

**A History
Of
Corpus Christi Parish
And Its Missions
(1882-1982)
By
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[Newcastle 1982, 1] In 1889 the Catholic people of the frontier town of Newcastle were too concerned with survival in a new environment to be aware that their yet unformed parish was part of the third largest diocese in the United States. Isolated in a remote corner of the diocese of Cheyenne, Wyo., which extended over 101,352 square miles, the parishioners knew little of earlier events which had led to the formation of the See.

From 1803, as part of the Louisiana Purchase, until 1887, it had been governed from some far-away place. The French, Spanish, or Mexican bishops paid little attention to Wyoming Territory. It was populated only by Indians who knew nothing of the white man's religion.

In 1827 before the trading post, Fort William, was built on the Laramie River, Wyoming was put under the authority of the newly created See of St. Louis. Twenty-four years later in 1851 Wyoming was included in the diocese [sic] of [Newcastle 1982, 2] the Indian Territory extending from southern Kansas to the British possessions and all the region west of the Missouri to the crest of the Rockies.

The vicariate of Nebraska, including Wyoming Territory, was separated from this vast region January 6, 1857, under the Most Reverend James O'Gorman, D.D. who lived in Omaha. When, in 1885, that city was named an episcopal See, the Most Reverend James O'Connor, D.D. directed the destiny of Wyoming until the diocese of Cheyenne was created August 9, 1887.

The first Bishop of Cheyenne was the Most Reverend Maurice F. Burke (1887-1893), an Irishman from Chicago. He was dismayed to find in his new See: 5 priests, 1 religious (brother), 21 woman (nuns), 8 churches, 1 hospital, 1 academy with 130 pupils, 2 parochial schools with 175 pupils. There was a record of 181 baptisms, 20 marriages, 448 families, the Indian Mission of 110, and a Catholic population of about 7,500.

Father Burke complained to Rome that the establishment of a See in this wasteland was premature. In spite of his complaints he was stranded here for several years before he returned to the civilization of Chicago in 1893. Fortunately, his discouraging description was ignored though the affairs of the diocese were managed by an administrator for a brief time.

Then the Most Reverend Thomas M. Lenihan arrived during Passion Week, 1893. He surprised the sisters at the Academy [Newcastle 1982, 3] in Cheyenne, appearing at their door, cassock under his arm, asking if he might celebrate Mass. People were so happy to have a bishop again that the service was attended by Catholics and non-Catholics alike. However, after seven years Bishop Lenihan's health, affected by the high altitude, forced his return to Iowa in 1901.

After a short lapse the Most Reverend James J. Keane (1901-1912) arrived in the late summer of 1901. Full of energy, he had the diocese and individual parishes incorporated according to state law. Feeling that Wyoming was a missionary field, he did not spare himself but went from town to town teaching and giving missions. He gave retreats to clergy and nuns wherever invited, preached in all seasons at various sacred functions and/knowing that churches or chapels were necessary and funds scarce, appealed to the charity of eastern Catholics for help in building houses of worship for his scattered flock. The generous response of the eastern people enabled many small towns to build churches.

Bishop Keane's success in Wyoming resulted in his promotion to the archdiocese of Dubuque on August 11, 1911 and Wyoming lost him in January, 1912.

The Most Reverend Patrick A. McGovern was named Bishop of Cheyenne January 19, 1912. Bishop McGovern worked in Wyoming for many years and wrote the history of the church in Wyoming after he retired. Much of this information was taken from his book, *The History of the Diocese of Cheyenne*, [Newcastle 1982, 4] published in 1941. Bishop McGovern was succeeded by Bishop Hubert Newell who retired in 1977 and was replaced by Bishop Joseph Hart.

Newcastle, after the coal discovery at Cambria, was one of the towns built as the Burlington railroad extended toward Montana. Although its original importance as a provider of coal and water for the railroad ended when the coal at Cambria was exhausted, Newcastle continued to exist as a center for ranchers and farmers. Discoveries of oil and bentonite provided impetus and it grew slowly through the years. Now, coal and the railroad are once more important and Newcastle is growing again.

Reverend Patrick Brophy of Chadron, Nebraska, visiting Newcastle late in 1889, discovered a "shabby little pioneer village" of shacks, dugouts, businesses, and homes in all stages of construction in addition to a completed commissary, warehouse, and railroad buildings. On this first visit, Father Brophy said Mass in a boarding house next to the section house and baptized several children. He continued to visit Newcastle when possible. A German priest, name unknown, from Ardmore, South Dakota, also came to Newcastle when he could. Considering that these dedicated, courageous, and self-sacrificing priests had to travel by team and buggy or on horseback, it is incredible that they made so many trips for the sake of the isolated Wyoming parishioners.

[Newcastle 1982, 5] The parish of Newcastle now covers Weston and Crook Counties. Originally Campbell County was also within its jurisdiction. Among the pioneer families of Corpus Christi Church were the M. J. Coyles. They had a brother in New York who was a priest. Whenever he visited his folks in Newcastle, he said Mass for them and any Catholics who could get there, so he is probably one of the earliest priests. Pioneer parishioners, according to Mary A. Lerche, were herself and her sister, Eliza McLaughlin, Emma and Nellie Bohan, Mrs. Park Dobson, the Jim Kinneys, Nellie and Rita, the Peter Kinneys, the M. J. Coyles, Marguerite, Dick and Emmett (Pat), Mrs. Coffee and her children, Forbes and Mi Hard, and the Zanonis.

In 1891 Father Cassidy of Hot Springs, South Dakota, began his visits to Newcastle. Though these were not on a regular basis from 1891 to 1896, it was under his guidance that Newcastle Catholics began construction of a church in 1892.

The Lincoln Land Company donated one lot and the parish bought an adjacent one. The new church was officially opened with a high Mass on Sunday, January 8, 1893, with Father Cassidy officiating, although the church was far from finished. Progress was slow from lack of funds.

Mary Lerche in her memoirs describes the condition of the new church when she arrived in February, 1896: "The church was only partly finished, the framework was there, [Newcastle 1982, 6] the rough floor laid, the windows and door were in, and the altar was covered with a white cloth which the women took home and laundered. In the summer the church was hot and humid from being closed. The mosquitoes, flies, and bees were ready to extract their pound of flesh after their long fast. It was like the plagues which the Lord sent on Pharaoh . . . a proper setting for a sermon on Moses' vision (Ex. 3:7) where the Lord promised he would give them a land of milk and honey. However, I can't remember any sermon on the promised land. When Mass was finished we killed mosquitoes, swatted flies, but left the bees alone. The church was surely

a poor place for the bald-headed men. The women were better protected from the insects as they wore hats, veils, gloves, and long dresses which they gathered around their high-buttoned shoes, but all suffered from mosquitoes, flies, and bees.”

“In the winter (the church) was heated by a high top drum heater in the center of the church. Someone would go early and start the fire. The benches with no backs were made of rough boards. You knelt on the plank floor. The children would cry with their cold hands and feet. However, even during the heat of summer or cold of winter the priest always came out and shook hands with everyone. The congregation talked and visited. Soon I knew all the people who went to church. The priest also went to Cambria where he had Mass in a private home. Dick Lake, the only black [Newcastle 1982, 7] man in the county, was a Catholic. He would come down and drive Father to Cambria then bring him back to Newcastle. The congregation consisted of about 40 in all.” The other names Mrs. Lerche mentions are: Mrs. Elizabeth Dixon, Mollie Johnson nee Bohan, Felix LaVergne, Kaness, Mary and Lizzie McCafferty, Thomsons from Beaver Creek.

In these early years unusual things happened, like the time Addie Howie and Tern Brennan wanted to be married. Tom wrote the bishop at Hot Springs, asking that a priest be sent when it was possible. The bishop came himself and, on learning that sixteen year old Addie was not a Catholic but wanted to become one, he took a room at the Antlers and spent a whole day instructing her. As she was too young to be married without her parents’ permission, Tom’s brother rode horseback to the Howie place on the Limestone to get their written permission. As a result, Addie probably set a record. Few people can claim to have been instructed, baptized, confirmed, made their first confession, first Communion, and were married all on the same day-by a bishop, no less’.

From October 4, 1896 to April 24, 1898, Father John Aherne visited Newcastle from South Dakota. He had no special days for Mass but, as

had Father Cassidy, sent word to the newspaper to let people know when he was coming. During his two years, fairs were held and subscriptions raised to complete the church. It was plastered and a good floor and ceiling were built. The altar, sanctuary, and pews were installed.

[Newcastle 1982, 8] Mary Lerche says of her wedding to Chris Lerche on August 15, 1897: “Lizzie McCafferty, who was marrying Jim Pitts on August 16, came into my shop on Saturday and bought a hat for her wedding. She told me they were being married on Monday and they would be the first couple married in Corpus Christi Catholic Church. I didn’t tell her I was going to be married on Sunday, but said, ‘Don’t be too sure!’”

Mary’s wedding dress was of cream china silk and wide silk lace which she made in the current style—a gored skirt with fitted basque whose high collar had lace around the top and a lace jabot. She bought cream colored kid slippers at Mollring’s store for \$1.25 and wore them for several years afterward. “We did not invite anyone to our wedding. We dressed . . . and walked the four and a half blocks to the church. My sister Sadie and Herb Mendenhall were our attendants. All went as scheduled until we entered the church and started down the aisle when, low and behold, my stockings began to fall down. In my excitement to get my man I had forgotten to put on my garters: I clutched them through my skirt and managed to go through the ceremony. Afterward.... we had some pins with us and when we came out I pinned them up much to the amusement of the other three.”

They were married by Father Aherne who, the next day, celebrated the marriage of Lizzie McCafferty and Jim Pitts.

The first resident pastor. Reverend Julius Bigaouette, arrived in 1898. He lived in the sacristy and boarded [Newcastle 1982, 9] wherever he could. In less than a year Bishop Lenihan appointed a permanent pastor, Reverend Thomas Hayes, who remained for four years. Father Hayes

made Newcastle headquarters for general missionary activities in northeast Wyoming and led a strenuous life carrying the gospel on foot over the barren prairies to his scattered flock. Visiting priests came when they were needed during Father Hayes' absences. The Reverend P. U. Sasse of Sheridan was one of these. Unfortunately for Father Hayes, it was not until 1903 that the By-Laws of the Incorporation of Corpus Christi Catholic Church stated that a residence was to be provided and, "if a horse is needed the parish will also supply the horse and necessary conveyance and provide for the maintenance thereof. Both to be considered the property of the church."

During Father Bigaouette's residence in Newcastle he presided at the marriage of Peter Kinney and Ethel Catherine Bailey (1898) . All of his records are in Latin and whenever he could Latinize a name, he did. Peter was written Petrum and Catherine, Catherinam. He gave up on Ethel, Kinney, and Bailey. It was also Father Bigaouette who buried the six children of the Nolan family (at Upton) who had died of scarlet fever within a few months of each other from March to August, 1898. There is the sound of sorrow in his short Latin sentence: "All children of Joannis and Mariae Moran (Nolan)."

Bishop Lenihan's first visit to Newcastle was in the [Newcastle 1982, 10] summer of Father Hayes' first year, 1898. His preaching greatly revived Catholic spirit among the large number of members present. A permanent Sunday School was organized at this time.

Father Hayes was probably out visiting missions when Nellie Brennan and Joe Landrigan were united in marriage on April 15, 1899 by Father Joseph E. Cartier of Hot Springs. Nellie said she had a long engagement because it took her eight months to make her dress. It was a dream gown, as was Mary Lerche's, of silk trimmed in satin, lace and pearls, Forty years later (1939) she and Joe renewed their vows in the same church with Father John Mullin officiating. While Joe could only wear his wedding necktie, Nellie wore the same dress and shoes and carried a

duplicate of her original bouquet of white snapdragons and roses. This dress is a permanent display at the Anna Miller Museum and to see it is worth a trip up the hill.

Completed during Father Hayes' time, the church was free of debt. Some \$3500.00 was raised by the families of the parish.

Father Hayes was succeeded in January, 1902, by the Reverend Patrick J. Walsh. He stayed only until June but his short term was a whirlwind of activity that secured for the church's people the luxuries of a furnace, electric lights, carpets for the aisles, pictures, vestments, and fixtures.

[Newcastle 1982, 11] Father Patrick J. Lynch took charge in June, 1902, and was pastor until 1910. The Church of Corpus Christi was incorporated on the 1st day of July, 1903, and the terms of the corporation stated that "the duration shall be perpetual and its termination shall be at the termination of time." The corporation officers were Bishop Keane, manager; Father Lynch, pastor who, unless the bishop was present was authorized to act as his proxy; and two lay members or trustees, P. J. Kinney and M. J. Coyle. The parochial house was built at this time, too. One source claims it cost \$3500.00 and another, \$2500.00, but whatever the cost, it was a good house and lasted a long time. It is, in fact, a lovely home today, though not on church property.

[Newcastle 1982, 12] One of Father Lynch's favorite sayings provided a safe answer to a variety of questions. A lady told him about her sister who had married a Catholic. When the sister died, she was buried in the Catholic cemetery. The woman asked Father Lynch, "Does that mean she joined the church? I didn't think my sister would ever do that;" Father answered with his tried and true adage, "You never can tell what the Grace of God will do for you."

Father Lynch presided over many marriages in his time-some of them unusual in that the brides scarcely knew the grooms. Among the European people the parents often arranged the marriages in Italy, or wherever, and watched their courageous young daughters embark on a long journey to a foreign land to marry a stranger. Such a marriage was celebrated January 24, 1903 when Father Lynch held a wedding Mass for Joseph Purcelli of Cambria and Angelina Pellegrini from Milan, Italy. Their attendants were Joe's sister, Mary, and her husband, Harry Tavegie, whose marriage had been arranged a few years earlier. These marriages lasted, perhaps because, under such circumstances, both parties worked to make them successful. Otherwise, it was a long way home.

For the eight years after Father Lynch left in January, 1910, there were nine priests whose tenure varied from one month to three years. Nevertheless, a class of 40 was confirmed by the Most Reverend Patrick A. McGovern, D.D. in June, 1917. Nine of the forty were recent converts.

[Newcastle 1982, 13] The nine priests were the Reverends Alphonsus B. Parker, John O'Brien, Joseph DeRop, S.J., Joseph H. deNicola, Casimir Tomiak, John Mullin, James A. Boland, John T. Nicholson, and John O'Loughlin.

During the pastorate of Reverend John Mullin in 1915 a high altar was donated by Michael J. Coyle. Elizabeth Dixon donated a bell for which the parish built a belfry.

In October of 1917 Reverend John O'Loughlin was appointed pastor to succeed Reverend John T. Nicholson. Father O'Loughlin remained until his untimely death in November, 1918. He was living at the Antlers Hotel at the time while the rectory was being repaired. As this was the year of the influenza epidemic, it is possible that Father O'Loughlin was

one of its victims. After his death the parish was without a priest for four months until Reverend John Brady came in March, 1919.

Father O'Loughlin had loved to tramp the hills and frequently walked up the canyon to Cambria to say Mass. After his death his Mass kit was found hanging in a tree near Cambria where he must have hung it while resting on his way home and forgot it when he went on his way. On January 23, 1919, the Newcastle paper noted "Sheriff Howell left Wednesday morning for Custer where he went to bring back the Ford car of the late Father O'Loughlin. This car was stolen several months before Father's death while it was standing in front of the Antlers Hotel one night. The [Newcastle 1982, 14] local authorities never did give up their diligent search for the car until they had traced the thief. Lee Zanoni accompanied Sheriff Howell on his mission." Perhaps this is another reason why Father had walked to Cambria.

There is an interesting letter concerning Father O' Loughlin written at the request of the bishop to Mrs. J. J. Klodt by Father D. Logan of St. Joseph's Church, Ogden, Utah, after Father's death. As it explains much about this gifted man, it will be attached to the end of this history.

It is no wonder that pastors were frequently little more than visitors, for not only did they shepherd the Newcastle flock and the Weston County missions of Cambria, Upton and Four Corners, but those in Crook County also~ Sundance, Oshoto, Rocky Point, Moorcroft, and, for eight years, Rozet. For a long time both the parish horse and the Ford car were overworked.

The records say that in 1918, 30 Catholic families made up Corpus Christi parish. Some lived so far from church that they could attend only occasionally during the summer, but Mass was held every Sunday except the third Sunday month when the pastor visited Moorcroft.

However, some priests who were here only a brief time accomplished much. St. Patrick's Church at Moorcroft was built by Reverend John T. Nicholson for \$800.00 on a lot donated by the Lincoln Land Company. A \$500.00 donation from the Church Extension Society made the building possible.

[Newcastle 1982, 15] It was dedicated on the third Sunday in April, 1917, by Father Nicholson and at this time it carried a \$250,00 debt. The mission consisted of 15 families of whom the Noonans were the first to settle in Moorcroft.

The Church Extension Society again donated \$500.00 toward the building of a church at Upton. The parish bought the lot and the \$900.00 church was erected free of debt. It was named St. Anthony's and was dedicated on Saturday, December 22, 1917 by Father O'Loughlin. Upton had one Catholic family living in town at the time. The other members, about 12 families, were scattered over the territory. Some of these were: the John Nolans, the Roach family, Mrs. A. L. Larson, Dora Senk, the Carpenters, and the Durante family.

Shortly after, a similar church was built at Rozet. There were about 10 families in the mission. The Shaughnessy family were the pioneers. The mission of Rozet was taken over in September, 1926, by the newly established parish of Gillette.

When Father Cassidy and the other early priests first visited Newcastle, they did not neglect the spiritual needs of Cambria's people. If the road was passable they would go up the seven mile canyon to celebrate Mass in private homes or in the hall which served as pool-room, dance hall, concert hall, and general meeting place.

In 1903 the miners and Father Lynch decided they needed a church. St. James cost \$2,000.00 and was built on a lot [Newcastle 1982, 16] leased from the coal company for 99 years. When finished, it was free from

debt and was duly incorporated May 1, 1903 according to the revised statutes (1899) of the State of Wyoming under the name "The Church of St. James". The two lay members of the corporation were Martin Rockwell and Stanley Pzinski.

Cambria was a happy community and although it was a grand mixture of nationalities the people had a great affection for one another and worked together. They played together too, as shown by this December, 1917, item in the Cambria News: "The dance given for the benefit of the Cambria churches was without a doubt the best given for a long time. There were only two regrets-that it didn't last long enough and that we couldn't hold enough salad. The affair was a great success and everything was conducted with that thoroughness that attends all church dances." It is true that benefits for the three Cambria churches held in common and the proceeds divided evenly among them. It was an ecumenical custom that worked in Cambria for the length of its existence and spilled over to Newcastle for many years afterward when the Altar and Rosary Society and the Episcopal Guild ladies regularly played cards together and split the proceeds.

By 1918 the Cambria congregation was about 5 Irish families, 4 practical Italian families, 3 Austrian families, 3 Polish families and a few Macedonians, according to Bishop [Newcastle 1982, 17] McGovern's history. Lena Lissolo Downey who was born and raised in Cambria remembers many of their names: the Joe Landrigans, the Vaseys, Charlie Barton, the Noonans, the Doughertys, John and Louie Wegher, Tony Olivetti, the Perinos, Purcellis, Pistos, Pzinskis, Jim Favaro who married a Wegher girl, Pisciotto, Valentines, the Louis Zucals, Vitallis, Pizzolis, Benedettos, Tavegies, and Pellegrinis. This church flourished until the coal mines closed on March 15, 1928.

When Father John Brady arrived in March, 1919, to fill the vacancy left by Father O'Loughlin, one of the first items of business he and the trustees acted upon was to defray the expenses of Father O'Loughlin's

burial. This was provided by members of the parish. In June the trustees approved a motion for a monument to mark Father O'Loughlin's grave.

[Newcastle 1982, 18] There is another priest buried near Father O'Loughlin. He had become ill while traveling on the train. He died before the train reached Newcastle and was taken off and buried here.

Father Brady, concerned for the comfort of the people, had the furnace, with new grates installed, moved from under the sacristy to the center of the church. Everyone agreed that this was a decided improvement.

During prohibition priests were required to have permission to carry sacramental wine. A letter from the Treasury Department, Bureau of Internal Revenue, Cheyenne, April 30, 1921, is preserved in the church records:

“Reverend John Brady, Newcastle, Wyoming-Reverend Father:

“Enclosed is a letter of authority which will permit you to carry the amount of sacramental wine which you may deem necessary in visiting the churches in your district. This is necessary in order that there will be no questions raised by the Federal or State enforcement officers. Very truly yours, L. C. Sampson, Federal Prohibition Director.”

When Father Brady left in January, 1924, his place was taken by the Reverend Bernard Schneiders, a native of Holland. He had served in Kemmerer, Powell and Casper before coming to Newcastle. His nine years in Newcastle were happy, partly because happiness was part of Father's nature, but also because he was loved by the whole community, Catholics and non-Catholics alike. Minnie Howell [Newcastle 1982, 19] and the Gene Mullins were his good friends and neighbors. When the Mullins moved into their new house. Father blessed it for them. Pat Brennan and Mike Koski were two of his altar boys. Margaret Brennan often washed dishes for him.

As Father Schneiders was a fine violinist, he, Professor Soller, and the Professor's daughter, Lilli, or Olga, formed a string trio with Pearl Churchfield, a young housewife, as their pianist. All three were violinists but the Professor played almost any instrument and for this group Lilli played cello. They met at Pearl's home once a week for a private concert as long as Father Schneiders lived in Newcastle. Father never stopped trying to make a Christian out of Professor Soller, an avowed atheist, but when the old music teacher died in the spring of 1933, Father had not succeeded in changing his heart or mind.

When Father Schneiders left Newcastle in July, 1933, it was to retire to the home of his youth in Holland where more than one touring Newcastle family later visited him.

Father Nicholas Endres came that July but stayed only until September. His resignation stated, "I, Reverend M. J. Endres, oldest priest in service in the diocese, find that this parish is a physical hardship, with its many and far-flung missions, on my strength and years." Upon this plea his resignation was accepted by Bishop McGovern. He was replaced by Reverend James McBride. Father Daniel Dougherty was here for a short time in 1934 - probably as an assistant.

[Newcastle 1982, 20] The main problem Father McBride faced in Newcastle was the one that seemed to confront almost every new priest-the furnace! He solved it by having an oil burner installed in the rectory. These were peaceful years and Father McBride endeared himself to the gentlemen of the parish by having a poker and cribbage club. It was hard to let him go in October, 1938.

During 1936 he received from the diocese \$1000 which was due from the Dixon estate. It was decided not to invest it in low interest government bonds but to try to find a more profitable local investment. When, in the summer of 1937, the church and rectory both needed paint, a special collection was taken up. Meanwhile, along with material

demands-or in spite of them-the spiritual work progressed. Father McBride recorded:

“Confirmations: May 6, 1931 - 22

May 15, 1934 - 20

May 20, 1937 - 12

June 17, 1938 - 25

There were 19 baptisms and 8 marriages in 1938. The church of Corpus Christi and its missions are free from debt and there is \$1,000 in the treasury.”

Father J. J. Mullins arrived in October, 1938 and was the first priest-on record, at least-to suggest that a children’s party be held at Christmas time for the children [Newcastle 1982, 21] of the parish. Father Mullins resigned in 1943 because of illness. He lived only a short time after leaving Newcastle.

From 1925 on, the foundation of the church was repaired and rebuilt several times, for the shale on which it was constructed is well known for its tendency to shift. New furnaces were installed in both the church and rectory. When the board walk in front of the church needed repair, it was decided to have it torn up, the foundation graded, and made ready for a cement walk to be laid in the “near future.” That was in 1924. But it wasn’t until 1929 that cement sidewalks were actually laid in front of the church and rectory and on the west side of the church. At this time, too, the rectory was painted and re-shingled and a cement floor was put in the cellar.

Not until April, 1940, was mention made in the trustees’ books of the possibility of replacing the 50 year old church. They voted to solicit the parishioners for subscriptions over a period of three years. By July they had collected \$3500. and decided to extend their efforts until Christmas to reach all Catholics not already solicited. By April, 1941, it was

reported that the cash in the building fund was \$1996.00. Whether the previous funds were invested or partially used for needed repairs was not noted, but in April, 1942, the building fund amounted to \$2500.00 and it was agreed to consult the bishop about investing in war bonds. This was done in July and the maturity value was to be \$3500.00. By the next [Newcastle 1982, 22] year the value of the bonds had reached \$4400.00.

At the December 7, 1945, Board of Trustees' meeting, those present. Reverend Paul Foster, Martin Churchfield, and Preston T. McAvoy, resolved to construct a new church, having had a donation of \$5000.00 worth of U. S. war bonds for this purpose. The bonds were cashed and the proceeds deposited at a Federal Savings and Loan at 3% interest to be delivered to the trustees when requested.

The same trustees and the pastor discussed in September, 1946, the replacement of the heating system of the rectory and more adequate heating for the second floor which would eliminate janitor work and provide economical heat. (Furnaces again;) It was decided to use propane gas, since the initial cost of a propane pressure tank would be recaptured in seven years because of reduced tank prices. The Most Reverend Patrick McGovern instructed the board to buy and install a 1000 gallon pressure storage tank at \$600.00 and three radiant heaters for the second floor at \$15.00 each with such pipes and fittings as necessary. A new church was not mentioned.

Reverend James Ruddy arrived in January, 1947 as assistant pastor and the board sent an expression of gratitude from the parish to the bishop.

Since the parish automobile was not, at this time, in very good shape and repairs were becoming more frequent and costly, it was deemed wise to trade it in for a new one, the cost of which would be \$800.00.

[Newcastle 1982, 23] Plans for the new church seemed to be at a standstill, so the Altar and Rosary Society proposed that their funds for

the next two years be used for building a parish hall, as there was no suitable place in Newcastle for holding parish functions. They were worn out carrying equipment for bazaars and dinners to the Armory. A new hall would give wider scope to parish activities and allow the ladies to have social affairs for the children which were considered necessary as a substitute for the entertainment they were seeking otherwise. It would be a place for meetings of all kinds, the rectory not being suitable, and it could be rented to other organizations in Newcastle to help recover the cost. The trustees agreed to submit the plan to the bishop.

On December 3, 1947, Father Foster asked that a new organ be bought to replace the old reed organ which was beyond repair. A new one could be moved into the new church. A pipe organ was out of the question, but one of the new electronic ones would be an acceptable instrument. The cost was \$3550.00 less 2% for cash in ninety days, including installation and bi-annual servicing plus minor repairs and replacement. Father thought that donations could be solicited without seriously impairing the collections for the building fund for the new church. As it turned out, the organ was donated by Hugh and Marie Graham.

Martin Churchfield submitted his resignation at the January 2, 1948, meeting of the trustees, saying that he had [Newcastle 1982, 24] served fourteen years and thought the office should be filled by a younger man. George Pzinski was elected to fill his place.

At a meeting on March 15, 1948, the trustees reported Bishop Newell's suggestion that a separate journal be kept of donations to the building fund and progress be reported to the parish monthly. P. T. McAvoy moved that the building fund money be invested in U. S. Savings Bonds, Series F, by July 15, 1948. This motion was carried.

The Board of Trustees, at a special meeting October 27, 1949, heard a proposition submitted by Father Foster to borrow \$3000.00 from the

diocese for part of the funds needed to construct a chapel in Sundance. The motion was adopted.

Through the years the meetings of the trustees were mainly for the purpose of checking, correcting, auditing finances, and solving furnace problems but -the minutes from time to time give clues about what was happening in the parish. The fact that the building fund was started in 1940, the money added to and invested wisely over the years by far-sighted trustees indicated the dragging of some feet at the idea of a new church. The war, too, undoubtedly contributed to the delay in building, but at the July 10, 1950 meeting of the building committee, consisting of George Pzinski, Hugh Graham, Martin Churchfield and Preston T. McAvoy, all members concurred that the necessity for the construction of a church was apparent. Father Gerard Schellinger stated that he was [Newcastle 1982, 25] here for that purpose and though “old timers” might be against it, he thought there would be no difficulties if the reasons were explained.

The plan for the church was similar to that adopted at Gillette: a seating capacity of 200 persons, of brick without any tower, to cost between \$60,000.00 and \$71,000.00. The brick would be plain and the church plant would be expandable in the event that future accommodations required it. The idea was to have in the church plant plans for the eventual construction of a rectory in connection with it. Father deemed this advisable in view of his past experiences.

He presented plans by Diocesan architect Monroe of Denver, Colorado. According to this, but not the final, plan the church would face west with a roseate window in the east and a plot of ground in the rear. The cash value of the bonds on hand was approximately \$32,000.00. Father promised to live “decently and economically” and save money and build up collections for the church. He also proposed a fund drive in the autumn to obtain the necessary funds by May, 1951. Too, he stated his

intention of revoking former pledge cards which Father Foster had caused to be “put about.”

There followed a discussion of the consolidation of all church property.

Bishop McGovern’s letter was read at the August 2 meeting, 1950, to the effect that “the new church should be substantial and attractive and constructed as soon as funds were gathered.

[Newcastle 1982, 26] Since this would tax the resources of the parish, no attempt would be made to secure a rectory until after the church is finished and paid for.”

In November Father Schellinger outlined the plans and specifications for the new church and in February, 1951, the trustees voted to award the contract to Harold Julien for \$105,000.00.

Almost a year later, January 17, 1952, the church completed, Bishop Newell appointed Reverend Joseph Fraher as his proxy to authorize the completion of the basement by the Julien construction company for \$3000.00 to be paid by June, 1952.

That the Catholic community was by this time wholeheartedly in favor of the new church is attested to by the generous donations of the people. Each of the nine beautiful stained glass windows was purchased by a family, as you can see today. So was each of the pews. A small plaque on the back of each pew tells who gave it. The main altar was given by Hugh and Marie Graham and the side altars by Mr. and Mrs. Tom Graham and Mr. and Mrs. Douglas Sprecher. Other gifts of love, too numerous to mention, made the new church a beautiful house of worship.

The few months of having Mass in the theater between the equipping of the new church and the demolishing of the old one were forgotten when the people were at home in a house worthy of the Lord.

[Newcastle 1982, 27] For the next few years, apparently, everyone was pleased with the new church and basement, and they worked hard to pay debts and loans. Their efforts were successful, for at the end of five years the church was free of debt. Into this calm on January 13, 1958, the trustees dropped the unexpected request of the bishop that Corpus Christi Parish buy the Patrick Brennan property to be remodeled and used as a priest's residence. The price was \$15,000.00. This was accomplished with borrowed funds at 4% interest. Today this seems such a low rate that it is ridiculous, but twenty years ago, the members of the parish were taking a big step in assuming another great debt in what had been a comparatively debt-free parish. It proved to be, ultimately, a very wise purchase.

During these years the priest, Father Terence McGovern, had several young assistants, the first of whom was Father Bartholomew Svete, born in Slovenia in present day [ie, 1989] Yugoslavia. He came to Wyoming in 1949, served as assistant pastor in Rock Springs briefly, then came to Newcastle. When he returned to Newcastle almost thirty years later he remarked that "you should be able to understand me-I learned to speak English here." Father Cornelius O'Connor came in 1955, Father Sean Farren in 1959. Reverend James O'Neill arrived to be pastor January 10, 1961 and stayed until he was replaced on August 8, 1962, by Reverend Michael O'Brien. All have left part of themselves with the people of Corpus Christi Parish.

As a result of the death of Preston McAvoy and the [Newcastle 1982, 28] resignation of George Pzinski, two new trustees were elected at the January 10, 1959, meeting-Ed Halsey and John Ratigan. In May that year the Rose Toth house and lot at the rear of the church was purchased for \$6000.00 to be part of the parish property.

In August, 1962, the trustees voted to spend \$1000.00 on the old rectory to make it livable for the lay volunteers to use as their home while teaching special classes.

The Rt. Reverend F. J. Kimmett became pastor on the 12th of January, 1968, and in April \$4000.00 plus \$160.00 interest was paid to St. Joseph's Orphanage. In July the furnaces of both church and rectory were converted from oil burners to gas and the outside trim on the church was painted.

Repair of the heating system was necessary in January, 1969, and new kneelers were installed-a joy to old bones!

A year later the heating system was converted from to hot water at an approximate cost of \$4500.00. In August two new trustees, Carl Hinz and Ben Sikes, were elected and Father Cletus Prado replaced Msgr. Kimmett.

As a result of decisions made by Father Prado and the trustees in January, 1971, folding doors were installed in the basement to separate the classrooms. They also talked about carpeting the basement but it was not done at this time.

By January, 1972, the roof of the church had to be repaired because there was water leaking down the inside walls. An estimate for building a garage for the pastor's car was [Newcastle 1982, 29] discussed. In August the repairs to the roof were almost completed.

Reverend Thomas Fahey became pastor in December of this year and announced at the December meeting that the bishop had authorized the purchase of a new organ at \$2050.00. This, with the trade-in of the old one, was a good buy. In January, 1974, a new pump was approved for the furnace.

The untimely death of Father Cornelius O'Connor in August, 1977, resulted in several changes in our corner of the state. Father Fahey took Father O'Connor's place at Holy Trinity in Cheyenne and we lost a wonderful spiritual leader as well as the glory of his summer gardens. Father Bartholomew Svete left Lusk to come to Newcastle and for a

time Lusk was without a pastor. The long-talked-about garage was finally built in the fall of 1978 for Father Svete's car.

Father Svete, whose health was not equal to the many duties of a large parish without an assistant, was transferred to Ranchester and given a status of semi-retirement in June, 1981. Father Jim Krah arrived immediately to take his place. Loaned to us for three years from his home diocese of Pittsburgh, Father Krah embarked on a program of change recommended by the Second Vatican Council which had been largely ignored by small, isolated communities, although Father Fahey had initiated some changes before he left. The altar had been moved so the priest faced the people and participation in the Mass was encouraged by congregational singing and responses.

[Newcastle 1982, 30] The confessional was updated with removal of partitions, the papering of the walls, carpeting, new lighting, and some easy chairs. A portable screen provided privacy if desired.

Father Krah swept through the sanctuary like a strong wind. The chipped and worn altar and side altars were removed and the statues taken from the wall niches which were plastered over. New altar boy benches, credence tables, a president's chair, ambo, and baptismal font are of oak with spiral pillars and were made in Fort Laramie. The baptismal font, a duplicate in oak of the old one, has the old statues on the cover. The font forms a significant part of the Holy Family prayer corner with the statues of the Holy Family mounted on a pillared oak platform above it.

Beneath the picture of Our Mother of Perpetual Help on the wall of the nook formerly used for the font is the candle stand. A single kneeler provides a place for private prayer and meditation.

A matching oak altar on the right holds the Blessed Sacrament behind which is a stained glass mosaic-illuminated by overhead lights. This also was made by a Wyoming artist in Fort Laramie. The unique center altar

has a polished rose quartz top on an uncut rose quartz base-echoes from the Old Testament-Exodus 20:25-"If you make an altar of stone for me, do not build it of cut stone, for by putting a tool to it you desecrate it."

[Newcastle 1982, 31] The old rectory was sold for a good price and the plans envisioned by the original builders and planners of the church were finally realized on what was once the extra lot bought by the parish back in Father Cassidy's time in 1892. Connected to the church by administrative offices with classrooms and a double garage underneath is a compact, two-story priest's residence-all of which were dedicated in October, 1981. With sodded lawn, trees, shrubs, and hedges planted just before winter, spring should expose an unprecedented greening, particularly since the Knights of Columbus provided the money for an underground watering system for the whole church and home complex. Father Krah is implementing all resources for the instruction of everyone from the youngest to the oldest. Through him and with him the parish is experiencing the spiritual goals of Vatican II-"the new spirit of Christian brotherhood and fellowship-a great religious community in the process of renewal and change."

APPENDIX

RESIDENT PASTORS OF NEWCASTLE SINCE 1889

[Newcastle 1982, 32] Preceding the resident pastors there were several valiant priests who traveled from neighboring states to bring the gospel and the Mass to Newcastle Catholics. The M. J. Coyle family had a brother in New York who was a priest and he would celebrate Mass for anyone who could come whenever he visited his family. The other faithful shepherds were:

1889-1891.....Reverend Patrick Brophy of Chadron,
Nebraska

.....German priest-name unknown from Ardmore, South

Dakota

1891-1896.....Father Cassody [Cassidy] of Hot Springs,
South Dakota

1896-1898.....Father John Aherne from South Dakota

RESIDENTS

1898-1899.....Reverend Julius Bigaouette

1898-1902.....Reverend Thomas Hayes

January 1902-June 1902.....Reverend F. J. Walsh

June 1902-January 1910.....Reverend Patrick J. Lynch

January 1902-April 1910.....Reverend Alphonsus B. Parker

April 1910-November 1910.....Reverend John O'Brien

November 1910-May 1911.....Reverend Joseph DeRop, S.J.

May [4], 1911-April 1915.....Reverend Joseph H. DeNicola

April 1914-April 1915.....Reverend Casimir Tomiak

April 1915-December 1915.....Reverend John Mullin

December 1915-January 1916.....Reverend James A. Boland

[Newcastle 1982, 33]January 1916-November 1917..Reverend John T.
Nicholson

October 1917-November 1918.....Reverend John O'Loughlin

March 1919-January 1924.....Reverend John Brady

January 1924-July 1933.....Reverend Bernard Schneiders

July 1933-September 1933.....Reverend Nicholas Endres

October 1933-April 1934.....Reverend Daniel Dougherty

September 1933-October 1938.....Reverend James McBride

October 1938-1943.....Reverend J. J. Mullins

1943-1949.....Reverend Paul Foster

January 1947 Assistant Pastor.....Reverend James Ruddy

July 1950.....Reverend Gerard Schellinger

January 1952.....Reverend Joseph Fraher

January 1953-December 1960.....Reverend Terence McGovern

January 15, 1953 Assistant.....Reverend Bartholomew Svete

August 1955-1957 Assistant.....Reverend Cornelius O'Connor

January 1957-1958 Assistant.....Reverend Sean Farren
 June 1960-1961.....Reverend James O'Neill
 August 1962-September 1966.....Reverend Michael McBrien
 September 1964-January 1966.....Reverend George Tellez
 January 1966-September 1966.....Reverend Michael McBrien
 September 1966-1967.....Reverend Thomas Sheridan
 January 1967-1968.....Reverend James Doudican
 January 1968-December 1970.....Rt. Reverend F. J. Kimmett
 January 1971-January 1972.....Reverend Cletus Prado
 January 1972-October 1977.....Reverend Thomas Fahey
 October 1977-June 1980.....Reverend Bartholomew Svete
 June 1980-May 1982.....Reverend James Krah
 [Newcastle 1982, addendum: Continuation of above list on typed sheet
 inserted in the book, given below:]
 May 1982-January 1985.....Reverend Joseph Daley
 January 1985-March 1987.....Reverend Richard Hitt
 March 1987-May 1987.....Reverend Michael Hellman
 May 1987-July 1987.....Reverend Evan P. Shea
 July 1987-June 1991.....Reverend Sam Hayes
 June 1991-June 1995.....Reverend Charles Velasquez
 June 1995-January 1999.....Reverend Richard MacLellan
 (deceased 1/29/99)
 (following Fr. MacLellan's death Msgr. Lawrence Etchingham, Fr. Carl
 Gallinger, Fr. Ed Sullivan of Denver and Fr. Eugene Shaw, S.J., of
 Milwaukee WI.)
 July 1999-Reverend Bruce Clapham

APPENDIX: LETTER ABOUT FATHER O'LOUGHLIN

[Newcastle 1982, 35] Letter from Father John D. Logan, St. Joseph's
 Church, Ogden, Utah, to Mrs. J. J. Klodt of Newcastle, Wyoming, about
 Father O'Loughlin. Written December 26, 1918:

“I had a letter recently from Bishop McGovern informing me of the death of Father O’Loughlin and requesting me to write to you, giving a short sketch of his life, etc. As to exact dates I am completely at sea, but will try to tell you in a general way what I do know of Father O’Loughlin who was a colleague and a very dear friend of mine.

“Father O’Loughlin was born in Magherra County, Derry, Ireland, in the year 1891 and received his primary education at one of the national schools of Ireland. Very early he manifested more than ordinary intelligence and at the age of fourteen he qualified for entrance to the diocesan seminary (St. Columb’s, Derry City) where he spent the following three years and distinguished himself in the many branches of study, especially in the classics and in math. At the end of the second year at St. Columb’s he passed the matriculation examination which qualified him for entrance upon the then Royal University of Ireland course. At the end of the next academic year he passed the “First Arts” examination of the Royal University of Ireland with very high grades. This finished his studies at the diocesan seminary.

“At an early age young O’Loughlin expressed a desire to become a priest and so as the years passed along, his virtuous and irreproachable young life gave sufficient evidence of the [Newcastle 1982, 36] fact that God had blessed him with a vocation to the priesthood. In September, 1908 he was admitted as an aspirant at the great and distinguished ecclesiastical college, St. Patrick’s, Maynooth, Ireland. Here he continued the Royal University of Ireland course, taking the “Second Arts” examination and a degree of Bachelor of Arts in the two following years. This finished his philosophical courses.

“In September, 1910, the yet very young and exceedingly promising student began his theological course and for three years, out of a class of about one hundred students, ranked among the first half dozen in the honor prize list, each year obtaining high honors in dogmatic and moral theology and sacred scripture and would have undoubtedly obtained the

degree of Bachelor of Theology had not his health given way. This necessitated his seeking ordination a few months earlier than in the ordinary course of events; hence being recommended by the president and professors of Maynooth College for ordination to the priesthood, he was raised to that sublime dignity at Clonliffe College, Dublin, early in 1914.

“For about a year after his ordination Father O’Loughlin remained in Ireland and spent some time visiting seaside resorts with a view to fully regaining his health and thus fit himself for a great and noble work—the salvation of souls in a far-distant land.

“In November, 1915, Father came to America at the invitation of Bishop McGovern of Cheyenne in whose diocese he [Newcastle 1982, 37] labored as assistant at the cathedral for a year; then as assistant at Newcastle, and finally as pastor there where he breathed his last on November 30, after a few days of illness.

“As a student young O’Loughlin was revered and loved by all his fellows. An amiable young man, he was far above the ordinary in intellectual attainments, yet ever unassuming and unboastful; full of fun and mirth and Irish wit, yet ever above reproach in conduct. A real gentleman by very nature, truly it can be said of him he was one of God’s noblemen, one whom we will all miss. It casts gloom over me to think he is gone from our side but God’s holy will be done. The sad news of his death will bring sorrow to the hearts not only of those for whom he ministered, nay, even gave his life, but to all who have ever known him. May he rest in peace.

“Father O’Loughlin is survived by his parents, Mr. and Mrs. Daniel O’Loughlin, a brother and sister, all residing in far away Ireland at Drumlamph, Maghera County, Derry.”

CHURCH OF ST. ALBERT

Four Corners

[Newcastle 1982, 38] The Church of St. Albert at Four Corners, having had a stormy but interesting history, deserves special consideration.

In about 1911 Father Joseph H. deNicola made a list of the “Catholic People on the Prairie, Boyd, and Horton”. There were 32 families. He had obviously known these people well as he held services for them regularly.

Some time before 1914, land was set aside at Four Corners for a cemetery, but there was a question about its consecration and some families refused to allow their deceased members to be buried there. Some were buried at Boyd, some, possibly, at Horton. A few buried at Four Corners were: Albert and Joe [Newcastle 1982, 39] Novak, sons of Albert Novak who drowned in Charlie Miller’s dam, Elizabeth Kudlock Bandura, Mike Bandura, Mr. and Mrs. Mike Mihalski, Esther Feeney, and the infant son of Frank and Mary Pzinski.

The church itself was in the planning stage. Trustees had been elected and the church’s name chosen. In September (11) 1914, Bishop McGovern wrote: “The Reverend Casimir Tomiak is hereby authorized to build a new church at Horton (the prairie)”. This is possibly an error and the Four Corners church was meant, for no Catholic church was built at Horton.

The deed for the land, given by Albert Novak, widower, on which the church was to be built conveyed said land to the trustees of St. Albert Catholic Church. “It being understood that whenever said tract of land is no longer used for church purposes it shall revert back to the grantor.” This was signed by Albert Novak, (his + mark) on the 6th of November, 1914.

Stanley Pzinski and Martin Rockwell had been the first trustees of St. James Church at Cambria when it was built and incorporated in 1903. Again Mr. Pzinski and Mr. Rockwell were to be prime organizers of the building of the Four Corners Church.

The Catholic prairie people were nearly all originally Europeans who had come to Cambria to work in the coal mines and had taken up homesteads on the prairie. It was common for a miner to build a house on his homestead and move his [Newcastle 1982, 40] family there. Due to working conditions peculiar to Cambria where the quota of coal for a week was taken out in a few days of furious labor, the men often had several days a week in which they could pursue other interests. Many a miner walked ten to fifteen miles to his homestead each week-and back again.

Prairie people worked together and contributed funds to build St. Albert's and the Boyd Community Church. The men hauled stone and lumber, donated their time and labor. Those who were carpenters did the building. Women held bake sales and served lunches at dances and auctions. When completed, St. Albert's was a simple, beautiful church put together by old world craftsmen in a community of love.

Understandably, the people who built it considered it theirs. They ran it old country style with the men on one side of the aisle and the women on the other.

After St. Albert's dedication in 1915, Bishop McGovern wanted it incorporated according to Wyoming law as a part of the diocese of Cheyenne, This meant very little to people who were still clinging to a European culture and whose church was their personal property. They had no intention of relinquishing ownership. The Bishop tried reason-to no avail-but he also exercised great restraint, for the parishioners' resistance was something both he and the priests understood although the bishop could not legally ignore it.

[Newcastle 1982, 41] This went on for about ten years until he finally threatened to put them under interdict which is the same as excommunication. However, he found a better solution in sending Father Schneiders to Newcastle in January, 1924, which was like putting oil in a pot about to boil over. In his own way Father Schneiders succeeded in calming the tumult and restoring good feeling.

Bishop McGovern wrote to him in July of that year:

“I do not think it necessary to write out elaborate instructions as to settling the difficulty at the Prairie. See Mr. Fakler and have him attend to the matter...Tell Mr. Fakler that my idea (for which I have legal advice) is that a new deed be made out by the original donor, after we have formed a corporation and that a clause be added to the effect that this deed is made to correct a former invalid deed. There must be no condition in the deed-it must be absolute.”

Even the bishop made a small error, however, for he said “I think you made a mistake; I think (the name) should be St. Adelbert’s [sic].” But he suggested that Mr. Fakler check the record at the Court House. Bishop McGovern had already made certain that no such corporation was ever filed at the capitol. He further instructed, “I shall allow Stanley Pzinski and John Bandura to be secretary and treasurer respectively, but they must not harbor the delusion that they are to be free from episcopal authority.”

[Newcastle 1982, 42] On May 15th he corrected his error: “I wish to say that the deed and the Articles of Incorporation should be made out in the name of the Church of St. Albert...the name of the corporation.” In a letter dated June 8, 1925, he wrote: “Please see your attorney before carrying out these instructions in order to make sure you are doing everything properly. Mr. Fakler will put you right and will also explain the Elizabeth Dixon bequest.”

The Church of St. Albert's was incorporated on the 19th day of May, 1925, but the first officers of the board date from June 28, 1914 and were: Casimir Tomiak, Preces; Stanislaw Prybylski, Sekretore [sic]; Walenty Podlasrewski, Kasyer [sic]; Jan Krawcsyk and Marcin Rakwel, trustees. The minutes of the trustees also date from June 28, 1914, and until 1921 they are written in Polish.

The first officers of the corporation in May, 1925 were: the Rt. Reverend Patrick A. McGovern, Very Reverend John T. Nicholson, Reverend B. Schneiders, Stanley Pzinski, and Martin Dominski.

On June 23, "a meeting of the trustees of St. Albert parish was held at the church building. Present were: Father Schneiders, John Taylor, Pres.; Domonsky, Treas. (Martin Dominski)? Presinsky, Secy.; Mihalski, Trustee; Albert Novak, Trustee. A motion was made by Stanley Presinsky to incorporate the church according to the joint laws of the State of Wyoming and the Diocese of Cheyenne. The motion was [Newcastle 1982, 43] seconded by Domonsky. All present voted in favor of said motion which was universally carried. Signed, Stanley Presinsky." A little matter of the horse lagging behind the cart-or just conforming to the letter of the law?

On June 8, 1925, the Articles of Incorporation were duly filed with the \$1000.00 fee with F. E. Lucas, Secretary of the State of Wyoming. The next day the filing proof of publication and a fee of \$1.00 were sent to Secretary Lucas. The deed was also rewritten: "This deed is made to correct a deed heretofore made by grantor for the same premises, under date of November 6, 1914, to the trustees of St. Albert Catholic Church, which is corrected to 'Church of St. Albert'."

There exists another hand written paper stating: "The undersigned members of St. Albert's parish have agreed to incorporate said parish in accordance with the joint laws of the State of Wyoming and the Diocese of Cheyenne. Bernard Schneiders, pastor; Stanley Pzinski; Martin

Dominski, O-Kudlock, Martin Rockwell, Janos Bandura, III (unreadable), and John Taylor.” This is undated and may be merely the first agreement between Father Schneiders and the men of St. Albert’s parish.

So, although St. Albert Church had a board of trustees with the pastor and two lay members as did Newcastle, from 1914, it was another eleven years before it was incorporated.

In May, 1927, Michael Mihalski was elected an officer of the parish and in August, 1930, William Lappe was elected treasurer.

[Newcastle 1982, 44] The trustees and parishioners kept the little church clean and in good repair inside and out though money was scarce. Once, in 1935, they talked about moving the church to a more suitable location but it was not done. In 1936 they decided that they needed an organ so the trustees voted to buy one and a collection from the congregation provided the funds. This organ can be seen today at the Anna Miller Museum.

The question of a bell came up in September, 1936. The chairman stated there was a bell in Newcastle which could be bought very reasonably and it was voted to buy it. In November the chairman explained that some expense was involved in moving the bell and putting it in place so they again took up a collection for these expenses.

The bell was hung between two posts beside the church and from that time on it was rung every Sunday before services. John Bandura was the “bell ringer”, although others took his place when he was absent.

Another collection in 1939 provided a new varnish job for the floor and a new rubber runner for the aisle. That summer with Father J. J. Mullins present the parish held a picnic at Mallo the last Sunday in July.

In July, 1940, the question of erecting a large cross in the cemetery was brought up and the pastor was authorized to have a cross made in Newcastle. The members of the church would be responsible for the expense. In October when the [Newcastle 1982, 45] cross was erected, the pastor reported that, due to the generosity of Martin Massoglia, the large wooden cross had been constructed at a cost of two dollars and the officers voted to send a note of appreciation to Mr. Massoglia.

The summer of 1942 saw much repairing and refurbishing at the little church. The interior was repaired, the roof resingled, and the exterior painted but there was still more to be done to the interior and -the outside needed another coat of paint.

William Lappe and Stanley Pzinski resigned at the meeting of October, 1945 and their places were filled by Howard Pitts, Treasurer, and Maurice Lappe, Secretary. At this time Reverend Paul Foster was a member of the board. Two years later Maurice Lappe became treasurer and Edward Pzinski was elected secretary of the corporation.

Bishop McGovern had written to Father Foster in 1944, "For your information, it may be mentioned that in the early years of the Four Corners church there was much turmoil and contention but Father Schneiders finally succeeded in restoring peace and there has been no trouble since his day."

When people began driving to nearby towns to Mass, the visits from the parish priest were discontinued. The last corporation papers were filed in 1949 with Bishop McGovern, Msgr. O'Reilly, Father Foster, and Edward Pzinski and Maurice Lappe as trustees. After that the corporation was allowed to lapse by not filing the papers for two years.

[Newcastle 1982, 46] St. Albert's was sold and moved to the property of Ed and Margaret Miller in the 1960s. It was used first as a granary and later as a cabin for hunters. The bell which once called Prairie folk to

worship is now used to call summer camp people to dinner at Mallo Recreation Camp.

The last Confirmation class at St. Albert's at Four Corners. With Sister Gerarda and Sister Rose are Richard Taylor, Jean Taylor, Marge Taylor, Phillip Kudlock, Keith Kudlock, Duane Kudlock, Pauline Wegher, Lorene Pzinski, Gen Pzinski, Juanita Pzinski, and two Wegher boys.

[Newcastle 1982, 47] APPENDIX OF MEMBERS OF PARISH

“Father Joseph H. deNicola became Parish Priest of Corpus Christi Church on the fourth day of May, 1911.” This is written in Father deNicola's beautiful handwriting in the book of minutes dating from 1903 on page 49. The care, precision, and organization are clues to this priest's character. The list that follows is titled: “Catholic People on the Prairie, Boyd, and Horton.” [The following names are listed in order, but without numbers. Ed.]

Thomson; Marlo (2 brothers); Cootz; Smith; Pitts; Finey (Feeney?); M. Cahill; M. Flynn; John Heinz; Grismas; Dominski; Mihalski; Joe Koski; Prebitski; Bohans or Bohams; Luke Bird; Pedigrau; Bells; Moravski; Stromski; Taylor; Rockwell; Novak; Miller; Prokanski; Rush; Shells; O. Rurich; Casper; Kudlock; Bandura; Angelo;

Agnes (Mrs. Andy) Wocicki supplemented Father deNicola's list with very early Prairie folk and gives their full names [Newcastle 1982, 48] which Father did not. Almost all of these people became members of Corpus Christi parish.

Howard, Clarence and Jim Pitts, Mr. and Mrs. Martin Dominski and family, John and Stanley Krysiak, Mr. and Mrs. Art Taylor, Mr. and Mrs. Albert Novak and family, Mr. and Mrs. Andy Kudlock and family, Mr. and Mrs. John Kudlock and family, George Bandura, Mr. and Mrs. Stanley Pzinski Sr. and family, Mr. and Mrs. Walter Pzinski and family, Mr. and Mrs. Stanley Pzinski Jr. and family, Mr. and Mrs. George

Pzinski and family, Mr. and Mrs. Frank Wegher and family, Mr. and Mrs. John Lappe and family, Mr. and Mrs. Bill Lappe and family

[Newcastle 1982, 49] TRUSTEES OF ST. ALBERT'S FROM:

July 1914: Stanley Pzinski, Mikotaj Mihalski, Valenti Podlasiewski, Jan Bandura

May 1916: Stanley Pzinski (Stanislaw Prsybylski), John Krauczyk

May 1925: Stanley Pzinski, Martin Dominski

May 16, 1927: Stanley Pzinski, M. Mihalski

August 4, 1930: Stanley Pzinski, William Lappe

October 25, 1945: Howard Pitts, Maurice Lappe

June 14, 1947: Edward Pzinski, Maurice Lappe

[Newcastle 1982, 50] BIBLIOGRAPHY

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Pictures:

St. James, Cambria, courtesy of Mabel Brown

Church of Corpus Christi (old), courtesy of George Butler

Church of Corpus Christi (new), courtesy of George Butler

Rectory (old), courtesy of Marie Graham

Rectory (new), courtesy of Betty Thorpe

High altar, courtesy of Bunny Zaroni

Building of new church, courtesy of Marie Graham and Fern Porter

1952 Communion class, courtesy of Margaret Hutt

1965 Confirmation class, courtesy of Betty Thorpe

St. Albert's Church, courtesy of Betty Thorpe
St. Albert's Confirmation class, courtesy of Marie Taylor

MANY THANKS TO ELLA HALSEY