 1950, the ground was broken³⁶ for the building and on

September 16, 1951; it was dedicated and opened at a cost of \$193,000, with an initial enrollment of 197 students.

The building was a one-story, fire-proof structure constructed of concrete, steel, bricks and tile. It contained six classrooms, a principal's office, toilet facilities, a large gymnasium-auditorium, a parish meeting room and kitchen. In the basement were a boiler room and a large storage room. The plans for the school were arranged so as to permit the expansion of the building in two directions in the future. The building, as it was originally constructed, was large enough to accommodate comfortably over 200 children.

In February 1950, a large sixteen-room house³⁷ was purchased for \$17,000 to serve as a convent for the Sisters of Charity of Leavenworth, Kansas, who had contracted to supply sufficient teaching sisters and a music teacher to staff the new school.

Important Developments

The 20 years which followed the establishment of Saint Laurence [Hardy 45] O'Toole School saw both a great increase and a great decrease in its enrollment. In the following paragraphs highlights of the 20 years history are described.

Enrollment. During the first 10 years of its existence the enrolment of Saint Laurence School more than doubled. The growth was steady but impressive. By the 1960 school year the first year's enrollment of 201 had grown to 451. But the next 10 years saw the gradual loss of 150 students and then in 1970-71 the discontinuance of the seventh through ninth grades brought the enrollment down to 200 students. (See Table VII.)

Significant Capital Outlay. In order to accommodate the increasing number of students in the 1950s two classrooms³⁸ and a library were added in September 1956, at a cost of \$45,000. Mr. Fred Kellogg of the

firm of Kellogg and Kellogg was the architect for the construction and the contract for the building went to Spiegelberg Building and Lumber Company of Laramie. The original meeting room was also remodeled to serve as a lunchroom.

Administration and Staff. In April 1952, Father McDevitt, the pastor, was elevated to the rank of monsignor. He died on June 18, 1961. In July of that year Reverend John Meyer became pastor of the parish.

Although the parish report lists six full-time teachers in 1951, the history of the parish gives the names of seven Sisters of Charity [Hardy 47] who staffed the school when it opened in 1951. The number of teachers remained fairly constant until 1970. In 1960-61 school records show nine teaching sisters and two lay teachers, but by 1970-71 only five sisters remained on the staff.

Educational Program. Since its beginning Saint Laurence O'Toole contained grades one through eight, but in September, 1959, the school became a junior high school³⁹ with the addition of a ninth grade consisting of 24 students.

On January 6, 1970, Mother Leo Frances, S.C.L.,⁴⁰ informed Reverend Charles Hardy, Director of Education for the Diocese of Cheyenne, that it would be necessary to reduce the number of sisters at Saint Laurence and recommended withdrawing the Sisters from the junior high division of the school. On February 20, 1970, a special meeting⁴¹ of the Saint Laurence O'Toole Home and School Association was held in the school gymnasium. Approximately 130 members attended the meeting at which Father John Meyer presented three possible courses of action: retain the nine grades and hire three lay teachers at an additional cost of approximately \$10,000 annually; phase out grades seven, eight and nine; or, turn the matter over to the school board members for a solution. A second meeting was scheduled for March 3, 1970. Between the two meetings discussions were held throughout the parish and on March 3

[Hardy 48] it was decided at an open meeting⁴² that the upper three grades should be discontinued.

Present Situation⁴³

At the present time Saint Laurence O'Toole School has an enrollment of 102 boys and 98 girls in grades one through six. The Reverend John Meyer remains pastor of the parish and the school is staffed by five Sisters of Charity and three lay teachers. In 1970-71 operating costs⁴⁴ of the school were estimated at \$40,784 and the contributed services of the Sisters in 1969-70 was set at \$8,682. The tuition and basic fees charged for the first pupil in a family are \$35.

CHAPTER III: CHEYENNE DEANERY NOTES [28-28]

1 Most Reverend Patrick A. McGovern, Editor, History of the Diocese of Cheyenne. Cheyenne: Wyoming Labor Journal, 1941, p. 27.

2 Ibid., pp. 42-4.

3 Ibid., pp. 43-6.

4 Ibid., p. 47.

5 Anonymous, "1940-50," History of St. Mary's Parish, Cheyenne, Wyoming. Office file Cheyenne: Office of the Bishop, p. 1.

6 Wyoming Catholic Register, September 16, 1960, p. 1.

7 McGovern, op. cit., p. 47.

8 Wyoming Catholic Register, September 9, 1955, p. 1.

9 Anonymous, loc. cit.

10 Ibid., "1950-60," p. 1.

11 Wyoming Catholic Register, April 11, 1952, p. 1.

12 Ibid., October 2, 1953, p. 1.

13 Anonymous, "1950-60," History of St. Mary's Parish, loc. cit.

14 Wyoming Catholic Register, August 24, 1956, p. 1.

15 Anonymous, "1950-60," History of St. Mary's Parish, p. 2.

16 Ibid., "1960-70," p. 6.

17 Wyoming State Tribune, June 23, 1961, pp. 1 and 13.

18 Wyoming Catholic Register, January 3, 1964, p. 1.

- 19 Ibid., August 30, 1963, p. 1.
- 20 Ibid., June 21, 1957, p. 1, and June 24, 1966, p. 1.
- 21 Ibid., June 12, 1970, p. 1.
- 22 Ibid., May 17, 1968, p. 3.
- 23 Anonymous, "1950-60," History of St. Mary's Parish, p. 2, and Wyoming Catholic Register, April 8, 1960, p. 4.
- 24 Wyoming Catholic Register, August 28, 1953, p. 2.
- 25 Ibid., September 16, 1960, p. 1.
- 26 Ibid., March 15, 1968, p. 1.
- 27 Ibid., November 28, 1969, p. 1.
- 28 Ibid., February 13, 1970, p. 1.
- 29 Catholic Education Office, "Saint Mary's Schools, Elementary and Secondary, Cheyenne," NCEA Statistical Summary of Catholic Education in the U. S. for the Academic Year 1970-71. Office file. Cheyenne: Catholic Education Office, pp. 1-5.
- 30 McGovern, op. cit., pp. 120-1.
- 31 A Member of the Community, History of the Sisters of Charity of Leavenworth, Kansas. Kansas City, Missouri: Hudson-Kimberly Publishing Co., 1898, pp. 290-1.
- 32 McGovern, op. cit.^ p. 121.
- 33 Ibid., pp. 124-5.
- 34 Ibid., pp. 134-5.
- 35 Anonymous, "1940-50," History of St. Laurence O'Toole Parish, Laramie, Wyoming. Office file. Cheyenne: Office of the Bishop, p. 1.
- 36 Ibid., "1950-60," p. 1.
- 37 Ibid., "1940-50," p. 2.
- 38 Ibid., "1950-60," p. 1.
- 39 Ibid., "1950-60," p. 1.
- 40 Mother Leo Frances Ryan, S.C.L., Letter to Reverend Charles Hardy, January 6, 1970.
- 41 Wyoming Catholic Register, February 27, 1970, p. 1.
- 42 Ibid., March 13, 1970, p. 1.
- 43 Catholic Education Office, "Saint Laurence O'Toole's School, Laramie, Wyoming," op. cit., pp. 1-5.

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CHAPTER IV

THE ROCK SPRINGS DEANERY

[Hardy 49] The Rock Springs Deanery covers the southwest corner of Wyoming and the western two-thirds of the Union Pacific Railroad in the state, including the communities of Rawlins and Rock Springs and the three parochial schools located in them. In this area, the deanery encompasses all of Carbon, Lincoln, Sublette, Sweetwater, Teton and Uinta Counties.

RAWLINS - SAINT JOSEPH'S SCHOOL

Saint Joseph's parish¹ in Rawlins had its beginning with the foundation of the city in 1867, Parochial schools also have a long history in Rawlins, dating back to the early 1900's.

The First School²

Steps toward the first parochial school in Rawlins began in October 1898, when three lots were purchased at a cost of \$2,000 for that purpose. In 1900, a stone school building was erected by Reverend Mathias Ternes at a cost of a little more than \$7,000.

The life of the school was very short, however, for in 1906 Bishop James J. Keane, D.D., advised the Franciscan Sisters from Pendleton, Oregon, to discontinue the school. The sisters had operated the school for a period of three or four years. Upon its closing, the school [Hardy 50] building was rented for a time, then leased for a hospital, and finally sold in 1917.

Foundation of Present School

In 1914, another piece of property³ was purchased directly north of the church building for a sum of \$4,000 and was reserved for a future

school. In January 1929, Bishop Patrick A. McGovern initiated a new school program and ordered a special fund to be set aside for the school. The Sisters of Loretto of Nerinx, Kentucky, accepted an invitation to administer the school when it was built.

It was not until November 1949, however, that the plans⁴ really began to develop. In that month a drive for funds to build a parochial school began under consultation with the American City Bureau. By December 15, of that year \$101,000 had been raised. Kellogg and Kellogg Architects, were engaged to draw the plans for the school and in August of 1950, the contract was given to the Dudley-Mitchell Construction Company of Riverton, Wyoming, for the sum of \$222,237.

It was planned that the school⁵ would be finished by September of 1951, but, when the time arrived for the opening, the building was not ready for use. Thus Saint Joseph's Parochial School opened in September 1951, in the building of the old West Ward Public School with 183 children in attendance. In January 1952, Bishop Hubert M. Newell blessed [Hardy 51] the new school building and it was then put into immediate use, staffed by five Sisters of Loretto.

Important Developments

Consideration of the enrollments, important capital outlay, the staff administration and the educational program, should give a general view of the growth of Saint Joseph's School since its beginning in 1951. The following paragraphs will deal with these topics.

Enrollments. The enrollment of the school had a steady growth from 1951 to the 1960-61 school year when it reached a peak of 311 students. Since that time, it has had an equally steady decline until 1970-71 when the school had the lowest enrollment in its history, 164 students. A more complete picture of the enrollment is found in Table VIII.

Significant Capital Outlay. The parish has shown its continued support⁶ of the school, by its gradual acquisition of properties to provide playgrounds for the children and housing for the sisters. In 1954 / the house and land adjoining the convent were purchased at a cost of \$14,500 and were eventually changed into playground space. In 1960, two more lots on the same block were purchased for \$25,606, placing ownership of the whole block 19 in the hands of Saint Joseph's Parish. These two lots also became playground space for the school.

During the ten years from 1949-59, the parish had extraordinary expenditures totaling \$318,606, most of which was spent in connection [Hardy 53] with the school. These expenditures were made possible by three major fund raising campaigns during this time. Carnivals⁷ in 1953 and 1954 each raised \$4,000 for the school.

In January of 1960, a 36-passenger bus⁸ was purchased at a cost of \$6,100. Three years later, four bedrooms and a bath were added to the convent at a cost of \$10,800. Showers and lockers were installed in the gymnasium and a new addition was joined to the school kitchen for \$79,500 in July, 1965.

Administration and Staff. Reverend John Meyer was pastor of Saint Joseph's Parish at the time of construction of the school and remained in that position until July 1961, when Reverend Cyril Hmelovsky was appointed pastor. In September of 1964, Reverend Terence McGovern replaced Father Hmelovsky and in August of 1968, Reverend Jerome Logue assumed the pastorate.

The Sisters of Loretto have staffed the school since its beginning. In recent years, there have been only two sisters in the school, but the number is expected to increase again with the 1971-72 school year.

The Educational Program. The school has operated grades one through eight from its start but in September 1969, Saint Joseph's began a shared

time program⁹ with the public school for grades seven and eight. Seventh grade pupils attended the public school in the morning and the [Hardy 54] eighth grade in the afternoon. Prior to this, science was taught to the students in sixth, seventh and eighth grades after school hours at the public school under the guidance of a parishioner and with the help of the public school science teachers.

The growth of the school necessitated the opening of a seventh classroom in the basement of the building in September of 1955. With further growth, another classroom was opened in the basement in August of 1957.

The school began its hot lunch program in 1952 and has continued it to the present time. Departmentalization has taken place in the school since the 1960-61 school year.

Other Important Developments. In November and December of 1970, the school conducted a survey¹⁰ of pupils who had graduated between the years of 1955 to 1969. It is interesting to note that of those who responded only 2 1/2 per cent did not complete high school, and these evidently dropped out after the 11th grade. Forty-five of the students had married, 34 were still single, and only one had been di-vorced. Seventy-seven per cent of the students said that they felt they were on a par or ahead of public school students in their preparation for high school.

During the fall of 1970, financial problems¹¹ of the school began to increase to the point that rumors were circulated that the school [Hardy 55] was planning to close. The problems¹² were brought to the attention of the trustees of Carbon County School District No. 3 on January 25, 1971. As a result of this meeting, the school's attorneys were authorized to see what could be done about the situation.

A proposal was then submitted to John A. MacPherson,¹³ attorney for the school district, and about March 22, 1971, he presented a

memorandum to the board members to the effect that the proposal appeared to be unconstitutional. On March 24, 1971, the public school superintendent's newsletter¹⁴ contained a note assuring the citizens of Rawlins that any action which would be taken would have to be in line with all constitutional and statutory requirements of the United States and Wyo-ming,

A study¹⁵ of the situation was conducted by the parish over many months and on April 4, 1971, the people of the parish were asked to vote whether to keep the school open or to close it and to indicate how much they would be willing to commit in additional financial help. Of those voting, 84 voted to keep the school open and pledged additional funds; nineteen voted to keep it open but were unable to pledge additional funds; and, 63 voted to close the school. In all, \$6,729 was pledged [Hardy 56] and on Tuesday, April 6, the parish board¹⁶ decided that the school should remain open.

Present Situation¹⁷

At the present time Saint Joseph's School has an enrollment of 93 boys and 71 girls in grades one to eight. Reverend Jerome Logue is pastor of the parish and the school is staffed by two Sisters of Loretto and five lay teachers. In 1969-70 the operating costs of the school were estimated at \$41,617 and the contributed services of the sisters at \$5,079. The tuition for the first pupil in the family per year is \$50 with a \$14.50 charge for books.

ROCK SPRINGS OUR LADY OF SORROWS' SCHOOL

West of Rawlins, in the mining community of Rock Springs, are two Catholic parishes –

Our Lady of Sorrows and Saints Cyril and Methodius. Our Lady of Sorrows parish is the older of the two parishes, dating back to the winter of 1888, and it will be considered first.

Foundation

It was a long cherished ambition of Reverend Sylvester A. Welsh¹⁸ to have a parochial school in his parish. On November 6, 1949, The Rock Springs Miner¹⁹ announced that a public campaign would be launched [Hardy 57] that month to secure the needed additional funds to build two new parochial schools in Rock Springs. One of these was Our Lady of Sorrows. The campaign was greeted by an editorial in The Rock Springs Daily Rocket²⁰ which welcomed the announcement of the new schools and spoke of their benefit to the whole community. At least one dissenting voice was heard, however, when a letter to the editor appeared in the November eleventh issue of the paper. One sentence in the letter by Mr. Fred K. Swett²¹ read: “The continual undercutting by parochial schools of any denomination can, in the long run, but weaken that free and democratic pillar of American Society.” But on November 29, 1949, the campaign²² began with a minimum goal of \$40,000. By December 17, 1949, pledges²³ amounting to \$72,204 had been collected. The school had received an enthusiastic response. Eventually \$67,118 was realized in collection pledges.²⁴

The original drawings²⁵ of the school indicate plans for a structure of a single floor with six classrooms and on August 28, 1950, Kellogg Lumber Company²⁶ was awarded the contract for the construction at a [Hardy 58] cost of \$140,560. The school was to open the following September but was delayed because of a lack of structural steel²⁷ until the summer of 1952. In the meantime, property was purchased for \$10,000 for a convent, and a two-story frame building containing six bedrooms was designed²⁸ by Kellogg Brothers Architects and was built by Kellogg and Kellogg at a cost of \$22,000. On August 19, 1952, four Sisters of Charity of Leavenworth arrived and five days later. Bishop Newell dedicated the new school, a two-story structure with three classrooms on each floor, a principal’s office and a library.

Important Developments

Following the dedication, it was only a matter of a few days before school began. In the next paragraphs, the growth of Our Lady of Sorrows' School will be discussed in light of its enrollment, administration, staff, and other important developments.

Enrollment. When the school opened for classes on September 2, 1952, it had an enrollment of 145 pupils in grades two through eight. In September 1953, the first grade was added and the enrollment increased to 164.

The following year, a 42 passenger school bus²⁹ began transporting 39 children from Green River, about 15 miles from Rock Springs, to Our Lady of Sorrows' School. The bus route was discontinued two years later, [Hardy 59] however, when the Missionary Sisters³⁰ of Our Lady of Victory came to Green River. A catechetical center was established there in 1957.

Through the years, the enrollment of the school stayed rather constant until 1970-71 when the decision³¹ was made to close seventh and eighth grade. (See Table IX)

Administration and Staff. In February 1959, Father Welsh died and was replaced by Reverend John Marley. On December 11, 1964, Father Marley was elevated to the rank of monsignor and died two years later on August 30, 1966, whereupon Reverend Charles Bartek was made the pastor.

The major part of the school staff has been furnished by the Sisters of Charity of Leavenworth over the years and continues at the present time. The principal has also functioned in the same capacity at Saint Cyril and Methodius since September of 1970.

Other Important Developments. In August 1968, the Tenth General Chapter of the Sisters of Charity of Leavenworth mandated a study of the sisters' educational apostolate in order to determine the apostolic

strength and weaknesses of their educational apostolates and to present flexible, long-range plans for the apostolates.³² As a part of this study³³ a meeting of teachers and pastors of the two Rock Springs Schools was held on November 4, 1969. At this meeting, Father Bartek announced that the seventh and eighth grades of Our Lady of Sorrows' School would not open the following year. There were only 29 students in the seventh and eighth grades in 1968-69 and the enrollment was expected to drop further with the movement of the public junior high into a new building.

On December 9, 1969, Reverend Charles Hardy,³⁴ Director of Education for the Diocese of Cheyenne met with Mr. Jack Smith, Superintendent of the Rock Springs Schools to discuss the possibility of cooperation between the public and parochial schools on the seventh and eighth grade level. He informed Mr. Smith of the financial problems the parishes were encountering and of the decline in the number of sisters.

Before the matter could be pursued to a much greater extent, the Sisters of Charity³⁵ found it necessary to reduce the number of sisters in each of the Rock Springs Schools to three full-time teachers, and one music teacher and principal to work in both schools, effective the following school year. On January 21, 1970, Monsignor Albin Gnidovec,³⁶ the pastor of Saints Cyril and Methodius Parish, Reverend Charles Bartek, and Reverend Charles Hardy met with Sister Mary Kevin Hollow, S.C.L., and Sister Agnes Mary Brickley, S.C.L., and arrived at the conclusion that beginning in September, both parishes would operate only grades one to [Hardy 62] six. In a letter to Mother Leo Frances the pastors also stated that during the coming school year they planned to establish a board of education which would work for the consolidation of the two schools, according to the wishes of the Sisters of Charity, for the 1970-71 school year. Following the formation of a Catholic school board³⁷ in Rock Springs in early January» 1971, plans for the consolidation of the two Rock Springs Schools were made public on

Sunday, January 10, at a meeting open to all of the parishioners of the two parishes.

Present Situation³⁸

At the present time Our Lady of Sorrows School has an enrollment of 58 boys and 55 girls in grades one to six. Reverend Charles Bartek is the pastor of Our Lady of Sorrows parish. The school is staffed by three full-time and two part-time sisters and three full-time lay teachers. As of 1971-72 Our Lady of Sorrows School will contain grades one to three and Saints Cyril and Methodius¹ School will house grades four to six.

In 1969-70 operating costs were estimated at \$29,412 and the contributed services of the sisters at \$6,048. Tuition and basic fees for the first pupil from a family were \$36.

ROCK SPRINGS-SAINTS CYRIL AND METHODIUS SCHOOL

Together with Our Lady of Sorrows' parish, Saints Cyril and Methodius Church in Rock Springs took definite steps to begin a parochial school in November of 1949, with the announcement of a public campaign [Hardy 63] to secure funds for the construction of a new school building.³⁹ The following paragraphs deal with the history of that school.

Foundation

At the same time as the 1949 financial campaign, negotiations⁴⁰ began with the Union Pacific Coal Company for the purchase of property for a future school site. The negotiations were completed in May 1950, and the parish bought a piece of land 130 x 280 feet at a cost of \$32,285.⁵⁵ The property⁴¹ was part of the original Camp Pilot Butte, which was built by the Union Pacific Coal Company to house Federal troops after the Chinese Riots of 1885. A boarding house⁴² on the property was also leased at this time to be remodeled for the convent.

In late November of 1949, The Rock Springs Daily Rocket⁴³ carried a picture of the artist's drawing of the new school. The architects for the building were Kellogg and Kellogg of Rock Springs and Cheyenne. The goal⁴⁴ of the financial campaign had been set at \$45,000, but by the end of the campaign, \$65,000 had been actually pledged. The cost of the building was estimated at \$150,000; however, when the bids were opened [Hardy 64] on August 18, 1950, the lowest bid was \$166,905 and so the bids were re-jected. After many meetings and deliberations, it was decided to remodel one of the barracks into school facilities rather than to construct a new building and the Kellogg Lumber Company of Rock Springs was awarded the contract for the remodeling at an estimated amount of \$60,000. In November 1950, the remodeling began.

After intensive correspondence⁴⁵ with various religious orders, Reverend Albin Gnidovec, pastor of Saints Cyril and Methodius Parish, secured a commitment from the Sisters of Charity of Leavenworth in Xavier, Kansas. The Sisters' first experiences in Rock Springs are recorded in the convent records⁴⁶ in which great joy can be detected, especially upon their being greeted at the train station by a crowd of over 70 women and children shouting, "Welcome to Rock Springs," whereupon the conductor smiled and said, "I guess they're all for you, Sisters."

On August 26, 1951, the Most Reverend Hubert M, Newell dedicated the new school and on September 4, 1951, the school opened with an initial enrollment of 196 students in grades one through six. During the first year, there were also 85 children in the school from Our Lady of Sorrows Parish and a bus was used to transport the children to and from the more distant places in the two parishes.

Important Developments

There are a number of factors which led the school from an initial enrollment of 196 to a high enrollment of 323, ten years later, and then

[Hardy 65] to a low of 160 students in the following ten years. Some of these de-velopments are considered here.

Enrollments. The initial enrollment of 196 students grew steadily as the school added a seventh grade⁴⁷ in 1952 and an eighth grade in 1953. By 1961, the school had grown to 323 students and the faculty had grown from six to nine Sisters as is seen in Table X. The sudden drop to an all time low of 160 students in 1970-71 was due to the closing of the seventh and eighth grades.

Significant Capital Outlay. Following a series of meetings, the parishioners decided in the late summer of 1952, to purchase additional property adjoining the school, from the Union Pacific Coal Company.⁴⁸ With this transaction, the whole block, known as the Barracks, became the property of Saints Cyril and Methodius' Parish. The last payment for the property was made on January 7, 1953, the total cost of the land being \$111,035.55. Upon receipt of the final payment, the convent building was donated to the parish.

In 1960, an apartment⁴⁹ of one of the Barracks buildings was re-modeled by volunteer workers to serve as an additional classroom when the increased enrollment filled the school to capacity. In 1962, the parish bought a house⁵⁰ adjoining the school property to serve as living [Hardy 67] quarters for the Extension Lay Volunteers, at a cost of \$20,000 plus \$7,000 for remodeling and improvements.

August of 1963 saw a rather unusual campaign⁵¹ come to an end with the delivery of a new 61-passenger school bus—a campaign for trading stamps. The drive had begun almost a year before following repeated break-downs of the bus, which had been purchased in 1951. A committee of church women had the idea of saving the trading stamps to raise money for the bus and by the time of its purchase had accumulated \$2,300 worth of stamps. A carnival and several dinners raised additional funds amounting to \$4,500. Other major expenses⁵² for the school

included the blacktopping of the huge school playground in 1965, and the replacement of ruined equipment valued at over \$6,000 in 1968, caused by a broken water pipe which flooded the school basement.

In 1969, plans were formulated for a parish center⁵³ and after many meetings the contract was awarded to Mitchell Construction Company for a steel building at the cost of \$120,149. In April of that year, another Barracks building was torn down and the construction of the center began in July of that year. The building was completed in March 1970, and was designed to receive maximum use by the entire parish. The building featured a multi-purpose room measuring 55 x 77 feet suitable for physical education, lunch program and other educational needs.

[Hardy 68] Administration and Staff. Since the school's beginning, Reverend Albin Gnidovec, who was made a monsignor in 1964, has been pastor of the Saints Cyril and Methodius' parish. The Sisters of Charity of Leavenworth, have been the backbone of the staff over the years. In 1961, lay teachers⁵⁴ were added for the first time and in 1962 two Extension Lay Volunteers came to the parish, followed by other volunteers until 1968 (with the exception of the school year 1966-67). In 1966, until the spring of 1968, the Sisters of the Order of Saint Francis from Lemont, Illinois, also furnished a teacher for the parish.

The Educational Program. In its second year of operation, the school was extended to seventh grade and in the following year to the eighth. It has remained a school with self-contained classrooms on the lower levels, but has been departmentalized in grades four through eight for a number of years. During its first year, operational costs⁵⁵ averaged \$45 per child. This figure included teachers salaries, janitors wages, utilities, fire insurance, janitorial and school supplies, bus expenses, rental of convent property, and part of the interest on borrowed money. By 1969-70 the figure had risen to \$245 per student, still a very low figure and still due largely to the contributed services of the Sisters.

In 1961, tuition⁵⁶ was charged for the first time at the rate of \$2 per month, with the maximum of \$6 per family.

[Hardy 69] On November 4, 1969, Monsignor Gnidovec⁵⁷ announced to the faculty of Saints Cyril and Methodius School that the continuation of seventh and eighth grade would depend upon the number of students planning to enroll the following year. The fact that the public school would be moving into another junior high building had raised questions concerning the feasibility of retaining the seventh and eighth grades. As was mentioned in the section on Our Lady of Sorrows School (pages 61 and 61), on January 21, 1970, the decision was made to continue with only grades one through six. The rest of the recent development of Saints Cyril and Methodius School is also recorded there.

Present Situation⁵⁸

At the present time Saints Cyril and Methodius School has an enrollment of 65 boys and 95 girls in grades one through six. Monsignor Albin Gnidovec is the pastor of the parish and the school is staffed by three full-time and two part-time Sisters of Charity and three lay teachers. In 1969-70, the operating costs were estimated at \$39,157 and the contributed services of the sisters at \$19,225. Tuition and basic fees for the students amounted to \$28 a year for the first pupil of the family. As of the school year 1971-72 Saint Cyril and Methodius' School will contain classrooms for the fourth through sixth grades.

CHAPTER IV: ROCK SPRINGS DEANERY NOTES [49-69]

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2 Ibid., p. 173.

3 Ibid., p. 170-3.

4 Anonymous, "1939-51," History of St. Joseph Parish, Rawlins, Wyoming. Office File. Cheyenne: Office of the Bishop, p. 4.

5 Ibid., p. 8.

6 Ibid., p. 8.

7 Wyoming Catholic Register, August 21, 1953, p. 1, and August 27, 1954, p. 8.

8 Anonymous, "1960-70," History of St. Joseph Parish, op. cit., pp. 1-2.

9 Ibid., p. 5.

10 Anonymous, St. Joseph School, Study of Graduates - Years 1955 through 1969. Un published Report. Rawlins: Compiled November-December 1970, pp. 1-2.

11 Casper Star Tribune, December 24, 1970, p. 1.

12 The Daily Times, Rawlins, Wyoming, January 26, 1971, p. 1.

13 John A. MacPherson, Memorandum to Board of Education of School District No. 3, "Can School District No. 3 enter into a contract which would assure the continued operation of Saint Joseph's School?" pp. 1-18.

14 District 3 News, Office of the Superintendent, Rawlins, Wyoming, Mar. 24, 1971, p. 2.

15 Reverend Jerome F. Logue, Report to Parish Board on April 4, 1971.

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21 Swett, Fred K., The Rock Springs Daily Rocket, November 11, 1949, p. 2.

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23 Ibid., December 17, 1949, p. 1.

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25 Anonymous, "1950-60," Our Lady of Sorrows' Convent Records. Un-published scrapbooks. Rock Springs: November-December, 1949,

[no pages].

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27 Ibid.

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29 Ibid., September 10, 1954, p. 3.

30 Ibid., March 15, 1957, p. 1.

31 Ibid., February 27, 1970, p. 1.

32 Sisters of Charity, Sisters of Charity of Leavenworth Education Apostolate Study, Report of Phases One and Two to the Delegates to the Tenth General Chapter. [No city]: June, 1969, p. 1.

33 Reverend Charles Hardy, Personal Minutes of the Meeting of November 4, 1969. Office File. Cheyenne: Catholic Education Office.

34 Reverend Charles Hardy, Personal Minutes of the Meeting of November 4, 1969. Office File. Cheyenne: Catholic Education Office.

35 Mother Leo Frances Ryan, Letter to Reverend Charles Hardy, January 6, 1970.

36 Reverend Monsignor Albin Gnidovec, Reverends Charles Bartek and Charles Hardy, Letter to Mother Leo Frances Ryan, February 2, 1970.

37 Wyoming Catholic Register, January 15, 1971, p. 1.

38 Catholic Education Office, "Our Lady of Sorrows School, Rock Springs, Wyoming," op. cit., pp. 1-5.

39 The Rock Springs Miner, loc. cit.

40 Anonymous, "1940-50," History of SS. Cyril and Methodius Parish, Rock Springs, Wyoming. Office file. Cheyenne: Office of the Bishop, p. 2.

41 Wyoming Catholic Register, February 21, 1969, p. 1.

42 Anonymous, "1940-50," History of SS. Cyril and Methodius Parish, loc. cit.

43 The Rock Springs Daily Rocket, November 29, 1949, p. 1.

44 Anonymous, "1940-50," History of SS. Cyril and Methodius Parish, loc. cit.

45 Ibid., "1950-60," p. 1.

46 Anonymous, Saints Cyril and Methodius Convent Records.

- Unpublished scrapbooks. Rock Springs, [no date], p. 2.
- 47 Anonymous, "1950-60," History of SS. Cyril and Methodius Parish, op. cit., pp. 1-2
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- 49 Wyoming Catholic Register, October 20, 1961, p. 3.
- 50 Anonymous, "1960-70," History of SS. Cyril and Methodius Parish, op. cit., p. 2.
- 51 The Rock Springs Daily Rocket, August 31, 1963, p. 2.
- 52 Anonymous, "1960-70," History of SS. Cyril and Methodius Parish, op. crt., p. 2.
- 53 Ibid., p. 4.
- 54 Ibid., pp. 1-4.
- 55 Wyoming Catholic Register, June 13, 1952, p. 8.
- 56 Ibid., September 1, 1961, p. 3.
- 57 Reverend Charles Hardy, Minutes of the Meeting of November 4, 1969, op. cit.
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CHAPTER V

THE CASPER AND SHERIDAN DEANERIES

[Hardy 70] Occupying the northeastern corner of the state are the Casper and Sheridan Deaneries. The Sheridan Deanery is comprised of Campbell, Crook, Johnson, Sheridan and Weston Counties. The Casper Deanery covers Converse, Natrona and Niobrara Counties and the northern half of Platte County.

The deaneries have had three Catholic schools at one time, in Casper and in Sheridan, but only two remain. In 1968, Our Lady of Fatima School in Casper was the first Wyoming Catholic school to close in over 60 years.

CASPER - OUR LADY OF FATIMA'S SCHOOL

Our Lady of Fatima parish¹ in Casper had its beginning in July of 1949 when, under the direction of Monsignor Thomas F. O'Reilly, ten acres of land were purchased from Harry Yesness at a cost of \$1,000 per acre. On January 13, 1953, a church was placed on the site, and the area was incorporated as a parish on December 6, 1954.

Foundation of the School

In May of 1958, plans for a convent² were announced and Goodrich and Wilking were selected as architects for the convent and also for a school. The grounds were blessed, preparatory to the building of the [Hardy 71] school and a convent, on Sunday, July 13, by Reverend A.H. Grannan and on July 15 work began. Much of the work on the convent was done by volunteer labor and the building was plastered by February of 1959.

The contract³ for the school building was awarded to L.D. Leisinger Construction Company on July 11, 1959, for \$38,547. The building was to consist of three large classrooms, two rest rooms, a janitorial room and

an office or small classroom and it was meant to be the first of four similar buildings for the elementary school. The construction of the school was completed by September of 1960, but was not opened because of the difficulty in obtaining teaching sisters to staff the school. Mean-while, the parish was growing⁴ and 420 pupils from pro-school age through 8th grade were enrolled in catechism classes by the fall of 1962. A February 1961, issue of the Wyoming Catholic Register⁵ showed a drawing of future plans for the parish along with the existing buildings and current projects. Included in the drawing were plans for a future high school.

On April 5, 1963 the diocesan newspaper⁶ carried the announcement by Father Grannan that three sisters from the Order of Saint Benedict near Rapid City, South Dakota, would begin teaching classes in the fall of that year. The hope was expressed that additional teachers would be secured in following years to the planned expansion of the school possible. [Hardy 72] The newspaper also reported a change in the original plans for school facilities in that thought was being given to one large building, rather than the contemplated four buildings, in order to facilitate maintenance and supervision.

The year before the announcement, Father Grannan had approached Mother Mary Romaine, O.S.B., the prioress of Saint Martin's Priory of the Black Hills in Rapid City, South Dakota, with the request for sisters to staff the school. On August 20, 1962, Mother Romaine⁷ responded that the order would consider teaching in Casper and that she would visit the parish in September.

On March 11, 1963, Mother Romaine⁸ wrote Father Grannan to confirm their telephone conversation of that day that two sisters would be available for teaching in the school in September. (It is of interest to note⁹ that the salary of the sisters in the Diocese of Cheyenne in 1962 was \$900 per year»)

The school was opened¹⁰ in the fall of 1963 to receive children for the sixth, seventh and eighth grades with an initial enrollment of 84 children. Three sisters made up the faculty. In the school years 1964-65 and 1965-66, Extension Volunteers helped in the staffing of the school. An outdoor basketball court had been constructed near the school and an outdoor skating rink was also built.

[Hardy 73] Important Developments

In December of 1965, an important ruling was made by the office of the Attorney General¹¹ of the State of Wyoming to Mr. Sidney C. Wemer, of the Department of Education. The Superintendent of School District No. 2 of Natrona County had been requested by Our Lady of Fatima Church that eighth and ninth grade students in the school be permitted to re-ceive instruction in science and physical education in the public schools of the district. (There never was a ninth grade, however.) The school board was willing to accommodate the students if funds from the State Foundation Program could be received for the students' part-time attendance. In the discussion which accompanied the ruling, Dean W, Borthwick, Deputy Attorney General, expressed the conclusion that the proposed program of "shared time" was authorized under Wyoming law. As a result of the attorney general's ruling, seventh and eighth grade students at Our Lady of Fatima School were able to receive science and physical education classes at C Y Junior High School. Following the announcement of the ruling Father Grannan¹² praised the cooperation of the public school officials.

In the school year 1967-68, there were three sisters teaching and four other sisters living in the parish, attending classes at Casper College and assisting with catechetical work in the parish and house-keeping in the convent.

[Hardy 74] In spite of the increase in the number of teaching sisters, and in spite of the shared time program, the school never had an enrollment

of more than 88 students in the sixth, seventh, and eighth grades, and the enrollment had dropped to 65 during the 1967-68 school year. (See Table XI.) At the end of that year the school was closed.

Closing of the School

On April 16, 1968, Father Grannan¹³ issued the following letter to the people of the parish:

Dear Loyal and Beloved Parishoners:

During the brief four years that Our Lady of Fatima School has been in existence much blood, sweat, tears and sacrifices have gone into this effort on the part of priests, Sisters [***sic] and people.

[Hardy 75] You especially have been tried and not found wanting. We are unable to thank you suitably for your steadfastness in behalf of Our Lady of Fatima and its endeavors. I am sure because of your faithfulness God will always bless you and yours.

After prayerful consideration and consulting our ecclesiastical superior we are instructed to halt our parochial school effort. Henceforth, catechism will be taught by the Confraternity of Christian Doctrine method.

To maintain and build a parochial school would mean the expense of adding five more rooms to present facilities. The operation of such a plant would mean an additional expense of \$40,000.00 per year. Hence, Fatima will not open as a parochial school next year.

Man proposes and God disposes. I do not feel our efforts are lost in this attempt to establish a Catholic school. It has been a test of your caliber as well as that of people concerned . . . [***sic] brief actors on this stage of life.

Without saying more, it is my wish that you keep this letter for your children as an indication that when tried in the run of life, you and yours were found true and not wanting. Always keep up the good work!

Your spiritual Father,

Father A.H. Grannan

P.S. The Sisters of Saint Benedict will return next year to teach the Confraternity of Christian Doctrine classes.

Thus a grand dream came to an end. Today the classroom building is still used for the instruction of public school children in religion; the convent is being used as a home for the aged; and the cottage which once housed the Extension Volunteers is now the convent for the sisters of the Little Sisters of the Poor which staff the Villa Maria Home for the Elderly.

CASPER - SAINT ANTHONY'S SCHOOL

A much earlier parish in Casper was Saint Anthony's--its history dating back to 1888, when the first Catholic couple arrived in Casper [Hardy 76] to establish their home. However, it was not until 1927 that a school building was erected and formal Catholic schooling began.¹⁴

Foundation

Early in 1927 negotiations were begun with Leon C. Goodrich to do the architectural planning for a parochial school¹⁵ in Casper. In May of 1927, the bids for construction were opened and the contract was awarded to Carson and Schultz of Casper for the sum of \$35,580. On May 11, 1927, the ground for the school building was broken and on September 10, 1927, the Most Reverend Patrick A. McGovern, D.D., Bishop of Cheyenne, officially dedicated Saint Anthony's Parochial School. Completed and furnished, the total cost of the building was \$45,000.

Previous to this, a two-story dwelling had been purchased by the parish in May of 1925 and had been remodeled in order to house the Sisters of Charity of the Blessed Virgin Mary, (the B.V.M. Sisters), from Dubuque, Iowa. The total cost of the building and its remodeling was approximately \$12,000,

On August 22, 1927, the first two sisters arrived and were followed the next day by four others. The school opened on Monday, September 11, 1927, with an enrollment of 201 students in grades one through six. Because of crowded conditions¹⁶ in the classrooms, two more sisters arrived in October of that year.

[Hardy 77] Important Developments

Within weeks after the opening of the school, the teachers became so upset because of the oil of cinnamon, which the children were using,¹⁷ that the pastor wrote for information to the Bureau of Public Health Service and received a reply from R.C. Williams by direction of the Surgeon General on October 29, 1927. He stated that the Journal of the National Association of Retail Druggists of 1914 reported that the children of Lima, Ohio, used cinnamon oil as an intoxicant. The sisters immediately began a campaign to remedy the situation.

Through the years, there have been other minor problems, but the problems have been few, and the growth of Saint Anthony's School has been steady. In this section some of this growth will be described.

Enrollment. Saint Anthony's grew from its initial enrollment of 201 students in 1927 to an enrollment of 401 boys and 418 girls in 1957-58. The size of the student body gradually decreased from its high in that year to the present enrollment of 330 students. In 1964, Our Lady of Fatima School opened, taking some students from Saint Anthony's, Table XII presents the yearly enrollments.

Significant Capital Outlay. The increase in enrollment¹⁸ from about 300 in the 1930's and 1940's to almost 400 in 1949 forced the parish to consider building an addition to the school. For this purpose, a financial campaign was launched in January 1949, in consultation with [Hardy 80] the American City Bureau of Chicago, Illinois. The campaign brought pledges amounting to \$230,000.

The plans, which had already been prepared for the building by Goodrich and Wilking of Casper, were now given final approval by Bishop McGovern. The building which had served as a parish hall for over 30 years was moved from the site of the future school addition and was sold to the local Council of the Knights of Columbus for a sum of \$3,000. The bids for the school were opened on June 13, 1949, and a contract was awarded to L.D. Liesinger Company of Casper the construction of the building at a cost of \$154,750. The fireproof addition included eight classrooms, a library, principal's office and a combination hall-auditorium. A special feature of the addition was the inclusion of a kindergarten

Anticipating a larger enrollment (which turned out to be almost a 25 per cent increase), it seemed advisable to secure more playground space for the children. As a result, the property adjoining the convent building was acquired in the month of June preceding the opening of school in September of 1950.

By 1954, the number of sisters had long outgrown the size of the convent¹⁹ but added to this was the thought that a new Catholic high school would some day be built, requiring more space for future sisters. Therefore, a lot, 60 x 140 feet, was purchased at a cost of \$23,500, and the architectural firm of John K. Monroe of Denver, Colorado, was engaged to do the architectural work for the new convent. In February 1954, [Hardy 81] the bids were opened and a contract was given to the Brennan Construction Company, Pocatello, Idaho, for the general and electrical contract of \$173,800. The plumbing and heating contract was

given to Edward Davidson and Son for \$42,856. Work began immediately and on March 25, 1955, the sisters moved into the new convent.

The old convent building was removed to provide more playground space for the school. The contract for the convent called for only the completion of the basement and the first two floors with the intention of finishing the third floor when the need arose. The need did not arise and the third floor remains unfinished to this day.

In December 1955 more property²⁰ was bought for expansion of the school facilities and, in 1959, 22 acres of land were purchased for a future Catholic high school, costing \$22,000. The high school, however, has never become a reality and the land remains unoccupied.

In 1968, numerous improvements²¹ were made to the building including painting, plumbing, and carpeting in certain areas. New library and science areas were also established. In all, the repairs to the building in 1968, 1969, and 1970, amounted to approximately \$30,000.

Administration and Staff. The Reverend John H. Mullin became pastor of Saint Anthony's parish on December 18, 1915 and was pastor at the time of the construction of the original school building. Because of ill health, he retired in May 1936. Reverend Thomas F. O'Reilly assumed [Hardy 82] responsibility for the parish on May 14, 1956. In 1952, he was given the title of monsignor by Pope Pius XII. He retired from his position as pastor in August 1968. The Reverend Charles Brady was appointed pastor of the parish, effective August 23, 1968, and remains in that position at the present time.

Since its beginning, the school has been staffed by the Sisters of Charity of the Blessed Virgin Mary whose Motherhouse is in Dubuque, Iowa. The number of sisters has declined in recent years and in January of 1969 the Regional Director of the Sisters announced²² that effective the

1969-70 school year the ratio for all the schools conducted by the B.V.M. congregation would be 35 per cent religious faculty and 65 per cent lay faculty. For Casper this meant that in 1969-70 there were five full-time religious and 11 lay faculty members. Since that time, the B.V.M. Sisters have adopted a policy of open application,²³ which permits sisters to choose the school in which they would like to teach, and a definite religious-lay ratio is no longer maintained. As a result of this change in policy, there were seven full-time sisters on the faculty in 1970-71 and an increase of three sisters is expected for the next school year,

Educational Program. Saint Anthony's School opened in 1927 with grades one to six in operation. With a steady increase in enrollment the seventh grade²⁴ was added in 1928 and an eighth grade in 1929.

[Hardy 83] In 1952 a kindergarten²⁵ was added but was closed in September of 1958 to make room for a second sixth-grade classroom. In 1959, 25 students²⁶ were turned away for lack of space. In that year there were 15 teachers for 737 students, making a teacher-pupil ratio of approximately one to 49. The situation had been even more acute in the 1957-58 school year when the teacher-pupil ratio was approximately one teacher for each fifty-four students. Today, the ratio is one teacher to less than 18 students. As the school continued its growth, additional sections²⁷ of classes were added and by September of 1962 there were two sections of each of the eight grades.

Other Important Developments. On October 16, 1947, Father O'Reilly²⁸ called a meeting of all mothers who had children attending Saint Anthony's school for the purpose of establishing a mothers-club. A second meeting was held on October 29 for the election of officers and the club began 21 years of service to the school. In September 1968, the club disbanded. On October 1st of that year, a meeting was held for the purpose of establishing a new parent-teacher organization composed of

both mothers and fathers as well as members of the teaching staff, to replace it.

In May of 1968, a year long study²⁹ of Catholic education in the Casper area was begun under the direction of Monsignor William H. Jones, [Hardy 84] Superintendent of the Denver, Colorado, Archdiocesan Catholic Schools. The purpose of the study was: “to evaluate religious education In the Casper community, with particular reference to Saint Anthony’s school. The study was to include an analysis of the curriculum, the school plant, the availability of teaching sisters and lay personnel, the cost of oper-ation, and the success of the school’s graduates in fitting into commun-ity educational structures.

During the year which followed, a city-wide census was taken; self evaluations were made by the faculties of Saint Anthony’s School and the religious education programs; discussions were held concerning the goals and objectives of the school; students were tested to determine academic strengths and weaknesses; an evaluation was made of the building by a committee of educators and builders; a study was made of the finances of the parish, student attitudes and parental attitudes; and, finally, a committee of evaluators under the direction of the Denver Archdiocesan School Office conducted a series of interviews with the Catholic school administrative and teaching personnel, public school officials, and mem-bers of the three parishes. The findings of the study were published in a report³⁰ which was presented to the parishioners on May 7, 1969. The consensus of the people in attendance at a public meeting that evening was to continue a one-through-eight grade school and also to establish a Religious Education Center, in what was at one time intended to be Saint Patrick’s Parochial School, under the direction of Reverend Angel Ornelas. The center was in operation for only one year when its activities [Hardy 85] were terminated by Bishop Hubert M. Newell³¹ following the recommendation of the board which had been established to operate the center.

Present Situation³²

At the present time Saint Anthony's School has an enrollment of 164 boys and 166 girls in grades one through eight. Reverend Charles Brady is pastor of the parish. The school is staffed by eight sisters and 14 lay-teachers. In 1969-70 operating costs were estimated at \$103,719 and the contributed services of the sisters at \$13,848. Tuition and basic fees for the first pupil in a family amounted to \$95. Tuition was charged for the first time in this school year,

In an interview of February 1969, Father Brady³³ said that the school was not in financial problems and was confident that it would continue to provide a quality education as it had done for so many years.

SHERIDAN - HOLY NAME SCHOOL

To the north of Casper, almost bordering Montana, is Sheridan, Wyoming. On August 23, 1851, Father Peter John DeSmet³⁴ passed close to the location of the present Sheridan, on a trip in behalf of the United States Government to establish peace with the Indians who lived West of the Missouri River. It was not until 1888 that a small Catholic Church [Hardy 86] was built in Sheridan, and in May 1897, the first pastor was installed. On July 4, 1906, Reverend John Huffy became the pastor and it was under his direction that the school was constructed in 1914.

Foundation

A few days after the Sisters of Charity³⁵ of Leavenworth, Kansas, arrived in Sheridan, they noticed about 20 Indians sitting on the lawn, cross-legged, and munching, big red apples. Not an extraordinary sight, but one demanding much humor when the Sisters learned that the apples were the ones they had brought from Kansas to carry them through their first hard weeks.

The year was 1914 and the three sisters were the initial staff of the new Holy Name School which was about to open with an enrollment of 68 pupils. On August 30, 1914, Bishop Patrick A. McGovern formally dedicated the building which had been erected at the corner of Connor and Works Street where the building still stands today. The school presently is the oldest parish school taught by the Sisters of Charity in Wyoming, but it was not the first parochial school in Sheridan since the Adventist Church³⁶ had previously opened one.

Important Development

The growth of the school was gradual, but it was steady and the Sisters of Charity of Leavenworth provided the staff to give the school continuity. The following paragraphs will consider some of the important developments of that growth.

[Hardy 89] Enrollment. The total enrollment of the school in 1914 was 90 students but by the 1961-62 school year it had grown to 375. The original dream of Father Duffy was that someday all the children in his parish would attend the parochial school. His 1914 report³⁷ has the following remarks:

The Sunday School has been discontinued since the opening of the parochial school with the hope of bringing all the children of the parish of the proper grades into the parochial school» Later on, if necessary, provision will be made for the instruction of the children in the public schools in Christian Doctrine.

It is doubtful that his dream ever came true. In 1969-70, there were 269 students enrolled in the school and an estimated 220 Catholic children³⁸ in attendance in the public elementary and junior high schools of Sheridan. (See Table XIII.)

Significant Capital Outlay. Following the resignation of Father John Duffy³⁹ in January of 1940, Reverend William J. Short assumed the

direction of the parish and increased the cash assets of the parish from \$491 in 1940 to \$50,000 in 1948 when he died.

When Reverend Frederick J. Kimmett took charge of the parish in October, 1948, it was not long before he realized there was a pressing need for a parish hall. A building committee was formed to assist in the development of the building program but in the process of drawing the plans, the committee saw that classrooms should be added to the building [Hardy 90] in order to accommodate an increasing enrollment in the parish school. As a result, the final plans called for a combination auditorium and gymnasium, four classrooms, a cafeteria, a kitchen, a library and two meeting rooms.

A campaign was started on June 1, 1949, under the management of the American City Bureau of Chicago, with a goal of raising \$125,000. The drive was successful and \$136,000 was pledged for the new building. On July 5, 1950, contract for construction of the building was let to the Sheridan Construction and Milling Company with the cost set at \$185,949.

There was an initial delay⁴⁰ in beginning construction of the building because of poor sub-soil but, finally, on Sunday, September 7, 1952, the school was dedicated by Bishop Newell. In its completion, the new school and gymnasium⁴¹ represented an investment of \$228,234. The total dimensions of the building were 109 x 138 feet. The gymnasium and auditorium were 72 x 98 feet with a stage at one end of the gymnasium and bleachers with a capacity of about 500. The school also had a cafeteria which could accommodate about 200 people. The architectural work on the building was done by the firm of Harrison and Cool.

Between 1950 and 1960 four properties⁴² were purchased in the neighborhood of the school. One was purchased near the church for the new Holy Name Convent and 10 acres for future growth were obtained

south of the city. In the spring of 1959, Father Kimmitt began preparation for the building [Hardy 91] of a new convent and plans were drawn by the A.G. Link Company of Billings, Montana. While the convent was still in the planning stage, Reverend George A. Stoll succeeded Father Kimmitt as pastor. He continued the planning and saw the work to its completion.

The convent was badly needed and replaced an old white frame residence which the sisters had used for almost half a century. The new building was designed to accommodate 12 sisters but was built so that a third floor could be added to provide for 12 more. The cost of the convent and its furnishings was \$175,000, made possible in large part by a bequest of \$100,000 from the late Countess Thorne-Rider. On January 29, 1961, the building was dedicated by Bishop Newell.

There has been no further construction of considerable significance following the completion of the convent, since the plans for a high school have never materialized.

Administration and Staff. When Reverend John Duffy, resigned as pastor of Holy Name Parish in 1940, he was succeeded by Reverend William J. Short who continued until his death from a heart attack on July 11, 1948. Reverend George Stoll became administrator of the parish until the arrival of Reverend Frederick J. Kimmitt as the new pastor on October 15, 1948. When Father Kimmitt was transferred to Saint Mary's Cathedral on June 12, 1959, Reverend George A. Stoll became pastor of the parish and remains in that position.

Since the beginning of the school the Sisters of Charity of Leavenworth have provided the sisters for its staffing. During the early years there were generally four or five sisters. The number was increased in 1952 with the opening of four classrooms. In recent years the number of lay [Hardy 92] teachers has gradually increased as the shortage of sisters has forced a reduction in their numbers.

In August of 1962, three Extension Lay Volunteers⁴³ were assigned to the school in Sheridan. In 1963-64 there were also three volunteers teaching and in 1964-65 there were two.

Educational Program. The original building contains four classrooms, which would seem to indicate that at least some of the classes were combined from the very beginning. The school's attendance records for 1922 indicate children in grades one through six, and from 1923 indicate children in grades one through eight. In 1950, there were still four classes with combined grades but by 1960 there were eight individual grades.⁴⁴ Throughout the life of the school, tuition⁴⁵ has seldom been charged and this policy was adopted again by Reverend George Stoll when he became pastor in 1959. In 1950, a hot lunch program was started for the children in the school.

In 1941, it was estimated that the school⁴⁶ was saving the taxpayers of School District No.7 an annual sum of \$25,000. In recent years, the continuation of the school has been greatly assisted by a trust fund established by the late Count Frederick Thorne-Rider⁴⁷ which has contributed from \$8,000 to \$25,000 each year.

[Hardy 93] Present Situation⁴⁸

At the present time Holy Name School has an enrollment of 125 boys and 126 girls in grades one through eight. Reverend George Stoll is pastor of the parish and the school is staffed by five Sisters of Charity and five lay-teachers. In 1969-70 operating costs of the school were estimated at \$62,384 and the contributed services of the sisters amounted to \$19,534. As was mentioned above, there is no tuition charge; however, basic fees for the first pupil in each family amount to \$21 a year.

CHAPTER V: CASPER AND SHERIDAN DEANERIES
NOTES [70-93]

- 1 Anonymous, "1949-60," History of Our Lady of Fatima Parish, Casper, Wyoming. Office file. Cheyenne: Office of the Bishop, pp. 1-4.
- 2 Wyoming Catholic Register, May 19, 1958, p. 1.
- 3 Anonymous, op. cit., p. 16.
- 4 Wyoming Catholic Register, November 9, 1962, p. 4.
- 5 Ibid., February 10, 1961, p. 3.
- 6 Ibid., April 5, 1963, p. 1.
- 7 Mother M. Romaine Bielmaier, O.S.B., Letter to Reverend Alphonsus H. Grannan, August 20, 1962.
- 8 Ibid., March 11, 1963.
- 9 Most Reverend Hubert M. Newell, Letter to Mother M. Romaine, O.S.B., August 12, 1962.
- 10 Reverend Alphonsus H. Grannan, Interview granted Reverend Charles Hardy, July 5, 1971.
- 11 Dean W. Borthwick, Opinion to Mr. Sidney C. Werner, December 2, 1965.
- 12 Wyoming Catholic Register, December 17, 1965, p. 1.
- 13 Reverend A. H. Grannan, Letter to parishioners, April 16, 1968.
- 14 Most Reverend Patrick A. McGovern, Editor, History of the Diocese of Cheyenne. Cheyenne: Wyoming Labor Journal, 1941, p. 57.
- 15 Ibid., pp. 63-4.
- 16 Wyoming Catholic Register, October 3, 1952, p. 1.
- 17 Anonymous, Saint Anthony's Convent Records. Unpublished scrapbooks. Casper: Vol. 1, pp. 3-4.
- 18 Anonymous, "1940-1950," History of St. Anthony Parish, Casper, Wyoming. Office file. Cheyenne: Office of the Bishop, pp. 3-4.
- 19 Ibid., "1950-1960," p. 3.
- 20 Wyoming Catholic Register, January 6, 1956, p. 1.
- 21 Reverend Charles Brady, Interview granted Reverend Charles Hardy, May 1, 1971.
- 22 Wyoming Catholic Register, January 24, 1969, p. 4.
- 23 Brady, loc. cit.
- 24 Wyoming Catholic Register, October 3, 1962, p. 1.
- 25 Anonymous, Saint Anthony's Convent Records, op. cit.. Vol. 2 [no

page].

26 Wyoming Catholic Register, September 11, 1959, p. 1.

27 Ibid., August 24, 1962, p. 2.

28 Casper Star Tribune, October 1, 1968, p. 7.

29 Wyoming Catholic Register, May 31, 1968, pp. 1 and 4.

30 Office of Education, Archdiocese of Denver, Colorado, Summary of the Casper Catholic Educational Study, April, 1969, pp. 1-27.

31 Most Reverend Hubert M. Newell, Letter to J.J. Sullivan, June 29, 1970.

32 Catholic Education Office, Saint Anthony's School, Casper, Wyoming," NCEA Statistical Summary of Catholic Education in the U.S. for the Academic Year 1970-71. Office File. Cheyenne: Catholic Education Office, pp. 1-5.

33 Phil McAuley, Casper Star Tribune, February 27, 1969, p. 3.

34 McGovern, op. cit., pp. 218-222.

35 Sister Julia Gilmore, S.C.L., We Came North. St. Meinrad, Indiana: Abbey Press, 1958, pp. 254-5.

36 McGovern, op. cit., p. 222-3.

37 Reverend John Duffy, Annual Report, Holy Name Parish, 1914. Office file. Cheyenne: Office of the Bishop.

38 Catholic Education Office, Sixth Annual Diocesan Report, Confraternity of Christian Doctrine, Diocese of Cheyenne. Cheyenne: Catholic Education Office, 1970, p. 1.

39 Anonymous, "1940-1950," History of Holy Name Parish, Sheridan, Wyoming. Office file. Cheyenne: Office of the Bishop, p.2.

40 Ibid., "1950-60," p. 2.

41 Wyoming Catholic Register, September 5, 1952, p. 1.

42 Anonymous, "1950-60," History of Holy Name Parish, op. cit., pp. 1, 3 and 4.

43 Very Reverend George A. Stoll, Interview granted Reverend Charles Hardy, May 1, 1971.

44 Anonymous, "1950-60," History of Holy Name Parish, op. cit., p. 1.

45 Stoll, loc. cit.

46 McGovern, op, cit., p. 222-3.

47 Stoll, *loc. cit.*

48 Catholic Education Office, “Holy Name School, Sheridan, Wyoming,” NCEA Statistical Summary, *op. cit.*, pp. 1-5.

CHAPTER VI

THE THERMOPOLIS DEANERY

[Hardy 94] The Thermopolis Deanery occupies the northwestern corner of the state including Big Horn, Fremont, Hot Springs, Park and Washakie Counties, and Yellowstone National Park. There have been three Catholic schools in the deanery. The two in Riverton and Worland have a very short history, but Saint Stephen's Mission School is now over 80 years old. In this chapter the history of these schools will be discussed.

RIVERTON - SAINT MARGARET'S SCHOOL

The youngest school¹ in the diocese is Saint Margaret's School in Riverton, which opened its doors in 1965. Steps toward construction of the school began as far back as 1950 when the property which is presently used for the school playground was purchased by the parish for \$1,000 through Reverend Adolph Pate, Father Pate had been the pastor since February, 1949, and during the decade of 1950 to 1960 directed the purchase of additional lots which eventually were used by the school.

Foundation

In August of 1961, it was announced² that Kellogg and Kellogg of Cheyenne and Rock Springs were preparing preliminary plans for [Hardy 95] the construction of the school. Tentative plans for the school called for four classrooms with the thought that four additional classrooms would be added as the school would become an eight grade school. The hope was expressed that the school would be able to open in September 1962. A large two story house was also purchased for use as a convent.

Very little happened according to the plans announced in the Register in 1961, other than that the building was designed by Kellogg and Kellogg.

The school did not open³ until the fall of 1965; the sisters never lived in the house which was purchased for them but have always resided at the convent at Saint Stephen's Mission; and the building eventually consisted of six classrooms in a two story brick structure which included an office, bathrooms on each floor, a partial basement (used for storage) and two storage rooms.

The cost⁴ of the building was \$143,121 and was constructed in 1962 by the A.N. Nelson Construction Company but the school remained unoccupied, because of the lack of sisters to staff it. Father Pate⁵ made attempts to get teachers through the Franciscan Sisters at Saint Stephen's Mission and eventually visited Mother Agnes, the Mother General of the Franciscan Sisters, during a trip in 1963. In August, 1963, two Extension Lay Volunteers came to work as parish workers and in 1964, Reverend John Sullivan, the Director of the Lay Volunteer Program visited the vol-unteers at Riverton. Following an inspection of the school, he informed [Hardy 96] Father Pate that if Father could get the sisters for the school he would see that lay volunteers would be assigned to the parish who could teach in the school also. Father Pate's efforts were finally successful and when the school opened in the fall of 1965, its four grades were staffed by two sisters and two Extension volunteers. The Extension Volunteers lived in a house donated by Lucile Connaghan who died in November of 1963. One of the volunteers, Frances Browning, was among the first teachers of the school and is still on the staff at the present time.

Important Developments

In the fall of 1966, the fifth grade⁶ was added to the school and in the fall of 1967 a sixth grade. In May 1968, Extension Lay Volun-teers discontinued the staffing of the school in Riverton and since that time regular lay teachers have staffed the school together with the sisters. Table XIV shows a more complete picture of the student enroll-ment and the school staff.

Present Situation⁷

The enrollment of the school has held steady for the past four years at approximately 140 students. In 1970-71, there were 74 boys and 63 girls for a total enrollment of 137. Since 1969 there have been three sisters on the faculty together with three lay teachers.

[Hardy 97] Operating costs for 1969-70 are not available, but it was estimated that the sisters contributed services of approximately \$10,000 during the school year of 1969-70. Tuition and basic fees for the first pupil in a family were \$30.

The pastor⁸ expects enrollment to hold steady and following recent discussions with the Mother Provincial of the Franciscan Order felt that the order would continue to staff the school. It is the intention of the pastor and parish to try to continue to meet the rising costs of education and to continue to operate the school.

SAINT STEPHENS - SAINT STEPHEN'S SCHOOL

A few miles south of Riverton is the Wind River Indian Reservation. The history of education on the reservation dates back to 1884 when the [Hardy 98] Federal Government decided to build a boarding school for the Indian children.⁹ Most Reverend James O'Connor, D.D., of Omaha had already collected \$5,000 for the Indians and on hearing of the government project offered this money for furnishing the school. Reverend John Jutz was appointed by his superior to take charge of this government school, how-ever, by the time he arrived, the school had already been opened and had been placed under the direction of an Episcopalian Minister, the Reverend John Roberts. Father Jutz was disappointed, but the government agent told him he could open another school for the Indians wherever he pleased. Father Jutz recalled that some of the Arapahoe Indians on the Eastern part of the Wind River Reservation had already sent children to Indian schools in the East and

so he resolved to begin his missionary activities by establishing a school among the Arapahoes rather than the Shoshones.

Foundation

In September of 1886, Father Jutz¹⁰ laid a cornerstone for his sisters' convent but by the spring of 1887 he found the brick walls of the building had gone to pieces, having been built upon sand. Therefore, in March 1887, a new convent was begun and was ready for occupation by January 1888. During that year as many as 90 children were enrolled in the school where they were taught reading and writing and were also instructed in religion. In July, all of the children returned to their homes and the school did not reopen until January of 1889 (according to [Hardy 99] the Sisters of Charity)¹¹ or January of 1890 (according to Bishop McGovern).¹² In any case, it remained open for only six months.

The school had an enrollment of 85 boys and girls and, after some months trial, it was decided that a certain portion of the house should be appropriated for the sole use of the boys.¹³ An appeal was made to Miss Katharine M. Drexel for funds to build an addition to the building. Miss Drexel¹⁴ had been a benefactor of the Mission before and was considered the real foundress of Saint Stephens Mission. The money never arrived and Sister Joanna, who was the superior, refused to open the school until her requests were answered. Receiving no response from Miss Drexel or from the President of the Bureau of Catholic Indian Missions by December 11 of that year, the Sisters closed their mission and were transferred to other mission houses.

Bishop McGovern¹⁵ records that the school reopened on September 1, 1890 with three women of Lander hired to take charge of the girls. However, these women were not equal to the Sisters at managing the children and so, although there had been about 90 children attending, the school closed in May, 1891. On August 22, 1891, five Sisters of Saint Joseph took over the school, but in June, 1892, they too left and were replaced

[Hardy 100] by six Sisters of Saint Francis, who arrived on August 18, 1892, from Pennsylvania. On September 6, their first school year began and the sisters have continued to staff the school since that time.

It is interesting to note that when the Sisters of Charity¹⁶ first opened their school, the children were not formed into classes according to their knowledge, but according to their size, because each one of them knew as much as the other and none of them could speak a word of English. The sisters began their efforts teaching them numbers and then the letters of the alphabet.

Important Developments

A complete history of the 84 years of Saint Stephen's would be far beyond our capabilities here. However, in the following pages, some of the more important developments are treated.

Enrollment. Over the course of years, the enrollment grew from about 100 students in the 1890's to 472 in 1963. In 1939, the boarding school was closed in order to conform to the general government policy¹⁷ of changing boarding schools to day schools. It was felt that the children could exercise some good influence by being in their homes each day and it would help to cultivate greater responsibility on the part of the parents. In 1955, students from Riverton and Lander were permitted to enroll in grades one to eight. This contributed to the growth of the school from an enrollment of 187 in 1955-56 to an enrollment of 355 in 1960-61 in grades one through eight. (See Table XV).

[Hardy 103] Significant Capital Outlay. In 1928, a fire¹⁸ of unknown origin completely destroyed the mission church and the boys' building. The children were not permitted to go home because of an epidemic of spinal meningitis and so cots were provided by the National Guard and by officials of the Indian agency and the government schools so that all of the children could stay in the building which was left. Insurance on

the building was only \$15,000 which necessitated the solicitation of funds from around the country until \$20,000 more had been raised. Showing the concern of the Church for the education of the children, only the foundation of the church was put in while work on the school building and recreation hall was continued with the thought that they could be used as a temporary church until more funds were available.

More construction¹⁹ took place in September 1954, when the contract was let for a new gymnasium. The low bidder on the foundation and the floor was J.E. Teter of Riverton and the low bidder for the masonry was Ynve Hagstrom also of Riverton. The building is of steel and pumice block construction (70 x 135) and seats approximately 700 people. Contributions for the construction of the building came mostly from out of state and the Father Aloysius Keel Memorial Gymnasium was dedicated by Bishop Newell on February 14, 1955.

On March 19, 1957, work was begun on the construction of a new high school building.²⁰ The work was done at a cost of about \$40,000 by [Hardy 104] Teter Construction of Riverton, Hagstrom Brick Layers of Riverton and Davidson Plumbing of Casper. The cost was kept low through the efforts of Brother Paul Hofer, S.J., and his local work crew who donated much time and talent.

On Sunday, October 20, 1957, a new Saint Stephen's High School was dedicated by Bishop Newell. The building contained four large classrooms, a typing room, a principal's office, a teachers' lounge, toilets, a janitor's room, and a furnace room. Funds to build the school were donated by some three hundred persons from a number of states. In September of 1958, a new addition was added to the junior high consisting of two more classrooms and a storeroom.

Financing. From the very beginning, the mission had to face the financial difficulty²¹ of lodging, feeding and clothing an average of 100 children, with no fixed income. Katharine Drexel carried a heavy part of

this burden until, in 1911, the United States Government agreed to pay a part of the tribal fund in the education of Indian children, which amounted to an annual per capita allowance of \$108 per child. During boarding school days the mission eventually had a contract²² with the government for \$125 per child for 125 children. However, the enrollment averaged a little more than 200 during the 1930's. When the day schools started, the per capita payment was dropped to \$50 for the first 175 children, but buses had to be purchased to transport the children to and from school each day. In order to encourage students to [Hardy 105] attend school, the school has used buses to transport students since 1939 when the school was changed from a boarding school to a day school,

In 1946, the quota of eligible students for the funds was cut to 150 and in 1949 it was cut to 125 but the payment was raised to \$90. As of 1961, all funds were cut off²³ with the construction of a new public school not far from the mission. Through the years donations²⁴ have been made to Saint Stephens' from the annual collections of the Catholic Church for the Indians and Negroes and also from the Diocese of Cheyenne through Bishop Newel 1. In 1968, the financial report²⁵ for the mission revealed expenditures of \$26,347 in excess of the income for the year and in 1969, there was another loss amounting to \$25,196.

Educational Program. When the new gymnasium was built in 1954, the Wyoming Catholic Register²⁶ carried the following statement:

This gymnasium is being built in an effort to do something very definite about the Indian youth problem, which has become more and more acute these past few years. It is the hope of the Jesuit Fathers and Franciscan Sisters at Saint Stephen's that this new addition to their facilities will enable them to keep the Indian youth better employed in wholesome recreation.

Not only did the school provide a place for recreation but by 1961 the school had received national attention. Saint Stephen's had become the state "B" basketball champions in 1959 and 1960 and also the state "B" [Hardy 106] track and field champions²⁷ in 1960. At the state basketball tournament in 1960, over 10,000 people were in attendance for their championship game. In 1961, they played for championship in the state "B*" track meet and also for the state "B" football championship. As a result of their athletic accomplishments, Sports Illustrated²⁸ magazine featured Saint Stephen's in April of 1961.

The concern of the faculty was not only for athletics, however. During 1961 to 1963, students from the school won:²⁹ first and second places in the Fremont County spelling contest; a first place³⁰ in zoology at the District Science Fair and a third place in the State Science Fair; and, a first place for mathematics at the Fremont County Science Fair.

In May of 1963, the Wyoming Catholic Register³¹ reported that nine out of the ten graduates from Saint Stephen's had applied for college entrance or for vocational training. In 1965, one of the councilmen³² announced publicly that Saint Stephen's graduates did better in college than Indians from neighboring public schools.

[Hardy 107] Administration and Staff. Since its beginning, Saint Stephen's Mission has been staffed by the Jesuit Fathers and, since 1892, the Franciscan Sisters of Glen Riddle, Pennsylvania.

Various provinces of the Jesuits staffed the mission during its early years, but since 1913, the Missouri Province has furnished the priests and brothers for the school and for the parish. A list of the superiors is found in Table XVI.

It is to the credit of these two orders that while there has been a turnover of personnel over the course of the years, there have also been many sisters and priests who have been at the mission for long periods of time.

In 1950, there were three sisters³³ who had a combined time at the mission of 104 years (1940-1950). When Sister Clementine died in 1963, she had been at Saint Stephen's for 52 years. In 1947, Brother Paul Hofer, S.J., and Reverend Jerome A. Zummach arrived at the mission and are still stationed there.

Another unique feature of Saint Stephen's Mission is the number of volunteers³⁴ who have contributed many years of service to the school. In 1961, Mr. Edwin Stables, a retired executive of a New York telephone company arrived as a volunteer for the mission and spent seven years at the Mission without salary from Saint Stephen's. Many other volunteers have also spent months and years at the mission helping to keep down the cost of education. Volunteers are still accepted by the Mission and it is expected that more will be available in coming years.

Closing of Schools

[Hardy 109] In spite of efforts to keep the entire school open, in the fall of 1966 Saint Stephen's High School was forced to close. There were two main reasons³⁵ for the closing: a lack of manpower in the Jesuit Order, and limited financial resources available to replace the Jesuits with properly trained teachers.

In his statement, announcing the closing of the school. Reverend John G. Flannigan, S.J.,³⁶ Superior of the Mission, said:

We've been priced out of the market. Like anything else, the buyer gets what he pays for. We have stated repeatedly that we would not offer our students a second rate education. Our high school efforts would continue only if we could staff our classrooms with well qualified, dedicated and competent teachers. To accomplish this would require an expenditure beyond our means. Since the cost of operating our high school has been born almost entirely by the generosity of donors all over the country, and since there could not be given in the foreseeable future a strong

assurance of securing even larger commitment of funds year by year over an extended period, the decision was reached to dis-continue the high school at the end of this school year.

Eighty years before Reverend X. Kuppens,³⁷ the superior of the mission, expressed confidence that one day the mission school would be open to white children, and that “a great school or college would take place of the Indian Mission School. The closing of the high school seemed to be the turning point in any movement in this direction.

In March of 1968 it was announced that the ninth grade³⁸ would also close.

[Hardy 110] Present Situation

At the present time Saint Stephen’s School has an enrollment³⁹ of 113 boys and 112 girls in grades one to eight and plans to open a kindergarten as of September 1971. Reverend Leonard M. Murray is the superior of the mission and the school is staffed by seven Franciscan Sisters, two laymen and three laywomen. In 1969-70 operating costs were estimated at \$50,600 and the contributed services of the sisters at \$26,664. The school operates with self-contained classrooms but does use some team teaching. The enrollment is expected to stay⁴⁰ at its present level. The school has participated in a number of federal programs and since September 1969, has been very involved with the “Followed Through Program.”

At the present time five bus routes bring all the children to school, Seven buses are used and are necessary because the poor condition of the roads in the area are the cause of numerous breakdowns.

In August 1970, steps were taken to begin a fund raising program⁴¹ for the mission. The firm of Holland Dreves Reilly, Inc., was contracted for the work and the first mailing went out before Christmas, 1970. The program has been slow in starting, but this is seen as normal for direct

mail campaigns, and it is the present intention of the mission to continue its efforts in this direction.

WORLAND - SAINT MARY MAGDALEN'S SCHOOL

[Hardy 111] Among the youngest Catholic schools in the state was Saint Mary Magdalen's School in Worland. In the following sections its rather brief history will be discussed.

Foundation

It was on a Thursday night, in the summer of 1955, that Bishop Newell was the honored guest at a "kick off dinner" of the Saint Mary Magdalen's Building Fund Campaign. The purpose of the campaign was to raise a minimum of \$60,000 for building a new combination church and parish meeting hall which eventually was to be a gymnasium, the first unit of which was intended to become a parochial school.

The campaign⁴² was a great success and \$85,000 was pledged by the parishioners for the new structure. The school was to be built on six acres of land⁴³ which had been acquired on December 31, 1949, for a cost of \$7,500, just six months before Reverend Cyril Hmelovsky became the first resident pastor.

Kellogg and Kellogg of Cheyenne and Rock Springs were architects⁴⁴ for the building which was 105 feet in length and 40 feet in width. A. N. Nelson of Riverton submitted the low bid of \$89,615.

During the years that followed, Father Hmelovsky⁴⁵ wrote letters and traveled around the country contacting a number of religious orders. [Hardy 112] Finally, the Franciscan Sisters from Glen Riddle, Pennsylvania, said that they would staff a school as of the fall of 1964.

On July 15, 1961, Reverend John Corrigan replaced Father Hmelovsky as the pastor of the parish and in January 1962, Thomas R. Finn and

Associates were engaged to conduct a fund drive for the new parish school. According to the recollection of Father Corrigan,⁴⁶ approximately \$67,000 was raised through the campaign.

On June 26, 1963, the bid of Johnson Brothers Construction Company⁴⁷ was accepted for the construction of a six-classroom wing to the present church at a cost of \$87,260. John Toohey of Worland, a member of Gushing, Terrell and Toohey Architects and Engineers, Inc., was the architect for the project,

The preceding January, approval⁴⁸ was given by Bishop Newell and the trustees of the parish for the purchase of a house to be used as a convent at a cost of around \$14,000. There was still question as to when the sisters would arrive, and the opening of the school was contingent upon their arrival. But the following year, on August 30, 1964, the new building was dedicated by Bishop Newell. The school opened the following day for 69 pupils in grades one through six.

The brick structure consisted of six classrooms, an office, lavatories and workrooms. On the occasion of the dedication Bishop Newell⁴⁹ said:

[Hardy 113] “We sum up our expectations by promising the people of Worland that this school will turn out children who have a mastery of the fundamental skills and knowledge that are the objectives of elementary education. We shall feel that we fail if our pupils do not develop a keen awareness of responsibilities as well as rights, a knowledge that to live in the world brings obligations to their fellow citizens, their community, their country and to God, their Creator and Redeemer.”

Important Developments

Father Hmelovsky⁵⁰ returned as pastor of the parish in June of 1965 and remains in that capacity today. On June 24, 1967, the Thomas B. Williams property and residence was purchased as a new convent for a

sum of \$15,831 and the following year a chapel, office and community room were added to the convent at a cost of \$4,269.94.

Enrollment of the school has remained steady over the years ranging from 65 students in 1970-71 to a high of 79 students in 1965-66. Since its beginning grades one and two, three and four, and five and six have been combined with a sister teaching each of the double units.

Present Situation

On the evening of April 23, 1971, Father Hmelovsky⁵¹ received a phone call from Sister Philomena Joseph, O.S.F., Provincial of the Franciscan Sisters, informing him that the sisters would no longer be able to staff the school as of the 1971-72 school year. Father Hmelovsky discussed the matter with Bishop Newell and came to the conclusion that while an attempt should be made to encourage the sisters to continue the [Hardy 114] school in Worland that it would probably be impossible for them to do so in light of their heavy commitments elsewhere. The next week, the Northern Wyoming Daily News⁵² carried the story of the closing.

The sisters had been very generous in providing three sisters for such a small number of pupils. In 1970-71, Saint Mary Magdalen School in Worland was the only school in the diocese to still have a staff composed entirely of Religious Sisters.

At the time of its closing⁵³ there was a staff of three Franciscan Sisters at the school with an enrollment of 36 boys and 29 girls. (See Table XVII.) In 1969-70 operating expenses totaled approximately \$7,600. It was estimated that the Sisters contributed in that year approximately \$11,000 to the parish through their services. Tuition and basic fees for the first student from each family amounted to \$45.

CHAPTER VI: THERMOPOLIS DEANERY NOTES [94-114]

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CHAPTER VII

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

[Hardy 116] In this chapter, a brief summary of the study together with a listing of conclusions and recommendations based on the study will be presented. The conclusions and recommendations should be of value in facilitating future works of this nature and in developing a stronger Catholic school program in the state.

SUMMARY

The purpose of this study was to compile a basic historical description of the Catholic schools in Wyoming, with special emphasis on more recent developments, so as to understand better their present position within the Catholic community and to provide a background for developing their future. In order to be able to plan wisely for the future, such a history seemed to be of importance.

In pursuing the study, an attempt was made to see the Catholic schools of Wyoming in general relation to the development of Catholic schools throughout the United States. Then, each school was considered separately with special emphasis being given to:

(1) The foundation of the school: how it came into existence, how its construction was financed, how the teaching sisters were obtained, and a general description of the original buildings, staff, curriculum, grade structure, and enrollment.

(2) Important developments since its inception: e.g., innovations in curriculum, new construction, changes in enrollments and operating [Hardy 117] costs, accreditation, educational studies, and closing of the schools (where applicable).

(3) Its present situation: financing and costs, grade structure, faculty (lay and religious), buildings, enrollment, and plans for the future»

From the study, it was learned that during the past 20 years there has been a tremendous increase followed by a rapid decrease in the number of students enrolled in parochial schools in the United States and in Wyoming. There were many reasons for the growth, including the emphasis placed by church authorities on the importance of attendance in a Catholic school, spurred by anti-Catholic attitudes in the 19 and 20th centuries. There were also many reasons for the rapid decline during the past five years, including especially the rising costs of education caused by the decrease in the number of teaching sisters. Within the state of Wyoming the number of Catholic schools increased from one school in 1878 to 11 schools in 1965 in nine Wyoming communities. At present there are nine elementary schools (one in Casper, Cheyenne, Laramie, Rawlins, Riverton, Saint Stephens, Sheridan, and two in Rock Springs) and one high school (in Cheyenne) in operation. Two schools have closed in the past three years (Our Lady of Fatima's in Casper and Saint Mary Magdalene in Worland) and grades have been dropped in Our Lady of Sorrows' School and Saints Cyril and Methodius' School at Rock Springs and in Saint Laurence O'Toole School in Laramie during the same years. At present there continues to exist a declining enrollment and while there are many optimistic signs for the future in some parishes, others are facing severe financial problems.

CONCLUSIONS

[Hardy 118] On the basis of the study, the following conclusions are presented:

(1) Wyoming Catholics have made a conscientious effort in an attempt to preserve their faith and to maintain freedom of choice in education.

(2) Since schools in Cheyenne, Laramie, Rawlins and Saint Stephen's closed before 1906 and other schools developed later, possibly in the course of history other schools will replace those which have recently closed.

(3) Lay-people are beginning to have a much more important role in Catholic schools both in staffing and in policy making. There is no record, however, of their being involved administratively.

(4) Schools have generally closed without long range planning and without a great amount of involvement of the entire parish.

(5) There is little agreement in the different sources concerning the exact enrollment from year to year, possibly due to the different dates on which the information was received.

(6) The operating costs of the schools are difficult to determine because of the lack of a unified accounting system in the various parishes, As a result of this lack, costs of the schools have often been entered with other parish expenses and a true financial picture of the schools is very difficult to obtain.

(7) The historical reports presently submitted each ten years, were of varied quality, some amounting to only a single page while others had as many as 20 pages.

RECOMMENDATIONS

[Hardy 119] In light of the present study the following recommendations are made:

(1) A greater amount of long-range planning should take place so that abrupt decisions will not be necessary and so that a larger number of the supporters of the schools might be involved in the decision making

process. For this purpose, parish boards of education are highly recommended.

(2) Since many church buildings intended for eventual use as school buildings have never been utilized for schools and since many school buildings which have been utilized must now be turned to other uses, rethinking should be done concerning future church building. It is recommended that all structures of the future be flexibly built so as to permit maximum utilization in years to come.

(3) The annual NCEA statistical report which has been submitted by each school during the past two years to the Diocesan Education Office should be continued.

(4) A uniform system of accounting should be adopted for the diocesan schools.

(5) Histories of the parishes ought to be submitted on a more regular basis—every five years would be better than the present ten years. A yearly chronicle of events would seem even better.

(6) A form should be prepared for the historical reports so that important information is not omitted.

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