

LANDER
HOLY ROSARY CHURCH
1882-1982
Emma Snyder

INTRODUCTION

[Lander 1982, 2] I would like to thank the many people who shared memories, pictures, clippings from church and state newspapers, and the descendants of pioneer families who wrote brief family histories for our enjoyment.

We have endeavored to gather as many facts and pictures as possible for your interest and to save for posterity. It is certain some were missed because of lost records, but by using the various minute books and other records, we have tried to be factual.

At any rate, we hope that we have been able to record as much as possible as to the beginnings and life of Holy Rosary Parish (originally the Church of the Im-maculate Conception) during these hundred years.

We feel fortunate to have located as many pictures of former bishops and priests who served over the years. Very few confirmation pictures are available, but several First Communion pictures have been located. In cases where a reasonable number of children can be identified, we are pleased to include them as they are of general interest.

I appreciate the encouragement and thoughtful help of my husband, George.

And I certainly would be remiss if I did not mention all searching of old records and documents done by our accommodating parish secretary, Linda Dark.

Also, thanks are being given to the typists who are helping to copy the first draft. Also to the proof readers and to all who have helped in any way.

Lest someone's name could be inadvertently left out, the names of people who have sent letters, clippings, pictures, made phone calls, etc. are being omitted, but to each of you goes a very warm "THANK YOU". Without your help and kindness, this book would not have been possible.

I would especially like to thank Fr. John Murray and the Parish Council for the opportunity they gave me to write the history of Holy Rosary Parish.

Emma Snyder May 1982

ACKNOWLEDGEMENT

I wish to thank Bishops Hart and Newell for their help and encouragement. To Msgr. McCormick, of the Chancery Office, for searching files and sending zexored copies of Bishop McGovern's "History of the Diocese" and for other documents.

To Msgr. Penny for sending pictures and information about items of parish in-terest during the 30s.

To St. Joseph's Orphanage for research material.

To Fathers Cleary, Fraher and Murray for contributing biographies and state-ments.

To our beloved pastor, Fr. O'Shea for his encouragement. To Fr. Gerald Sullivan for help in reaching pioneer families.

I wish to especially thank Msgr. John Meyer for giving me permission to use the biographical sketches of priests who at some time served the Lander Parish in some capacity for a long or short time. These are from his book, "The Look Back" and are about priests he had known since coming to Wyoming in 1939. Also, the addresses of pioneer families was very helpful. Thank you Msgr. S.

Welcome to Father Charles Taylor, new pastor, who came to Holy Rosary in June 1982.

THE HISTORY OF LANDER AND OF HOLY ROSARY PARISH

[Lander 1982, 14] In order to appreciate the early history of the Church of the Holy Rosary and the Lander community, we must try to realize the primitive conditions of this area some one hundred plus years ago.

The history of Lander begins 149 years ago this summer when Capt. B. L. E. Bonneville set foot on the site of what is now Lander. It is certain that he spent a summer here and found it a rich fur-bearing area, and that the Indians were anxious to trade their pelts for the white man's goods. Bonneville left Ft. Osage, Missouri in 1832 and arrived in the Wind River Valley in 1833. He came through South Pass which he described as being East of the Wind Rivers, and as the "Tar Pots" of Derby - an area which became an important black oil producing field. This discovery was followed by finding the hot springs of Ft. Washakie.

The Crows and the Sioux Indians fought for possession of the Big Horn Basin and the Wind River Valley for its rich resources of wild game and fur-bearing animals, long before the Shoshone Indians came. They were natives of Idaho, but evidently were familiar with the area since Sacajawea, who guided the Lewis and Clark Expedition, belonged to the Shoshone Tribe and knew how to reach her people in the Wind River Valley.

The Lander area is by far the most historical portion of Fremont County. This county was at one time, a portion of the entire southern part of the state. When we speak of the Lander area, we are naturally referring to this part of the County, which embraces the southwestern half - from Hudson, Ft. Washakie, Lander, South Pass and Atlantic City - all of which teems with history.

At the time of the first settlers into this area, there were no roads, only trails. If a settler needed to buy a wagon, he had to drive his team to Denver or to Salt Lake City. Wagon trains brought the first settlers, but later, the stage-coach brought others. At this end of the stage line, there was the extension of the C. C. Huntley & Co. line which ran from Green River to South Pass by the year 1870. In 1885, L. I. Stevens put in a tri-weekly service from Rawlins to Lander. Mail service was probably sporadic at best, prior to the beginning of the famous Pony Express in the 1860's. The local Pony Express station was just six miles south of Lander, at the Sherlock Corner.

CAPITAL HILL

Wyoming was not yet a State of the Union back in 1882. Benjamin Harris was President; the War between the states was over for 17 years, and William Hale was the Territorial Governor. It would not be for still another five years before Cheyenne would become the capital city. Interestingly enough, South Pass City and Lander had been thought of as potential sites for the State Capital. The area in Lander known as Capital Hill was reserved for the site if Lander was chosen. But, this honor was lost to Cheyenne, and Lander received instead, the referendum grant-ing it an Agricultural College - something which did not happen. Nonetheless, the historical past has not been lost.

OUR NICKNAME

1882 was 13 years after Esther Hobart Morris was elected as the first Woman Justice of the Peace in the United States at South Pass City. She had extracted a promise from the Candidates to Wyoming[^] first legislature to give Wyoming woman suffrage. Wyoming became the first state to have Equal Rights, and thus we received the nickname as the “Equality State”. This year was also one year after the First Vatican Council of the Church.

FIRST SETTLERS

A hundred plus years ago, those who were attracted to the Lander area were miners, fortune seekers and adventurers. In recent years, mining has again brought people into this area. The attraction was the mountains in and around the South [Lander 1982, 15] Pass area. But here the similarity ends, for the miners of the 1800s had gold fever. The gold mines became exhausted of their ore, and some of these hardy pio-neers left the “Warm Valley”, but others stayed on in those hazardous days. Some of those first permanent settlers were William Evans, James Rodgers, Tilford Kutch (grandfather of C. E. “Ed” Faulkner and great-grandfather of Faye Shearer), U. P, Davidson and Steve Gini who took homesteads on the Little Wind in 1868. In the same year Birch, Austin Likely, Saylor and Shafer settled in the valley of the Big Popo Agie and W. C. Barrett and William Tweed settled above them in Red Canyon. M. Hornecker and his brother Ernest, Charles Fogg, Tip Trimble, Jacob Frey, Peter Anderson, Henry Lovell, Mrs. Richard, Mrs. Hall, the Baldwins and Mr. & Mrs. John Knott were here before 1873 - ten years before the town was platted. Some of these people still have descendants living in the community.

FORT ESTABLISHED FOR PROTECTION

So important a point was Lander in the defense of the whitemen from the attacks of the warring Indian tribes, that Camp Augur was established June 28, 1869. It was named in honor of General Augur, who

commanded the Department of the Platte. Chief Washakie of the Shoshone Indian Tribe, drew up a treaty which resulted in the build-ing of this fort, to protect the Shoshonis and the whitemen as well. The name of the fort was changed in 1870 to Camp Brown, in honor of Captain Brown of the 18th Infantry who was killed in action by the Indians at the Fort Phil Kearney massacre of 1866. The site of the fort was approximately from where Dickinson Creek crosses Main Street, up the left bank of the stream to about the alley, then East to the Masonic building and then North to Main Street. The marker for this historical site can be seen near the present site of Bi-Rite Liquors. Then sometime in 1871, Ft. Brown was transferred 16 miles Northwest and again renamed. This time it was named in honor of Chief Washakie, and called Ft. Washakie. It remained a fort until 1909, but the town still bears its name, and part of the old fort can still be seen.

TRAILS

Lander was always a hub-center of travel, being located along many important Indian trails and later, wagon trails. The old Indian trails extended from the Green River Valley, where they connected with the trails of Indian tribes of the West Coast; another trail came up the Sweetwater and joined the trail at South Pass, coming down into the Lander Valley where it was a well known camping place to many nomadic tribes. Coming in from the North and West were the trails of the Big Wind and Big Horns and connected with the Powder River, and on to the Yellowstone and Missouri Rivers. Lander was the hub of the trails, and a very important place in those days of slow travel and few travelers. The trails have since become paved roads, but some parts of them can still be seen where they have been left undisturbed by the road crews.

NAMES

Lander was named at one time “Pushroot.” Two legends surround this name. One is that, it was so named because the early Springs here caused the roots to push out earlier than in other places in the area. The other one is according to some, a name of derision, given by the much more prestigious town than Lander, that of Mil-ford. Milford, then known as Northfork on the Northfork, was the center of much of the agricultural and livestock raising interests in the early days. Milford got its name about 1885, when Asil T. Wilson built a flour mill there. The ford part is not clear, as there was a bridge built across the creek before the mill was erected. J. K. Moored store stood on the right bank of the North Fork and east of the road, opposite the present brick building. The store carried a general stock and did a thriving business. Therefore, Milford looked with scorn upon the few buildings which straggled along the road across from the Popo Agie, on the freight road on up the river. Lander received its present name through the influence of B. Frank Lowe. It was in 1875 when the post office was established here, and Mr. Lowe suggested that it

[Lander 1982, 16] be named after one of the military men who surveyed the Overland Trail, back in 1857. General Frederich W, Lander had laid out a road which would bypass Salt Lake and thereby permitted the immigrants to reach the Pacific Coast and get away from Indian attacks along the Overland Trail. Title to the original townsite of Lander for 120 acres came from the U. S. Government Patents, signed November 20, 1880 by President Rutherford B. Hayes, giving to Benjamin Franklin Lowe, two forties and to Peter P. Dickinson, one forty. This land had previously been requested by the government from Chief Washakie to be relinquished to homesteaders - some 612,000 acres in all, between the Sweetwater River and the North Fork of the Popo Agie.

THE POPO AGIE NAMED

The Popo Agie River got its name from the Crow Indian language and means “Head Waters”. Up its tributaries was the trail to South Pass, the

lone place in the Great Rockies where Indian tribes could move without great efforts over the mountains.

FROM A SETTLEMENT TO A TOWN

Both Protestants and Catholics were represented in Lander from the earliest settlement of the town. In 1882, the Catholics built a stone church, and in 1883 a substantial wood building was built by the Methodists and Episcopalians right across the street from the Catholic Church. Prior to this, services were held in a log residence, just west of the Vaughn livery barn on Main Street, where a Sunday School was conducted. Ministers of all faiths were welcomed. Eugene Amoretti, Sr. and Mel Baldwin and their families were original members of the new parish in 1882.

One of the first farms belonged to B. Frank Lowe. He saw the possibilities of a trading center and had the vision of a townsite. He sensed the fact that all of the agricultural factors that were here with its excellent soil and plentiful water supply, could not fail to build up a community center. He encouraged more farmers to come into the valley and the success which attended those here recommended the place even further. With its patches of green, it looked like a paradise compared to the sagebrush desert all around.

Another of the early homesteaders was Eugene A. Amoretti, Sr., who was given land by Mr. Lowe to move to Lander from South Pass and to open a general store. Amoretti was destined to become one of Lander's most illustrious and affluent citizens - being influential in starting the first bank, flour mill, electric plant, and in helping to start drives for the erection of the courthouse and library - both of which were built on land that he donated. The first bank, which opened in 1884, was a jewel. In order to make a withdrawal, it required a shovel instead of a key or a combination, as the safety deposit boxes really were tin cans, which were buried in the basement or cellar of the store.

The Noyes Baldwin family, of whom there are descendants still living in the Lander area, was well known and influential in the new community. The present church property was purchased from one of the descendants. It was originally home-steaded by Major Baldwin, and then sold to John Chittim, the husband of Stella Baldwin. In turn, the property was sold to Chester Baldwin, who in turn gave it to his son Ted, from whom the property was bought in 1961-62. The church holds some of the water rights on the Cemetery Ditch. These rights were originally owned by Josephine Baldwin. Mr. George Baldwin was the first white child born in Lander on May 4, 1869. Nine days later, the family was forced to leave due to hostile Indians. An escort of forty men came down for them from South Pass to insure a safe trip. George's father, Major Noyes Baldwin, established a store in Lander, and three years later, took out a Soldiers Homestead adjoining the town. That original homestead is located where the Lander Meat Market now stands. There he built the family home in which he died in 1893. That home remained in the family for many years, and has recently been sold to the Bill Bailey's. In 1883, he built the original part of the present Baldwin's store, and sold it to his son, M. N. Baldwin in 1890. The store is still owned by members of the family. In the church records, we find that Mel Baldwin [Lander 1982, 17] and his daughter Eleanor Baldwin Brown were active members of the new church.

THE SCHOOL

A school was started in Lander around 1875, at which time there were 100 pupils in the district. The school budget was \$1,000.00 for teachers' salaries.

THE RAILROAD

In 1906, the Chicago & Northwestern railroad finally made its terminal in Lander. The mountains blocked any further railroad expansion, and thus the saying, "Lander, where the rails end and the trails begin" got its

start. Before the coming of the railroad, all travel to this area was by stagecoach.

LANDER TODAY

1982 finds Lander a bustling city of well over 8,000 inhabitants. The city is located over 5,000 feet above sea level, and is nestled in a beautiful valley. It has ideal weather conditions, with comparatively few very hot days in the summer or very few windy days during the year. Because of the absence of the wind, we are spared the wind chill factor, found in many other localities. Lander's flower is the gladiola and the Green Ash is the city's tree.

Lander is a community which is attracting many retirees. The main industries of the area are ranching, oil, iron ore, and until recently, uranium. Lander has as well, a very good Medical Center, and the payroll is extended by the Wyoming State Training School, the Wyoming Highway Department, the Bureau of Land Management, the Game and Fish Department and the Forestry Department.

For years, the community has been drawing doctors and medical specialists. Now Qualicare, the new purchasers of Bishop Randall Hospital, is about to build an exciting \$14 million dollar hospital, which is bound to attract more medical personnel and promises to make Lander a much larger Medical Center for the whole area. The present Bishop Randall Hospital will be used as a Psychiatric and Drug Rehabilitation Center.

Lander is also known as the home of the One Shot Antelope Hunt, which has drawn famous people from around the world. Besides its beautiful setting, Lander has good fishing and hunting areas. We can boast of good streets, a good water system and excellent schools. According to the Yellow Pages in the last telephone directory, there are 21 churches in the community. There is a lovely library, courthouse, and swimming pool. A

new county jail and a city hall are about to be built. Lander has several parks where many activities are planned for all age groups throughout the year. It has a modern nursing manor. Westward Heights, and the city continues to build low cost housing for Senior Citizens. The directory also lists 9 dentists, 1 chiropractor, 27 physicians and surgeons, 3 optometrists and 3 psychologists.

It is difficult to mark the time when Lander first came into being, but it grew steadily from only a few and rather primitive shacks, a stage station, and a place to eat to a settlement of a few settlers who braved the frontier with all its dangers to a community which we love and call home.

POPE JOHN PAUL II

Born May 18, 1920 Ordained November 1, 1946 Elected October 16, 1978

WORDS FROM THE SUPREME PONTIFF

[Lander 1982, 18] “I commend most heartily the different organizations and movements, which in close collaboration with the hierarchy, devote their zealous efforts to the family. I encourage all Catholic educators, but especially parents themselves, to devote great attention to the proper formation of the young in regard to human sexuality, placing in proper perspective the purpose of the Creator from the beginning, the redemptive power of Christ, and the influence of a true sacramental life.”
Pope John Paul II

[Lander 1982, 19] “3339 Massachusetts Avenue, N.W.
Washington, D.C. 20008
United States of America

Dear Holy Rosary Community:

It is my privilege to inform you that the Holy Father, Pope John Paul II, imparts his Apostolic Blessing on the occasion of the Centenary of the founding of Holy Rosary Parish in Lander, Wyoming. This favor is granted to all who comprise the parish / community as well as those who will join in the Jubilee celebration on July 25, 1982.

The Holy Father commends Holy Rosary Parish for preserving the pioneer spirit of their ancestors in their devotion to God and to the Church and for their generosity as shown in the recent erection of the new Catechetical Center for the parish.

In an address at St. Patrick's Parish in Des Moines, Iowa, the Holy Father showed his concern for things similar to those in Lander, so let us listen to his words :

“On your farms you are close to God's nature; in your work on the land you follow the rhythm of the seasons; and in your hearts you feel close to each other as children of a common Father and as brothers and sisters in Christ.

“How privileged you are, that in such a setting you can worship God together, celebrate your spiritual unity and help to carry each other's burdens..

“Let your small community be a true place of Christian living and of evangelization, not isolating yourselves from the diocese or from the universal Church, knowing that a community with a human face must also reflect the face of Christ. “

I wish to join my personal congratulations and prayers to those of the Holy Father. Through the intercession of Mary, Mother of the Church, may you all grow until reaching perfection in Christ.

With kind and cordial regards, I remain

Sincerely yours in Christ,

Pio Laghi
Apostolic Delegate

Holy Rosary Community
Holy Rosary Parish, Lander, Wyoming
[Lander 1982, 20]

THE MOST REVEREND JOSEPH HART, D. D. BISHOP OF
CHEYENNE

Born September 26, 1931

Ordained to the Priesthood St. John's Seminary Chapel Kansas City,
Missouri May 1, 1956

Ordained to the Episcopacy The Cathedral of St. Mary Cheyenne,
Wyoming August 31, 1976

Installed as Sixth Bishop of Cheyenne The Cathedral of St. Mary
Cheyenne, Wyoming June 12, 1978

[Lander 1982, 21]

The Diocese of Cheyenne
Office of the Bishop
Post Office Box 468
Cheyenne, Wyoming 82001
(307)638-1530

July 1982

Parishioners
Holy Rosary Parish
Post Office Box 503
Lander, Wyoming 82520

Dear Parishioners,

Congratulations and best wishes on the occasion of the 100th Anniversary of Holy Rosary Parish.

The years have been grace-filled and blessed by Almighty God. The main thought that I have to share with you on this occasion is one of gratitude to God for His many blessings to all of the people in the parish during these years.

A parish is more than just a church. A parish is a community of believing people who care and share and whose support and concern sustain one another in their faith and in their search for Almighty God. Holy Rosary Parish, together with the people who live there, is an example to all of us.

I am happy to join with you in celebrating this very special occasion. Let us -thank God together.

Sincerely yours in Christ,
(Joseph Hart)
The Most Reverend Joseph Hart, D. D.
Bishop of Cheyenne

HISTORY OF THE DIOCESE OF CHEYENNE

PRELATES OF THE OMAHA SEE

The True Voice

[Lander 1982, 22] The Rt. Rev. James O'Connor was born in Queenstown, Ireland, September 10, 1823. At the age of 15 he came with his brother to Pennsylvania, was educated in seminaries in Philadelphia and Rome where he was ordained in 1848.

For seven years he was rector of St. Michael Seminary near Philadelphia and for seven more years was rector of St. Charles Seminary, Overbrook, Pa. In 1872 he was named pastor of St. Dominic's Church, Holmesburg, Pa., and in 1876 was appointed Vicar Apostolic of Nebraska.

Bishop O'Connor had a splendid sense of humor. He never tired of telling the story how, on a cold afternoon, he met old Father Kelly while walking down the street. Each man was covered well with a muffler against the wind and such was his admiration of Father Kelly's kindness that he was quite delighted when Father Kelly, without looking up, would say to the Bishop:

“Good afternoon; how are you and all your family?”

Bishop O'Connor was always alert to possibilities for the Church's growth. He offered excellent leadership to his priests in the purchase of properties where the works of the Church would be placed. He was tireless in obtaining for the non-English speaking peoples some priests of their own nationalities who could look after them.

He was wise in encouraging new administrations in various parts of the Vicariate so that in his time Montana and the Dakotas had their own bishops, as did the Diocese of Lincoln. He encouraged the establishment of Catholic communities, e. g., the help given to

BISHOP JAMES O'CONNOR

General O'Neill in the foundation of O'Neill, Nebraska, or in the encouragement of others to come from Pennsylvania to establish the colony of O'Connor City in Greeley County.

When Bishop O'Connor died on May 27, 1890, his death was deeply mourned by Catholics and non-Catholics alike. Of him it was said by Father Gannon in The True Voice 31 years ago: “Bishop O'Connor was

a great bishop of broad vision with a kindly nature and strong will. He was a real builder of the West. “ His remains were laid to rest beside those of Bishop Overman and Father Curtis in old St. Philomena’s.

From 1885 until his death, he was no longer the Vicar Apostolic of Nebraska but the Bishop of the Diocese of Omaha.

DIOCESE IN GENERAL

[Lander 1982, 23] The Diocese of Cheyenne comprises within its boundaries 101,352 square miles, thus ranking fourth in area among the sees of the United States. Besides Wyoming, the Diocese includes Yellowstone National Park, which for the beauty and variety of its scenery, and its extraordinary natural phenomena, ranks among the marvels of the world.

Within its boundaries can be found parcels of the acquisitions which the United States secured through the Louisiana Purchase which was made from France in 1803, part of the Oregon Country which was acquired by the Florida treaty with Spain in 1819, part of the Texas annexation of 1845, and finally part of the Mexican cession of 1848. In the mid-1970s the Lander Kiwanis Club installed a marker in the Oregon Buttes area where the four parcels came together.

Before the building of Ft. Laramie in 1834 and 1835, there were no white settlers in the territory, nor had any missionary work been done among the Indians.

With the erection of the Diocese of St. Louis in 1827, Wyoming came under the authority of that see. In 1851, it was included in the vicariate of the Indian Territory, over which the Most Rev. John B. Miede, S.J., D. D. was called to preside as vicar apostolic. His see embraced the whole region from Southern Kansas to the British possessions and all west of the Missouri River to the crest of the Rocky Mountains.

From this huge area the vicariate of Nebraska was formed which included all of Nebraska and Wyoming Territory January 6, 1857, and received as its ruler, Most Rev. James O’Gorman, D. D., who took up his residence in Omaha. When that city was named an episcopal see in 1885, its ordinary, Most Rev. James O’Connor, D. D. continued to guide the destinies of Wyoming up to the erection of the Diocese of Cheyenne, August 9, 1887.

The early explorers and trappers in this section of the United States were French Canadian Catholics. The first white men to enter Wyoming were the two sons of Pierre Gauthier Varennes on their exploring expedition of the Rocky Mountains in 1742-43. They came from Montreal. In 1807, John Colter, a former member of the Lewis and Clark Expedition and the first American to enter the state, also discovered Yellowstone Park.

Four years later a party of sixty men, forty of whom were French Canadian, under the leadership of Wilson P. Hunt, crossed the central part of the State from east to west. They were in the employ of the Pacific Fur Company, which had just been organized by John Jacob Astor. Other distinguished names were Jacques La Ramie after whom a city, a county, a river and a fort and a Peak were named.

Turning to the pioneers in the spiritual order, the place of honor is assigned to Rev, Peter J. DeSmet, S. J. whose name will ever be one of the brightest ornaments in the field of American missionary endeavor. To him belongs the distinction of having celebrated the first Mass within the limits of Wyoming.

A delegation of Nez Perce Indians from beyond the Rocky Mountains had come to St. Louis to interview the ecclesiastical authorities, and beg that priests be sent to instruct their people in the Catholic faith. Finding their way to the Jesuit College, they explained their mission to the superior; Father DeSmet was appointed to visit their people in order to prepare the way for the missionaries whom it had proposed to send.

He set out for the scene of his labors at the end of April 1840, with the annual caravan of the American Fur Company, under the leadership of Captain Andrew Drips. On Sunday July 5, 1840, they reached the Green River Rendezvous, where Fr. DeSmet celebrated Mass and preached in English and French to the traders, trappers and hunters, and through interpreters to the Snake and Flathead Indians. The Canadians sang portions of the mass in Latin and canticles in French; the Indians chanted hymns in their native tongues. The spot was known for years as La Prairie de la Messe. (The above are excerpts from the book History of the Diocese of Cheyenne by Bishop McGovern written in 1941.)

NEW DIOCESE OF CHEYENNE - FIRST BISHOP - REV. MAURICE F. BURKE

[Lander 1982, 25] When on August 9, 1887, the territory of Wyoming was erected into a separate diocese, the choice for bishop fell upon Rev. Maurice F. Burke, a priest of the archdiocese of Chicago.

He was born in Ireland, May 5, 1845, and at an early age came to America with his parents, who settled in what has since become Chicago. This is where his education began and when he had finished the grammar school, he entered the University of St. Mary of the Lake. Feeling himself called to the sanctuary, he applied to Bishop Duggan of Chicago and was sent to the American College, Rome, where he was ordained a priest on May 22, 1875.

His first appointment was as an assistant at St. Mary's church in Chicago, and so zealous was he in the performance of his duties, that within three years he was given charge of an important parish at Joliet, Ill. Here his ability manifested itself in the building of a church and a parochial school. Accomplishments so conducive to the advancement of religion, naturally attracted the attention of his superiors, and he was named Bishop of the newly erected see of Cheyenne.

The conditions which the young prelate found on reaching Wyoming may be gleaned from the following statistics: Diocesan priests 5, religious 1, churches 8, hospital 1, academy 1 (with 130 pupils), parochial schools 2 (with 175 pupils) baptisms 181, marriages 20, families 448, Catholic population about 7,500, Indian mission 110. There was a neat brick church in Cheyenne with a seating capacity of 300; this became the pro-cathedral, the titular being changed from St. John the Baptist to St. Mary. Beside the church was a brick rectory to which a substantial addition was now added to make it suitable for an episcopal residence. After taking stock of the vast territory, the bishop decided that the establishment of the see was premature, and set out for Rome to have it suppressed.

Owing to the opposition of the bishops of the provinces (then the province of St. Louis) this proposal was rejected. Bishop Bonacum of Lincoln was delegated by Rome to investigate conditions, and reported against the suppression. Several years later (June 19, 1893) Bishop Burke was transferred to St. Joseph. (by Bishop McGovern)

SECOND BISHOP - REV. THOMAS M. LENIHAN

Owing to the representations that had been made by Bishop Burke, the diocese was allowed to remain vacant for several years during which its affairs were managed by the administrator. Very Rev. Hugh Cumiskey. However, the prayers of the faithful were at length heard in the appointment of Rev. Thomas M. Lenihan of Fort Dodge, Iowa. Though born in Mallow, Ireland, May 21, 1843, he came with his parents as a mere child to Dubuque, where his early training was received, and where he was led to aspire to the sublime dignity of the priesthood by the saintly Bishop Loras. Having had his classical studies at St. Thomas College, Bardstown, Ky., he entered St. Vincent's Seminary, Cape Girardeau, Mo. where he received his philosophical training. His theological course was made at the Salesianum, Milwaukee, and he was

ordained a priest by Bishop Hennessy at St. Raphael's Cathedral, Dubuque, November 23, 1867.

Father Lenihan was immediately appointed pastor of Decorah, Iowa, where he re-mained until 1870 when he was promoted to the growing parish of Corpus Christ!, Fort Dodge, Iowa. His executive ability found expression in the erection of a \$30,000 church with a seating capacity of 500. He had just laid the foundation of a new parochial school when he was nominated bishop of Cheyenne. The fine church property which he had so greatly improved during his long pastorate was left free of debt.

Consecrated in Dubuque February 24, 1897, the bishop reached his episcopal see in Passion Week, but as he came unannounced, there was no public reception. The Sisters of the local academy were surprised when he appeared at their door with his cassock under his arm and asked if he might celebrate Mass. He had just come from the train so the rector of the cathedral only learned of his advent when he himself arrived at the convent to celebrate the Holy Sacrifice. For the first time since Cheyenne became a diocese, the solemn consecration of the holy oils were performed

[Lander 1982, 26] in the cathedral, the service being largely attended by Catholics and non-Catholics. Bishop Lenihan was fond of ceremonies but, owing to the lack of priests, it was sel-dom possible for him to have the pontifical functions prescribed by the liturgy.

Though apparently in perfect health at the time of his elevation to the episcopate. Bishop Lenihan was afflicted with some disease of the kidneys, and to this was now added heart trouble, induced by the great altitude. He struggled on for a cou-ple of years, but, as there was no improvement, he was compelled to seek a lower altitude, and returned to his beloved Iowa. The bishops of the province had agreed to petition the Holy See to transfer him to Sioux City and was erected a diocese a month after his death. His demise took place at Dubuque, December 15,

1901, and his remains lie buried in a granite mausoleum erected by his brother, the bishop of Great Falls, Mt., at Calvary cemetery, Key West, Iowa.

(By Bishop McGovern)

THIRD BISHOP - MOST REV. JAMES J. KEANE, D. D.

Several months elapsed after the death of Bishop Lenihan before Cheyenne re-ceived a new chief pastor in the person of Most Rev, James J. Keane, D. D. This en-ergetic prelate, who was to accomplish so much for the good of religion in the West, was born in northern Illinois, August 26, 1857, but as a child moved with his par-ents to Minnesota, in the archdiocese of St. Paul. He received a liberal education in the Benedictine school at Collegeville, Minn., and at the Jesuit college of St. Francis Xavier, New York City. Impelled by a strong desire to labor for the salva-tion of souls, he entered the Grand Seminary, Montreal, that he might receive a thorough preparation for the work of the ministry.

After his ordination, December 23, 1882, he was assigned as curate of St. Mary's church, St. Paul, where his untiring devotion to duty soon merited promotion to the pastoral charge of St. Joseph's Church in the same city. Recognizing his scholastic attainments and his abilities as a manager of temporalities. Archbishop Ireland called him from parish work to preside over St. Thomas College and Seminary. After several years of successful effort in this responsible position, he was again appointed to the care of souls as pastor of the large and important parish of the Im-maculate Conception, Minneapolis. It was while discharging the duties of this office that he was named Bishop of Cheyenne, June 10, 1902.

His consecration did not take place until fall. After his enthronement, his first care was to ascertain the needs of his flock. He began by having the diocese as a whole as well as the individual parishes incorporated

according to the State laws governing such proceedings. After a careful survey of the situation, he felt satisfied that Wyoming was still a missionary field and that the recognition of the fact was a necessary premise for the accomplishment of any effective results. At once he became anxious to do all things to all men that he might save all. There was no work of the ministry that he considered foreign to his office as bishop. He passed from town to town over his extensive, though sparsely settled diocese, making known the truth and beauty of our holy faith. Missions were given Catholics, expositions of Catholic teaching to those not of the fold. Nor were his efforts confined to his own jurisdiction. Wherever invited, he gave retreats to the clergy and nuns, preached in season and out at sacred functions of various kinds and, in general, spent himself for the up building of the kingdom of God.

Knowing that one of the greatest obstacles to the spiritual progress of his diocese was the lack of churches or chapels in places where the number of faithful was very small, he determined if possible to remedy this defect. Not only was building expensive, but loans were difficult to secure, and interest rates exceedingly high. With characteristic energy he proceeded to eliminate this obstacle by appealing to the charity of the Catholics of more favored localities of the East. His plea for help to establish mission churches in the vast area entrusted to his care met with a generous response in the dioceses of Philadelphia, Pa., Providence, R. I., Springfield, Mass. and Hartford, Conn. Whatever he could secure by this means was put into a fund which has been of inestimable benefit in furthering the cause of religion in Wyoming.

[Lander 1982, 27] He was responsible for building the beautiful Cathedral and bishop's residence. His eminently successful work in the diocese was rewarded by his promotion to the archdiocese of Dubuque, Iowa, August 11, 1911.

FOURTH BISHOP - MOST REV. PATRICK A. McGOVERN, D. D.

Bishop McGovern was born in Omaha, in what was formerly the cathedral parish of St. Philomena, October 14, 1872. His education began with the Sisters of Mercy, but his college course was received at Creighton University in his native city, where he finished with the first class graduating from that institution in 1891. His theological course was made at Mt. St. Mary's Seminary, Cincinnati, Ohio, and he was ordained by Bishop Scannell, of Omaha, August 18, 1895, in the same church in which he had been baptized. The first sixteen months of his priesthood were spent as assistant at Jackson, Nebraska, from which place he attended South Sioux City as a mission. Thence he was sent as pastor to Kearney, a very poor parish, having attached to it several widely scattered outlying towns and rural communities. After two years of earnest endeavor to build up religion in that district, he was placed in charge of the cathedral in Omaha. During the nine years spent in that parish he succeeded in paying off the debt that had pressed upon the people for many years and abolished tuition fees in the parochial school. In the meantime, business kept encroaching on the neighborhood until the section of the city about the cathedral was so given up to wholesale warehouses that a change of location became imperative. The site of the church and school was sold for \$100,000 and the buildings were demolished.

Before the erection of a new house of worship, the future bishop was transferred (November 1907) to the adjoining parish of St. Peter, which was heavily encumbered [Lander 1982, 28] with debt. This was paid off in three years. As the congregation was increasing so rapidly that the people could no longer be accommodated even with five Sunday masses, a fund was started for the purpose of providing a larger and better church. It was while occupied with these plans that the call came summoning him to a broader field of labor, and by papal Bull dated January 19, 1912, he was named bishop of Cheyenne. His consecration took place April 11th in the Jesuit Church adjoining his alma mater, the officiating prelate being Archbishop Keane, his predecessor in the see of

Cheyenne, assisted by Bishops Scannell of Omaha and Garrigan of Sioux City.

Before the new bishop departed for the West, a public reception, attended by several thousand of his fellow citizens, was held in the City Auditorium, and the Catholics of Omaha, in token of their esteem, presented him with a purse of \$8,000.

Apart from four months spent in the hospital, due to a stomach ailment that necessitated an operation. Bishop McGovern's first year in his new office was occupied with routine episcopal work and in taking stock of the diocese. He found the latter to be definitely in the pioneer stage; the churches and the parochial residences (where the latter existed) were very poor, but fortunately the debts were few and not heavy. Besides the Indian Mission in charge of the Jesuits, there was a total of fourteen parishes, manned by religious and fourteen diocesan priests. Seven of the latter were externs who did not belong to the diocese, and who consequently could leave at any time. The bishop resolved to secure a body of clergy ordained for Wyoming, and to this end proceeded to adopt a sufficient number of ecclesiastical students to supply a growing flock with priests. A synod, the first in the history of the diocese, was held April 17, 1913, to provide for the orderly government of clergy and people; diocesan officials were named, and salutary decrees, conducive to the up building of religion, were promulgated.

One question that perturbed the mind of the bishop during the early years of his regime was the care of dependent children. Frequently, when a mother or father or both parents passed away, he was asked to provide institutional care for the off-spring. Finally he made a survey of the situation and found that in the neighboring city of Denver three Catholic orphanages were sheltering 77 Wyoming children, of whom 27 were non-Catholics. It was clear that the total number of children in institutions in Colorado and adjoining States was not less than one hundred. He determined to establish a home for dependent children, and

with this end in view formed a legal corporation consisting of himself, his vicar general, Very Rev. John T. Nicholson, his chancellor, Rev. James A. Hartmann, Mr. John T. McDonald of Torrington and Mr., Joseph R. Sullivan, of Laramie. This was the close of 1923.

An irrigated farm of 93 acres, adjacent to Torrington, was purchased from the Lincoln Land Company for \$3,500.00, a price so small that it was practically a donation. A campaign for funds, to which the clergy, laity and many non-Catholics contributed liberally, was launched and netted \$131,673.00. As the payment of pledges had been extended over several years, it was not until 1929 that the members of the corporation deemed it opportune to commence building operations. The drawing of plans was committed to Mr. William DuBois, a well-known Cheyenne architect, the contract was let, and by the close of the summer, 1930, the work was completed. The main building, comprising three stories and a high basement, has accommodations for the personnel and 85 children. It is modern, practical and fire-proof. Some distance away is the laundry and heating plant. These two buildings cost \$138,532.00, and the furnishings an additional \$18,791. Under the patronage of St. Joseph, Bishop J. Henry Tihen, of Denver, dedicated the orphanage on Labor Day (Sept. 1, 1930), the principal address being given by Bishop McGovern. An audience of several hundred were present from all parts of Wyoming, and Bishops Cantwell, of Los Angeles, Mitty, of Salt Lake, and Finnegan, of Helena, came to lend additional distinction to the ceremony. Bishop McGovern expressed his gratitude to almighty God and to those who had made possible the establishment of the orphanage, and declared that it had been founded on the broad principle of Christian charity to care for-homeless children without regard to creed or color. On the day of its dedication, St. [Lander 1982, 29] Joseph's Orphanage was out of debt.

Every new office and dignity, while it brings added honor to the recipient, likewise creates new obligations; and especially is this true of ecclesiastical dignities. When Bishop McGovern was appointed to rule

the diocese of Cheyenne, he was not unmindful that it entailed duties not only to those of the household of the faith, but also to all his fellow citizens of varied and diverse opinions. As he had done in Omaha, so in his new field, he took his place in civic life and became active in the social and charitable work of the community.

Repeatedly called upon to serve on committees and to address clubs of men and women, he never excused himself on the plea of business or inconvenience. Although he sought only the common welfare in whatever he did along these lines, nevertheless he deeply appreciated receiving from the Kiwanis Club of Casper the 1940 medal for “outstanding service to the community”. In conferring the medal the speaker made special reference to the establishment of St. Joseph’s Orphanage and reminded the bishop that the award was made by the vote of all Kiwanians throughout Wyoming.

Never robust in health, Bishop McGovern suffered a nervous breakdown following the dedication of the orphanage chapel, and was compelled to seek hospitalization for ten weeks. On returning home he found life at the cathedral rectory very trying on his nerves, and longed for a quiet life in a house by himself. Accordingly, the diocesan corporation, out of funds in the treasury, built the beautiful episcopal residence at the corner of Pershing Boulevard and Carey Avenue, where the bishop took up his abode in April 1940.

One needs to mention two other outstanding events in the bishop’s career: One is on the occasion of the Golden Jubilee of Creighton University (1928), at which he gave the principal address. Bishop McGovern received from his alma mater the honorary degree of Doctor of Laws. When he had rounded out 25 years in the episcopate, although he would permit no formal celebration, this important milestone was marked by congratulatory messages from the Holy Father, Cardinal Hayes, the Apostolic Delegate, and other members of the hierarchy; and

Pope Pius XI named him Assistant at the Pontifical Throne, with the title of Count of the Apostolic Palace.

Here it will be in order to refer briefly to the Knights of Columbus, who have always proved themselves the strong arm of the bishop, and have considered it a privilege to carry out his wishes. Both in the parishes where there are councils and throughout the Diocese, they have rendered helpful service in many ways. Thus in 1925 they secured a plot of ground on the site of the first Mass celebrated in Wyoming, and erected thereon a monument in the form of an altar, in honor of the Rev. Peter John DeSmet, S. J., This is located near Daniel, Wyoming. Mass is celebrated there every year on the Fourth of July. Again in 1940 (on July 4th because it was a legal holiday and people could attend), the program to commemorate the centenary of the first Mass was arranged and carried out under their auspices. To guard against inclement weather they had previously built a stone canopy above the altar. Bishop McGovern presided at a Pontifical Mass, and an appropriate discourse was delivered by the Most Rev. Duane G. Hunt, D. D., bishop of Salt Lake City. The solemn ceremony was attended by the governor of Wyoming, several State officials, U. S. Senator O'Mahoney, 20 priests, and about 1,200 of the laity.

This history of the diocese draws to a close (1940).

Within the period since 1912, parishes have grown from 14 to 24; Diocesan priests from 14 to 34; Priests of religious orders from 4 to 9; Infant baptisms from 490 to 838; Deaths from 139 to 291; Churches from 32 to 61; Schools from 2 to 4.

Within the same period parochial schools have been opened in Sheridan and Casper; rectories have been built or acquired in Cheyenne (2), Pine Bluffs, Rawlins, Rock Springs, Green River, Evanston, Torrington, Riverton, Lander, Greybull, Powell, Gillette and Buffalo. Substantial brick churches have been erected in Cheyenne, Casper, Rawlins, Powell,

Evanston, Laramie, Greybull, Lander, and two at Rock Springs. Besides this, in many of the smaller towns and hamlets, through the generous and never failing support of the Catholic Church Extension Society, chapels have been provided for scattered groups of the faithful who would have lacked [Lander 1982, 30] priestly ministrations but for this providential help.

Strange to relate, no parochial boundaries had ever been defined until 1925 when the ordinary, after consulting the pastors, established precise lines,

If Bishop McGovern were asked to state what was the best work accomplished under his episcopate-, he would say that it was the buildup of a zealous and exemplary corps of diocesan clergy; for this was what he proposed to himself at the beginning of his regime as most effective means of strengthening and extending God's kingdom within his jurisdiction. When the primitive conditions confronting the clergy in those earlier days was taken into account - scant populations, long trips over bad roads, lack of a place they could call home, the infrequent meeting with a brother priest, lack of sympathy on the part of the flock - it will be readily understood that it was no easy task to recruit a body of men fashioned in the heroic mold that was necessary.

BISHOP PATRICK McGOVERN

November 8, 1951

In December 1933, Bishop Chartrand of Indianapolis died. His successor, Bishop Ritter (later the Cardinal of St. Louis) highly recommended that his major Seminarians consider service in outside Missionary Type Dioceses. Soon there came requests from the Dioceses of Santa Fe, New Orleans, Raleigh and Cheyenne. Three went to Louisiana, two to Santa Fe, Raleigh got nobody, Cheyenne fared best of all. Fathers Pate and Aubuchon were already studying for this diocese.

And soon by the end of 1934 or 1935, Fathers Grannan, Foster and I were in the fold. I remember a note of welcome from Bishop McGovern. Since he knew economy well, in words, which were clear and few, and in expenditure the note was on a postcard.

Twice he came to the seminary. Both times he made a hit with the "Brother Sems" - he got us free days. On the last trip, he made a talk. It went down in first class fashion. He spoke in a direct way, loud of voice and plain in style. He was interesting; for he spoke of his great state. You knew he loved his diocese, he radiated enthusiasm.

The second visit was in later November 1948 when he ordained our beloved Father Pate. He looked tired that time. I later learned that he had been quite sick, just exhausted. He was a "working Bishop" and never seemed very strong. As a matter of fact, told me by the "ancients", when he came to Wyoming from Omaha in 1912, it was thought he had only a few months to live. When he died in 1951, he was the third or fourth oldest Bishop in the U. S. A. The statisticians, on longevity "took a beating" on Bishop Patrick A. McGovern.

Came May 30, 1939, ordination day and with it the instruction to report to the Cathedral, Cheyenne on July 1st. I was to be curate there, living in the house with the good Bishop and saintly Msgr. Hartmann. How well I recall our seminary rector's comments: "Meyer will do fine there, if he doesn't talk too much."

Tired, with a headache and hungry, I came to Cheyenne, via U. P. Fathers Denk and Gormly were there to give a friendly Wyoming greeting. They took me to the Bishop's Residence, now the cathedral Rectory, 2105 Capitol. The Bishop repeated the greeting. The small guest room at the top of the stairs was assigned me. Before leaving, the Padres betook me and themselves down to the kitchen. We lunched on cookies and 7-Up. (In the weeks to follow, I pretty well took care of the 7-Up and cookies. At length the information gently came that the 7-Up

was the Bishop's "very own" and that cookies were primarily for dessert; so it was "verboten to clean out the cookie can".)

The days were pleasant. The bishop was pleasant. Msgr. Hartmann was pleasant. I was talkative and inquisitive, asking many questions. In turn, the Bishop ran me thru the accustomed gamit [sic] of probing on Latin 3rd declension exceptions and Church History queries. I survived them badly until, he gave me a rhyme of shortened words which enumerated all the Ecumenical Councils. The question came in the evening. My [Lander 1982, 31] ignorance followed. But on the morrow I was able to repeat the "didactic bit of poetry" without a hitch. Apparently, I'd passed the test. The questions ceased.

Not so with "me and my big mouth". Questions I would ask; comments I would make, mostly these happened at table where the Bishop ate so little I could hardly see how he stayed alive. Monsignor ate a medium amount, with a graceful speed that constantly amazed me and I ate a lot and long: enough to provoke a "Bishop State-ment" that he didn't see "where little Father Meyer put it all". They would talk in the present tense about people who lived in the early post World War I time; I would make attempts to horn in. "I saw so and so today. Bishop". "Who?" "So and so" and I'd repeat the names. Came his comment in the massive squelch style." As usual you have mispronounced the names". At that juncture St. John the Silent became my Pa-tron. Yes, "he learned you" and you didn't forget. It was a hard but good and just school.

One early evening. Father Hartmann was not around the rectory. The door bell rang. I answered it. Two couples from Loveland, Colorado presented themselves, one couple married, the other couple wishing to be married. I asked questions; then journeyed upstairs and reported to the Bishop. He asked questions. I went down-stairs, called the priest in Loveland, talked to the "like to be married" couple and went back upstairs and reported. The Bishop asked more questions. I didn't have the answers. He comment dryly, "Why didn't you ask more questions?"

The Good Lord knows you ask enough normally.” Then with a majestic wave of the hand, he took over; went downstairs, gracefully excused my greenness; asked a few questions, granted the dispensation for a mixed marriage and directed me to fill out the papers; make the proper entries and to marry them. Indeed “larn” me, he did.

A few days before my first sermon, he calmly informed me, “I will criticize your sermons. Father”. What could I say? He had the “gun”, so goes the punch line from a trite story. But it represented my state of mind. So I preached. He heard the same sermon twice, since he offered one of the early Masses and presided on the throne at the 10:00 a. m. Mass. It wasn’t too bad. He closely inspected sentence structure and carefully sought out the erring pronunciation. I could live with that kind of critique and I did.

On my second or third time pulpit try - I said something about the “Cure D’Ars,” St. John Vianney”. I botched the French words and he corrected me and drilled me on the right pronunciation. I thought I had it. I tried it at the 9:00 Mass and it went in a fair way. Next came the “throne presiding Mass”, the 10:00 a. m. I got to that part of the sermon, paused and paused and “chickened” and quickly said, “St. John the Parish Priest of France said etc.” The ‘Cure of Ars’ and Vianney all got the go-by. After Mass, I waited for his comment. None came. I breathed again; the pressure lessened.

His sermons were magnificent. They never went beyond fifteen minutes and were clear to a point of almost seeming to be chiseled and polished. He was no great theologian. But he knew the faith and could teach and expound it in a way that caught up the congregation and held their interest with a “minus cough or child cry”. Absolute silence would prevail and this is high tribute to any preacher.

Then he moved me to Greybull and then to the Orphanage. I saw him at the re-treats of 1943-1946 and the famous synod of 1948. He presided at

it and all went with precision, and the accustomed “McGovern pace”. He had “pace” too at the re-treat highlight, which we called the “State of the Union” message. These came in the early afternoon of the third day of retreat. Then he would tell us and tell us and tell us and we understood him loud and clear. Especially, do I remember, in 1943, when at a high point of emotion in giving us the message, he quoted St. Paul’s “Flens Dico”. “I say this weeping”, and he actually did cry. Oh, he was a strong-strong personality and his emotions only emphasized his strong manliness and “Bishop Auctoritas”. (Yes, I guess I was a bit afraid of him, but even more, respectful of him.)

Came the Rawlins call and the building of the school, moving and renovating the Hanna Church and the purchase of property in Saratoga. I remember a letter he wrote [Lander 1982, 32] about borrowing money for the school construction. We wanted to borrow an extra \$20,000.00. The letter went something like this; “I am amazed at the calmness with which you and your committee wish to borrow \$85,000. You most certainly may not, only the \$65,000 and this I permit with great reluctance. Use your ingenuity, etc., etc.” Needless to add he was right. He knew money, he knew debts and he knew the capacity of parishes for liquidating them.

And in November of 1951, the news came that this strong life had come to end. I went to Cheyenne with Fathers Welch, Delaney and Corrigan. It was snowy and slippery. Impressions of the funeral Mass are vivid: his friend Dr. Sam Zucherman, alone in a front pew, in solitary grief “ the truly splendid and touching sermon preached, under evident emotional stress, by our good Bishop Newell. The priests cautiously singing their wending way thru the Gregorian Libera (Father Hmelovsky saved us) and the burial at Olivet Cemetery.

Consigned to the earth, a good and just Bishop possessed of a conscience that was never doubtful – always eminently firm.

Courtesy of Msgr. John Meyer

OUR PRIESTS

July 16, 1882 - June 2, 1884 D. W. Moriarty
August 10, 1884 - November 1885 John Jutz, S. J.
June 1886 - April 1887 Paul M. Ponziglione, S. J.
September 1888 Father Kuppen, S. J.
January 1889 “ August 1889 John G. Venneman, S. J.
August 1891 Ignatius Panken, S. J.
January 1894 - December 1897 P. P. Sansone, S. J.
January 1898 - January 1899 Wm. O’Dwyer
January 1900 - September 1901 J. Nolan
August 1902 - July 1903 A. Couffrant, S. J.
April 1904 - August 1908 M. A. Kennedy
December 1908 - October 1909 T. D. Lynch
November 1909 - May 1910 James A. Mooney
September 1910 - December 1911 Francis J. Keller
February 1912 - March 1912 Aloysius M. Fish, OMC
May 1912 - August 1923 William Keavey
August 1924 - August 1938 John Mullins

1931 & 1932 Fr. Mullins had an assistant - Martin Kennedy
December 1938 - November 1941 John Marley
February 1942 - January 1943 Charles Gormley
February 1943 - February 1949 Adolph Pate
February 1949 - September 1959 Thomas Cleary
September 1959 - June 1966 Michael Scullion
July 1966 “ August 1972 Joseph Fraher
September 1972 “ May 1977 Cletus Prado
June 1977 - January 1982 John Murray
January 1982 - June 1982 John O’Shea, S. J.

Note: Although not listed in available records, the older parishioners remember four other assistants during the 1930’s: Fr. Cassidy, Fr. Doherty, Fr. Leo Morgan and Fr. Francis Penny.

The Diocese of Cheyenne

Hubert M. Newell, D. D, Retired Bishop of Cheyenne P. O. Box 1117
Torrington, Wyoming 82240 (307) 532-5933

Easter 1982

Dear Friends of Holy Rosary Parish:

[Lander 1982, 34] I feel privileged in being asked to extend greetings and felicitations on the 100th Anniversary of your parish. May it be a time of rejoicing in the notable accomplishments of this past century as well as an occasion of rededication to the ideals of our holy faith.

Like all Wyoming communities, Holy Rosary parish has had its own interesting and eventful history. Its fortunes have risen and fallen with the economic tides in the area. Thru it all, the parish has been a source of faith, and hope, and love for Catholics and non-Catholics alike in Western Fremont County.

Anniversaries call to mind the outstanding clergy, religious and laity who have gone before us. It was their vision and their sacrifices that made possible the advantages we enjoy. We hail the dedicated bishops, priests, religious and laity who have made the Church of Lander the devoted Christian community it is today. May the Lord bless them now and in eternity!

A happy 100th Anniversary! May the Lord's continued blessings be upon Holy Rosary parish, its pastor and people.

Cordially yours in Christ,

Retired Bishop of Cheyenne

OUR PARISH

[Lander 1982, 35] In the baptismal register of Cheyenne there is an entry recording the christening of a child, James Joseph, son of John L. Walsh and Margaret E. McGovern. The place was given as Hamilton City, Wyoming Territory, the date November 3, 1869, the officiating clergyman, Rev. J. J. McGovern. A week later he baptized a baby girl at South Pass City. It is likely Fr. McGovern was the brother of Mrs. Walsh and that she invited him to visit her and baptize her son, because there was no priest within reach. Beyond doubt he also celebrated mass there. The reason these baptisms were sent to Cheyenne to be recorded is because this was the only parish in the entire Territory. In passing, it may be mentioned that the name Hamilton City was later changed to Miner's Delight, and its location is about ten miles northeast of Atlantic City. Thus Hamilton City was the cradle of Catholicism in Fremont County.

The following year, Rev. Phillip Erlach, pastor of Cheyenne, made a missionary trip to South Pass and Atlantic City, and besides celebrating the Sacred Mysteries,

[Lander 1982, 36] administered Baptism to an Indian girl and a white baby.

There is no further record of official Catholic functioning until 1877 and '78, when Rev. Eugene Cusson, of Laramie, visited all these places. Even in those early days, there were a number of Catholics in this district, but they were widely scattered. Some were engaged in stock raising, others were prospecting for gold, and a good share were government soldiers and scouts.

The following article was sent to the parish by a relative of father D. W. Moriarty, Lander's first priest: ^

Priest, Who Came to Wild West in 1882 Is Still Serving In A Nebraska Diocese (The Lincoln Sunday Star)

Nearly 48 years a priest, and the entire time spent in the Omaha diocese is the record of Father D. W. Moriarty, pastor of the Sacred Heart parish of Norfolk.

Father Moriarty was ordained in June, 1882 and by July 1 he was in Omaha ready for service wherever the bishop would send him, Omaha was then a prefecture apostolic, not having been made a diocese until 1885.

The territory under Bishop O'Connor at that time was the whole state of Nebraska and the territory of Wyoming.

"I had the misfortune to speak French," Father Moriarty said "and so the bishop decided to send me among the Indians in Wyoming. He was greatly interested in missionary work among them. So I set out for Lander, where the Shoshone and the Arapahoes had their reservation. I went to Green River on the train and from there to Lander on the stage."

Few White People in Region.

"Lander lies in the most beautiful valley in the west, it is almost a pocket in the mountains. When I got there I found my parish was 150 miles square. In that area were only about 200 white people, the rest were Indians."

"The Jesuits had intended to go first, but were unable to and so I was there from 1882 to 1884. Then a Jesuit father came and took my place."

The west still was young at that time and Father Moriarty's life and experience as a priest on the Lander reservation had all of the hardships and some of the thrills of pioneering. He lived in rooms above a downtown building when he first went there. Here he also said mass. The adjoining part was used for a lodge headquarters and often Father Moriarty had to straighten chairs and 'brush up' after a dance Saturday night to put the place in order for Sunday.

“I used to have a great time with the cowboys,” he said. “They were kind and would do anything for me. They nicknamed the horse I had ‘The Priest* and he was known as that until he died. Although Lander had but about 100 inhabitants at that time there were a number of saloons and professional gamblers and racketeers spent the seasons there. I had to take my meals at a boarding house where a number of cowboys and a gambler or two ate.” Gamblers Fought Over Priest.

“One beautiful day I was going to dinner when I noticed a confusion and heard loud shouting on the opposite side of the street. I went on to the house and in a few minutes one of the gamblers came in.”

“‘We had an awful row,’ he announced, ‘almost a gun fight. It looked like a shoot-up for awhile. Yes, Mexican Jack made a remark about you. I got mad and so did some of the others. Then there was trouble.’”

“Next morning when I was going to breakfast I saw a cowboy approaching, leading his horse. As I came nearer he took off his hat and then he told me how sorry he was for the things he had said that had caused the trouble. I told him it was all right, that it didn’t hurt me and if it didn’t bother him any more we’d close the incident. Built Stone Church.

During the two years Father Moriarty spent in Lander he built a picturesque little stone church, all the stone being hauled from nearby mountains. In those two [Lander 1982, 37] years, he saw another priest but twice. From Lander he rode out to the Indian reservation about 25 miles distant. Here he visited the Indians and established the foundation for what is now a large and prosperous mission.

Father Jutz, the Jesuit priest who succeeded Father Moriarty was unused to the west and the ways of handling horses. He borrowed ‘The Priest’ one day and rode out to do a little hunting. When he dismounted he left the reins over the saddle horn, instead of dropping them over the head of

the horse. He wandered off in pursuit of his game and at the first shot the horse started for home, leaving the missionary alone on the prairie. When the cowboys noticed the riderless horse come into town they immediately set out in search of the Jesuit. In a few hours they had him safely back to town,

Fording the swollen mountain streams during high water time was no easy task. Father Moriarty accompanied the Jesuit to the reservation, taking with him provisions for some time. These were hauled in a wagon and 'The Priest' was led behind, on which Father Moriarty was to return to Lander and then to Omaha, leaving the Jesuit alone at the mission. He was lonely and not a little homesick when Father Moriarty rode away* But he remained there among the Indians for years and grew to love the west. Served Parish at Lyons.

On returning to Omaha in 1834 Father Moriarty was appointed assistant at the old St. Philomena cathedral. Here he served for six weeks and then was sent to Lyons. The parish there included that whole corner of the state. He had many small missions to look after and rode the train and drove a team through all kinds of weather and over all kinds of roads.

"I lived on the road practically all the time,"¹ Father Moriarty said.

As settlement increased in northeast Nebraska the parish became too large for one priest to take care of so a division was made and a new parish established at Wayne. Here Father Moriarty took his residence and another priest was sent to Lyons. In the years he served northeast Nebraska parishes he repaired a number of old churches and built a number of new ones. He built the first churches at Emerson and at Wayne, built the first residence for a priest at Hubbard served for awhile at Coleridge and at Dixon.

In 1888 the bishop invited him to take charge of the only parish then in existence in South Omaha. There was no residence for the priest at that

time. Most of his parish members were of Irish descent, so he planned to say the first mass in that parish on St. Patrick's day, Established Omaha Church.

In establishing the parish Father Moriarty changed the location and built the present church of St. Agnes which is just the same today. He was there seventeen years.

Something of the Irish uorest had a strong hold on Father Moriarty, for he was never contented to remain for long in one place. He never asked anything for him-self, always what was best for those he served. A missionary in spirit he fitted into the building of the new country and the atmosphere of sacrifice.

From South Omaha he asked to go to Jackson where a vacancy occurred at the death of the pastor there. Here he spent three years, where he also improved the church properties. Then the work became so heavy he asked for a change and this time found a place in the new parish that was beginning at Benson. He built a house there and a new church, then he exchanged parishes with the priest who was then at Norfolk and has been there sixteen years. Returned to Visit Lander.

There are only two other priests now active, who have been longer in service in the Omaha diocese and these are Fathers Cassidy of O'Neill and Schoof of Monterey, each of whom has served fifty years,

“Wonderful, wonderful!” Father Moriarty exclaimed in reviewing his life in the west. And today at the age of 71. Father Moriarty is still sacrificing. He does not have a house, but just small rooms, in the new school which he built four years [Lander 1982, 38] ago. His life has been one of self denial and service to others.

In the fall of 1928 he was privileged to return to Lander to the dedication of the new church which had been built there. Among the people who

attended were the couple that he had married the first few weeks there at his first marriage ceremony. They still resided in the parish.

It was different now going there with Pullman service. The stage coach in which he traveled about 125 miles from Green River over western trails is no longer needed. The little western town of 100 people is now a thriving little city. Classmate of Roosevelt.

Father Moriarty was born in Milford, Mass. He attended Harvard University for two years. Among the members of his class was Theodore Roosevelt whom he knew on the Harvard campus. In the middle of his course he decided to become a priest so left Harvard and finished for an A. B. degree in Boston College and was ordained after three additional years of study from a seminary in Quebec. He volunteered to come to the Omaha diocese where priests were badly needed, while in the east there were more than needed.

“I used to know practically everyone in this section of Nebraska,” Father Moriarty said. “But in the last few years I haven’t been able to keep pace with the thickening population.”

In every town and community he knows at least several families both among his church members and other denominations as well.

He has never lost his interest in advancement. In every parish he has served he has left material as well as spiritual improvement. His hobby is sports. No one enjoys a baseball game more than he does, nor any other clean sport.

In looking forward to his golden jubilee two years hence. Father Moriarty says he only hopes he will have a home by that time.

“Fifty years should give one a home, shouldn’t it?” he asked, smiling.

ON OUR WAY

In July 1882, Rev. D. W. Moriarty, a native of Massachusetts, just ordained for the Diocese of Omaha, was sent by Bishop O'Connor to be the first resident pastor of Lander. Fr. Moriarty immediately began plans for a church. Eugene Amoretti, Sr. donated a piece of property for the building site. The stone church was completed in the spring of 1883. The total cost of the church was \$3,000, and the building was completely free from debt. It was the Church of the Immaculate Conception.

It is interesting to note the generosity of the pioneer settlement. In December 1882, a three day fair was held for the benefit of the church, and the sum of \$1,812 was raised. The amount was used to furnish the church, and to add two small rooms to the rear of the building. There were approximately 100 people in the village at that period.

During Fr. Moriarty's tenure there were 24 baptisms and 3 marriages recorded.

Active laymen at the time of the organization of the parish were: Eugene Amoretti, Sr., William O'Brien, Jules Lamoreaux, Melville Baldwin, Jacob Price, Edward Lanagan, John Werlen and Mrs. Anna Kierman.

Father Moriarty departed from his Lander charge in June 1884.

FATHER JOHN JUTZ – Lander's second priest.

Father John Jutz, S. J. was sent to Lander by Bishop O'Connor and was Fr. Moriarty's successor.

While in Lander he started working with the Arapahoes, as Bishop O'Connor had requested. He found the Catholic faith quite strong among these people - the faith Fr. DeSmet had taught them 33 years before.

The Arapahoes had remained in the area now known as St. Stephens. It was here that Fr. Jutz started the Mission at St. Stephens. It was a successful mission evidently from the very beginning.

Fr. Jutz's first entry in the St. Stephens Mission Baptismal Register was that Fr. DeSmet had baptized 305 little Arapahoes 33 years previously.

[Lander 1982, 39] Evidently from then on, Fr. Jutz commuted to Lander from the Mission once a month instead of vice versa. He left in December 1885.

From that time until 1910, it seems that Lander was served by various Jesuits who were assigned to St. Stephens.

Little is known of the events which took place in the Lander parish from the time of Father Jutz until the advent of Fr. M. A. Kennedy in 1904.

This interesting story is told by Merrill Olson, who died recently, and is verified in some of the early notes.

“During the three day Fair held to raise money for the first Church, there was a popularity contest among the young ladies of the community. The two main contestants were Molly McCarty, sponsored by the Irish Brigade and Lizzie Lamoureux, sponsored by the Mocassin Band. The winner was to receive a gold watch. Edward J. Farlow, at that time a handsome young man, remarked that he would like to marry the winner of the contest. After bringing in a large amount of money, the contest was won by Lizzie Lamoureux, a half breed Sioux Indian girl. In a short time she did become Mrs. Edward J. Farlow, a well known member of the parish for many years. Molly McCarty was later Molly O'Brien, also a prominent parish member.”

This next story was told the writer by Mr. Pat Royce of Casper and Lander. He was a cowboy in the late eighties and early nineties. At that time, he was Sheriff of Natrona County and upon retiring moved back to Lander and operated his Service Station and motel just across the river where the Breadboard is now located. He told this story. “In 1890 the cowboys in the area did not think that it was proper for a church not to have a bell, so they decided to conduct a Beauty Contest. In this case the

contestants were Dora and Mary Lamoureux, two very beautiful girls and sisters of the above mentioned Lizzie Lamoureux. Again, quite a bit of money was raised and a bell was installed in the already built steeple." I don't remember who was the winner. Dora became Mrs. Wm. Robertson and Mary married a Mr. Butler. Both of these ladies were hard working members of the early parish.

The bell was sold a few years ago, but it is hoped that someday the parish might be able to repurchase it and mount it as a memorial to the hard working pio-neers who did so much to lay the ground work for the beautiful setup we now have.

From 1906 to 1909 the population grew slowly from natural growth and immigra-tions, and from 1909 to 1922 the population decreased due to emigration.

In 1922, the original building of native red sandstone was still standing. It seated 125 people and it cost about \$3,500 when it was built in the winter of 1882-1883. All church property was then worth about \$12,000. The debt was \$814. The property (two lots) on which the rectory stood, was purchased in 1909 under the pastorate of Rev, T. D. Lynch. The rectory was a two room brick building with one room frame addition. There was no debt on the rectory.

FATHER KEAVEY - 1912-1923

Living conditions throughout the West were primitive during these early years and, of course, so were Father's. The rectory was a small two room brick building with a white frame room built on. Rooms were papered with newspapers dated in the 1880's.

The first church needed repairs - new pews, a vestibule, and a new stove were acquired. Landscaping had to be done. In 1916, the parish hall was remodeled at a cost of \$500.

A new parish home was constructed at a cost of \$5,029. This was the rectory (brick) behind the church at Third and Garfield, which was torn down about the time the property was sold. Painting and sidewalks and other yard improvements were made.

Since the original stone church was considered unsafe, it was abandoned in 1920 and all services and activities were held in the hall.

[Lander 1982, 40] In June 1920, the name of the Parish was changed from “The Church of the Immac-ulate Conception” to “The Church of the Holy Rosary.”

Father Keavey toiled long and hard for eleven years. He accomplished many things for the parish and 25 years later Landerites were still talking about the good that he had done. He served the area the second longest of any pastor.

FATHER JOHN MULLINS - 1924-1938

This kindly priest served for 14 years, the longest tenure for anyone.

Upon him fell the job of building the second church “ the red brick at the corner of Third and Garfield (the building now occupied by the Ken Martinsen Real Estate Agency).

The years 1924-1928 seemed to be reasonably prosperous years - the time when the church was built, but the unlooked for Depression of 1929 struck. Times became terrifically difficult.

It was the period when if someone held on to his job of sorts it was called a recession, but if one did not have a job it was termed a DEPRESSION. If the pastor in Lander fared as others in other parts of the State, it had to be a depression for him, too, as far as personal income was concerned. However, like all good pastors of that era, he labored for the love of God and people and country.

Fr. Keavey built the church in Hudson in 1917. Catherine Freeburgh remembers that Father usually rode the train that arrived at 6:00 a. m. in Hudson, and Emma Novak's father met the train. He returned to Lander on the evening train. However, he also rode horseback to visit parishes and missions in outlying areas.

The people and pastor are to be commended for their efforts under great odds. It was a period when the upkeep must have been very difficult, for in 1935 the pas-tor was given permission to buy a lawn mower and some hose for the sum of \$10 in order to be able to improve the appearance of the property.

Something was always in need of paint, but since the paint medium at that time was calcimine, a powdery water based paint, it did not have lasting qualities.

Father Mullins, as was his predecessors, was well loved by everyone in the com-munity regardless of religious convictions. Even to this day, he is fondly remember-ed by the old timers.

FATHER JOHN MARLEY - 1938-1941

Fr. Marley's tenure was for three years. He was instrumental in organizing the Men's Club for the purpose of involving the men and youth of the parish. It was a combination spiritual, recreational and work group and they all joined forces in do-ing repair work, replacing the delapidated sidewalk, painting, landscaping, etc.

The following biographical sketches by Msgr. John Meyer are from his book "The Look Back" [sic]. Personal images were written about the deceased priests and bishops who had served in the diocese after Msgr. Meyer arrived in 1939. These priests have all served Lander either as pastor or assistant, and it is felt that they will be enjoy-ed by many parishioners.

FATHER JOHN MULLINS September 13, 1944

The day I well remember. Father Morgan met me as I came from the orphanage vegetable garden where there was much to be harvested. He was excited as he gave the sad news that Johnny Mullins had died at his sister's home in Kansas City, and he was going to the funeral. This was no surprise to me. Father Morgan had been an assistant in Lander where Father Mullins was pastor. They were very good years for the Rev. Leo B. He took care of the missions of Hudson and Riverton for Father John. Many were his stories about his happy days in '33, '34 and '35 in Fremont County.

So the next day he and the faithful, generous Father Hellrung, pastor of St. Rose in Torrington, took off via car for the funeral. They were back in three days,

[Lander 1982, 41] looking tired and worn, but satisfied they had done fittingly for a good priest. At the funeral they had been joined by Father Mullins' close priest friend. Father James McBride, then pastor in Greybull.

In the while of Father's journey to the funeral, my thoughts of memory kind made glances at Father Johnny Mullins. I first made his acquaintance during retreat in July 1940. He was still Pastor in Lander. I remember that he brought the soccer ball, kicked in Gaelic fashion, and the bats and balls which were made good use of by the American boys. He had a quick, laughing work for everybody. He teased some in good natured way and could be given back in kind. In appearance he was of medium height, bear-like in build, strong of face, topped by a wild wavy head of very thick dark brown hair, just beginning to gray. He must have been 41 or 42 then, in the very prime of his priestly life.

I heard of his talents from others. He was a solid English scholar, noted for his sermons of depth and beauty. He had written a short novel. It was

quality. Later, I would see the book and page thru it. At the time, it was on the bookshelf in the Lander rectory. There were many books there, collected mostly by Father Keavey and added to by Fathers Muilins and Mar ley.

I saw Father again at the 1943 retreat. He had been moved to Newcastle. It was evident that his health was none too good. His splendid vigor and massive strength had begun to wane. But he still laughed and brought a friendliness to the fathers. It was quite evident that he liked and was liked by all.

That was the last time I ever saw Father Muliins. In the Spring or Summer of 1944 he went back to his sister's home in Kansas City, Missouri. There he slowly declined until September when the Good God called him.

Courtesy of Msgr. John Meyer

FATHER MARTIN KENNEDY

Fr. Kennedy was an assistant in Lander in the early thirties under Fr. John Mullins. Because he had such an impact upon everyone Catholic and non-Catholic alike, he was a favorite with everyone. Therefore I am including his obituary and the Mother's Day sermon which he delivered while in Greybull, which was published in the Greybull newspaper. It is said that there was not a dry eye in the church that Sun-day morning.

The Lander Council of the Knights of Columbus was named the Martin Kennedy Council in his honor.

Mother's Day Sermon

(As Printed in Greybull Paper - 1935)

A touching and appropriate sermon for Mother's day was given at the Catholic church here Sunday by the Rev. Father Martin Kennedy. Because of its brevity and timeliness we here publish the sermon in full;

“Mother's Day”

Today being Mother's Day, dear friends, it is only right and proper that a few words be said about the greatest person on earth - Mother. Have we ever stopped to think what a glorious title is the God-given title of motherhood? Of course not every woman who had borne children is worthy of that title. She alone bears the title of motherhood worthily who is unselfish and selfless, who has lost her own life, as it were, and found it again in her children; who to her children is the embodiment and the personification of all that is true, good and beautiful; whose self-discipline renders convincing the discipline she enacts. She alone wears the crown of motherhood justly who, whatever her social position, whatever her educational and economic opportunities, is remembered and honoured by her children as a Saint of God.

Today, dear friends, we think proudly of this poor struggling humanity of ours because it has produced and still continues to produce countless wonderful mothers.

Deep down in the heart of a nation there stirred a noble impulse and Mother's Day was born. Appropriately and beautifully arranged for Mary's own month. Mother's day takes its place on our calendar on the second Sunday of May, and so today, [Lander 1982, 42] despite all our grownup manners, we are children again at heart, and leaving our machines and our balance-sheets, our law courts and market places, we have come home in dream or in glad reality to the dearest person that ever existed “ Mother. Who is this person. Mother, to whom indeed no material monument has been erected, but who shall for ever live in unsurpassed loviiness in the most sacred recesses of the human heart? What is she in whose honor and remembrance a whole nation ceases its

operations, and gives a whole day of each year devotedly, to her? She is nothing less than a cooperator with a creative God, more than that she is in a true sense a creator herself for her mind is ever planning a bright future for her child and her nimble fingers are ever at work to secure its fulfilment.

Fond remembrance, gratitude and love - no matter how long they may have lain dormant through the benumbing influences of a callous world - are reawakened when on one's ear falls the tender word, "Mother." That word transports us once again to what must ever be, for reverent man the sanctuary of his highest hopes - his first earthly home. It brings to life again, no matter how long she may have been dead, the gentle woman who in that sanctuary was a very queen " his Mother.

Man's wanderings in this spacious world may set him down in places far more fair, may introduce him to women far more gifted, but if he have a heart worthy of the womb wherein it first began beat he will never own that any mansion this side of heaven is dearer than the home in which he was cradled; nor will he admit that any other woman can be half as tender, half as true as the woman who gave him sanctuary in her bosom, nursed him at her breast, taught him by her knee, dragged him - by her watchings and her prayers - more than once from the very jaws of death, and finally sent him forth for the battle of life encouraged and strengthened by her motherly blessing. As life goes on it may be his privilege to sit under learned professors; to listen to the eloquence of learned and saintly preachers but as he listens he will find himself strangely familiar with the significance of their speech, and well he may for years before, the principles now expounded by the learned and the saintly were whispered to him after a humbler manner by his first teacher, his own sweet Mother, for isn't it true the best of all schools is a Mother's knee?

Is it not this tender remembrance of mother and home that leads us to almost hold our breath and bow our heads in reverence when a fair

young mother appears on the scene pressing to her bosom the precious gift that God has given her. We make way for her, regardless of personal inconvenience for we remember that we too rested on such a bosom, and we are anxious, we are glad to do reverence to one who bears the same sweet title - Mother.

In the greatest tragedies ever enacted on the stage of time. Mother is always there. At Golgotha, when the world's Savior writhed in agony on His cross, when He cried out, "My God, My God, why hast thou forsaken Me?" not one of His cherished disciples was there, but His Mother was present. In the stress and strain of life, or in the agony of death, if a Mother is living isn't she always there? When the law demands the supreme penalty, who is at the gallows to receive the body of the victim. A Mother. When pleas are made for the pardon of an offender, who is there on her knees with streaming eyes imploring mercy? A Mother. When the body of a man or woman - self-slaughtered - awaits a claimant, who is there to claim it, to wrap it in the mantle of forgiveness, to bedew it with tears? A Mother. What is the sweetest word in every language, the one word that touches the stoniest hearts, and can draw back a wayward son or daughter from the path of sin and crime? It is the word "Mother."

In all superb artistry traced on canvas, what portrait surpasses all others? Is it Cleopatra of Egypt? Elizabeth of England? Catharine of Russia - in their queenly robes, sparkling with priceless jewels? No! It is the Madonna with that ineffable smile of Mother love " the sweetest smile that ever lit a human face.

The wealth of a Mother's love is priceless. It does not perish, it does not die. It was Mother who carried you through the years of your unfashioned helplessness. She lavished her love upon you. No sacrifice was too difficult, no cost was too great where you were concerned. If she still lives, therefore, live for her. Do not be [Lander 1982, 43] satisfied if she has a room, her meals, and is comfortable. In addition practice to-

wards Mother those acts of kindness that mean so much to her. Show her now, today, tomorrow, that you do care; it will make her happy. Remember, kindness to Mother now will mean infinitely more than a monument at the end of her life on which you will have etched the word "Mother." Why? Because she can appreciate kindness now; a few years from now Mother's dead eyes will not be able to read their epitaph.

Her brow may be wrinkled, her face furrowed, but remember it was tears and worry for you that fretted those channels in her once smooth cheeks. Her hair may be thin and grey, her frame bent and low but she is your Mother, and if you are the right sort of person Mother will always be to you the most lovely being that ever graced the face of God's fair earth. "May God bless you and keep you. Mother Machree."

FATHER MARTIN KENNEDY ORDINATION 1925

Father Kennedy Expires After Brief Illness

(Greybull Newspaper)

After a brief illness of about 10 days the Rev. Father Martin Kennedy passed away here Friday evening. He developed a severe case of septic sore throat, which resulted in other complications causing his death after a period of severe suffering, He was slightly more than 34 years old.

Coming to Greybull three years ago to take charge of the Sacred Heart Church here, he soon became widely known throughout the Big Horn basin. He was a splendid young man, who won a host of friends here and in the surrounding communities.

His passing brought deep sorrow to those who had come to know him.

[Lander 1982, 44] His brothers, Michael and James, both of Chicago, arrived here a few hours before he passed away. Funeral services were

held here Monday forenoon, and the body was shipped to Chicago for burial.

Obituary

Rev. Father Martin Kennedy was born at Curry Co., Sligo, Ireland, November 21, 1901.

He received his education at St. Nalty's college, Balladern Co., Roscommon, and St. Patrick's college, Carlow, Ireland.

Rev. Father Kennedy was ordained priest Trinity Sunday, 1925 for the diocese of Cheyenne, Wyo. He came to the United States in September, 1925, and since that time has served as assistant pastor at Cheyenne, Lander and Rock Springs. For the past four years he has been pastor of the church of the Sacred Heart here.

Father Kennedy passed to his eternal reward on Good Friday, April 10» at 5:20 p. m.

On Sunday at 2:00 p. m. his remains were taken to the church, escorted by Father Spillane and Father Mullins and a large concourse of sorrowing relatives and friends. At the church the remains lay in state until the time of funeral at 11:00 o'clock Mon. During that period a constant vigil was observed by his devoted parishioners.

At 11:00 o'clock Monday, solemn requiem mass was celebrated, with Rev. John Mullins, Lander, celebrant; Rev. John Spillane, Powell, deacon; Rev. John McBride, Newcastle, subdeacon; Rev. Thomas O'Reilly, Monarch, master of ceremonies; Rev. John Marley, Gillette, thurifer; and Rev. Leo Morgan, Lander, preached.

Priests present at the funeral were the Very Rev. John Henry, V. G., superintendent of St. Joseph's Orphanage; Rev. John Brady, Buffalo; Rev. John Spillane, Powell; Rev. John J. O'Connor, Torrington, Rev. W.

J. Endres, Casper; Rev. John Mc-Devitt, Laramie; Rev. James McBride, Newcastle; Rev. J. J. Mullins, Lander; Rev. John Marley, Gillette; Rev. Edward Cassidy, Evanston; Rev. Thomas O'Reilly, Monarch; Rev. Leo Morgan, Riverton; Rev. Fred Kimmit, Casper; Rev. Peter O'Grady, Rawlins; Rev. Fr Gormley, Rock Springs; Rev. A. J. Zuercher, S. J., St. Stephens Mission; Rev. Thomas Cummins, S. J., St. Stephens Mission; Rev. Walter McGrath, Cheyenne, and Rev. Jerome Derk, Pine Bluffs.

FATHER LEO MORGON

Father Morgan was an assistant in Lander under Father Mullins. In 1936 he was sent to Greybull to replace Fr. Martin Kennedy who died on Good Friday in 1936.

He was a Laramie boy, the youngest of 12 children and was the first Wyoming native to be ordained a priest. In 1975 he suffered a stroke while retired in Long Beach. After his discharge from the hospital he was fortunate enough to go to Nazareth House, a beautiful nursing home run by the nuns. That is where he is presently residing.

He was a very dynamic priest and a go-getter. Even though times were tough, he managed to build the brick church at Greybull. Built in 1940, he managed to have it debt free by the time he left Greybull to go to St. Joseph's Orphanage to be its Superintendent.

Msgr. Morgan's Birthday

by Msgr. John Meyer

This past leap year day, February 29, was the "Birthday Eighty" for our Msgr. Morgan, now retired at Nazareth House in San Diego, California. I'm sure it was celebrated there and came as no surprise to the very dear Leo. I trust he recalled other birthdays that were celebrated in gone by years, some surprised him and others didn't. These began in Greybull when he was Pastor for about nine years.

The prime mover and possible beginner of the hoped-for surprise birthday par-ties was Mrs. Connors. She got the word out about the day in quiet fashion. The Parishioners were to gather at the Rectory. She would have Father out of the house at the time. And so she did with some sort of phoned plea to Father, that she needed [Lander 1982, 45] his advice on some drapes she wanted for her living room. (The good Padre's taste in color and style was duly recognized by all. He could have been an Interior Decora-tor.) He went to her house, gave the advice and then journeyed back the short four blocks to the Rectory. He went in the back door. (That was the easy entrance in those years to the house.) And all shouted "surprise". And the good Leo was laugh-ingly happy.

I was in Greybull in 1943. There was no party. Father was on vacation at that time. In '44 I was moved to the Orphanage and in July of that year Father came down from Greybull to be Superintendent; a position he filled with complete capability for about 19 years. I was with him till 1949.

I don't recall that we had a party every year, but I do recall one that was had when Father was as the saying goes "completely got." It was near the 28th. He re-marked smilingly how the gentry so often would try to surprise him but so seldom suc-ceeded. I laughed along saying nothing. The Sisters said nothing, but the kitchen quietly got ready for a party meal for the Priests. In the late afternoon Dick Whit-field came out to the Orphanage and visited with Father and invited him to town to his house for a predinner stimulant - Father agreed and left with Dick. Father Hell-rung and I got his apartment ready for the "boys." They had arrived and parked their cars by the Power House well out of Father's sight, as he would come back from town. Father Hellrung was there and from Nebraska there came Fathers Portrey, O'Neill, Vifquane and Pelster. (All had parishes in the Neb. Panhandle.) We hid in Father's bedroom. The lights in his study were on. Refreshment type articles had been put out. (Later we learned that Father when in town with Dick had bragged about how they had tried to fool him on this birthday business,

but never succeeded. Dick agreed.) We could hear them approach the room in laughing conversation. Father came in first, saw the set up, lights on and glasses out. He began “what’s this?” and got no further, for we burst from his bedroom singing loudly “The Old Gray Mare, she ain’t what she used to be” and forthwith we gave the “tremendous Leo B” gifts of ancient kind, a cane, a hearing aid, “holdfast” for dentures, thick glasses etc. And all Father could do was to grin and gulp and grin again. For once he was “totally got.” Happy Birthday, “Padrecito Mio.”
Rev. Leo B. Morgan Ordination 1933

FATHER ED CASSIDY October 24, 1951

[Lander 1982, 46] In my time in Wyoming, God has called many priests who were tremendously liked ^y their brothers. They were loved and respected by their parishioners. One came to the Diocese in 1924 from Ireland, another from Southern Indiana. The Hoosier was Father Adolph Pate. The gentle Irishman, Father Edward Cassidy.

I never really got to know Father till April of 1944 when I first collected Uinta County for the Orphanage. I had seen him at the 1940 and 1943 retreats and he was friendly. A visit to a man’s parish to beg money can always bring out the true friendly man. Father Cassidy was the friendly man.

It was late on an April Saturday afternoon when I first went to Evanston. It had rained and sleeted all day and I was tired. Father greeted me with a warm smile and set me down to a home cooked meal. He was THE cook and a good one. Ed or Ned, as the Padres called him, spoke slowly with no pretense of being either a conversa-tionalist or a scholar, but his gestures and facial expressions gave a meaning far beyond words. He was bald, ruddy complexioned and had huge shaggy eyebrows. These he could move in marvelous manner for emphasis. Literally his eyebrows talked.

Of course, Msgr. John O'Connor was his close Wyoming friend. He, along with the Utah Padres, the two Kennedy's, Burke and Sloan made up the closely knit group that would always welcome you.

All of them were on hand when Father celebrated his Silver Jubilee in May, 1949. The Wyoming clergy came out in force too. It was a great day. Father Frank Sloan preached a magnificent sermon replete with scripture quotes and classic quotes in Latin and an Irish poem about "the Heroic Hedge Priest". Yes, Irish songs, Irish wit and Irish food were had and happiness held us all.

About three weeks later, retreat time came along and we priests gathered at St. Stephens. Only the oldest priests had private rooms. The rest of us were assigned dormitory type rooms, containing five or six beds. My room adjoined Father Cassi-dy's. Recreation time afforded talk sessions. A happier more contented man than the Jubilarian would be hard to imagine. He seemed in the very prime of life in that June of 1950, and he was not yet fifty, only forty-eight or forty-nine. Within a few days he would go to Ireland for a three month vacation. Eagerly he looked forward to the return home. His happiness was infectious. We all joined in.

He came to Rawlins for a visit that fall. The trip to Ireland had been the best. He was rested and ready to get back to Uinta County and care for the Evanston, Ft. Bridger, Mt. View and Carter parishioners.

At the June, 1951 retreat Father Cassidy was absent. Talk had it that he had dizzy spells. He couldn't keep his balance. Shortly thereafter, he went to Salt Lake for a complete checkup. The diagnosis gave cause for grave concern. They op-erated and suspicions were confirmed: a malignant brain tumor. The operation pre-saged a terminal illness. Nothing more could be done.

In September, Father Delaney called to say that Father Cassidy's condition was much worse. He was in the Holy Cross Hospital in Salt Lake. If we were going to see him, we had better get on the road. So we went. The patient was cheerful and perfectly resigned. His bachelor brother from New York City was there. Also, Msgr. Pat Kennedy came. His good-bye that afternoon was most touching. Only an Irishman could have expressed himself with such proper emotion and deep priestly meaning.

On October 24, Father died. Quickly and quietly we all gathered in Evanston. It was a glum bunch. Ed had been the heart of so many gatherings. Now he was gone. Bishop Newell pontificated. The officers of the mass were Fathers O'Connor, O'Reilly, Burk and Kennedy. Father Frank Sloan, who had preached so joyfully at the jubilee, preached in sorrowing fashion. Among the priests present was Msgr. Dwyer, rector of the Cathedral in Salt Lake. Laity from all walks of life were there, Catholics and non-Catholics.

Fathers McCormick, Delaney, Corrigan and I went back to our parishes that after-noon* Another priest in the prime of life had gone from us. We were the definite losers. Courtesy of Msgr. John Meyer

FATHER CHARLES GORMLEY

[Lander 1982, 47] 1941-42 Father Gormley spent about eleven months here and the trustee minutes are sparse about his stay. He was an assistant under Fr. Marley.

This picture of Fr. Gormley was sent to me by Msgr. Francis Penny. It is a picture he took of Fr. Gormley in 1941 near Pine Bluffs when he was pastor there. "None of the stuff he has on belonged to him - it was all mine. He just dressed up for the photo. And he didn't know a darn thing about guns!" said Msgr. Penny.

FATHER CHARLES GORMLEY January 11, 1968

It was the evening of June 30th, 1939. I had a headache and was quite tired. The U. P. Challenger coach seat for 24 hours out of Chicago wasn't exactly a downy bed. Moreover, the train was a bit late. But at long last it arrived in Cheyenne. Goodbyes were made to "train conversation friends" in quick manner. I left the train. Two priests were waiting on the platform. They greeted me in friendly fashion. Both wore Panama hats, black suits and the image making Roman collar. There the similarity ended. Father Denk was stocky-square and semi-bulgy in appearance. A smile was ever on his face. His brown hair rested in wavy fashion on a large blocky head. He was definitely Teutonic. Father Gormley had the map of Ireland written on his face. Black of hair, ivory complexion, heavy black beard, trim, alert, brown of eyes, twinkling, a quick "on and off smile" a ready comment always on the tongue, and an omni present cigarette in hand or pipe in mouth, this was "Charley" of a certainty a magnetic presence.

They took me to the Cathedral Rectory to see Bishop McGovern and departed - I was assigned there.

In the next forty months (the while of the Cheyenne stay) I would see Father Gormley often. He was Pastor at Pine Bluffs and a great pal of Father Denk's. (Prior to that, he had been at Our Lady of Sorrows Church in Rock Springs. There, as Padre Delaney has told me among his many parish chores had been the tutoring of the "Rock Springs Tenor" in Latin: To augment the scanty High School training in that ancient language. He did this in excellent fashion - witness the proficiency of the worthy Delaney in this official Church Tongue!)

How I did enjoy his conversations with Father Denk! (Believe it or not, I performed well as "Joe silent" and listened attentively all the while.) Father Denk had a marvelous command of the language and a beautiful, flourishing style of speech and delivery. In the midst of the talk, he would generally spiral off in the air

[Lander 1982, 48] and produce a numbing effect, lovely to hear, but not too strong on clarity. Father Gormley spoke in short, pithy style. His sentences were like chiseled stone and he could go further and deeper and clearer in a topic of theology than anyone I had ever heard then or since. He possessed a crystal clear and concise mind. He knew the faith well and would present it in a fashion easy to understand and most cogent. Of a truth, I had two Gamaliels and I tried to be the “Eager Paul” for the learning.

Then I got moved to Greybull for a 14 month term of pleasant duty with the polished Father Morgan, a padre of definite class. Father Gormley went to Lander and then to Laramie. I saw him there when I collected for the Orphanage. Our visit was pleasant. Again I did the “listening act” as he and Msgr. McDevitt would hold forth in eager discussion on Latin words, phrases and sentence meanings. Both had studied in Rome, were competent Latin scholars and extremely sure of their “ancient language ground”. They would lose me, but I did enjoy their talks.

Soon, in early 1945 I think. Father left Laramie and I never saw him again. He worked in the Omaha and Santa Fe Dioceses - his health not good, on a definite down-grade. Came 1968 and January and the word of his demise. I could see him again in the mind’s memory, alert, smiling ready and clear in comment, always a very kind priest to me, a very green prieSt. May his soul ever be in peace!

Courtesy of Msgr. Meyer

FATHER FRANCIS PENNY & FATHER DANIEL DOHERTY.

[Lander 1982, 49] Father Daniel Doherty was an assistant in Lander under Fr. Mullins, He was not a diocesan priest. He belonged to a diocese in Ireland. He came to this Diocese because of sickness. As I recall he either had tuberculosis, or he was in danger of getting it. I did not know him as he was before my time, but Father John Henry, who

was Superintendent of St. Joseph's Orphanage when I was there, was a friend of his. Father Doherty was at St. Joseph's Orphanage between 1932 and 1938, the year I was assigned there. I was there until 1944.

Father Henry told many stories about Fr. Doherty, two of which I recall. It is possible that he stayed at the Orphanage just a short period of time and was later assigned to Lander. I followed Fr. Morgan as assistant in 1937,

When Father Doherty was at St. Joseph's we had a lot of chickens which ran loose around the barnyard. We also raised pigs. (This was the same when I was there.) When I came to the Orphanage we still had a huge sow that was there in Fr. Doherty's stay. This sow was rather vicious. One day Father Doherty was in the hog house which was a long building with pens on either side of a center aisle. The chickens used to run in and out of the hog house. There was also a large pen out-side of the hog house for the pigs, but the hog house was used mainly for farrowing. As Father Doherty was in the hog house a chicken happened to flutter into the house where the vicious sow was. With one huge gaping snap the sow bit the chicken in half and with two swallows consumed the entire chicken feathers and all. Father Doherty thought this was great fun, so once in a while he would catch a chicken and throw it into the sow's pen just to see her eat the chicken. One day Father Henry caught him and I think that this is when Father Doherty was asked to leave. When I arrived at St. Joseph's in the early part of January, 1938, Father Doherty had al-ready returned to Ireland.

St. Joseph's was opened in Sept. 1930. Bishop McGovern had planned to spend some leisure time there and perhaps retire when he was older. The two front rooms on the south end of the original building were designed for Bishop McGovern's use. We used to refer to them as Bishop McGovern's suite. So one time Bishop McGovern wrote to Fr. Henry that he would be up in a few days and would spend some time there just resting from the ardors of administering the diocese. Of

course, Fr. Henry told Father Doherty that the Bishop was coming. Fr. Doherty either, because he didn't like Bishop McGovern, or just in the spirit of fun, immediately organized a bunch of the boys to catch flies near the barn. He paid one cent for each small box of five flies. These he would release in the Bishop's suite. The Sisters had already cleaned the rooms and made up the bed so Fr. Doherty had no interference with his plan. The Bishop arrived the next day and was so disgusted with all the flies in his room that he stayed only one night and went back to Cheyenne. I think Fr. Henry got a kick out of this too, as he enjoyed telling the story.

I might add that a number of years ago we heard that Father Doherty had died in Ireland. In the current issue of our ordo he is listed under the heading of no exact information available.

Father Francis Penny was ordained in 1935. The picture on the preceding page was taken at the time of his ordination and is as he looked in 1937 when he was assistant in Lander. He was also an assistant in Casper. After his stint at the Orphanage he became Pastor of Cody where he served for many years. Now known as Msgr. Penny, he is retired and living in Powell.

Courtesy of Msgr. Meyer

MSGR. JOHN MARLEY

August 23, 1966

At the Retreat of 1940, I was introduced to a tall, slim, sandy haired priest. Then, he was Pastor of St. Matthew's Parish, Gillette. His name, Father John Marley. I thought him friendly, rather formal and very correct in his speech. Little did I dream that in January 1942 he would come to the Cathedral to help Msgr. Hartmann and that I would help him and Msgr. and the third priest in the rectory. What a pleasant, [Lander 1982, 50] kind priestly man he was, always willing to take lots of time to

answer my lots of question, brief me on Pastoral work and tell of places and priests and happenings that had occurred in his years of service to the diocese. For Father had come to Wyoming from County Donnegal, Ireland in 1924. For sure, I was the fortunate one in being with him. And best of all, a friendship came to be established and it would and did endure till and beyond the last time I saw him in the Rock Springs hospital, a few days before his death.

We were together at the Cathedral till November, when I was sent up country to Greybull. Father had been Pastor there in the early thirties; so he briefed me well on all aspects of Big Horn County.

The next time I saw him was at a Retreat in 1943. There was a friendly greet-ing and a going over what had ensued since I last saw him. He always had an inter-est in what one was doing, how Parish work proceeded and how the Hydes of Basin and the Asays of Lovell, the Connors of Greybull, and other longtime friends were getting along. I filled him in on all the “dope” as best I could.

Then came the Orphanage years and I would see Father administrating St. Joseph^ South Side Parish in Cheyenne and Our Lady of Sorrows in Rock Springs, St. Anthony’s in Casper and St. James Parish in Denver. The measure of this priestly man could easily be seen in the quality of his parish work, wherever he would be. He adopted himself to conditions and operated a parish in the mode and wish of the absent pas-tor, Father Denk in the Army, Msgr. O’Reilley in Ireland and Father Welch back EaSt. Of a certainty. Father had his own parish style of operation, but he disciplined him-self and did as the regular pastors would wish.

In the fall of ‘51, his classmate. Father Ed Cassidy, died. A few months later, Bishop Newell sent him to Evanston, where Father Ed had been the priest for so many years. Father did well in Evanston. His ability as a “church housekeeper”, quickly showed. The grounds were kept as if

manicured. The Church was as neat as the proverbial pin. An Oak Wainscoting around the interior wall set off the beautiful stone work, that Father Cassidy had so loved.

Father Marley instituted the annual Anniversary Mass for the good Father Cassidy. I remember participating in that Solemn Mass with Father Delaney. Also present were the Salt Lake Priests, Msgr. Kennedy, Msgr. Burke and Father Sloan. The Mass was in complete correctness, betokening Father love for the sacrifice. You may be sure the right rubrics prevailed.

Soon Father Henry Schellinger retired and Father Marley went to Green River. His "churchliness" quickly evidenced itself. He obtained the services of the Santa Fe Art Group for the redoing of the Sanctuary. It came out excellently. And Father, who knew well how to climax such an undertaking, had a formal blessing of the new Altar. Father Welch presided. The Church was packed with proud parishioners. Fr. Marley smiled and rubbed his hands. (The rubbing of hands always indicated his complete satisfaction.)

In 1959, the Dean, Father Sylvester A. Welch died. The Bishop called upon Fr. Marley to assume the Deanship and to be Pastor of the splendid Our Lady of Sorrows Church in Rock Springs. Father fulfilled the Bishop's confidence. He was a prudent, wise Dean and he administrated the Parish and the school with skill. All the while, he maintained a splendid rapport with his neighbor of the North Side Parish, the zealous Father Albin Gnidovec. Such service could not go unnoticed. The Holy Father recognized Father in January, 1964, when he conferred on him the title of the Rt. Rev. Monsignor. Inclement weather, the roads were like skating rinks, enabled only a few to be present for the conferring of this well earned honor. In the grateful, gracious manner, the new Monsignor accepted the "usual Wyoming weather". He was happy with the honor and so were his good parishioners.

Graciousness was a trade mark with Father. He entertained superbly. He had time for every visitor. He set a good table and best of all, he could and would talk. But he had a definite, clock like ide^ai on the length of such get togethers. When that exact time for termination came. Father would “wind up” the proceedings, politely, firmly and with finality.

[Lander 1982, 51] I spoke of meeting the tall, slim, sandy haired priest in 1940. Over the years, Monsignor John developed the clerical arch, his hair became white and his face grew full. He presented an ever proper picture of the priest, erect, correct, immaculate in dress and kind in speech.

I never saw Monsignor at the 1966 Retreat. He wasn't well. The “word” was that hardening of the arteries had set in and that angina pectoris was also in evidence. I visited him in the Sweetwater County Hospital in July. As always, he was kind and gracious. His disability showed in conversational loss of memory. He would come to the middle of a sentence, pause, and then a look of wonder would show on his face. He had completely lost his trend of thought. A helpful word would rejoin him to his “sentence thought” and he would continue on. It was a good visit.

That was the last time I saw Msgr. John Marley. A bit later, the news came that he had left us. I attended his funeral. Mass was offered by good Bishop Newell. All was very correct and in keeping with “martinucci and Waperhorst, the valued Rubricists”. In spirit, I'm sure, the excellent, precise Monsignor rubbed his hands and said “a very successful funeral, a very successful funeral.”

Courtesy of Msgr. John Meyer

FATHER A. C. RIESTER, S. J., March 20, 1951

I saw him during retreat in June at St. Stephens in 1940-43, 48-49 and 50. He always rang the angelus bell and took care of the office. Certainly

he “minded the store” methodically and efficiently. He never seemed to be in a hurry but surely got a great lot done. That was Father Riester, a good solid Jesuit. White of hair, tanned of face, wearing the Jesuit cassock with the casualness and hom-ed-ness only possessed by the son of St. Ignatius, thin, yet compact in build, he seemed ideally suited and designed for his job, “The Padre who kept things going quietly and well”.

Prior to my coming to Wyoming, I had only come in contact with Jesuit retreat masters and professors and the “up-front” Latin Disputation in Philosophy-Type Scho-lastics (the real “mental, hot rocks” from West Baden, Indiana). I had wrongly sup-posed they were all giants or semi-giants of the intellectual, many talented kind. I now found out differently. I made contact with the missionary-average Jesuit. He was plain, deeply spiritual, adequately educated, utterly devoted to his work, most obedient and absolutely tireless in his day-after-day-after day approach to his work. The work came always present and he came always present to do it, extremely well and in the manner calm with no fuss. And Father Riester surely epitomized all this.

My dear friend Father Pate was wont to speak of the value of a spiritual direc-tor for a prieSt. I would agree and remark the difficulty for so doing in most parts of Wyoming. His rejoinder always ran along the line of gratitude for such spiritual service, from one Father Riester, S. J. In “Dom’s” judgement he was saintly, wise, kind, firm and certain sure in advice. And Dom claimed he profited a lot. This I never doubted. And I saw a new side to this Father Riester, “the ringer of bells”.

In retreat 1951 Father wasn’t present. The mission went on. He was missed. And I came to realize that the “little cog Riesters” are ever effective, ever quietly present and always doing. The good God must be completely pleased with His “quiet-type-Father Riester”.

Courtesy of Msgr. John Meyer

FATHER JOHN SPILLANE

November 1, 1948

There was a guest for lunch at the cathedral rectory in Cheyenne. The day must have been in late August 1939. Cathedral lunches were very quiet and quick affairs. Bishop McGovern ate very little, Monsignor Hartmann ate with graceful speed and I did the best I could. But the visitor brought the tension of very small talk to the table. Words were being used in measured manner. There was peace but apparently it was one that needed to be carefully cared for. After lunch we went to the Bishop's study for the unvarying cigar and more small talk. And then he left, the visitor I

[Lander 1982, 52] mean.

Later, I learned that the visitor was Father John Spillane, just returned from a prolonged sick rest in County Kerry, Ireland. Father had come to Wyoming in 1920. He had done magnificent work in Lovell, Cody and Powell. Sickness had forced him to resign his parish in the mid '30s and he had returned to Ireland. But he was back, and now the why-fore of the tension. He had left a good parish but presently there wasn't much to offer him. So he went to Monarch to fill in where Father Peter O'Grady had just left to join the Western Province of the Society of Jesus. In those days the two poorest parishes in the diocese were considered to be Pine Bluffs and Monarch. So Father was starting again at the bottom.

But he didn't stay there long, only a few months and the Bishop sent him to set up St. Margaret's Parish in Riverton which had been served as a mission from Lander. There Father remained building a rectory largely from his own personal money and establishing the parish so that at the time of his death, it was one of the better small parishes in the diocese.

I really got to know Johnny Spillane in my Greybull curate days from '42 to '44. He and my pastor, Father Morgan, were very close friends.

Moreover, my classmate, Father Pate, was his Lander neighbor; so there was considerable visiting back and forth. Father Johnny was a very astute priest. He knew people. He knew parish operation. He was an excellent man in Catechetics and his converts were many and solid.

Father had an old fashioned semi-Kennedy type rocker in his combination living and office room. He would rock back and forth and talk to Father Pate and me by the hour. He was very clear and exact in his knowledge of people and how to deal with their family and personal problems. He would sustain interest with examples that were always in order and good taste. Usually these conversations, or better lectures, would end with an invitation that we join him for dinner in Hudson. Father and I would accept with eagerness. His eating habits were very basic, meat, potatoes, bread and butter, which meant that we would get the extra soup, salad, vegetable and dessert. That was easy to take too.

I remember when I was moved to the orphanage. Father came up to Greybull with Fathers Krass and Pate for the farewell party. He made a talk referring to me as "Johnny the Kid". Next day, I rode to Thermopoliis with them. Fathers Krass and Spillane were in the front seat and Father Pate and I and the famous Krass Dalmation dog, Pal, were in the back seat. The dog was an anathema to Father Spillane. More-over, he didn't want that white hair all over his black coat. The car's front seat was the normal place for Pal. He always rode "shotgun" for the good Thennopolis pastor. Quietly, Father Pate and I would encourage Pal to get up on the seat in back of Father John. He would push him off and lecture, but soon the dog would be back and soon the back of that black coat had a definite salt and pepper look.

Of course I saw Father at Father Henry's funeral and at Father Short's too. Then I began the "North Country" collection trip that September of '48. The word came around that Father was sick in the Billings, St. Vincent's Hospital. I went around that way from Sheridan enroute to the

Basin. I could hardly recognize this small, thin, almost comatose man. He did know me, but barely. I promised him my prayers and left.

It took about a month to collect the Basin. Then on to Douglas and Glenrock. There, the word which I knew had to come, did come. Father had died. I went over to the funeral. Johnny the fiery one had been so much an integral part of the diocese in the sense of friendliness, personal forthrightness and courage. The courage of a dutiful priest.

My recollections of the funeral are hazy. I do recall that Monsignor Krass preached. The bishop offered the mass and that Father's cousin, Monsignor O'Connor was the deacon. Vivid in my memory is the picture of his sorrowing parishioners as we buried him in the beautiful Riverton cemetery.

Truly they did love him.

Courtesy of Msgr. John Meyer

FATHER ADOLPH PATE Celebrating his Silver Jubilee

FATHER ADOLPH PATE - 1942-1949

[Lander 1982, 53] For some reason the trusted notes about Fr. Pate are very sparse. Since we moved here during his pastorate, I know that he was always busy finding ways and means to meet the growing expenses of the parish. He was a pastoral type priest and he spent much of his time visiting the sick and the needy whatever the cause. He was never too busy to give his undivided attention to whatever problems anyone had.

He loved sports and probably his biggest love in sports was baseball. He was an excellent player and played with the local team. He endeared himself to all in the community.

He was transferred to Riverton in 1949 “ where he remained until his death.

INFORMATION FROM 4TH DEGREE KNIGHTS OF COLUMBUS RECORDS

Father Adolph Pate was born March 16, 1910, in DePauw, Indiana, the son of Adolph and Josephine Pate. He received his early education in DePauw and graduated from DePauw High School in 1928.

Two years later he entered St. Meinrad Seminary in southern Indiana where he studied for the priesthood. Seven and one-half years later he was ordained at St. Meinrad's on December 4, 1938 by Bishop Patrick A. McGovern, Bishop of Cheyenne. Father Pate celebrated his First Mass on December 8, 1938 in his home parish at St. Bernard's in DePauw.

Father Pate came to Wyoming in December, 1938, and was assigned to Our Lady of Sorrows as an assistant. His next assignment was to St. Laurence O'Toole, Laramie. In 1942, he was named pastor of Holy Rosary Church in Lander. Father Pate remained in Lander until January, 1949, when he was named pastor of St. Margaret's, Riverton, succeeding Father John Spillane. There he served the parishioners of St. Margaret's faithfully until his retirement in August, 1972.

During his pastorate, he led the drive for a new church in 1950 and the school building in 1962. The first Mass in the new church was celebrated at midnight, Christmas, 1950. The school was opened August 30, 1965, staffed by two Sisters of St. Francis, Philadelphia Foundation, and two Extension Society Volunteers.

Father Pate also served the missions of Our Lady of the Woods, Dubois, St. Edward's, Morton, and St. Joseph's, Shoshoni. In addition, he offered Mass at the mission station in the Gas Hills for many years.

Father Pate, who always served his community with a smile, was active in many civic affairs. He was a founding member of the Wind River Council of the Knights of

[Lander 1982, 54] Columbus, serving as the chaplain for many years. In addition to the Knights of Columbus, Father Pate was a member of Civitan, Rotary, and Kiwanis Clubs. Due to his love for baseball, he refereed many Babe Ruth League games in Riverton.

His favorite hobby, other than baseball, was fishing the Wind River and he also enjoyed bird hunting and a round of golf.

Father Pate was well-known and respected within the Riverton area. He was a kind, patient priest who always had time for people, young and old alike, to listen and to counsel them. A charitable man, he quietly and with no fanfare, helped many a person “down on his luck”. It is no surprise to hear people of all religious be-liefs speak of him with kindness and respect.

Father Pate died in Carbon County Memorial Hospital of atrophy of the brain cells on May 18, 1973.

FATHER ADOLPH “DOM” PATE May 18, 1973

I first met Father Pate in September 1931 at St. Meinrad Minor Seminary in southern Indiana. He was of medium build then and had a full head of dark brown hair. Quickly he received his nick-name of “Dom”. The Latin word for Mr. was ‘Domine’ and “Dom” was in a special latin class whose professor had a penchant for using the latin salutation. And shortly everyone had abbreviated the ‘Domine’ to “Dom”, and so it remained among his seminary and priestly friends for the rest of his life.

Dom’s mark in the seminary was made in the way of a good natured teasing, a readiness to help, a quick smile, a unique way-of delivery in elocution and homilies, a quiet solid spiritual life and an amazing ability

on the ball diamond, he was e-qually at home catching or playing the outfield. His throwing aim was the best and at the plate he was the “clean up” man who really cleaned up!

Came November, 1938. We were Deacons then. The Rector called us to the office. He wished to tell us of Bishop McGovern’s wishes. A new parish in Cheyenne, St. Joseph’s would be opened; the Bishop needed a priest to fill an assistant’s post in Rock Springs. Dom was senior, older, and much more mature than I. The Rector had decided that he would be “the early ordained man”. And so he was; on seventeen days notice, studying day and night in an all-time cram course. On December 4th, Bishop McGovern ordained Adolph Pate in the Minor Seminary Chapel. Four days later, ten of us deacons journeyed fifty miles East to French Town for Dom’s first Solemn Mass. Some were officers of the Mass. The rest of us sang the Gregorian Chant for both the Mass and Vespers of Our Lady’s great Feast.

I next saw Dom at Thanksgiving time in 1939. Thereafter, our paths would cross and recross for over 34 years. I came to know very well this most priestly man, a builder, a competent teacher of the Faith; on all levels, whether children, teenagers or adults; a kindly patient priest who always had time for people, to listen to their troubles, to give advice; a charitable man, who quietly and with no fanfare helped many a person, “down on his luck”; a brother priest who would always assist when asked, to hear one out, to differ in a kindly way when that was needed, to “needle” in a smiling manner that gave no offense; in a word to have a full heart and open mind for all the padres of the diocese. No surprise then that he was so well loved by them all.

In the spring of 1972, I received a letter from Dom’s old roommate, Msgr. Arthur Holtz. He wanted to know if Dom were O. K. He hadn’t heard from him in a long, long time. I then realized that I hadn’t heard from him for a while. Before, in the exchange of our home Diocesan Paper, I used to hear about every six weeks. I checked with the “Basin

Boys” and found that Dom didn’t seem to be “in it”. His mental alertness appeared to be lessening. Then came reports of his trip to the Denver Clinic. I saw him at the Retreat in June and knew that he was far from well. A month went by and word would come that he had been to Cheyenne and Casper to see specialists.

Came the middle of August. I knew then that Dom would have a year’s sick leave; [Lander 1982, 55] that he would live in Rawlins, that after 33 years we would be stationed together again.

The months following were happy, sad and edifying ones. Sad to see a great priest slowly go down in health; happy to share conversations and laughter and food and parish work. Edifying to know his unfailing politeness. His acceptance of the deadly “atrophy of the brain cells”, his continued priestliness, shown in his teaching, visiting, homilies and in his daily Masses. He even offered Holy Mass on the day he entered the hospital and managed a very short homily.

With this last sickness, there was a very quick decline. Ensued visits to him, Fr. Malcolm and I, three times a day. Holy Communion for him, the Sacrament of the Sick, the last Blessing; then joining with his good Brother and Sister in The Beads and last prayers, and bidding a final goodbye at 6:00 p.m. on Friday, May 18th.

What a great privilege it was to have known this good and great priest for so long.

Courtesy of Msgr. John Meyer

FATHER THOMAS CLEARY - 1949-1959

The Reverend Thomas Cleary became pastor of Holy Rosary Church in February 1949 when the Rev. Adolph Pate was transferred to St. Margaret’s Parish in Riverton. During Fr. Cleary’s term as pastor many advancements were accomplished. In the summer of 1950 the parish

purchased a piece of ground at the northeast corner of the parish property on which a shed was located. The acquisition of the small piece of property gave the parish the ownership of Lots 11, 12, 13 and 14 and the westerly 35 feet of Lot 15, block 22 of the City of Lander.

The roof of the church was replaced in September 1952. This long needed reno-vation was accomplished at a cost of \$2,382. The following year the interior of the church was painted, the floor tiles and new pews installed at the total cost of \$3,053. The old pews were taken to the church in Hudson.

In the summer of 1954, a new steam heating plant was installed in the rectory, and in January of 1957 a gas heating unit was installed in the church at a cost of \$1,124.

In September 1959, Father Cleary was appointed pastor of Immaculate Conception Parish at Green River and was replaced in Lander by Fr. Michael Scullion. It was while he was in Green River that he celebrated the 25th anniversary of his ordina-tion. He also served as pastor at Torrington, St. Patrick's of Casper, Greybull and Kemmerer. He retired for health reasons in June of 1981, and is now living on the old home place in Ireland.

Before he left for Ireland, his old parishioners and friends were very happy to have him return for a day at which time a reception was given in his honor. This was attended by 80 of his friends of 22 years ago,

May you have a happy and healthier retirement, Father!

HOLY NAME SOCIETY - A MEN'S GROUP

[Lander 1982, 56] Father Cleary was instrumental in starting a Holy Name Society for the men and young men of the parish. This was a spiritual group and its purpose was to encour-age the men and young men to receive corporate communion one Sunday each month. But when

the occasion demanded, they too pitched in and helped to fix and to repair things.

FATHER THOMAS CLEARY

February 1949 I arrived in Lander as Pastor. The weather was cold but fine and I had most of Fremont County to cover and I had no car. The automobile agents were still under quota and assistants under Bishop McGovern were not permitted to have cars. I had Hudson, Dubois, and Crooks Gap to care for along with Lander. So I went down to Cal Lee and presented my case to him. He wrote up the particulars of the situation and sent it into Detroit asking for an extra car, and sure enough they sent a car out of Detroit with my name on the steering wheel. I got my car.

It was still building time after the war and some of the veterans were still trickling back, but slowly over the years the parish built up.

I remember going on many occasion to Dubois and I would have six people at mass but the tourist business began to take hold, and today there is a nice church and congregation in the town. Hudson was a fixed settlement with a good percentage of Catholics and there was always a congregation there. A hail storm, the summer after my arrival stripped the North side of the Church and it was my first real experience of the damage hail could do.

Crooks Gap was an oil settlement with plenty of drilling at the time I was tak-ing care of it. I said mass in the Rawlings* home usually at 7;00 a. m. on a week day, so I left Lander for the 60 odd mile trip at 5:30 a. m. to get there on time. Mrs. Rawlings and another lad took care of the CCD in the camp and a splendid job they did. After this field was drilled out, there was not any activity in the area, as there was just a maintenance crew until the uranium mill operated out of Jeffrey City.

After work began, I went out one day to find out if there were any Catholics in the camp and make arrangements, if necessary, for mass.

I stopped into the Cafe to get a cup of coffee and make inquiries and suddenly a terrific sand storm came up. When I came out my windshield was completely pitted. I got the car back into Lander with my head out the side window most of the way to see where I was going and eventually made town and straight to the garage to get a new windshield.

There were quite a few Catholics including the Superintendent, and I made arrangements for mass in the Community School for Saturday mornings and had 25 or more from the very beginning.

Lander was the home base. There was a beautiful Spanish style church and a very comfortable rectory. During the 11 years I was Pastor, the congregation ebbed and flowed but there was a gradual increase all the time. In the summer of 1950, the sisters came for the first time for vacation school and were a regular feature of the program for many years. About 1957 we had some wind and hail and lost about 50 tiles from the roof of the church. Because the Heinze Tile Co. had been sold out these molds had been destroyed and we could not get any replacements. Over the years the extras had been used up. We had to go to a complete new roof because of this. Also around this time a complete new heating system was installed which made the church very comfortable.

They were pleasant years for me at Holy Rosary Parish. The people were with me 100%. The parish was small in numbers and we had to have many functions to get the money to keep going, but the congregation was very good. I would be remiss if I did not mention the many non-Catholic friends who were very kind and helpful.

Today the parish has grown immensely due to the iron mill at South Pass.

As they celebrate the Centenary of the Parish, I wish them all every success and pray God to bless them with His choicest blessings. I have very pleasant memories of

[Lander 1982, 57] the wonderful years I spent in the parish and may the Queen of the Most Holy Rosary shower down her mantle of protection on all its people.

Signed Fr. Thomas Cleary

Cromogue, Bun Clody

Co. Wexford, Ireland

Father Cleary - Model Priest and Dear Friend of all the Padres

by Msgr. John Meyer

I suppose it was in March of 1944. I was enroute to Boston, Mass., accompanying the Very Rev. John Henry V. G. He was going to the Leahy Clinic and remained in the "Bean City" till his demise on May 12, another cancer victim. We stopped by the Cathedral Rectory for a short visit. Msgr. Hartmann and the Vicar General were great friends. But on this early afternoon a young priest occupied Father Henry's attention; for he was "fresh from over" the County Wexford, Ireland and the Seminary there. It seemed he knew many priests who knew Father Henry and he brought their greetings. Father was pleased and Msgr. and I looked on with interest and joy. (Anything to cheer up the Orphanage Superintendent; for he was a very sick man.) And the visit ended and we were on our way to La Salle, Colo., where we boarded the "City of Denver" streamliner.

Of course the young priest was none other than our Father Thomas Cleary. After that our paths would cross so many times in almost all the Parishes where he would be assigned. In Rawlins where I would drive

him out to Hanna. In Lander and Green River and Torrington and St. Patrick's, Casper and Kemmerer, where he was always and ever the quick, effective and most cordial host. He made you feel completely at home and left you at your ease. His hospitality was not of the smothering kind, but open and undisturbed; you went at your own pace.

I would see his perfect priestly demeanor so many times in so many places. He would be with his very dear friend. Father Pate or with his Kerry County associate, one Father Golf Pro Godley. He wasn't pushy, demanding, or a center-of-stage-expert. He was smiling, gentle, affable and always charitable in speech and in action. When at home he was the perfect host, providing all creature comforts of food, drink and rest, but never "piling it on." You went, arrived and left as you pleased. ("This kind of a host doesn't run around in bunches, no sir; no way, no how.")

And now our Padre Tom has gone back to County Wexford, Ireland. God bless you Father and keep you ever in His love. Your kindness of constant kind will ever be golden in our memory.

THE UNUSUAL

MURDER AND SUICIDE: In about the mid-twenties a local couple were having marital problems. They decided to visit the Catholic priest for counseling. (It is not known whether they belonged to any church.) The meeting evidently took place in the first stone church. After much talking, the priest thought it might be best to let them talk privately. He stepped out into the yard and soon heard a couple shots. When he reentered the church he found that the man had murdered his wife and killed himself.

RECYCLING: The first church was built of red stone and was quite attractive. When it was razed, the pastor, Fr. Mullins decided to save the stone and with the help of friends, both Catholic and non-Catholic, decided to build a very attractive wall on the North edge of the property

along the alley. It helped make the grounds more private and prettier as long as the brick church was used.

Then when the move was made to the present church, Fr. Scullion and the men of the parish decided the stone should again be recycled since the wall was to be torn down and the stones were taken to the new site and used to outline the driveways around the church - truly a memorial to the labors of early pioneers who worked so hard to start the new parish nearly a century ago.

[Lander 1982, 58] CONFIRMATION FEB. 7, 1947, LAST CLASS!

This was Bishop McGovern's last Confirmation class. Our Bishop knew that in the early days it was sometimes difficult for the youth to receive enough religious education. Therefore, he was very demanding of the youngsters to be confirmed. This was a stressful period for the children, pas-tors and parents.

But on this happy date. Bishop was all smiles. He assured everyone that he knew the youngsters were well prepared and that he would dispense with the questions and be about the business of Confirmation.

N. B. It is doubtful that anyone who was ever confirmed by Bishop McGovern ever had problems about knowing his or her catechism. It paid Dividends!

MAY 15, 1951; The first time our beloved Bishop Newell confirmed in Lander, we ex-perienced an unlocked for incident. Bishop had come out to the altar to address all assembled. He had just told everyone how happy he was to be in Lander and that he was impressed with the nice church we had, when "Kerplumk" the back pew collapsed! No one was hurt but several were embarrassed. However the church was blessed with poor, very uncomfortable pews and kneelers. Several attempts had been made to buy new ones but no funds were available. But, needless to

say, before Bishop retired that evening, the top priority was for new pews.

DIOCESAN CONVENTION WCCW: In 1967, shortly after the completion of our new church, Holy Rosary was chosen as the site of the State Convention. Many hours were spent in planning for a beautiful affair. The ladies of the LDS church had prepared all the food and everything was in readiness.

The morning of the convention we awoke to a statewide blizzard and dangerous road conditions so the convention was cancelled. This was a big disappointment to all concerned.

KNIGHTS OF COLUMBUS CONVENTION: The first convention to be held in Holy Rosary Parish after the completion of the new church was the Annual Knights of Columbus Convention. It was a large turnout and everyone was most happy with everything.

The finale was the Banquet and Dance at the Legion Club. After a beautifully prepared and served dinner, the guests of honor and officers of the program were presented. Then the keynote speaker, Robert Murphy, a Casper attorney, was introduced. He made the usual remarks a speaker always does. Then he said, "I want to tell you a story about a little girl . . . That is as far as he got when he was overtaken with a massive heart attack. Bishop Newell led the over 150 guests in recitation of the Rosary. Would that we could all be escorted to our Judgment accompanied by so many prayers. There ended all festivities. No one who was there will ever forget that evening.

YEARLY IRISH DANCE: For years the Irish of the community sponsored a yearly dance on St. Patrick's Day. Chuck Faulkner lent a copy of the Wyoming State Journal dated March 22, 1947 with this account of the dance held that year.

“Everybody had fun and danced to their heart’s content Saturday night at the annual St. Patrick’s Ball. More than 300 people thronged to the grade school audi-torium for this popular event and were met by a floor committee which saw to it that everyone entered into the spirit of the occasion.

The floor show staged by Mrs. Ed Grigg Sr. got round after round of applause and the generous lunch served by the St. Anne’s society of the Catholic Church was much appreciated.

Gross receipts reported by Art Faulkner, for 1945, amounted to \$264.50 of which the Red Cross got \$62.50, Bundles for America \$25 and the Catholic ladies for the food and serving \$62.50. The expenses were \$114.50.

Art Faulkner gave the words of welcome. During intermission there was a floor show with Mrs. Ed Grigg as chairman. William Dugan sang “God Bless America” with Miss Ellen Hudson at the piano. The “Irish Lullaby” was sung by Mrs. Grigg – assisting [Lander 1982, 59] her were Rodney Desmond and Ted Robeson with Mrs. E. A. Robeson at the piano. Miss Reno sang “Peggy O’Neal” with her mother as accompaniSt. Little Miss Doris Jean Gustin gave the “Irish Washerwoman” dance accompanied by Miss Hudson at the piano. Mr. Dugan sang another number, “Where the River Shannon Flows”. “I’ll take you Home Again Kathleen” was harmonized by Misses JoAnne and Theresa Olson.

Miss Patsy Kelly of Riverton did “Twelfth Street Rag” and a “Boogie Woogie” number. Miss Maxine Roukema danced to the “Wild Irish Rose” and Mrs. Reno played her accompaniment. Rodney Desmond and Ted Robeson san^ “Old Shillalee” and they carried a shillalee for the number. Buck Tryon gave a specialty clog dance. Bill Robeson, Jr. played the violin for “Turkey in the Straw” and “Yes, She’s My Baby”. Another song, “When I Come Back to Erin’ was rendered by Mr. Dugan.

The Misses Kelly and Theresa Olson sang “Old Irish Mother of Mine”. Concluding the show was the singing of “Irish Eyes Are Smiling” by Mrs. Grigg and her Irish Washerwoman Jig. During the number and while smoking her clay pipe, Mrs. Reno and Bill Robeson furnished the music.

Art Faulkner asked for a moment of silent prayers for those in the armed services. The third verse of the “Star Spangled Banner” was rendered by Mr. Dugan accompanied by Mrs. Reno. Refreshments were served.”

FROM THE SAME ISSUE: Peek at the Past, Mar. 22, 1895: “The question of sufficient water for Lander was a major concern. The population was growing so fast.”

James “Toughy” Freese, son of Mr. and Mrs. Henry Freese, was one of a group of service people honored by Rotary. He had just returned from the Gennan Battle Zone.

Sgt. Mike Vinich was wounded in both legs in the Battle of Iwo. He is the son of Mr. and Mrs. Mike Vinich of Hudson (father of Legislator Mike Vinich) and is a marine. He wears two medals for sharpshooting.

Parishioners, Mary Rennie and little son John died of smoke inhalation. Mary is the daughter of Mr. and Mrs. Hector McKenzie.

Among the 86 new members added to the Service Honor Roll Plaque of our young people in the armed services, we find these names of interest to the parish; Jack Geraud, Lawrence Fossey, Jr., Carl Mathisen, Frank Pecararo, Harvey S. Trimmer and Dante Pricco. The program was directed by Honor Roll Committee with O. J. Trimmer in charge.

OUR PARISH

In order to increase the seating space in the church, new confessionals were built along the Baptistry and a new entrance made to the two. This

renovation made way for the installation of two more pews. A new altar was built in the summer of 1960 and new vestment closets were erected in the sacristy. The kitchen and parlor of the rectory were completely renovated by the Men's Club at the cost of the material.

Mrs. Francis Gallagher presented the parish with a new electric organ for Christmas, 1959. This was done in memory of her husband Ambrose Gallagher. John and Josie Bansept bought a new crucifix - the one used for Good Friday services. They and the Snyders also presented the parish with a new tabernacle - the one now used in the sacristy - for the altar, while Mrs. Bernard T. McManus gave a set of Stations of the Cross in memory of her deceased parents. The Bob Olsons donated the Papal flag found in the sanctuary, while the Snyders donated the American flag. The James Wade and Jim Hawkins families donated the Baptismal fount.

In January, 1960, the parish purchased the "Pioneer Rooms" adjoining the parish property to the east. A parishioner gave \$4,500 towards the purchase, which left the parish an expenditure of \$4,700.

United States Steel Corporation (Columbia-Geneva Division) announced in May 1960 that they would start operating an iron mine at South Pass City, twenty-five miles from Lander. This meant an immediate increase in the number of parishioners. This increase made necessary the addition of a second mass in Lander. The Jesuit priests from St. Stephen's Mission were able to assist in this matter.

Fr. Michael Scullion

[Lander 1982, 60] From the Wyoming State Tribune, Cheyenne - January 15, 1958:

Dreams of acquiring American citizenship came true at Cheyenne this week for the Rev. Fr. Michael Scullion, one of the capital city's best known priests. He was congratulated after ceremonies in federal court by

Judge Ewing T. Kerr. Scullion was born and ordained a priest in Ireland (at St. Patrick's college at Carlow). He came to the United States in 1952 and was assigned to the Cheyenne (Wyoming) diocese of the Catholic Church, serving a year at Casper and a year at Kemmerer before moving to Cheyenne. He now serves as editor of the Wyoming Catholic Register.

CO. DERRY PRIEST IS YOUNGEST U. S. EDITOR

As written in Co. Derry Newspaper.

On his return recently to his pastoral duties in Kemmerer, Wyoming, U. S. A., after a flying visit to his mother's home at Ballynease, Bellaghy, Co. Derry, Rev. [Lander 1982, 61] Michael Scullion learned of his appointment as editor of the "Wyoming Catholic Register," the official Catholic newspaper of the extensive State of Wyoming.

In his editorial duties he will succeed Rev* James Ruddy, also an Irishman, who leaves the post to study Canon Law at the Catholic University of Washington.

Father Scullion has the distinction of becoming the youngest editor of any news-paper in the U. S. A. Still in his twenties and ordained as recently as June, 1952, his appointment must be taken as a reflection of the capabilities he has displayed in his short period in the service of the Church in America.

Father Scullion received his secondary education at St. Columb's College, Derry, before proceeding to pursue his clerical studies at St. Patrick's College, Carlow, where he was ordained for the American Mission. His first assignment on arriving in America was assistant pastor of St. Anthony's Parish, Casper, Wyoming. Last October he was made assistant pastor of St. Patrick's Church, Kemmerer, the same State.

The "Wyoming Catholic Register" was established in 1952 by Bishop Hubert Newell as a diocesan newspaper. Father Ruddy being its first

editor. Since its foundation it has gained widespread admiration for its excellent coverage of Catholic news on a worldwide basis.

On his appointment to this important post Father Scullion will receive the con-gratulations and best wishes of his former school-fellows in Ireland and of his friends everywhere on the honour he has merited for himself personally and for his native Bellaghy.

In addition to editing the diocesan newspaper. Father Scullion will also serve as assistant pastor of St. Mary's Cathedral in Cheyenne.

INCORPORATION

As of 1939, a document from Bishop McGovern states that the Church of the Holy Rosary was incorporated perpetually.

Under the same date, the Hudson Church of the Ascension was duly incorporated for a period of 50 years.

Church of the Ascension, Hudson, Wyo. built in 1912 by Fr. Keavey

ASCENSION MISSION, HUDSON

[Lander 1982, 63] The church at Hudson underwent a complete renovation in early 1960. Through the volunteer help of the men. Catholic and non-Catholic of that area, the floor was tiled, padded kneelers and a new lighting system was installed. The sanctuary, complete with new altar and communion railing, is entirely new. The Stations of the Cross, which had been in the Lander church for many years, were refinished and e-rected in the Hudson church.

Catholic Church Buys Pioneer Rooms as Site For Recreation Hall

Wyoming State Journal, 2/2/60

[Lander 1982, 65] The Catholic Church has bought the Pioneer Rooms property just east of the church and parish house at 3rd and Garfield.

Plans are to tear down the Pioneer Rooms and build a Catholic recreation hall there.

Church members and the pastor, Rev. Michael Scullion, have been seeking a place to build a recreation hall but they felt that trying to put it beside the church in the lawn, or between the parish house and the Pioneer Rooms would crowd things too much.

They talked of buying the Pioneer Rooms from Mr. and Mrs. Hugh Cooley, but did not see how they could afford to.

Then a woman member of the church told Rev. Scullion that she would give \$4,500 which is about half of the purchase price, which was over \$9,000.

Just who the generous woman is has not been announced. Father Scullion said she asked that her name not be revealed.

Plans are to sell the Pioneer Rooms building and have it moved off, or torn down. Father Scullion said he did not know just when the church would be in a position to build. The property has 35 feet frontage on Garfield.

The recreation hall, according to present plans, will have a brick exterior to harmonize with the church and parish house. It will have facilities for serving dinners, dancing and four classrooms for religious instruction of children.

It will be available to civic organizations for various functions, too. Father Scullion said.

As to the anonymous woman's gift of \$4,500, he said: "We couldn't have done it otherwise."

Work Is/Ahead of Schedule on New Catholic Church Project

Wyoming State Journal

[Lander 1982, 70] Progress on the new \$275,000 Holy Rosary Catholic Church project southeast of Lander is ahead of schedule, according to the Rev. Michael Scullion, pastor of the parish.

Completion is expected early next year and "with a break in the weather, might even be ready for Christmas."

Practically all the building materials are on the job site. So far, there have not been any setbacks.

The building committee is selecting interior furnishings not included in the general contract. Many of the furnishings in the present church will be used.

A firm in Lakewood, Colo., submitted the acceptable low bid on the pews. A glass firm in Winona, Minn., will supply the stain glass for the church.

Father Scullion will be in Winona later this week to work with the designer on the selection of subjects for the 27 windows in the church. Each window will have a symbol depicting a teaching of the Catholic Church. There will be no figures depicted in any of the windows.

The parish will sell the five lots on which the present church are located at 3rd and Garfield. Advertised in the Wyoming State Journal, sealed bids will be received Sept. 1. The buyer can have possession within 6 months. Attorney Jack Nicholas is handling the legal matters for the sale.

The new rectory will have accommodations for two priests even though an assistant pastor is not expected in the parish for some time.

The church will seat 550 persons and if necessary, the parish hall which adjoins the church will provide seating capacity for another 450.

[Lander 1982, 71] “We are very happy with the work of Don Campbell, our general contractor,” Father Scullion said.

“And we expect this building not only to adequately take care of the needs of our parishioners but also to enhance the City of Lander.”

6-Ton 47-Foot High Bell Tower at New Catholic Church Eased Into Place

The 47-foot high, 6-ton bell tower for the new Catholic Church is eased into position by a drag line operator, as Rev. Michael Scullion and general contractor Don Campbell look on. With construction still ahead of schedule, it is expected that the church will be ready for use early next year. The tower is made of tubular steel and was shipped in one piece from Scottsbluff, Neb. - Ted's Photo

The Carillon Tower was donated by the Bansept and Snyder families.

September 8, 1966

Rev. Joseph Fraher Lander, Wyoming 82520

Dear Father Fraher:

[Lander 1982, 76] Enclosed are the relics for your altar stone. I cannot say for sure, but I believe them to be the ashes of the bodies of Saint Clement and Saint Lucian, martyrs.

Permission is granted to Msgr. Krass to consecrate the altar, and he may use the short form which among other places, is found in "The Roman Ritual," translated by Father Phillip Weller, 1964 edition.

I enjoyed the visit on Wednesday and trust it may be helpful. Best wishes. Faithfully in Christ,

signed Bishop of Cheyenne

HOLY ROSARY CHURCH

The beautiful altar and altar rail came from Italy, as did the corpus on the large crucifix above the altar. Bruno Bonella built the large wooden cross and the canopy above the cross. He also built the pascal candle holder, the side altars and the vestment cabinets.

The jade insets on the tabernacle were carved from a piece of jade donated by R. V. Rhoads of Rhoads Jewelry, and sent to Italy to be carved and set in the doors of the tabernacle, which was built in Italy. The statues of St. Joseph and the Blessed Mother, as well as the large Statue of the Queen of the Holy Rosary above the front entrance, were ail from Italy.

The Stations of the Cross were donated by Marie McManus in memory of her parent;

William and Marry Ellen Sherlock.

A glass firm in Winona, Minn. designed and made the stained glass windows. No figures are on the stained glass windows, but each of the 27 windows has a symbol depicting a teaching of the Catholic Church.

CONSIDERABLE DAMAGE CAUSED BY HIGH WINDS - Western Nuclear News, 2/1/63

[Lander 1982, 78] A terrific wind that roared through the night of January 31st inflicted considerable damage throughout the area. One of the major calamities was the loss of the Catholic Trailer Chapel, which was blown completely over and is a total loss. A picture of what remains appears at the side of this article. The trailer had only recently been renovated into a Chapel and the occurrence brings a lot of devoted labor to naught. The parishioners have the sympathy of the Community and its hopes that their loss may in some way be replaced.

St. Brendan's Parish Summer School Session

Rev. Michael Scullion was very pleased that 45 children turned out to attend Summer Session for St. Brendan's Parish conducted by Sisters Mary St. Luke and Mary Kathrina. The visiting Sisters were from St. Anthony's Parish of Casper, Wyoming. Daily mass was held at the Don Mashbir home during the week. At the end of the week's classes, 20 children received their first communion on Sunday, June 9th.

During their stay in Jeffrey City the Sisters toured Western Nuclear mine and mill sites.

Rev. Scullion wishes to express his gratitude to all the women of the parish for preparing the meals, to Western Nuclear for supplying the linens, and to the school board for renting the classrooms.

The Parishioners sincerely appreciate all that the Sisters accomplished and hope to have them return next summer.

Saint Brendan's Catholic Church Dedicated

Western Nuclear News, Jeffrey City, Wyoming

[Lander 1982, 79] On the evening of Wednesday, May 27, 1964, the new St. Brendan's Catholic Church of Jeffrey City was dedicated. The Most Reverend Hubert M. Newell, D. D., Bishop of Cheyenne, officiated at

the ceremony. Father Thomas Cleary, Pastor of the Immaculate Conception Parish, Green River, said the dedication Mass. In 1957 Father Cleary said the first Catholic Mass in the then new town of Jeffrey City. Ten other priests from various parishes around Wyoming were also present at the dedication ceremonies.

After dedication, a sumptuous dinner was held in the Jeffrey City School Auditorium in honor of Bishop Newell and for the residents of Jeffrey City. The ladies of the parish are to be congratulated, not only for their generosity and services at the dinner, but also for the delightful food they served.

The parishioners of Jeffrey City will be forever grateful to Father Michael Scullion, Pastor of St. Brendan's Parish, and his building committee of Patrick Clarke, David Gillen and Muril Vincelette; to the Catholic Church Extension Society of Chicago for its outright gift of \$5,000; to Mr. James A. Chapman, Rawlins, Wyo., for his gift of the land upon which the Chapel was erected; to Western Nuclear, Inc., for its cooperation and assistance; and to the many people, both Catholic and non-Catholic, who helped and aided in any way in the construction of the church.

On Sunday, June 7th, Father Flanagan of St. Stephen's Mission officiated at First Communion for Terri Hines, Jeff Vincelette, Cynthia Whitlock, Cynthia Olheiser, and Richard Fairservis.

The Sisters of the Blessed Virgin Mary, Casper, Wyoming made their annual visit to Jeffrey City to instruct the children of Saint Brendan's Catholic Church. First Communion was held in the Church during the afternoon of June 10 with the Most Rev. Michael Scullion of Lander officiating. Pictured is the First Communion Class. From left to right are: Sister Mary Ellen Patrice, Sister Mary Agnes, Sister Mary Quentin and Sister Mary St. Luke. Bottom row: Justus Anderson, Johnny Hornbeck, Steven Oldheiser and Mary Ellen Cheshier.

DUBOIS - by Mary Allison and Mary Lou Stevens

The church in Duhois began with church services held in private homes around town. The Amoretti's had Father come to their EA ranch as early as 1935 and then, according to Mary Lou, Bill and Maymie O'Neal had mass said in their home in 1938 in the house that still stands behind the old Meckem Chevrolet garage. Shorty and Mac Meckem's home was also used about this time. Lou and Lillian Meckem shared their house at the Yellowstone Motel for mass at about 1940. In 1948, the home of Clarence and Mary Allison and that of Betty and Les Fossey was used to hear mass.

At about this time, two lots were purchased on which to build a chapel. The Riverton Pastor, possibly Fr. Spillane, arranged for the old church in Pavilion to be brought to Dubois along with the old altar from St. Margaret's Church in Riverton. Lou and Shorty Meckem brought it up by truck.

Mass was held on Thursdays and then Sunday afternoons at 5 p. m.

Margie Carney held the first catechism group at what is now the home of Danny

[Lander 1982, 82] "In the service of a Diocese various assignments for the priests are to be expected. Thus, my assignment to be Pastor of Lander for the years 1966 to 1972 was in the course of events. However, it was a blessed course, as my years of Pastor of Lander will be remembered as some of the happiest years of my priesthood. The people of the parish and of the community were simply great. I enjoyed working in the Parish and still have many good friends and happy memories of Lander.

I rejoice in the celebration of 100 years of Holy Rosary Parish and pray that Christ may continue to bless its good people."

A short biography - I was born in Denver, Colorado on Dec. 2, 1925. Parents are Joseph and Mary Fraher. We moved to Rawlins, Wyoming when I was 4 years old, so have always considered Rawlins as my hometown. I attended Rawlins schools till I was a Junior in High School. As a Senior, I went to the Franciscan Order of Priests in Mt. Healthy, Ohio, to study for the Priesthood. I was there one year and then transferred to St. Thomas Seminary in Denver, Colorado. I finished my college and Theology schooling at St. Thomas Seminary and was ordained to the Priesthood on June 3, 1950 in Rawlins by Bishop Newell. I have served the Diocese since then in the following capacities:

Father Joseph Fraher

Assistant at St. Joseph's Children's Home, 1950 to 1951; Assistant at Newcastle from 1952 to 1955; Assistant at Our Lady of Sorrows in Rock Springs, 1955-1957; First pastorate at Ranchester, Wyoming and Chaplain at the V. A. Hospital 1957 to 1966. Pastor of Holy Rosary Parish, Lander from 1966 to 1972. Chaplain of Newman Center at Laramie from 1972 to 1974. Pastor of St. Margaret's of Riverton from 1974 to 1978, and presently Pastor of St. Matthew's, Gillette since 1978.

FATHER CLETUS PRADO

Fr. Cletus Prado was born in Torrington, Wyoming. He received his religious training at St. Thomas Seminary in Denver. After ordination he served as assistant in several parishes, one of which was St. Margaret's in Riverton. He was assigned to Holy Rosary Parish in September 1974 and served there until June 1977. He is now the pastor at St. John the Baptist Church, Buffalo, Wyo.

He was a hard working pastor and accomplished much for the parish - retired the debt, paved road and parking lot, and purchased a beautiful new organ.

Father is an accomplished musician. Those of us who were privileged to hear him play the organ were impressed with his versatility in all types of music.

FATHER JOHN MURRAY To the parishioners of Holy Rosary;

The four and one half years, 1977-82, I was with you in Lander will remain in my memory” as wonderful years. The people make a parish, and the fine facilities at Holy Rosary are matched by the parishioners.

Each of the priests whom I knew personally, and who preceded me in Lander [Lander 1982, 83] Tom Cleary, Mike Scullion, Joe Fraher, and Cletus Prado were all good men, good priests in their own way.

As ^ for the people - like the good people in every parish - you are blessed in your faith, your hope and your love. The good people of Hudson and Jeffrey City add to the glory of the parish. Keep up your good work. I love you.

(signed) John Murray

Biography: I was born and raised in St. Mary’s parish, Cheyenne, the second son of Lawrence and Helen Murray. I received my pre-dental training at the University of Wyoming and at the University of Michigan. Then transferred to St. Thomas Seminary, Denver. I was ordained in 1960.

I have served as associate pastor in Casper, Rock Springs, Cheyenne and Sheridan^ Have pastored in Pinedale, Guernsey and Lander. Am now Administrator of St. Patrick’s parish, Wheatland. Was editor of the Wyoming Catholic Register while assistant pastor at St. Joseph’s, Cheyenne, 1967-69.

I am the presenting priest at Marriage Encounters. Interest in ecumenism.

[Lander 1982, 84] Father O'Shea was born in Kansas son of William and Anna O'Shea. He was educated at Pasadena City College, Pasadena, Ca. and St. Louis University, St. Louis, Mo., and was ordained at St. Mary's College, St. Mary's, Kansas on June 16, 1952. He served at St. Stephen's in the early 60's. Spent several years in Honduras and for 11 years served as Chaplain at Mercy Hospital in Denver and in San Diego, Ca.

"I was always fascinated with O'Henry's short story, "After twenty Years". Twenty years ago when I was missioned to St. Stephen's Indian Mission, I helped Fr. Mike Scullion at Holy Rosary Church on the weekends. I celebrated the 7:00 a. m. Mass every Sunday for over two years. The church at that time was down town on 3rd and Garfield. I got to know most of the parishioners who attended the early morning Mass.

"When I left St. Stephen's Mission and went to Honduras in Central America, not even the thought ever entered my mind that one day I would be pastor of Holy Rosary Church.

"Perhaps, it was the literary genius of O'Henry that made the people in his story undergo such dramatic changes. After twenty years, parishioners of Holy Rosary Church haven't changed much at all. There are many new faces and many of the old faces are gone, but the generous, caring spirit of helping one another and a sense of community still characterizes Holy Rosary Parish. My assignment here has been a joyful experience and one of the bright spots of my career as a priest."

TRUSTEES OF HOLY ROSARY CHURCH—STATE LEVEL

PRESIDENTS:

Bishop Patrick A. McGovern (1924-1952)

Bishop Hubert M. Newell (1952-1978)

Bishop Joseph H. Hart (1978-Present)

VICARS GENERAL:

Rev. Hugh Cummiskey (1924-1928)

Rev. John T. Nicholson (1928-1935)

Rev. John Henry (1935-1944)

Msgr. Thomas O'Reilly (1944-1974)

Msgr. James O'Neill (1974-1976)

Auxiliary Bishop Joseph H. Hart (1976-1978)

Msgr. James O'Neill (1978-Present [1982])

CHANCELLORS:

Msgr. James Hartman (1924-1968)

Msgr. W. J. McCormick (1968- Present [1982])

LAY TRUSTEES: Local. Found in report of Trustees in following pages.

CHRONOLOGY OF TRUSTEE MINUTES 1910-1982

[Lander 1982, 85] The Corporation of the Catholic Church in Lander was incorporated in 1910. The ruling body of each parish consists of the Bishop, the Vicar General, the Pastor and two trustees approved by the Bishop and the Vicar General. The trustees are appointed for a period of two years.

The trustees who have served the parish during this time have been T. Cantillon 1912-1917, Harry Hall 1917-1919, C. H. Sheehan 1912-1925,

Charles Geiser 1919-1927, John Buckley and Francis J. Brown 1925-1927, Tim Barrett 1927-1930, Leo Buckley 1931-1935, Tim Barrett 1936-1939, Francis Savage 1927-1947, Art Faulkner 1940-1950, Mearl Moore 1948-1970, Merrill Olson 1950-1970, Robert Olson 1970 to present, Robert O'Connell 1970-1971 and Emmett Gilmore 1972 to present.

The pastor from 1910-1923 was Rev. Fr. Keavey. During this period new pews for the first church were bought for less than \$200. Then a vestibule for the front of the church, a new stove was bought and needed improvements were made.

The pastor was authorized to spend no more than \$150 to buy trees and plant grass. Mrs. Jane Savage (mother of Francis) donated a new altar railing.

The church found itself with a surplus of \$300 and this was deposited in Noble & Lane Bank at 5% interest.

A surprise bill! Fr. Keavey presented a claim from the Hudson mission for \$234.74. This amount had been borrowed from Hudson in about 1909 to buy a parcel of real estate for the Lander church. This item had not been recorded during the pas-torate of Fr. Lynch. A letter from Fr. Lynch confirmed the loan and Bishop McGovern advised paying the claim. \$100 was paid on the loan and also \$10.70 interest.

The need of a new parsonage was brought up, but since there were no funds the matter was tabled.

In order to improve the appearance of the property, additional trees to cost not more than \$70 was allowed and another \$100 was allowed to improve the sacristy.

There was some discussion about selling the property and moving further out, but no action was taken. And the balance of \$114 plus \$5 interest on Hudson loan was paid off.

In 1916, \$500 was allotted to renovate the parish hall. And since parochial residence provided such poor accommodations and was in such bad repair and, whereas times seemed favorable, it was voted to build a new rectory. Fr. Keavey was instructed to select plans and specifications and ways and means of raising sufficient funds to complete. Angus Terry received the contract to wreck the old parish house at a cost of \$80.

J. M. McMahan submitted plans and specifications for the new rectory, and since the Bishop had accepted them, the Trustee Secretary, Mr. Sheehan was instructed to solicit bids for construction according to specifications.

A building committee of 5 was appointed, consisting of Frank Brower, John P. Buckley, Harry J. Hall, Chas. Sheehan and Fr. Keavey. Its duty was to collect funds, supervise construction, authorize payments for work done and see that work met plans and specifications.

The lowest bid of \$4,200 was submitted by J. M. McMahan and it was accepted by the building committee. Work was to begin at once and payments made on estimate of work done at four different times. Sam Jensen received contract to install plumbing and the heating plant for \$829.

The Building Committee found itself unable to raise sufficient funds, but the Diocese was willing to lend \$1,500 for this purpose. The note was dated May 21, 1917 for five years at 6% interest, to be paid semi-annually.

A bid for \$280 from J. H. Wilson was let to paint the rectory inside and out as approved by the Building Committee.

On Sept. 29, the Building Committee reported the building was completed satisfactorily and all payments were made. The Building Committee was then dissolved.

The new rectory must have seemed like a palace to Fr. Keavey, who had been living under such primitive conditions.

In the meantime a note for \$700 was due the Diocese, so it was renegotiated [Lander 1982, 86] for a period of five years at 6% interest to be paid semi-annually.

The next disbursement was for a sidewalk to be built around the new building at a cost of not more than \$100, and the grading and fixing of the lot, which was to be done by day labor.

In March of 1918, all new and old parishioners were asked to contribute each Sunday for the purpose of helping the United States government in its time of crisis by buying Liberty Bonds.

In Jan. 1920, since it was found that the church was in such poor repair and that the hall was in pretty good condition, it was decided to discontinue using the old church immediately and to use the hall for all services.

IN JUNE 1920 THE NAME OF THE PARISH WAS CHANGED TO HOLY ROSARY CATHOLIC CHURCH.

It was found imperative that a new church be built as soon as possible. In June 1920, Frank Brower, John Dillon and Fr. Keavey were appointed to a building committee to start raising funds with a view of building a new church. They reported the inauguration of a program of voluntary contributions, which seemed successful. From that time through 1923 a sum of \$2,973.82 was collected.

However, in 1924 not much was collected as some parishioners wanted to remodel the old church.

In Sept. 1922, gas was installed to the residence for a sum not to exceed \$125. In June 1923, it was voted to pay F. H. Clark \$160 for pebble dashing of hall. (Wonder if this was a stucco job.) That same year, it was voted to shingle and paint the exterior of the hall and paint the porch of the residence at a cost of not more than \$300. Also, it was decided to install gas to the hall (now used as chapel), labor and materials not to exceed \$150.

In 1924 Rev. Fr. M. J. Hoferer, S. J. filled in for a short time. Perhaps Fr. Keavey was ill, as the trustees took \$50 out of regular funds and had a money raising project to raise another \$100 to send him. The ladies of the Altar Society offered to buy paint for redecorating the interior of the Parish House.

In Sept. 1924, Fr. Mullins became pastor. The Bishop requested money from the Building Fund to retire the debt on the Parish House. Since Riverton was one of Lander's missions, Fr. Mullins was requested to ask about this matter at the next Sunday mass in Riverton. He was to ask for some help for his support. After the debt was retired, only \$648.70 was left in the Building Fund.

That year Our Sunday Visitor put on a subscription drive.

Sept. 3, 1925, Bishop McGovern and the Vicar General, Rev. John Nicholson, attended the Trustee meeting in person. They attended again in Jan. 1926. At that time the economy of the community was very poor so nothing was done in regard to the ongoing debate to renovate the old church or to build a new one. Windows of the old church had been vandalized so they were boarded. The roof of the parish house need-ed immediate roof repairs and this was done at a cost of \$48.

By April 1927 the financial climate had improved and a new campaign began to raise money to build a new church, size dependent on amount raised.

The Bishop and Vicar General again visited in July 1927, presumably to get the project under way. The pastor started asking people to pay their pledges. Also, free Catholic literature became available and a campaign was started to have parish-ioners pick up the literature and take it home.

A new baptismal font and a safe were bought for less than \$120.

By October 1927, since the money and pledges were coming in well, it was decided to go ahead and build the new church (the one at the corner of Third and Garfield). Mr. Spani of Rock Springs, was asked to draw up plans, etc. as soon as possible.

Since Mr. Spani did not submit plans in three months. Bishop suggested Mr. DuBois of Cheyenne be hired to do so.

By April 1928, \$4,779.04 had come in and the Bishop agreed that the parish could support a debt of \$5,000. Since he wished the church to be built this year, the old church was torn down.

[Lander 1982, 87] The Bishop and Vicar General again attended a meeting in July. Everything was found to be in order and the contract was awarded to George Deeds of Lander. Build-ing to be red brick with Spanish type tile roof. A loan for \$5,000 from the Diocese was secured for 10 years at 6t interest, payable semi-annually. An extra \$1,000 was borrowed from the Diocese for five years at 6% interest payable semi-annually. St. Anne's Altar Society donated a surplus of \$225 for the fund. Each parishioner was assessed an extra amount each Sunday until the debt could be liquidated.

The church was completed in Dec. 1930 and final payments made to General Con-tractor George Deeds, to John G. Smith heating &

plumbing contractor and to Lander Electric and Power the electrical contractor.

The architect bill from Mr. DuBois was presented, but since he had donated all of his services, the trustees paid the small balance and sent Mr. DuBois a letter of thanks for his generosity.

In July 1930, the Bishop and the Vicar General were again in the parish for the dedication. The Bishop presided at the Trustee meeting. It was decided to put on a play as a fund raising project, and \$80 was realized from this. The parish house needed painting, but no funds. \$400 was paid on the principal of \$5,500.

In 1932 eight American Elm trees were bought for \$1.85 and more grass was plant-ed. The old trees were trimmed or cut down and this considerably improved the ap-pearance of the property. There was still no money to repair the property and build the sidewalk, but the inside of the church had to be painted immediately. Paul Bugas did the job at a cost of \$35.

In the summer of 1935, Father was told to buy a lawn mower and some hose, cost \$10. This proved to be a big help in maintaining a nice yard. The Trustees were able to pay \$700 on the debt as the kindly Bishop donated \$200 to apply on the debt. Walls of the parish house needed calcimining and Paul Bugas did it for \$34.

In 1937 the Rev. Fr. John Henry became the Vicar General. That year \$500 was paid on the principal and \$98 interest and in 1938 another \$700 was paid on the principal and \$168 on the interest.

Rev. Fr. Hartmann of the Diocesan office asked the parish to renegotiate the note as it was impossible to liquidate. It must be remembered that the Great De-pression hit about the time that the church was completed, and the parishioners need-ed to be congratulated in being able to do all that was done. And also, the pastors of those depression days labored long

and hard with very little recompense. They were all truly saying “Yes” to the Lord.

Fr. Gormley was here for a short while in 1938 and Fr. John Marley became the new pastor in January. Bishop asked that all the property be insured with The Mutual Relief Society of America. The church was insured for \$8,500 (this included the contents), the rectory and contents for \$5,000 and the Parish Hall for \$1,000.

Again in 1940, the perennial problem of the sidewalks was brought up. (They really must have been a terrible MESS.) This time the men raised \$100 and had \$150 in pledges to buy cement. Ed Anesi found a mixer, Elmer Robinson was hired to do the cement work and the men all volunteered to help him build the walk. He was paid at the rate of \$2 an hour.

Since the church owned two lots, lots 15 and 16, Block 30, Amoretti addition, and had no use for these lots, they were sold to the highest bidder who was Elmer Robinson. His bid was for \$50. The sidewalk was completed at a cost of \$400.

Father Adolph Pate became the new pastor in 1943. The first matter to be taken care of was repairing the rectory roof. Also, some more old trees were removed. It was also resolved to purchase a fraction of a lot which used to belong to the church. This squared off the property.

As one who moved here during the pastorage of Fr. Pate, I remember that he was very active in getting things done, but the minutes for this period are rather sparse.

With the untimely death of Fr. John Henry, Fr. Thomas O'Reilly became the Vicar General.

1949 found Fr. Pate being transferred to Riverton and Fr. Thomas Cleary, who

[Lander 1982, 88] had been serving the River-ton church after the passing of Fr. Spillane, came to Lander.

The Bishop wished to have a new hall built and each wage earner was asked to donate a dollar a month to start a building fund for this project. Money was very slow in coming in.

Bishop Newell made his first visit after being appointed Bishop in 1952. He was here for confirmation. After inspecting the premises, he found the church need-ed a new roof, the building needed repairs and new pews were a top priority.

Since it was impossible to match the tiles on the roof, bids were asked and Mr. Pancratz of Casper was awarded the bid for \$2,382. Bishop approved. He also ap-proved the following inside repairs: Insulation - Pancratz for \$375, Tiling floor -Jack Hepp for \$650.32, Painting - Hays and Helms for \$225, and New Philippine Ma-hogany pews for \$2,946.88 for a total of \$4,197.20.

By 1954, a new furnace for the rectory was needed. Hilpp Plumbing of Lander was low bidder with a good guarantee - \$679.40.

The mission of Dubois was getting very crowded and it became evident that a new church would soon have to be built there. There lots 768, Switzerland Addition, Dubois were purchased for the sum of \$1,000.

During the winter of 1956-57 there just wasn't any heat in the old church fur-nace, so Northern Utilities was given a contract to install a new furnace at a cost of \$1,124.80.

September of 1959 found Fr. Cleary being transferred to Green River and Fr. Michael Scullion assumed the pastorate. His years of tenure were known as the build-ing years.

With the opening of operations at Atlantic City's U. S. Steel operations it was evident that the little church was too small. Also, since the Episcopal Church was just across the street and the services were at the same time, the parking became a serious problem. So Father was instructed to go look for a building site.

In 1960 the Corporation unanimously approved the purchase of 9.07 acres from Ted Baldwin. Property described as the SE 1/4 of the SW 1/4, Sec. 17, T 33N, R 99W, 6 P. M. for the sum of \$18,140, and in 1962 they unanimously accepted the purchase from Ted Baldwin of 16.68 acres for the sum of \$13,344 payable as follows: \$3,344 when proper title and abstract were provided; \$5,000 by May 1, 1963; \$5,000 by May 1, 1964.

Bishop Newell was very concerned about the needs of the parish and proposed the new church, rectory and hall be built in the newly acquired property. The architect drew the plans and specifications and estimated that the complex could be built for approximately \$275,000. A pledge campaign was started immediately.

It was also decided to build a new "Our Lady of the Woods" Church in Dubois at an approximate expenditure of \$47,000.

Holy Rosary negotiated a \$100,000 loan from the Diocese.

At about the same time (the minutes are missing) Father acquired some property in Jeffrey City, probably through Western Nuclear, and built a small church there. Soon after the church was completed a BIG WIND did much damage in the area and the church was flattened. But undaunted by the elements, he soon had the present structure in place.

A big help in getting the hall built was a large donation by Elmer and Helen Boeseke to build the Hall. Thus the name "Boeseke Hall."

There wasn't any money available for the paving around the church, but the drainage at the NE corner of the hall needed immediate attention.

Father Scullion asked for a leave of absence from the Diocese, which was granted and Fr. Joseph Fraher succeeded him in about August 1966.

Again, the minutes for this period are sparse, but no big building project can take place without someone finding the ways and means to pay for them, and it is certain that Fr. Fraher was very busy doing just that.

The old church on Garfield and Third was rented to the Hudson Mortuary for a couple years and after the Hudson Funeral Home was built at Mt. Hope, it was usually

[Lander 1982, 89] rented to groups or for church services for denominations who did not have their own buildings•

Father Fraher asked for an audit before he left. He was succeeded by Fr. Cletus Prado in 1972.

Fr. Prado, too, inherited the job of paying for the buildings. In 1973 he paid \$10,000 plus interest reducing the debt to \$72,000.

In 1974 he had concrete surfacing put around the church at a cost of \$12,300 (We were rid of the quagmire.), and paid \$8,000 plus interest reducing the debt to \$64,000.

In January he paid another \$10,000 on the debt leaving a balance of \$54,000. He also sold the duplex on Sweetwater St. for \$15,000, and was able to have Turner Paving black top the rest of the parking area around the church.

In 1978 he further reduced the debt to \$44,000. It was at this time that the Extraordinary Ministers of Communion were introduced in this parish.

Another project he had was starting an organ fund, and by shopping around was able to procure the beautiful new organ for approximately

\$16,000 at a saving of a few thousand dollars. He was also able to sell the old downtown property to Kellogg and Englert for \$65,000. Now the parish was debt free and there was money in sav-ings.

Fr. John Murray replaced Fr. Prado, who was sent to Buffalo in June 1977, Again the minutes are sparce. The newly organized Parish Council voted to build a new much needed CCD Building. Plans were drawn by ARCOM of Lander and the contract to build was awarded to Clay Construction of Lander for the amount of \$396,000. Money was borrowed from various parishes of the Diocese and the building was com-pleted in time for the CCD classes in the fall of 1980.

The new building was dedicated by Bishop Hart, and Bishop Newell was an honored guest, as were priests from around the State.

On Feb. 17, 1981 the Parish Council voted unanimously to rent the new building to the Public School System from 8:00 a. m. to 3:30 p. m. beginning in the fall of 1981 until the Christmas vacation.

When Fr. Murray left in Jan. of 1982, the debt had been reduced to \$180,000.

Fr. John O'Shea, a Jesuit succeeded Fr. Murray on Jan. 13, 1982.

ST. ANNE'S READING CLUB

[Lander 1982, 90] In 1910 the ladies of the parish organized and named their group the St. Anne's Reading Club.

There was an average membership of 15, These names are found in the first records: Mrs. Harry Lesberg, Mrs. Agnes Buckley, Mrs. Mary Butler, Mrs. Coolidge, Mrs. Ed Farlow, Mrs. Fuscher, Mrs. Petersen, Mrs. Sherlock, Martha Buckle, Mrs. Robertson, Mrs. Leo Buckley, Mrs. Gentle, Mrs. Castigne, Mrs. Henry Freese, and Mrs. Barrett.

During the 12 years the Reading Club existed, there seemed to be a constant change in membership and as some left or moved away others took their place. Names that appeared in the minutes over the years were Mrs. Cheney, Mrs. White, Mrs. Cromun, Mrs. Culliman, Mrs. Martin Snyder, Mrs. Kinney, Mrs. Hurtado, Mrs. Hector McKenzie, Mrs. Gill, Mrs. Mudge, Mrs. Van Dyne, Miss Mullins, Mrs. LeRosignal, Mrs. Ferrin, Mrs. Johnson, Mrs. Corry, Mrs. Hays and Mrs. Stack.

It is impossible to properly identify these ladies because in those very proper times, first names were not used.

The Presidents were: 1910 - Mrs. Helen Cheney; 1911 - Mrs. Agnes Buckley;

1912 - Mrs. Mary Butler; 1913 - Mrs. Stack; 1914 - Mrs. Farlow; 1915 - Mrs. Dora Robertson; 1916 - Mrs. Wm. Sherlock; 1917 - Mrs. Hector MacKenzie; 1918 - Mrs. Sheehan; 1919 - Mrs. Corry; 1920 - Mrs. Gentle; 1921 - Mrs. Gill.

These ladies worked very hard to help make money for the upkeep of the church. A card party was held every other week and on alternate weeks they always had a project of dinners, quilting or raffles, and were always working toward contributing to the main money-maker, the fall bazaar. Without their diligent work, it seems like the parish could not have survived.

ST. ANNE'S ACTIVITIES 1931-1940

From the beginning, the ladies of the parish devoted a large portion of their time to money raising functions, cleaning the church, painting and upkeep and trying to cope with the ever present problem of trying to balance the budget, but the nec-essary funds were always around the corner.

They worked hard and long, but were also able to blend their social lives with their labors. Of course, in those days before radio and television, the church was their means of getting together.

Every other week, card parties were held and while the price of admission was very small, they always eked out a small profit. These card parties were open to the public and there was a large attendance at most. Games were 500, Bridge and Solo.

Then on alternating weeks, the ladies met for quilting parties and made many quilts, which were later raffled either at public dinners, bake sales or at the annual bazaar. For the larger activities the Episcopal hall across the street was rented as it was larger than any other available space.

Whenever a little surplus money was available, they would buy dishes, silver-ware or cooking utensils.

The daughters of the members organized as “Daughters of St. Anne.” Their goal was to help the ladies with their money making projects. In their turn the minutes show that St, Anne’s would offer any help they could when the “Daughters” had a pro-ject of their own.

In order to have more room for activities in the rectory, the wall between the dining room and the living room was removed. The kitchen was fixed; re-papering, painting, curtains, linoleum, towels, oilcloth and towel racks were bought at a cost of \$49.08.

After Father Pate arrived, a public picnic was held on the church ground and the profit of \$26.50 was given him to repair the rectory roof. He requested a small heater for his bedroom and the ladies varnished the hall floor. The rectory was made ready for the arrival of Fr. Pate[^] housekeeper, Mrs. Catherine Barrett, a lovely lady from Laramie. She was a loyal helper for the rest of his life.

In the minutes for Sept. 15, 1937, this interesting note was found. "It was

[Lander 1982, 91] decided that if we are going to put on afternoon parties we should all go to clean up the place. Well, as usual there were a few who forget self and didn't say "I pray thee, hold me excused." Mrs. Petersen had to bum a ride, although her bushel of peaches were standing in the middle of the floor begging to be put in jars. Mrs. Castigne also had to get a ride and bring her sweeper and even though she is not so strong, she did her best.

Mrs. Johnson, Mrs. Barrett and Mrs. Sheehan also had many pressing things to do. But Mrs. Stack is a brick - you can certainly lean on her. It doesn't make any difference whether it is cleaning or calling for a picnic or a party or anything else you can mention, she is there. Well someday she, with the rest will realize what a wonderful gift it is to forget "Self".

St. Anne's served breakfast to 16 young men leaving for the armed services. We also find a reference to coffee and sugar rationing.

All through the years, we see signs of inflation and the high cost of living. In 1944, St. Anne's hosted a Mother's Day dinner, which netted a profit of \$95.01. The first annual picnic was held and Hudson parishioners shared this happy time with Lander. For the first time a mention is made of giving a Christmas gift to the pas-tor, sending \$15 to war-torn countries and giving \$500 to the general fund.

Yearly picnics were always successful. All meetings began with a short reli-gious instruction.

KOVE came to Lander and the Altar Society sponsored the Ave Maria Hour on Sun-days and the Sacred Heart Hour five days a week. A new cassock was bought for Fr. Pate, who incidentally celebrated the 10th anniversary of his ordination. The prac-tice of Corporate Communion

was re-established on Sundays. New altar linens and vestments were secured.

Feb. 1949, Fr. Pate was transferred to Riverton and a farewell dinner was given in his honor.

Fr. Thomas Cleary arrived at the same time. He was installed on Feb. 27th and a carry-in dinner was given to welcome him to the parish.

Fr. Cleary was in desperate need of a car to get to the missions, so the Altar Society raised \$170 to apply on the purchase price of a new car. A fire destroyed Blessed Sacrament Church at Ft. Washakie and two money raising projects were held to help Ft. Washakie rebuild their church.

This was a good year financially. The Fourth of July dinner netted \$47.58. Bake sales or dinners were held every month. There were donations to CARE and Easter Seals and we were able to donate \$800 to the general fund. Also held a clothing and soap drive for needy Europeans.

Throughout the fifties, the same type of projects were held. Progressively more money was made and it seems as though inflation, even in those days, was taking place.

An example of prices charged is interesting. A lunch was served to the members of the U. S. Navy Band in Sept. 1952. Deluxe hamburgers, potato chips, pickles, coffee and milk were served all for only 60cents. Apple pie alamode was 20cents extra.

In 1953 we started serving luncheons for Achievement Day. This had become a regular affair every two years.

In 1956, Lander hosted the Deanery meeting. Since we had poor facilities, everything was held at the Legion (now Elks) Club. The

Deanery project was that each parish make a First Communion outfit for needy children in Europe.

PRESIDENTS OF ST. ANNE'S THROUGH THE YEARS

1931 - Mrs. Harry Lesberg; 1932-33 - Mrs. Sheehan; 1934 - Mrs. Barrett; 1935 - Mrs. Buckley; 1936-37 - Mrs. Stack; 1938-39 - Mrs. Peterson; 1940 - Mrs. Liddy; 1941 - Mrs. Liddy; 1942 - Mrs. Dora Robertson; 1943-44 - Mrs. Henry Freese; 1945 - Mrs. Loretta Logue; 1946 - Josephine Moore; 1947 - Stasia Baker; 1948 - Marie McManus;

1949 - Emma Snyder; 1950 - Josephine Moore (in April Josephine resigned and V. P., Emma Snyder became president); 1951 - Sim Curran (Sim moved to Cheyenne and V. P., Mary Steinbrech became president); 1952-53 - Eileen Milburn; 1954 - Nina Pricco;

[Lander 1982, 92] 1955 - Catherine Freeburgh; 1956 - Margaret Freese; 1957 - Mary Saby; 1958 - Jeanne Grigg; 1959 - Patty Haggerty (resigned in April and Jeannette Hunt was elected to take her place); 1960 - Jane O'Connor; 1961-62 - Katie Brown; 1963-64 - Eileen Milburn; 1965-66 - Joan Geis; 1967-68 - Carmen Duran; 1969 - Beverly Kenney; 1970-71 - Eileen Milburn; 1972-73 - Betty Daugherty; 1974-75 - Jeri Kennah; 1976-77 - Geri Miller^ 1978 - Nancy Robertson; 1979 - Linda dark; 1980 - Phyllis Pereira;

1981 - Debbie Noboa.

ST. ANNE'S COUNCIL OF CATHOLIC WOMEN (CCW)

All ladies of the parish are automatically members of St. Anne's. Dues are \$3 a year. Although the average attendance is about 20, every member of the parish is most cooperative in helping or donating food and doing anything else when asked.

In the early seventies, St. Anne's CCW organized several circles in order to more fully involve the ladies of the parish. Circles include: a Discussion Group, two craft groups, who got together to make things during the years when a bazaar was held, a Bridge Group and a Pinochle Group. Each group took its turn being re-sponsible for activities for a month. The card circles also take a collection at each meeting for the Madonna Plan. Collections for the Madonna Plan are also taken up at each general meeting of St. Anne's. The proceeds from this plan are sent to the Diocesan CCW to be distributed to the needy according to a prescribed National Plan.

After mass, coffee and donuts are served to those attending Sunday morning mass on the first and third Sundays. This is a pleasant way for newcomers to make them-selves acquainted with other parishioners,

St. Anne's, in cooperation with the Knights of Columbus, hold a family parish picnic each summer. In December these two groups sponsor a Christmas party for the adults of the parish. Several different types of parties have been held and every-one attending has a happy time. They also have a Christmas party for all the child-ren of the parish. The K. C's bring Santa and furnish the candy and nuts for each child. The CCW is responsible for the rest of the party.

A breakfast is always served to the First Communicants and their families. Everything is done to make this a memorable day for the youngsters.

The first fall meeting and the last spring meeting are usually a carry-in dinner sponsored by the officers. An interesting program is usually presented at each meeting.

The Discussion Group have met twice each month since its beginning. It meets in homes of members and has been a very rewarding program.

On Father's Day the members entertain the men of the church at a breakfast served after Mass.

Several fund raising dinners and luncheons are served each year. One of the nicest events is an ecumenical luncheon given each year on the Monday following Mother's Day honoring the Golden Age Mothers of every denomination. It is becoming more popular each year, and is building good will among all Christian women. It is free, as the food and serving is all donated. Carnations are presented to each and many door prizes are donated and given. All attending are very appreciative. We endeavor to present an entertaining program.

Rosaries are said, masses requested and funerals attended for the deceased, and dinners are served to the bereaved families.

Cards and small medals are sent to all new babies of the parish. Farewell re-receptions and welcoming dinners are given when a pastor is transferred and a new pas-tor arrives. And, of course, a reception is given honoring the bishop and all con-firmed each time there is a Confirmation Class.

Then, of course, there are all the traditional chores of church cleaning, tak-ing care of the altar, kitchen and hall cleaning and any other chores that must be done.

At Christmas a gift is given to the pastor and most of the money made during the year is given either to the General Fund or to the Building Fund.

[Lander 1982, 93] Some of our members serve on TB, March of Dimes, Cancer and Heart Fund drives. They also serve at the Gift Shop at the hospital and at the Annual Health Fair.

DIOCESAN COUNCIL OF CATHOLIC WOMEN

In 1952, shortly after he became Bishop of Cheyenne, Bishop Neweil began to search for a means to bring the women of Wyoming into closer fellowship with each other and to involve them in new ways in the works of the church. This was the concept for the formation of the Diocesan Council of Catholic Women. The Council was made up of five Deaneries and Holy Rosary was part of the Thermopolis Deanery.

The following is a report prepared in the spring of 1977 that has become part of the history of the deanery and the diocese.

25 YEAR REVIEW ST. ANNE'S COUNCIL OF CATHOLIC WOMEN HOLY ROSARY CHURCH, LANDER, WYOMING

Following are points of interest covering the years 1952 to 1977 of St. Anne's Council of Catholic Women. Most of the information collected came from the secretaries' minutes of the meetings and from the memories of some members.

Under the guidance of these very able men of God, St. Anne's CCW broadened their horizons, both ecumenically and spiritually. Rev. Thomas Cleary was pastor of Holy Rosary Church in 1952, followed by Rev. Michael Scullion in 1959 and Rev. Joseph Fraher in 1966. Rev. Cletus Prado was pastor in 1972 and Rev. John Murray our present pastor in 1977.

Mrs. Bob (Eileen) Milburn, Mrs. George (Emma) Snyder and Mrs. George (Mary) Steinbrech went to the first WCCW convention in 1952, and because of their participation they were invited to attend the WCCW convention in Casper in 1972 to celebrate the 20th anniversary. They attended the convention in Casper with their husbands and are still active St. Anne's members.

Extension workers were with us for a couple of years: Fran Berry and Beth Kreidler came in the fall of 1964-65 and Anne Kennedy and Paula

Wood in the fall of 1967-68. They were very active in all aspects of the parish, including St. Anne^ CCW.

Spring Deanery meetings were held in Lander in 1961, 1965, 1969 and 1973. The new Holy Rosary Church was completed in 1965 and on March 24, Lander hosted the first Deanery meeting in the new church and hall, with the theme: "Ecumenism and the Women". At the spring deanery meeting in 1976, St. Anne's CCW was presented an award for excellence for the entry in the diocesan activity project 1975-76.

In 1965, St. Anne's by-laws were printed in booklet form for members. An amend-ment was passed in 1969 to have the vice president move up to the office of president when the president resigned. However, this was rescinded in 1976.

Plans were made to have the WCCW State Convention in Lander in May 1967. How-ever, because of blizzard weather and road conditions, the convention was cancelled, with the news being put on the radio and by telephone.

St. Anne's members serve coffee and rolls after Sunday mass on the first and third Sundays of the month. These "Get Acquainted" coffees were started in 1967 on an occasional basis, but proved to be a popular way for old and new parishioners to meet each other. Picnics and carry-in dinners also helped.

Concern on abortions was evident in 1970 with members encouraged to write letters to their legislators. Also, in 1975, a film on abortions was shown at a Right to Life meeting. Arrangements were made by St. Anne's to show a film on April 18, 1977. A Right to Life Chapter was formed through St. Anne's CCW with members passing out pamphlets from the State Right to Life Group.

In June 1976, churches in Lander were invited to participate in a program cele-brating our Bicentennial Anniversary. "Fashion Through

the Ages” was our presenta-tion, with St. Anne’s members and other interested women modeling costumes from frontier days through the 1920s and up to the present time.

Remembering the bereaved and needy in a special way, along with the sick and aged by cards and visits are just some of the good works done by the women. Members [Lander 1982, 94] are also involved in teaching CCD classes and attending discussion groups. Also, the debt on the new church and hall was reduced through efforts of St. Anne’s CCW by their participation in many fund raising projects.

CENSUS 1914

According to the 1914 census there were 58 families in the parish totaling 212 individuals. There were 145 practicing Catholics including the children. In 1913 there were 9 baptisms, 3 marriages, 2 First Communicants, 12 were confirmed and there were 23 mixed marriages in the parish.

In Hudson, a mission since 1907, there were 25 families consisting of 117 individuals of which there were 87 practicing Catholics (adults and children). 35 attended Sunday School, there were 12 First Communicants, 2 Baptisms, 1 death and 10 were confirmed.

FIRST COMMUNION CLASS 1923

Bernard Dennis Stack, Irvin Francis Cheney, Roy John Hulce, Jr., Daniel Charles Sheehan, Buelah Mary Dwyer, Frances Valhusky, Edna Fern Bordeaux, and Mary Hulce.

NOTES FOR AN OLD PASTOR’S ANNOUNCEMENT LEDGER

In March 1923 a special collection was taken to help the persecuted Russian people as requested by the Holy Father.

A special note: Cutting mass is annoying, scandalous and results in loss of grace. Illness is only excuse.

One Sunday collection that summer was \$13.45.

Since Wyoming had no orphanage, the Diocese was served by St. Clara's Orphanage in Denver. A special collection was taken for that purpose.

Another special note: Reverence in church must be more firmly practiced.

THE CATHOLIC MEN'S CLUB

When Fr. John Marley arrived here he found it feasible to have the men of the parish organize and on March 1, 1936, the men of Holy Rosary Parish met and organized the "Catholic Men's Club."

The objectives of the club were: (1) To bring the men of the parish into closer harmony; (2) To sponsor and promote all activities considered to be helpful to the spiritual and physical well being of the young men of the community.

The first officers were: Dana Kirkman, President; Remo Anesi, Vice President;

Frank Wolfe Secretary; Frank Gill, Treasurer and George Steinbrech, Reader.

Charter Members: Remo Anesi, Tim Barrett, Ralph Billie, Mr. Barker, Vincent Bertone, Leo Buckley, Mr. Crowiey, Mr. Corry, Robert Crail, Sr., Robert Crail, Jr., Mr. Dolenc, George Ferry, Walt Ferry, Henry Freese, Art Faulkner, Ed Farlow, Clyde Gentle, Roy Gentle, Frank Gill, W. J. (Bill) Hines, Dana Kirkman, Mr. Kellog, Virgil Mudge, Kenneth McKenna, Mr. Mullins, Mr. McCambridge, Mr. McCorry, Mr. Liddy,

Merril Olson, Leo O'Brien, Mr. Peterson, Mr. Phelps, Mr. Rossi, Mr. Silber, Francis Savage, George Steinbrech, Martin Snyder, Dick LeRosignal, Charles Sheehan, Mr. Von Bieker, Mike Wolfe, Hector McKenzie, Joe Tufarielo and Joe McLaughlin.

They met every two weeks. In order to be mindful of their spiritual values, the first 15 minutes of each meeting was devoted to some religious topic before proceeding to the recreational activities.

Two members were appointed alphabetically to host each meeting. Also, two men were appointed alphabetically each month to serve as ushers and collectors. Corporate communion was on the first Sunday of each month.

Various problems facing the parish were brought up, such as repairing roofs, painting, searching titles to property, helping Father to make car payments. Evidently the big problem was repairing or rebuilding the sidewalks around the property. (They must have been a mess.) But always there was a shortage of funds.

Frank Wolfe donated a gun to be raffled. That cleared \$41.04.

They raffled a fishing rod to help Fr. Marley pay for his car.

[Lander 1982, 95] Francis Savage donated his catcher outfit to the baseball team.

In 1936 they started bringing State Schoolers to Mass once a week.

That year the men helped the ladies put on the Father-Son Banquet.

Some non-Catholics donated to the sidewalk fund: Mr. Haynes, \$25; Dr. Replogle, \$50; and Vincent Bertogne, \$100. A total of \$325 was raised and \$200 was spent on the sidewalk.

Ed Anesi found a cement mixer; they bought cement and the men of the parish

cooperated getting it built.

Their recreation was cards, horse-shoe pitching and baseball.

HISTORY OF HOLY ROSARY PARISH, LAMDER, WYOMING - 1970-1980

In 1970, the changes, doubts, questions produced by Vatican II were pretty well accepted and there seemed to be a tapering off of the number of parishioners who either left the church or simply stopped attending. In short, everyone else seemed to be adjusting.

Despite losing so many, the growth of the parish was becoming more evident. Since this was an age of mobility, it was apparent that more people were moving to Lander than leaving it.

Fr. Joseph Fraher, who became pastor here in 1966, continued to be pastor until 1972. In 1970, the parish records show about 230 families. When Fr. Fraher arrived here, there was a church debt of \$166,000. Meeting the necessary payments was al-ways a concern for the pastor.

Fr. Fraher was assigned to the Newman Center and Fr. Cletus Prado took over the reins in August 1972.

At that time the debt was probably \$89,000. A bequest from the estate of Michael Feery helped reduce this amount by \$10,000.

The Altar and Rosary Society, CYO and the Knights of Columbus were all active and all helped with fund raising activities to help reduce the indebtedness.

Early in the decade Helen Boeseke had an underground sprinkling system install-ed. That was a great help in cutting down maintenance time.

It was about this time that Robert Olson and Emmett Gilmore succeeded Mearl Moore and Merrill F. Olson as Trustees.

Father was able to sell the duplex which had been willed to the church by the late Art Faulkner. The funds realized from this sale were used to pave part of the parking area. Then Father sold some gravel from the property in exchange for paving the rest of the area. What a relief! Until this time the parking area was just a big mudhole every time we were blessed with any moisture.

Father Prado started an organ fund and finally during the summer of 1975 the church acquired a beautiful organ. This contributed greatly to the beauty of our liturgies.

After a great many prayers, masses and novenas, the old church building at Third and Garfield was sold and Wonder of Wonders, the parish was debt free.

In June of 1977, Fr. Prado was transferred to Buffalo, and he was replaced by Fr. John Murray.

The following fall the first Parish Council was elected by the parishioners to help plan the activities of the parish. They started planning for the building of a new CCD building and by the fall of 1979 the contract was awarded for the construc-tion of the building. This beautiful building was completed in time for the begin-ning of the fall classes in 1980.

During the years 1979 and 1980, the local Knights of Columbus donated \$35,000 to the CCD building fund, this money earned by dint of hard work through the means of weekly Bingo.

St. Anne's CCW also donated all monies earned through money making projects to the CCD building fund.

Through the generosity of many of the parishes in the diocese, enough money was borrowed to pay for the construction of the building.

We were happy that Bishop Newell accompanied Bishop Hart to Lander on Oct. 28,

[Lander 1982, 96] 1980 and with 20 priests in attendance, the new building was formally dedicated. The parish had a debt of \$250,000.

This was the decade that saw the beginning of the laity participating in church services. First laymen served as commentarians and Ministers of Communion, and by 1978 women were serving in this capacity as well.

The Lander Council of Catholic Women hosted the Thermopolis Spring Deanery Meet-ing in 1978.

Some of the activities that are traditional are a Parish dinner before Lent, a Ladies' Night the Saturday before Ash Wednesday, the men of the parish serving break-fast to the families for Mother's Day. And on Father's Day the ladies hold a break-fast for the men and families. In July the Knights hold a Steak Fry for the wives and friends. This is followed by the Parish picnic in August, the fall bazaar and dinner. During the holiday season we have Christmas parties, both children's and adult's. A very gracious manner of greeting Newcomers are the after-mass coffees.

An Ecumenical event which has been very well received by the entire community for the past several years is a "Grandmother's (or Golden Ager's) Luncheon" held the Monday after Mother's Day. This is free to all who attend and is sponsored by St. Anne's CCW. -Ladies of all religious faiths are invited and this event is receiving tremendous good will from all local churches.

Our membership also participate in World Day of Prayer services and many active-ly support the Right to Life Movement.

In October 1980, Sr. Angelita helped launch the program - Families For Prayer. It is hoped that this will be an ongoing program and that many blessings will accrue to the parish.

As of the end of 1980, the parish had grown to 400 families and approximately 1200 members. The following statistics were recorded for the period 1970-1980: 164 baptisms and 23 converts, 80 marriages plus 14 validations, 58 deaths and 211 Con-firmations.

So many people have worked so tirelessly for the betterment of the parish that it would be impossible to recognize them all, but to each and everyone for whatever contribution given, go our sincere expression of gratitude.

CCD PROGRAM

The CCD program has always been a strong one in the Holy Rosary Parish. The good help from the many volunteer teachers and assistants have made it a very effec-tive program.

The priest and volunteer help coordinated the CCD Program in Lander until ap-proximately 1974 when the CCD Program Coordinators were used. The Sunday pre-school program for 3-5 year olds was started in approximately 1967. In 1979 the CCD build-ing was constructed in order to house all the CCD classes in one location. There are 8 classrooms, complete with 3 bathrooms and a full basement.

During the summer of 1980, Patti Kopriva, CCD Coordinator, organized the mate-rial for the CCD Program into a permanent teacher-teaching booklet to be used along with the Sadlier textbooks. This consisted of an outline for each chapter in each book for all grades. These outlines were meant to act as a guideline as to what material was important to be

taught in the classes. Along with these syllabi, we printed up a catechism and prayer booklet for each of the students. The CCD teachers taught their classes in addition to listening to the students' memorized prayers, and the CCD Coordinator checked each student's progress periodically during the year. In the fall of 1980 the CCD enrollment was 176 and we had 17 teachers.

During the same summer of 1980, we also started purchasing books for a children's and adult library. It has been a great success and the CCD Program will continue purchasing books during the following years in order to add to the existing library.

The 1980-81 CCD Program went very well with the classes being held in the new CCD building and the trial of the new syllabi and prayer booklets. For the first time in many years, report cards were sent home to the parents to inform them of [Lander 1982, 97] their child's progress. Achievement certificates were presented to the outstanding students at the end of the year. We began preparation for the 1981-82 CCD year following a good year.

In 1981-82 we reorganized and added to the syllabi and reorganized the prayer group activities with a chairman to organize the group's efforts. This year the prayer group was very beneficial, and it has been decided to obtain New St. Joseph Baltimore Catechisms for each student in order to facilitate the learning of our Catholic faith.

In March 1982 our CCD Program also included the Sacrament of Confirmation for grades 9-12. 32 students were confirmed along with 9 adults. The enrollment for the year was 191 along with 19 teachers and 8 prayer group helpers. We have an excellent program with good teachers once again this year, and we only hope to improve on it more in the following years.

CYO written by Mary Anne Rau, Adult Advisor

Holy Rosary has always had an interest in their youth. One aspect of involving the youth in the parish has been through the Catholic Youth Organization (CYO).

There are many opportunities for the youth through several functions at the parish level. State or even National levels. The parish CYO has had many activities which the youth enjoy. They have outdoor Masses followed by a hot dog roast in the Sinks Canyon. For the last four years the CYO has had the Passover Meal for the en-tire parish. This has been a very successful function. The group also serves a breakfast to the Catholic graduating Senior Class each year. They have also spon-sored many coffees after Sunday Mass as a means for raising money. Other activities the group is involved with is helping at the Sunday Masses by either being ushers, commentators, gift bearers, altar servers, etc. The youth are also readily avail-able and willing to help at any Church function sponsored by the adult organizations. Another activity that the youth readily respond to is the annual Christmas party they provide for the residents of the Wyoming State Training School,

Each year the Parish is represented by a large group of youth who attend the State CYO Convention. We have also had many of our youth go to the National Conven-tions, which is a very valuable experience to all.

The Search program in the State is very strong and many of the CYO'ers have made their Search. Also, a number of the youth have attended the annual Leadership Camp, which is a State-wide function designed to help the CYO officers in their up-coming year of office.

As with any organization, we have our "ups and downs". But, we are always en-couraged when we attend State-wide functions and find that our CYO is one of the more active groups in the State.

PARISH COUNCIL

It was during the summer of 1977, shortly after Fr. Murray's arrival, that plans got under way to organize a Parish Council to help the pastor with some of the problems and duties of the general management of parish business.

In August, the members of the parish voted for their favorite candidate, and the thirteen receiving the most votes were duly elected to the first council. They were:

Judy Legerski, Chairman 1977-79, Mick Wolfe, Chairman 1979-1980, Robert Robertson, Robert Vaughan, George Snyder, Geri Miller, Marge Wolfe, Pat Mathey, Larry Kennah, Chuck Viox, Don Legerski, and Mary Steinbrech.

Present council members: Ron Kopriva, Chairman 1980-81, Joe Kennah, Chairman 1981-82, Jim Duran, Jeri Kennah, Bernadette Bartell, Gil Rau, Mary Anne Rau, Thad Schilling, Larry Englert, Dr. Tim Fleming, Dr. Walt Girgen, Cathy Girgen and Judy Legerski. Jim Duran and Rita Busch served for shorter terms to fill the unexpired terms of someone else.

The first order of business was the election of officers and the drawing up of the By-Laws.

The CCD classes, grades 1-4 needed tables and chairs, and the council voted to [Lander 1982, 98] purchase them.

The financial condition of the parish was reviewed, and the council thought the time might be right to think about building a new CCD building. Surveys were taken and a series of parish meetings held with this objective in mind.

Many meetings were held to decide how to finance this undertaking. Several thought that a debt free parish was not a healthy parish. Very

quickly we were a healthy parish again, for a large portion of the funds were borrowed from other parishes in the Diocese.

ARCOM Architects were retained to draw up plans and bids were secured. After construction started, Bruce Dilg was appointed by ARCOM to have complete supervision over the project. Clay Construction of Lander was the low bidder, and work commenced during the fall of 1979. The building was completed in September 1980 in time for the beginning of CCD classes.

It is a 100 x 50 foot building, has eight classrooms, three restrooms and a utility room on the first floor. It also had a full unfinished basement, which is used for dances, archery, roller skating, etc. However, this spring the Knights of

Columbus voted to donate \$15,000 to lower the ceilings, install a new lighting system and finish the walls.

The building is of brick construction, matching the brick used in building the rest of the complex and meets all fire codes and safety codes.

Besides being used as classrooms, the first floor is also used for meeting rooms for other activities.

In the fall of 1981, it was rented to the Lander Public School System for the fall term while awaiting the completion of the new Westside School.

Bishop Newell accompanied Bishop Hart to Lander for the dedication in October 1980.

The Parish Council, organized in 1977 included Fr. John Murray, Marge Wolfe, Mick Wolfe, Geri Miller, Wilbur Miller, Robert Vaughan, Don Legerski, Robert Robertson, Judy Legerski, Mary Steinbrech, George Snyder, Chuck Viox, Charles Boyle, and Pat Mathey.

[Lander 1982, 99] Parish Council, 1982, included Fr. O'Shea, S.J., Jim Duran, Judy Legerski, Ron Kopriva, Bernadette Bartell, Mary Anne Rau, Cathy Girgen, Tim Fleming, Jeri Kennah, Joe Kennah, Gil Rau, Robert Olson (Trustee), Walt Girgen, Thad Schilling, and Emmett Gilmore (Trustee).

KNIGHTS OF COLUMBUS

[Lander 1982, 100] From the organizational records of the Lander Knights of Columbus.

“Father Martin Kennedy: Lander Council #5447, the newest in Wyoming is named in memory of a wonderful priest who served Holy Rosary parish as assistant priest in 1931. This quiet unassuming priest, Fr. Kennedy, endeared himself to everyone who came in contact with him. He died at age 33 while attached to the parish of Greybull. In the short years God granted him to serve in his vineyard, Fr. Kennedy made a lasting impression on the parish. The senior parishioners of Holy Rosary love to recall the memory of this servant of God. May God rest his gentle soul.”

Lander's Knights of Columbus Formally Installed on Sunday

A newly formed council of the Knights of Columbus was formally installed in Lander last Sunday under the direction of Leo Wagner of Casper.

The Knights of Columbus are a fraternal benefit society of Catholic men, founded in Connecticut in 1882 by the Rev. J. McGivney.

The purposes of the society are: to provide financial aid to its members and their families; aid the sick and promote and conduct educational, charitable, religious, social and relief work.

When U. S. Steel started operations at South Pass, it was found that many Knights of Columbus had moved here, a sufficient number to warrant a council in Lan-der. Previously the Lander men belonged to the council in Riverton.

The new council has been named the “Father Martin Kennedy” council, No. 5447, in memory of the young Irish priest who served in the Lander parish during the De-pression of the 1930s. Father Kennedy died at 33.

Officers of the new organization for the year are: Rev. Michael Scullion, Duane Rohrer, Jim Duran, Stephen Lozar, John Petro, Bruno Bonella, Bob Olson, Mark Nicksic, Robert Milburn, Bruce Goulet, Richard Steckbauer, George Snyder, Tony Rad-man, Lawrence Anesi and John Bucho.

Other members include: John Bansept, Charles Boyle, Jim Conley, Frank Dusl, Robert Kier, Milton Mamot, Joe Motherway, Merrill Olson, Dan Rinker, Leonard Rother-ham, George Steinbrech, Doug Steinbrech, John Wray, Joe Salazar, John Brown, Larry Kennah, John Hoagland, Floyd Jensen, Medore Lussier, Roy Seip, James Manee, John Sornes, Howard Daugherty, George Kurkowski, Manuel Arguella, Albert Homec, Don Mor-gan, Franklin Boyd, Don Mines, Paul Hines, Pete Davis, Dave Gillen, Muril Vincelette, Louis Olheiser and Pat Clark.

BOY SCOUT TROOP ORGANIZED

In April, 1966, Boy Scout Troop No. 52 was organized. Dick Lewis consented to be the Troop Leader and we were on our way. Bob Olson was District Representative and George Snyder was troop Treasurer.

After Dick Lewis moved to Casper, Meredith and later Kotunok became the Scout-masters.

The following young people were members of the troop: Phillip Pranteau, Philip Nickolas, Matthew Kurkowski, Eddie Angler, Martin

Richardson, Larry Lewis, Kelly Boyle, Robert Dahlstedt, Brian Blust, Jack Trimmer, Peter Richardson, Corky Weber, John Nicholas, Mike Praneau, Justin Richardson, Chip Slafter, David Vendelin, Mark Millis, Joe Celli, Kevin Frusi, Pat Hudspeth, Ron Moss, Mike Moore, Ben Moss, Larry Seip, Lee Cody, Stephen Homec and David Petro of Hudson, Tim Trimmer, William Richardson, Kenneth Motherway, Kenneth Dahlstedt and Richard Paranteau.

A big vote of appreciation from the parish is due the Fr. Kennedy Council of the Knights of Columbus for the countless hours and money spent for the good of the parish.

It is certain that no one except a member would realize the scope of the Council's activities. From the institution in 1963 of the Fr. Martin Kennedy Council #5447 of Lander to the present time, they have been the right arm of the respective pastors.

[Lander 1982, 101] From the first, work parties were formed to help in the upkeep of the downtown property. When it became evident that the new church would be built, teams were organized on the money making and money raising campaign. This was supplemented with work parties to build fences, to clear sagebrush, to paint and to do other tasks too numerous to mention.

Whenever it was found that someone was in distress, a special Bingo would be held for the benefit of that particular cause. Since the Council had members from Hudson and Ft. Washakie, work parties were also formed when a need arose in those communities.

From the early days of the Council, donations were made to the church to help pay bills. A pledge of \$1,000 was made and paid to buy an outdoor flag and flag-pole. Two yardlights were installed.

They have contributed to the organ fund, St. Joseph's Orphanage, St. Thomas Seminary, the Lander Swimming Pool Fund, the fund to buy

bleachers at the municipal swimming pool, the Right to Life movement both local and state, to the Red Cross, Easter Seal, Cancer, Heart and other funds, established a scholarship program, and since the new CCD building has been erected, they have already paid \$50,000 towards reducing the debt. Furthermore, they have just donated \$15,000 to install lights, lower the ceiling and finish the walls in the basement of the CCD building.

For several years they sponsored a Boy Scout Troop. Now they are in the process of organizing the Columbian Squires.

As a token of appreciation for the cooperation that they receive from their wives, they honor them at a special dinner and dance just before the start of Lent. They also host their wives and families with a Mother's Day breakfast.

In conjunction with St. Anne's Council of Catholic Women, they help put on the annual parish picnic and also help with the annual adult Christmas party. They furnish Santa and treats for the children's Christmas party.

They were also responsible for promoting the lectors, ushers and ministers of communion. Some serve on the Parish Council.

Cards are sent and masses said for the seriously ill and the bereaved. Transportation has been furnished by them for many years to bring the residents of the Wyoming State Training School to mass on Sundays. Regular visits are made to Bishop Randall Hospital and to the residents of Westward Heights Nursing Home as well as to the ill at home. Those who are able to donate blood, contribute as the need arises. Cars are volunteered to families at funerals if needed.

The Wyoming State Training School is in need of an Interdenominational chapel at the school, and churches of all denominations statewide are contributing toward this end. Through the

annual Tootsie Roll Campaign, the Knights from all State Councils have been able to donate \$12,000, and the Lander Council has been very generous in this project.

November 1981 members of the Knights of Columbus presented a check for \$15,000 to Fr. Murray to be used to reduce the debt on the CCD bidg.

KNIGHTS OF COLUMBUS - 4TH DEGREE

[Lander 1982, 103] The 4th Degree members from the Big Horn Basin were formerly members of the Casper Assembly. On account of distance, it was decided that it would be more feasible to have an assembly serving the Big Horn Basin area.

Therefore, with the help of the Casper Assembly and under the direction of State Master Braun, the T. Joe Cahill Assembly #1291 came into being on Sept. 27, 1967 at Thermopolis, Wyo. This assembly comprised all of the Big Horn Basin and Fremont County. Thermopolis was chosen because it was the most centrally located[^] community of the entire Basin. The first Faithful Navigator was Sir Eugene E. Heinz of Thermopolis.

After the passing of Father Adolph Pate in 1976, it was decided to petition Supreme to have the name changed from the T. Joe Cahill Assembly to the Fr. Adolph Pate Assembly. So on January 14, 1977 application was made, and in October 1977 permission was received to make the name change.

The 4th Degree is known as the PATRIOTIC branch of the Knights. Its motto is PATRIOTISM - patriotism enlightened and informed by religion. The primary purpose of the degree is to inculcate a love of country and impress the duties of citizen-ship.

It is their duty and privilege to act as an Honor Guard whenever the Bishop visits the area. They also serve as an honor guard for the pastors of the local churches for holy days such as Easter and Christmas. At any time that a brother Knight passes away, the Assembly attends the funeral in full regalia and acts as an Honor Guard for the deceased.

The Knights and their ladies meet the first Sunday of January, March, May, July, September and November in the homes of the members for a carry-in dinner before the meeting. These meetings alternate between Riverton and Lander.

Besides those listed as officers, other members are John Hampton, William Sniff in, Gil Rau, Clarence Moss, Larry Englert, Charles Miranda, Bernard McCoy, Joe Kennah, Dennis dark, Dennis Stack, Frank Oliver, Fr. Cleborad, Fr. Murray and C. A. Martin. Also Bros. Sir Knights Heinz, Zupence, Trusheim, Blonigan and Shatter of Thermopolis. State Faithful Master George Burns of Riverton is also a member and former Faithful Navigator,

As far as is known from the minutes dated Sept. 24, 1967, the T. Joe Cahill Assembly ^1291, 4th Degree Knights of Columbus was formed at Thermopolis, Wyo. and the following officers were elected:

Faithful Navigator - Eugene Heinz, Thermopolis

Faithful Captain - Ed Schaefer, Thermopolis

Faithful Admiral “ George Snyder, Lander

Faithful Comptroller - John Zupence, Thermopolis

Faithful Purser - Charles Miranda, Riverton

Faithful Pilot “ Paul Hughes, Riverton

Faithful Friar - Fr. Adolph Pate, Riverton

Faithful Inside Sentinel - R. J. O'Neill, Thermopolis

Faithful Outside Sentinel - Don Fraher, Thermopolis

No Trustees recorded.

Officers 4th Degree Centennial Year 3rd Degree Equivalent Faithful Navigator George Snyder, F. N. Grand Knight Faithful Captain Robert Olson, F. C. Deputy Grand Knight Faithful Admiral Nick Eckes, F. A. Advocate Faithful Pilot Eloy Lovato, P. P. Warden Faithful Comptroller Chuck Viox, P. Comp. Financial Secretary Faithful Friar Gerald Cleborad, F. F. Chaplain Faithful Inside Sentinel Joseph Blonigen, I. S. Inside Guard Faithful Outside Sentinel Floyd Jensen, O. S. Outside Guard

Trustees: 1 yr. - Robert Olson; 2 yrs. - Paul Hughes; 3 yrs. - Charles Miranda 103

KNIGHTS OF COLUMBUS FR. MARTIN KENNEDY COUNCIL #5447 LANDER, WYOMING CHAPLAINS AND PAST GRAND KNIGHTS

[Lander 1982, 104] Top row: Fr. Michael Scullion (1963-66), Duane Rohrer (1963-64), Stephen Lozar (1964), James Duran (1964-65), Robert Oison (1965-66)

Second row: Fr. Joseph Fraher (1966-72), George Snyder (1966-68), Larry Englert (1968-69), Pete Davis (1969-70), Robert O'Connell (1970-72)

Third row: Fr. Cletus Prado (1972-77), Charles Viox (1972-74), Roland (Nick) Eckes (1974-76), John Hampton (1976-77), Fr. John Murray (1977-82)

Fourth row: Walt Girgen (1977-79), Jack Babel (1979-81), Gil Rau (1981-83), Fr. John O'Shea, S. J. (1982)

THE JESSE TREE

[Lander 1982, 105] One of the beautiful traditions adopted in the parish was the Jesse Tree. In 1977, Mrs. Phyllis Coleman of Pinedale made a banner depicting this tree and present" ed it to our parish, and it has been an inspiration in the intervening years.

The Jesse Tree is the Advent counterpart of the Christmas Tree. It is the sym-bol of all of history that led to the Word made Flesh - i. e., the birth of Christ. It is decorated progressively from day to day through Advent with images or symbols of Old Testament figures and events which prepared for the advent of Jesus Christ. Each symbol, beginning with Adam and Eve and the apple, represents God's continuing revelation, moving towards realization of his divine plan as he touched the lives of his covenanted people. The final symbol depicts the birth of Christ, and that sym-bol is placed on the tree at Midnight mass.

Each advent the banner is placed behind the altar and the parish celebration begins by having parish members make the symbols and each day a family places the appropriate symbol for the assigned date. The symbol can be made of any material that is felt to be appropriate - upholstery, brocade, velvet, felt, paper, wall-covering, satin, pella, etc. It can be as fancy or as plain as is wished.

Jesse Tree 1979

WYOMING'S SOLEMN EUCHARISTIC CELEBRATION

In observance of the Bicentennial of the United States of America, the Diocese of Cheyenne held a solemn Eucharistic celebration on the feast of the Assumption, August 15, 1976 at the Fairgrounds in Casper, Wyoming.

It was thought fitting to hold this celebration on this date because the Virgin Mary is both Patroness of the United States and of the Diocese of Cheyenne.

In the order of procession, the Color Guard was furnished by the Wyoming National Guard, followed by the cross-bearer and Acolytes, Parish representatives from every parish in the diocese. Boy Scouts and Girl Scouts of the Diocese, Altar Boys from the various parishes. Lectors for the mass, the 4th Degree Honor Guard from throughout the State, 48 priests and 7 retired priests of the Diocese, 9 Bishops from the Western States and 1 Cardinal, His Eminence Timothy Cardinal Manning, D. D. » Archbishop of Los Angeles. This was truly a beautiful and colorful celebration.

Holy Rosary Parish of Lander was represented by the following parishioners:

PIONEER PARISHIONERS George and Mary Steinbrech; BANNER BEARERS Nick and Joyce Eckes;

YOUTH REPRESENTATIVES Colleen Burrige, Mark Salisbury, Cathy Bartell and Tom Trimmer; MASS SERVERS Steve and Kenny Leslie, Lael Bateman, Lou Bateman, Patrick Trimmer and Joe Burrige.

MUSIC OVER THE YEARS

[Lander 1982, 106] When all church services were held in the hall, Marie Mullin, the organist and her sister Philomena as director, organized a choir and had the very first high mass for Midnight mass in Lander for Christmas 1926.

Do not know what kind of organ the church had during the early years. The second organ - the one that had to be pedalled, was donated to the new church in 1928 by Mrs. Ed Anesi of Denver, sister-in-law of Remo Anesi, on the occasion of the dedication of the church. It is possible that

Marie Mullin was the organist when the church was dedicated and that the choir consisted of Philomena Mullin, Marie Snyder, Irene Sheehan, Catherine Freeburgh and Marie Sherlock. In the thirties Catherine Freeburgh was the organist and has continued to be on and off all through the years.

In about 1947, Ralph and Stasia Baker and Catherine Freeburgh recruited and organized a larger choir. Choir practice was held every Wednesday, and that choir developed into one of the outstanding choirs in this part of the state at that time. They were frequently invited to sing in other parishes. Part of the choir was invited to participate with the Rawlins choir at the ordination of Fr. Joseph Fraher.

Among those who sang at that time were Jack Ehli, Betty Bansept, George Snyder, JoAnn Olson, Teresa Olson, Al Zimmerman, Betty Gene Snyder and others.

In the fifties some of the young girls in the parish played the organ: Roberta and Sylvia Kier, Mary Anne and Georgia Lee Snyder, Cheri Freeburgh and Phyllis Saby.

In the early sixties, Mrs. A. E. Gallagher donated a new electric organ in memory of her husband, Ambrose Gallagher, and Catherine Freeburgh was the regular organist for a few years. Some of the early organists after the move to the present church were Mary Anne Burridge, Don Andrioli and Barbara Hunt. Those to follow were Feggy Tann, Patti Kopriva, Terry Vogel and Phyllis Michaud.

In 1966 the change was made from Gregorian singing to the vernacular, and at that time community singing began.

In 1976 Fr. Prado was able to promote an organ fund and was able to buy the present beautiful organ for \$16,000. The above mentioned organists are still playing. Gene Hunt and Ralph Mesa do beautiful solo singing. Celloist is Becky Murdoch. Besides the regular choir, we have

the very talented group under the direction of Thad Schilling consisting of Thad and Gail Schilling, Colleen Hare, Millie Piper, Judy Babel, Tina Deal, George Borchers, Harold Anderson, Al and Marsha Ber-reth. Bob Robertson, Patty Trautman and Kathy Stryker. (Some have moved.)

During the summer months, three college girls - Cathy and Kim Bartell and Colleen Burrige take their turn singing and playing. Francie Pistono is the choir director.

WOMEN ARE APPRECIATED

And now a word of appreciation to the ladies of the parish. In looking over the history of the first half century it is very apparent that the church could not have existed had it not been for hard working ladies of that era. No week went by that they were not involved in making enough money to keep the church going and to keep body and soul of the pastors together.

Even to the present time, the women work long hours to prepare meals for the sick and bereaved, to make special occasions, such as First Communion, Confirmation and Weddings, happy and memorable times. Other duties are taking care of the church and altar and keeping the hall and kitchen clean at all times.

Since the church is family oriented, many social functions involving the family are planned and much time is spent to make each event a success.

Since the religious training of the youth is so important, the women devoted many hours each week in volunteering their services for all grades 1-12 to teach catechism and also nursery school on Sundays during mass time.

Lander is particularly blessed in having women who are always generous with their time. If at all possible, they will do anything that

they can to help the pas-tor, and thereby try to make life easier for him. We are proud of our ladies!

EXTENSION LAY VOLUNTEERS by Jeri Kennah

[Lander 1982, 107] This Volunteer Program was sponsored by the Extension Society of America. (This Society has also given funds for building mission churches and several mis-sions in the area have been recipients of funds.)

These volunteers were young people from over the nation who wished to help wherever needed any place in the country.

They received no salary but the host parishes paid their rent and living ex-penses. Their time was spent working with young people, teaching CCD classes, training future teachers, conducting surveys and church census, calling on the sick and shut-ins.

Lander was fortunate in having their services for three years: 1963-64, we had George and Mary Jo Walters, 1964-65, Fran Barry and Beth Kreidler; 1966-67, Anne Kennedy and Paula Woods.

Several communities in Wyoming were served by many volunteers, but only two have stayed to make Wyoming their home - Fran Browning, who served in Riverton for many years but just recently moved to Sheridan, and Jeri Nee (Kennah) who also served in Riverton but now belongs to our parish.

WOMEN'S AGLOW FELLOWSHIP by Pat Forton

Women's Aglow Fellowship is an international organization of Christian women who love the Lord Jesus Christ and are aglow with the Holy Spirit.

Their meetings follow scriptural patterns by allowing the gifts of the Holy Spirit to operate under His direction and by encouraging various forms of praise such as singing, raising of hands, and other expressions of worship. Aglow women express their love for Christ and for one another in many ways, including prayer, intercession and fellowship.

Women's Aglow meets the third Tuesday of every month in our parish hall. They have a dessert carry-in, but their main objective is always to bring spiritual food to the spiritually hungry and the love and ministry of the Holy Spirit into women's lives.

PARISH ACTIVITIES by Will and Geri Miller, parish facilitators

The Marriage Encounter Movement in Wyoming started with a weekend held in Rawl-ins in 1975 with one Lander couple attending. As of March 1982 there are approxi-mately 90 encountered couples in Lander. The Marriage Encounter community plays an active part in our church.

In 1980 the Diocese employed a couple to coordinate Family Life Activities throughout the state.

Holy Rosary, being one of the first parishes to respond, has followed through with many of the programs offered from the Family Life Office, such as Engaged En-counters, Engaged Evenings, Natural Family Planning, Beginning Experience for the Divorced, Widowed and Separated. Families for Prayer, Parent-to-Parent Sex Educa-tion and various workshops are also offered.

Our parish has a couple facilitating a Family Life team, who in turn continues with ongoing support groups in many areas,

RIGHT TO LIFE

The Right to Life movement has been a continuous effort ever since the Supreme Court Decision of 1972. It has met with many discouragements and also some victo-ries.

In the mid 70's, Lander was visited by two of the State officers for Right to Life, Sharon Comthwait of Casper and later Priscilla Morehouse of Worland. Both ladies showed films and passed out literature to create interest in the movement.

They encouraged Noreen Bush to assume the chairmanship for a local unit. By dint of hard work, a good sized chapter was organized made up of members of many churches in the area.

To bring attention to the problem, marches were organized, films shown, some [Lander 1982, 108] doctors gave talks. To Finance activities, rummage and bake sales were held, the Knights of Columbus and St. Anne's CCW donated money as did many individuals in the community.

They have manned a booth at the Wyoming State Winter Fair for the last four years. Booth space in the last three years has been donated by Mickey Simmons, Sr. who also bought and distributed the pamphlets "Who Killed Junior?"

Par of the state funds raised by the Madonna Plan in 1975-76 and again in 1981-82 also went to this project throughout the Diocese.

Jeri Kennah is State Representattive on the State Board Local officers now are: Betty Trimmer (Catholic) President; Carol Williams (LDS) Vice President; Colleen Coleman (Presbyterian) Secretary; Ray Wolfley (LDS) Treasurer.

NEW BIGINNINGS

by Leah Hunt

This support group for divorced, separated and widowed was started January 1981 after Lewah Hunt, Larry Bush and Dan Klingelhoets attended a beginning experience weekend the previous October. It has been a continuing ministry since.

The support group's purpose is to help those who have lost a spouse through separation, divorce or widowhood to work out their feeling of hurt, failure and alienation, the trauma of agony, pain that accompanies the loss of one's spouse. This is done by helping them work through the grief process and sharing of common experience. The end result is to help the individual work through their loss and find new meaning, happiness and spiritual growth in their lives.

GOLDEN WEDDING ANNIVERSARIES

[Lander 1982, 109] Not too many Golden Wedding Anniversaries have been celebrated in this parish. The only ones reported are: William and Emma Johnson, William and Mary Ellen Sherlock, George and Mary Downey, Henry and Margaret Freese, Merrill and Katherine Olson,

Orley and Emma Arthur, Raymond and Leona Boyle, Ed and Doris Faulkner, and George and Emma Snyder.

BISHOP McGOVERN'S LAST CONFIRMATION CLASS - 1947

[Lander 1982, 112] (This was the class when no questions were asked.)

BISHOP HUBERT NEWELL'S FIRST CONFIRMATION CLASS IN LANDER - 1952

(This was the class when the pew broke.)

VOCATIONS

The first sister from the area was Sister Mary Edna Boyd. Like many others in the area she was sent to an academy for her education. It was while there that she decided to enter the religious life and joined the

Franciscan Order of Sisters. After her noviciate was completed, she served for several years in Oklahoma. Her second assignment was at St. Stephens where she remained for the rest of her life. She was a very devout person and well loved by all who came in contact with her. She passed away in the 60s.

The second is Sister Mary Kenneth (Dorothy Downey). She was the daughter of Mr. and Mrs. Kenneth Downey, and she is teaching in the east.

Gary Grigg, son of Eddie and Jeanne Grigg of Lander joined the Order of the Sacred Heart Brotherhood in Shelby, Ohio. He attended St. Stephen's Mission from the 4th grade on and graduated from High School there.

While originally from Colorado, Gene Becker had worked for five years in Lander. He was ordained Feb. 16, 1982 at Pecos, New Mexico and is serving in the Benedictine Monastery there.