



THE CATHOLIC HISTORICAL SOCIETY

Diocese of Amarillo

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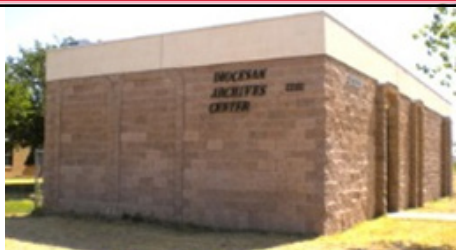
Email: sgarner@amadio.org **NEW**

VOLUME TWO

SUMMER

2016

## Program: ABC's OF VESTMENTS



**The Diocesan Museum is open  
Friday mornings from  
8:30 am to 11:30 am  
By appointment for any school or  
church group.**

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ALB, BIRETTA, CAPPAS?

Do you know your "ABC's" of vestments -- don't worry, the liturgical vestments worn at Mass have evolved over time -- surely the Pope has to be coached on what to wear, when, why, and where. Even though priests of the Old Testament wore vestments in their liturgical rites, the "Christian" vestments are not really an adaptations of them; rather, the vestments of the Christians developed from the dress of the Graeco-Roman world, including

Religious culture, Nevertheless, the Old Testament idea of wearing a special kind of clothing in the performance of liturgical rites did influence the church. St. Jerome asserted, "The divine religion has one dress in the service of sacred things, another in ordinary times and life." After the legalization of Christianity in A.D. 313, the church continued to refine "who wore what when and how" until about the year 800 when liturgical norms for vesting were basically standardized and would remain so until the renewal following the Second Vatican Council.

Join the Catholic Historical Society Museum Staff when they present this program July 17th at 3:00 - 5 P.M., St. Lucien's Chapel. You will view vestments ancient, old, sorta old, and current -- all from the museum Collection. **Ann Weld**



Inside: White Deer, the Beginning of the Story...

## White Deer The Beginning of the Story...



The Polish community at White Deer is the only identifiable Polish settlement in the Texas Panhandle. The community was founded in the years immediately preceding World War 1, but the story of its founders and their move to the region may be traced back much farther than the early years of this century.

Most of the founders of the White Deer Polish settlement came there from central Texas, where they had lived in a number of Polish enclaves which stretch in a line from Panna Maria to Bandera.

The first known Poles to visit Northwest Texas were five young men from the Panna Maria community in 1900. On the trip one of them recalled that they "decided to make their boyhood dreams of visiting the plains come true." Leaving central Texas on 22 June, John Kotara, Ed Gawlik, Frank Gawlik, Lewis Lyssy, and Moe Kopuli set out for the open country, taking with them nine horses and a farm wagon. Kotara remembered that in the overland trek there were no signposts to give directions and that "the only directions they used were the brands on the gates of ranches."

The young men for the most part lived from rabbits and other wild game that they killed as they crossed the prairies, a diet supplemented by staple groceries provided by their families or purchased along the way. On 4 July 1900 they decided to celebrate Independence Day. The young men bought a chicken from a local farmer and had a chicken fry at lunchtime. In the hot summer weather they ran out of water and were unable to find any for miles. That evening they finally came to a little pool of muddy water where they found two hogs wading. Not minding the four-legged company, they stooped down and drank the muddy, gypsum tasting water, only to end up sick.

When the Poles reached Coleman, on the Rolling Plains of Texas, they lingered for three days. They had run out of money and decided to sell their horses to raise enough cash to go on to Amarillo. Only one of the group succeeded and he proceeded on to the Panhandle, leaving behind his comrades who were not so lucky. The story of his further travel, unfortunately, is not recorded. When the remaining four men found that they would not be able to sell their stock for enough money to proceed farther, they were greatly disappointed. About this time one of them received a letter general delivery at the post office in Coleman. It told them about a bountiful cotton crop back in central Texas and asked them to come home to help with harvest. There was nothing for the four to do but turn around and go back. After adventures crossing flood swollen rivers the men finally arrived back in central Texas toward the end of July 1900.

Although the trek of the five young Poles to Northwest Texas did not result in the immediate movement of any people to the region, the men undoubtedly talked about their adventures with their friends and relatives, telling them about the seemingly vacant land they had seen. It is not without significance that a few years later an early settler at what became the White Deer colony was one of the five young adventures, John Kotara of Panna Maria.

At this point the Czerner family enters the White Deer story. On 9 July 1909 young Henry Czerner, an indirect relative of the Anton Urbanczyk family, set out from Panna Maria seeking the site for the formation of a Polish Catholic colony in the new country. Traveling by train, he arrived the next day at Wichita Falls, where he visited



Photograph shows Henry Czerner and Ben Urbanczyk, in three-piece suits.

an old friend, L. H. Kellar. From there he went the next day to Munday, in Knox county, Texas, where he was met at the train station by John, Ben, and Felix Urbanczyk Anotn Urbanczyk's three sons who had moved from Panna Maria. The Urbanczyk family told Czerner that they had heard of large amounts of land available for purchase in the Texas Panhandle, and when Henry left to investigate the stories he was accompanied by Ben Urbanczyk who wanted to see the situation for himself.

Czerner and Urbanczyk traveled by rail from nearby Knox City to the town of Goodnight in Donley County, arriving there on 16 July. Czerner telephoned John C. Knorp, a land agent at nearby Groom, requesting that he send a hack to pick them up at the station and carry them to Groom. On the 17th Knorp showed the two young men lands available for sale in the vicinity and on the same day they moved on to the town of Panhandle to see what they could find there. Not being satisfied with the property or the prices, they moved on the next day to

examine farmland about eight miles north of St. Francis in Potter County.

On July 19, 1909 a discouraged Ben Urbanczyk left Henry Czerner in order to return to his home in Knox County. Czerner, on the other hand, decided to stay on the plains a bit longer to see what else he could find. He went to Panhandle, where he took a short term job as a construction worker. Then on 29 and 30 July he looked at land south of White Deer and north of Pampa, returning to Panhandle by train on the 30th. He stayed there three more weeks working to earn his keep while looking at lands.

Finally on August 23, 1909 Henry Czerner went with Hobart, agent for the White Deer Land company, to look over lands owned by the company north of White Deer in Carson County. The White Deer Lands were properties of the old Frankly Land and Cattle Company. Consisting of over 600,000 acres, they covered an area greater than the state of Rhode Island. The land varied from slopes and rough terrain to level prairie, the rougher areas being well adapted to livestock production and the plains being ideally suited to cultivated agriculture.

Czerner liked the country that Hobart showed him and the two men struck a deal for its sale.

It is an interesting to note that Henry Czerner did not see the plains country at its best, but rather during a period of drought. Consequently, he was not deceived into believing that the land was more productive than it really was.

With the arrangements made for the purchase of land at White Deer, Henry Czerner on August 24 departed the Panhandle for Central



HENRY CZERNER AND MARY

Texas by way of Knox City and the Urbanczyk farm at Rhinlane. Czerner's reports of his trip to the Panhandle to find lands for a new Polish colony must have been well received in the Panna Maria area, for they prompted the movement of a number of Silesian families to the plains several hundred miles to the north and west. The first family to make the move was that of Henry's own father, Cryspsin Czerner, who sold his property in Karners county in the fall and winter of 1909 and made ready to move about Christmas time. On 30 December he purchased a section of land northeast of White Deer for the sum of \$10, 240.00 or \$16.00 an acre, part in cash and part on credit.

For the next few years, family after family of Poles moved to join the Czerners. The first of these families was that of John Urbanczyk from Rhineland in 1910. He was joined by his two brothers, Ben and Felix, the next year. Also coming in 1910 were Vincent Haiduk and Demas Bednorz with their wives and children. The year 1910 also saw the arrival of the first non-Silesian families, those of William Gordzelik and



Photograph shows John Urbanczyk and family



MR. AND MRS. FELIX URBANCZYK AND CHILDREN, IRENE, THERESE AND CONRAD IN 1917

and Jacob Tuleja. More Silesian Settlers arrived in 1912, among whom were the families of Sam Bednorz and John Kotara. This was the same Kotara who had viewed West Texas in summer 1900 and brought tales of his trip back to Panna Maria. To the basic Silesian Polish culture of the White Deer community was added that of Poles originating from other parts of the old country. In addition to the Gordzelik family, for instance, there came such non-Silesian families as those of John Warminski in 1913 and Thomas Skibinski in 1914. Additional families continued to arrive until about the outbreak of World War I, when the movement for the most part ended.

Realizing that his advertising dollars would be well spent if he placed notices among the Silesians in central Texas, land agent Hobart in 1910 advertised in the Polish-language newspaper, *Nowiny Teksaskie*, published in San Antonio, which had wide readership among the Silesian farmers in

that region. In the paper he declared that “some of the finest wheat lands in Texas (are) located near the Polish settlement at White Deer in Carson county on the Santa Fe railroad. These lands are part of the famous White Deer Lands and are for sale on easy terms and at a low rate of interest.”

The movement of Polish settlers to White Deer was not so fast as Hobart had hoped, so within about half a dozen years he opened all the remaining lands in the White Deer vicinity to public sale. Later accounts state that within six months all of it sold.

Although it is not possible to examine the histories of each of the individual families that settled at White Deer, the story of one family may serve as a case study to illustrate what life was like for most of the new arrivals.



Ben Haiduk

The Vincent Haiduk family left their home near Panna Maria in November 1910 to seek new lands at White Deer. With eight children, one and infant less than a year old, they moved all their household possessions, livestock, and 450 bushels of shelled corn in a rail way box car. While most of the family traveled by passenger coach, son Ben rode in the boxcar to water the stock when the train made its stops. At Fort Worth he was delayed while the



Photograph shows Vincent Haiduk home

animals were dipped to rid them of ticks, and from the point onward company regulations forced him to ride in the caboose rather than with the cattle. There he had only a hard wooden bench on which to sit and sleep. The trip took three and half days for the party traveling by railway coach, but a full week for Ben and the stock.”

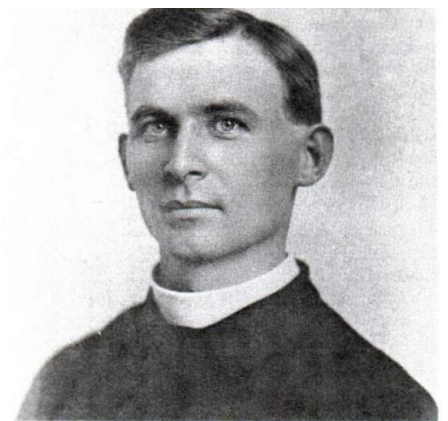
The Haiduk family spent its first winter living with daughter Rosie, who was already at White Deer. She had married John Urbanczyk, one of the three Urbanczyk brothers who had moved there from Rhineland. Although Rosie already had lived on the Rolling Plains in Knox County, White Deer seemed utterly desolate to her when she arrived. She later recalled: “My husband came, and I joined him in October (1910). He had built a granary. There was nothing else there; no fences, no roads, no buildings, nothing but cattle. I told my husband “we have four children and there ain’t nothing here.”

The two families, numbering seventeen people, all lived in the one wood frame granary during the years of 1910 -1911. Its only entrance was a single north-facing door, so that “every time we opened it a little bit, it let the cold air in.” Rosie Urbanczyk remembered that “ the granary looked like a hospital with one bed beside the other. Some slept on the floor. It was cold during the winter; why we didn’t freeze, I don’t know... In the night we had no hearting, so we just went to bed; it was cold.” The only source of warmth in the granary was a single stove. During the day the children walked to the railroad tracks to pick up coal that had bounced from the cars of passing trains. Rosie remembered the kindness of some of the railroaders, for sometimes as the train went by, the men would throw coal to us. That coal stove was all we had.”

John and Rosie Haiduk Urbanczyk later completed building their new house, leaving the Haiduks to live in the granary with a bit more space until

May 1911, when they too moved into their own house erected on their land. The Haiduk residence still lacked the roof however, and a heavy rain shortly afterward soaked the flooring and caused it to buckle at almost every board. For the first year the Haiduk children slept on sacks of grain on the floor.”

During the initial months of Polish settlement at White Deer the Catholic farmers traveled to the church at Groom, almost twenty miles away, for occasional Masses offered by visiting priests. Then on 22 November 1910 the Reverend C. J. Bier of Amarillo began a regular schedule of monthly visits to White Deer to offer Mass in the homes of the settlers. On other Sundays settlers met for prayer and Bible readings in the homes of selected families, most often that of Vincent Haiduk. In his personal diary Father Bier recalled his first visit to the colony in this way:



THE REV. CHARLES J. BIER

*At 9 P.M. I went by train to Kingsmill where Mr. Edward Czerner was waiting for me and took me to Mr. John Urbanczyk’s new home where I stayed that night and read Mass the next morning. About 35 persons including children attended. All the Catholics at and near White Deer were Polish descent and seem very sincere in their faith. They had a nice little altar in the house, decor-*

ated with holy pictures and artificial flowers. During Mass they prayed the rosary and litany of all saints aloud in Polish. After Mass I spoke to the children, but they understood the Polish language better than English."



Mass was held at the home of Crispian Czerner.

For the next three years Father Bier made his visits every month or so to White Deer. He noted in his journal that at various times he read Mass in the homes of Vincent Haiduk, Crypsin Czerner, Edward Czerner, Sam Bednorz, John Urbanczyk and Felix Urbanczyk. One of this typical visits came on 15 May 1912, and from that trip the priest noted the following in his diary:

"Mr. Sam Bednorz came to get me from the R.R. Station and took me to his home 7 miles from the village for White Deer. I gave instructions to his two boys to prepare them for their first confession and Communion, keeping them till 11 P.M. The next morning I heard 38 confessions before Mass, most of whom had never confessed in English before so it took some of them a long time. After Mass Mr. Edward Czerner read the epistle and gospel in Polish. Then I gave a short sermon and after breakfast instructed the other children who were preparing themselves for first Communion and confession."

One of the important events in the history of White Deer colony was its

first wedding. This was the 6 January 1912 marriage of one of Vincent Haiduk's daughters. Florence, to her old sweetheart from central Texas, Thomas Moczgamba. The bridegroom traveled to the Panhandle to wed his betrothed, who returned with him to the older Polish settlements. The best description again comes from Father Bier, who performed the wedding ceremony:

Jan.5. Amarillo. White Deer. After getting a special permit from Mr. John G. Keller, the superintendent of the Santa Fe R. R. co. to have the north bound evening train stop at White Deer on this date. I arrived there about 8 P.M. and found Mr. Vincent Haiduk waiting to take me to his home, four miles north of the station. There was snow on the ground and the moon shone brightly. This being my first visit to Mr. Haiduk's home, it took me a little while to get acquainted with the whole family. The eldest daughter, Florence, was to be married the next day to Thomas Moczygamba, who was also there to get the preparatory instructions. Besides Florence there were 9 or 10 younger children in the family. The baby's name was Marishka. We retired about 11 P.M. but shortly after midnight we were awakened by the noise of a terrible blizzard.

Jan.6. White Deer. Saturday. The blizzard continued all day and night bringing the temperature down below zero. The little kitchen stove, being the only heating apparatus in the house, had to do double duty to keep the family from freezing. After daybreak the groom came riding on horseback facing the sub-zero blast as the roads were drifting too badly to risk the trip with buggy or wagon. The marriage and Mass took place in the room where I had slept as no other room was available. It happened to be the anniversary of the "Wedding at Cana in Galilee" of Biblical fame, but on this occasion the wine did not run short as the attendance was small. Besides at someone remarked at Breakfast, if they ran out

they would still have beer (Bier) on hand. A few hogs that were not well sheltered froze to death. About two o'clock the next morning all were awakened by loud rumbling, thumping noises on the porch near the window where I slept. It was some horses trying to find shelter from the fierce cold wind.



Jan 7. White Deer. It was now Sunday morning and I was due at Happy in Swisher County (about 75 miles distant) for regular Sunday services, but as the blizzard made the trip to Happy impossible, it gave the Haiduk family, and a few others who had the courage to venture out, an opportunity to attend Mass on Sunday, a privilege they had seldom enjoyed at White Deer. Sacred hymns in Polish were sung during Mass. About noon the skies began to clear and the wind grew less intense. Towards evening Mr. Haiduk and the boys hitched up their team of horses and took me to the R.R. Station.. It was difficult trip for the horses as they had to pull the wagon through many deep snow drifts. As was to be expected, the train to Amarillo was several hours late and while waiting for the train in the dingy little depot the light was so dim that in order to read my breviary I had to stand near the lamp on the wall."

The earliest community project undertaken by the Polish farmers at White Deer was the construction of a Parish church. As early as 19



First office of the White Deer Land Company

March 1911, Father Bier had begun inspecting possible locations for the building and then on 29 June 1912 he appointed a committee of five men to select and purchase a plot of ground for this purpose. Seeing that a church would be built at White Deer at some date in the future, the priest wrote to the Catholic church Extension Society in Chicago, giving the organization information on the number of parishioners who would use the proposed building and a rough idea of their financial resources. The society in turn provided him with a set of appropriate construction plans.

On 7 August 1912 Father Bier called a meeting at White Deer to ascertain how much money the settlers themselves could contribute to the church construction project. Securing a commitment for eight hundred dollars, far from enough, two days later he wrote a letter to land agent Timothy Dwight Hobart to request a donation from the White Deer Land company. About the same time he solicited help from the Catholic church Extension Society. The land company contributed seven hundred and fifty dollars, while the Catholic mission society donated five hundred.

With money in hand, Father Bier contacted with Charles Thier of Amarillo to supervise construction of the White Deer church, agreeing on the plans and specifications. The site for the church building was staked off on 4 March 1913. Then

on the 26th of the month, as Fr. Bier Noted in his diary, : *"despite the fact that it was snowing all day some of the men came and began to break ground for the foundation of the church."* The ground breaking may have been auspicious, but on 30 March Father Bier recorded that *"another meeting was held to find out how much labor the contractor could expect from the parishioners" and that "the result was disappointing as nearly all the members were busy with their spring work in the fields."* Shortly thereafter a dispute arose between contractor Thier and the Polish farmers over the size of the lumber to be used in some parts of the building. Father Bier decided in favor of the con-

-tractor, an action which disgruntled a number of the parishioners. As a result of their anger, Edward Tull of Amarillo replaced Thier as project foreman. Bier then wrote a letter to *"the men at White Deer who insisted on having their own way about the building"* and he *"asked them again to follow the directions of the Construction foreman"* He noted in his journal that *"the next time I went to White Deer a few of the men still showed resentment."* With a new foreman in charge, work progressed smoothly. By 27 April construction had reached the point that Father Bier hired J. H. Thompson as painter. Two days later the priest was surprised on a visit to the community to find that *"they were already shingling the roof."* The first Mass in the new church, which still was not fully completed, was offered on 30 May 1913, the Feast of Sacred Heart. This was the titular feast of the parish church, so the parishioners set up a temporary altar and Father Bier sang a High Mass. On

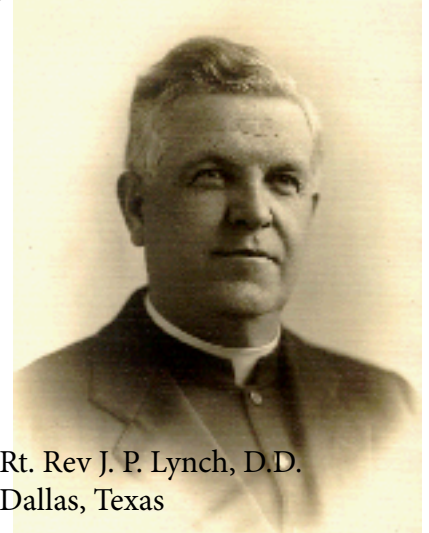


18 June Bier made another visit to White Deer to inspect the new building, which he described as “almost finished,” but he complained that he “did not like the red stained finish of the interior wood work” and felt that “the cross on the steeple seemed proportionally too large.” Whatever his opinion of its final appearance, he proceeded to insure the church and attended to paying off the remaining debts. The contractor received his money, but there were still bills to pay. On 3 August Father Bier met with the men of the parish to dispose of the remaining four hundred dollar debt. A new church building committee was formed to deal with the obligations, and later in the month another meeting was held. On this occasion parishioners subscribed two hundred and twenty-five dollars toward paying the debt, with the committee members assuming responsibility for paying the balance.

During the early years of settlement at White Deer, the Silesian Poles who came from central Texas were the dominant cultural force in the community. They were generally friends and acquaintances even before their move to the Panhandle and they shared a homogeneous cultural background which originated from a comparatively small geographical area in Poland. The non-Silesian Poles, in contrast, were from, or were descended from, immigrants who came from diverse parts of the old country and they had their own separate cultural roots. Consequently, it is not surprising that the Silesians constituted the more influential part of the population. When visiting priests came to the community, for instance, they virtually always held services in Silesian homes, and even the early church committees consisted exclusively of Silesian parishioners.

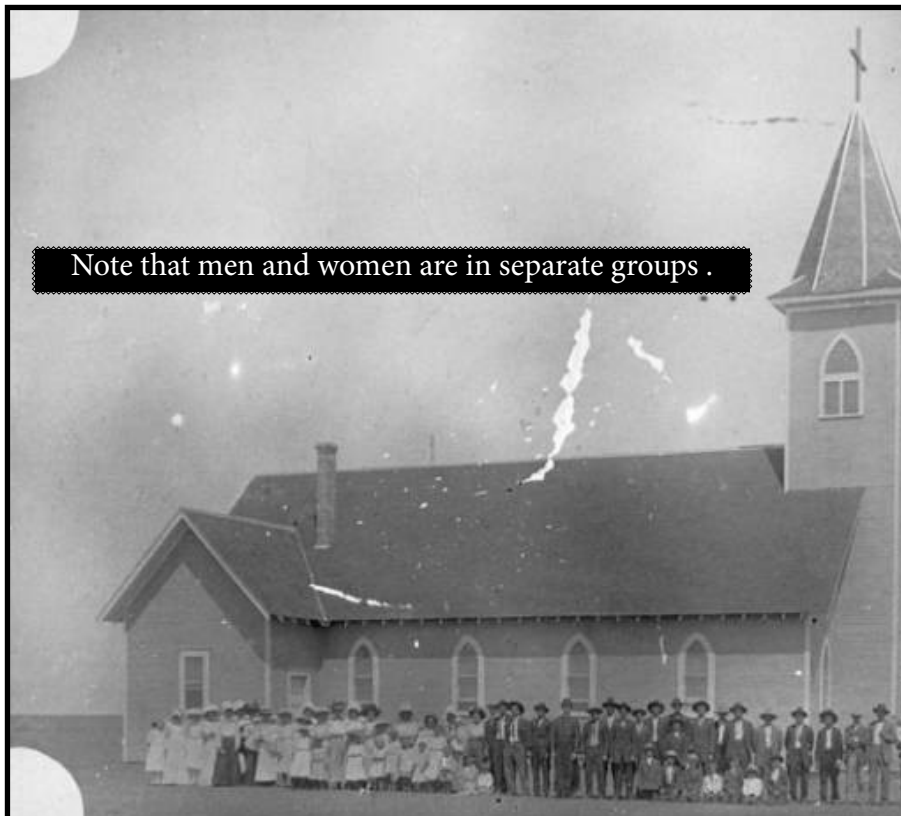
A change in the relative positions of influence of the Silesians and non-Silesians at White deer came in 1917. In that year a dispute arose with in the

parish over the seemingly inconsequential question of seating in the church. The Silesians were accustomed to the men occupying the pews on the right and the women those on the left, while the non-Silesians disagreed with the practice and preferred for families to sit together. The Rev. William Bender, who at the time was visiting White Deer to minister to the parish would not deal effectively with the two obstinate factions. Realizing that the matter represented a question of greater importance than merely that of seating, he asked Bishop



Rt. Rev J. P. Lynch, D.D.  
Dallas, Texas

Joseph P. Lynch to settle the matter. The prelate in turn wrote to the parishioners demanding harmony within the community and ordering them to continue observing the Silesian practice of opposite seating. When Father Bender read the proclamation from the pulpit, however, one of non-Silesians immediately rose from his seat, crossed the aisle, and took a place beside his wife. All the other members of the congregation observed what happened but no one objected, and within a short time most of the other parishioners followed suit. The priest was puzzled and the bishop exasperated, but the matter died without further discussion. The non-Silesians had



Note that men and women are in separate groups .



*Confirmation Class of 1922*

their point that they were an element to be reckoned with and respected. Since the days when the seating dispute was settled, the two elements within the White Deer Polish parish have lived together cordially and become a unified ethnic community.

It was well for the White Deer Poles that they joined together into a solid social unit, for the next few years witnessed a serious threat from the outside. A new Ku Klux Klan emerged in the United States immediately following World War I. This hooded organization patently opposed anything it saw as either foreign or Catholic. The White Deer Poles were both.

In Carson County the Polish farmers of White Deer were strikingly different from the general Anglo-American population. They spoke a strange foreign language, they stayed very much to themselves, and they worshiped in the Roman Catholic manner which was widely misunderstood by the other local residents. With the rise in open bigotry just after the war, the Polish children who attended the public schools received the brunt of

the social discrimination. As one of the White Deer pioneers recalled, "We didn't know we would come into an area where no Polish was spoken, so it was pretty rough for the children." she went onto remember sadly that the other children learned from their parents to call the Polish children "Pollocks and damn Catholics and things like that" so that "they came home crying." Another White Deer Pole who was a child at the time declared: "We know how the Negro feels in the south as we had a fight almost every day." The children could barely understand English, much less understand why the others were so cruel to them. In time the virulent discrimination passed away, but it left its invisible psychological marks on the children who today are adults."

Through the twentieth century the White Deer Poles have not only survived, but they have prospered. Through diversification they successfully weathered the agricultural depression of the 1920's as well as the general economic decline of the 1930's. Although their sons went overseas to fight in World War II,

most of them returned home. In time they assumed the operation of the family farms, which by the middle of this century had grown to quite impressive sizes. Today the Polish community at White Deer remains one of the most prominent of the ethnic folk islands in Northwest Texas and is know widely to non-Poles for its annual autumn sausage dinner. The event is staged as a symbol of thanksgiving to the Almighty for the year's crops, and thousands of outside people come to share in the celebration."

**T. Lindsay Baker 1983**





### Anti-Polish Nativism

Polish communities in the United States were targeted by Nativist groups and sympathizers during the 1920s. In White Deer, Texas, where Poles were virtually the only ethnic minority, Polish children had near-daily fights with other school-children, and southerners imitated their parents in calling them "Pollocks and damn Catholics". The Ku Klux Klan in particular rose in numbers and political activity during the 1920s, leading parades, protests, and violence in Polish American neighborhoods. The Ku Klux Klan led intimidating rallies and protests in Polish neighborhoods during the 1920s. One of the most visible activities was a Klan parade on May 18, 1921 when about 500 white-robed, torch-bearing members from Houston took a train to Brenham, Texas and marched carrying signs such as "Speak English or quit talking on Brenham's streets". Following the parade, residents would not come to the town or leave their homes to go to church, afraid of violence. Baker identified a meeting of Polish Amer-

icans in the district courthouse following the parade as an attempt to diffuse the situation. Out of the meeting, Brenham created laws requiring funeral services, church sermons, and business transactions to be conducted in English only for the next few months. During the time, Brenham was popularly known as the "Capital of Texas Polonia" because of its large Polish population. The KKK led a similar anti foreigner event in Lilly, Pennsylvania in 1924, which had a significant number of Poles. A novel based on the historical experience of Polish Americans in Lilly, Pennsylvania during this affair is *The Masked Family* by Robert Jeschonek. The Klan infiltrated the local police of southern Illinois during the 1920s, and search warrants were freely given to Klan groups who were deputized as prohibition officers. In one instance in 1924, S. Glenn Young and 15 Klansmen raided a Polish wedding in Pittsburgh, Illinois, violently pushing everyone against the walls, drank their wine, stole their silver dollars, and stomped on the wedding cake. The Polish couple had informed Mayor Arlie Sinks



and Police chief Mun Owens beforehand that they were throwing a wedding and wanted to ensure protection; they did not know that Sinks and Owens themselves were Klansmen.

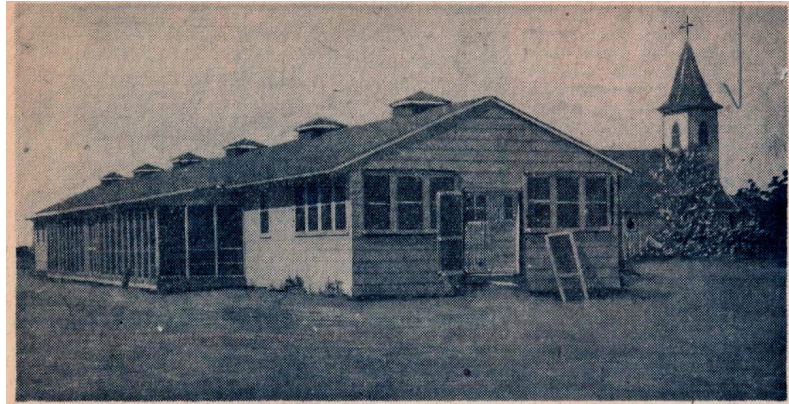
Since 1913 Sacred Heart church of White Deer, shown below, has been serving the Catholics of that small community. The silver jubilee of the parish will be marked Sunday, July 17, when the Most Rev. Bishop Robert E. Lucey will be present for the Solemn Mass at 10 o'clock. The Rev. J. A. Zienta is pastor.



Ted Haiduk, Henry Haiduk, and Sylvester Bednorz

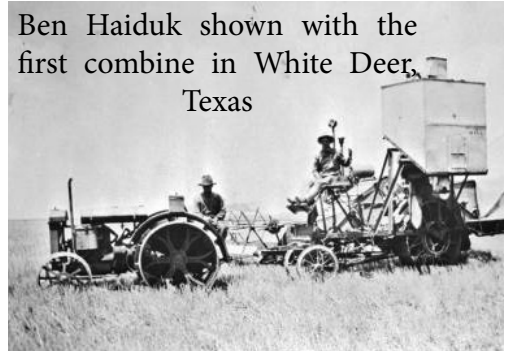
Louis Bednorz and Floryan Haiduk

Polish American cattlemen



SACRED HEART PARISH in White Deer hopes to have its parish hall ready for use this fall. The 150-by-25-foot building is shown above, with Sacred Heart church in the background.

Ben Haiduk shown with the first combine in White Deer, Texas



Someone's pickup.

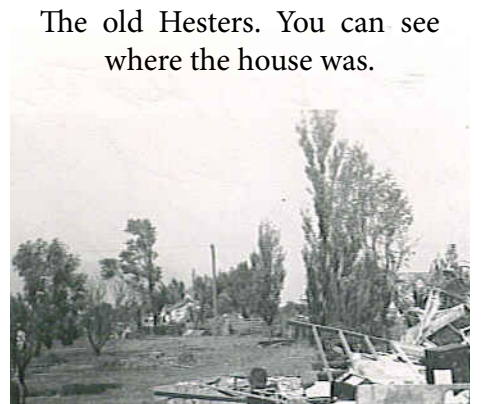


What's left of Dirk Dickens's home.



Hester Home

Mr. & Mrs. Hester were dug out from under all of this. The old Hesters. You can see where the house was.



1951 Tornado

Grade School



February 24, 1917

Rt. Rev J. P. Lynch, D.D.  
Dallas, Texas

Rt. Rev. And Dear Bishop:

Concerning the difficulties at White Deer it seems to me that both parties are bullheaded. The majority of the families are from the South of Texas, from Panna Maria had the custom prevailing there is that men sit on one side and women on the other. Most of these have actually built and paid for the church. Some three or four families are from the North and came later after the church was built. These are also readers of a polish paper similar to the "menace", always criticizing the priests and everything pertaining to the authority of bishops and priest. These fellows claim that it would be too difficult for a mother to take care of 2, 3 or 4 little children during services. The children would get restless and run to father and back again to mother which in a way is true, for your Lordship must understand that the poles if they go to church at all, come with their whole family, grown and little. One of these boys reported to have told the rest that they had been fools to turnover to you the deed of the church and property, for otherwise they could hire any polish priest they could get a hold of and dictate to him what to do and preach. The paper mentioned above it he the same about which Archbishop Wessner had so much trouble. I publicly denounced this paper and told them to get rid of it and especially not to scatter it and try to influence others. Then they wanted me to retract my words which of course I did not. They are still subscribing to it. Then they called a meeting to have this sitting business settled. I told them that the church did not make any regulations in this matter but since we always must submit to customs already established the minority ought to do as the rest. They would not listen and shortly after these fellows came to talk the matter over with me but insisted upon having the privilege to sit where they pleased. I gave them the advice to keep quiet and that likely by and by matters would adjust themselves. But next Sunday the same trouble again and I told them that until matters were settled I would not come anymore. They begged me not to do this and I thought everything was alright when I got your letter.

It is a pretty hard proposition. With regard to the children it is true that they run around during services and on this account I would like to see them sit by families. Buy by doing so we offend the good people. Anything from your Lordship would have more weight than my words and maybe would settle the whole trouble.

Sincerely yours in Dno  
William Bender

Dear Reverend Father:-

Please read the following communication to the people on your next visit to the mission of White Deer.

To our Children in Christ of the Sacred Heart Mission of White Deer,- Greetings in the Lord.

Dearly Beloved:- With sad heart have we heard that there is strife and discord among you. This is not as it should be among Christian people and truly devout Catholics.

We are organized under the Crown of Christ, the Prince of Peace,- and we are directed by the successor of St. Peter, the Bishop of Rome, the Holy Father of the Christian Church.

There is no place for quarreling in the Christian congregation. Those who spread disorder are not following of our Lord, the Prince of Peace, - but they are, unfortunately, doing the work of the Prince of Darkness, Lucifer, the chief of devils.

As becomes worthy sons of John Sobienki, that illustrious Catholic prince, you will strive to get along together in the peace and harmony of Jesus Christ.

May God bless you and grant that you may be worthy of that blessing because of your faithful obedience to order and authority; for remember will that Christ, the Divine son of God, has said: "He that will not hear the church let him be to thee as the heathen and publican." Faithfully yours in Dno., Bishop of Dallas..

Taken from the Diocesan Archives.

# St. Lucien's Chapel 75th Anniversary Mass

Deacons Pablo Morales and Robert Smith



Rev. Cesar Gomez with Bishop Zurek



Bishop Zurek & Susan Garner



Msgr. Norbert Kuehler

We are still accepting donations for the St. Lucien Project.



CHS Board Member Jane Roberts



CHS Board Member Larry Gray



Ramon Saldana and Sr. Valentine Curry



WOW!



Current museum

The people of the Amarillo Diocese, by their donations to Prepare the Way, have given all of us a marvelous new museum. The new museum is over 3 times as big as the current museum. We will be able to exhibit the treasures that we have had to keep in storage... Communion rail, Stations of the Cross, and confessional all from the original 1916 Sacred Heart Cathedral. The furniture used by six of our eight bishops in the original bishop's house built by Kathrine Price... and may such items.

The Diocese of Amarillo owns the museum, but it is the Catholic Historical Society that maintains the Museum and gathers donations for this purpose and for the purpose of buying display cabinets, etc.

We have a wonderful new museum, yes, but alas not even a third of the shelving and display cases that we need.

We have come so far with your continued generosity, and are asking again for your help.

**Thank you for your continued generosity.**

**Museum/Archives  
Building Fund**

Lorraine Beckham 100  
 Amarillo DCCW 200  
 James Blatzheim 100  
 Mrs. John J. Casasanta 20  
 Msgr. Norbert Kuehler 500  
 Linda Durante 50  
 Don Glenn 15  
 M/M ron Kershen 100  
 Tony and Barbara Kline 25  
 Alice Kuehler 50  
 Jerry Poirot 25  
 Peggy Quinto 25  
 Howard & JoAnn Raef 25  
 Lawrence Schmucher 20  
 St. Hyacinth Church 100  
 Bob & Mary Jane Sloan 75  
 Arlene Wagner 25  
 Vernon & Mary Wilhelm 20  
 Audrey & Leo Wink 100  
 Florence Brofft 25  
 Davlyn Duesterhaus 15

1615

**Museum/Archives  
Memberships**

Jim & Linda Brandt 20  
 Mary Glasgow 20  
 Frances E. Gooden 10  
 Howard Raef 25  
 Rev. Ed Sweeney 50  
 Pat Simnacher 20

145

**Honorarium**

Anne Kern 100  
 in memory of Eugene Kern &  
 & Sr. Nellie Rooney  
 Patricia Stich 50  
 in memory of Tom Stich

150

**Display Case**

Gerald R. Brandt 2000

12/18/34

The Most Reverend Bishop R.E. Lucey, S.T.D.,  
 Amarillo  
 Texas.

Most Reverend and Dear Bishop:  
 My wish, my prayer: May this first Christmas  
 of yours on the soil of the much misunderstood  
 and often maligned Texas Panhandle, known for  
 its extremes of climate, for its unceasing winds  
 and infinite supply of sand, know no barriers  
 to God's treasures of grace and of blessings.  
 May the love and cooperation of your clergy  
 cheer you and encourage you. In my Holy Season's  
 wishes I desire to include all in your Excellency's household.

Last week I concluded the varnishing of  
 my furniture in the rectory and filling up the  
 larger cracks in some walls (personal work),  
 and gave the house another needed thorough  
 cleaning. The church begs for the painting of  
 the exterior and other repairs, but winter time  
 is not very opportune for this, and besides the  
 money they had, they used in the repairs of the  
 exterior of the rectory.

Human nature: It will take time before I have  
 things going my way as in Littlefield. I miss  
 this order and the general friendliness of the  
 buildings and surroundings. I am having no trouble  
 and I am trying little by little to bend things  
 my way. I do perceive, however, that some people  
 here have the idea that committee must have  
 much to say in the parish, and that otherwise  
 the parish would not function. On New year I will  
 let them nominate ten for the office instead of  
 me nominating them, but later on I will not expect  
 to give them even that power.

In spite of my loneliness and the natural  
 slight jarring one must go through in a transfer  
 I am a priest, and will be a priest, and that  
 spells it all.

I am including a Christmas stamp for Your  
 Excellency and wish you a better supply of the  
 same.

Very sincerely yours,  
 White Deer,  
 Texas.  
 Dec. 18, 1934.

*Charles J. Avorak*





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## WE NEED YOUR DONATION TODAY!



Early Priests of the Diocese of Amarillo 1923

Row 1: Fr. Krukkert, Fr. Dolje, Fr. Cussen, Fr. Murphy, Fr. Bart O'Brien

Row 2: Fr. Dvorak Fr. Tom O'Brien, Fr. Gutierrez, Fr. French

Our mission at the Museum is to preserve, collect and interpret our Catholic heritage and traditions in the Amarillo Diocese. The museum's broader purpose is to foster awareness and appreciation of religious, sacred and spiritual art in all medias. Our museum collects historical artifacts, documents and photographs about the history of the Diocese of Amarillo. The museum's focus embraces primarily on liturgical art and secondarily on any art that in some way tells the story directly or indirectly of the lives of Christ, Mary, the saints, and the history of the Catholic Church

## Thank You!