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A Man Called "Dutch": The Lasting Impact Of Archbishop Raymond G. Hunthausen On Carroll College

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A MAN CALLED "DUTCH": THE LASTING IMPACT OF ARCHBISHOP RAYMOND G. HUNTHAUSEN ON CARROLL COLLEGE

A PAPER SUBMITTED IN FULFILLMENT OF REQUIREMENTS FOR HI 499 HISTORY HONORS THESIS

DEPARTMENT OF HISTORY

BY

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HELENA, MONTANA

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This thesis has been approved for honors recognition for the Department of History.

Director: Dr. Robert Swartout, Jr.  
Date: May 17, 2008

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For my loving parents, Mark and Rosemary
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INTRODUCTION

THE KID FROM ANACONDA GOES TO COLLEGE

In August 1939, Raymond Hunthausen, or "Dutch," as his friends knew him, * sat on the front porch of his home in Anaconda, a small copper-smelting town nestled in the southwest corner of Montana, as his father finished loading the family automobile.¹ For Raymond, this marked the end of a summer filled with great uncertainty and indecision. He had been a star athlete at St. Peter's Catholic High School and a strong student, but when Raymond received his high school diploma on May 29, 1939, he did so with only a vague notion of what his life journey might entail. He had spoken with his father about the possibility of studying chemistry at Montana State College in Bozeman, as that could allow him to take over his grandfather's Rocky Mountain Brewery. Or, he could follow the lead of the friends who had spoken with him about the prospect of attending school at nearby Carroll College, but Raymond could not make up his mind.²

There was one certainty, however, floating amidst this sea of confusion on that May afternoon: Raymond would be starting his freshman year of college in roughly three months. Despite his family's middle-class status, his father, who owned and operated a grocery store in Anaconda, was determined that his son would one day become a college graduate. With this in mind, Raymond traveled to San Francisco in the summer of 1939

* According to Fr. Ed Stupca, the nickname "Dutch" was an evolution of the word "Deutsch," which was an allusion to Hunthausen's strong German ancestry.

¹

²
to experience the World’s Fair, visit local universities, and chart a course for his future. When the trip came to a close, however, Raymond still had not made up his mind. He then returned to Anaconda, where he was surprised to learn that he had received a $100 scholarship from Carroll College. Later that month, Carroll football coach Ed Simonich, a legend among the Anaconda boys because of his football career under Knute Rockne at the University of Notre Dame, drove to Anaconda and asked Raymond to play on the gridiron for the Fighting Saints.  

Raymond was now sitting on the porch of his house in Anaconda, waiting to make the trip to Helena and begin his academic career at Carroll College. He was filled with relief, for his decision had been made, and he was anxious to begin classes. As he ventured forth from his hometown, however, there was no way for him to fully understand the significance of the journey on which he was embarking. His future interaction with Carroll College would last over thirty-two years. Along the way, he would win football championships as a player and coach at that institution, become a professor of chemistry, and eventually lead Carroll College through a period of great expansion after becoming the president of the college at the age of thirty-five. In doing so, he would become one of the most important figures in the history of Carroll College.  

But on that summer day in August of 1939, he was merely an 18-year-old kid from Anaconda, anxiously awaiting his destiny.
INTRODUCTION NOTES


2 Hunthausen, interview.

3 Hunthausen, interview.

4 Hunthausen, interview.
CHAPTER 1

THE ORIGINS AND EARLY YEARS OF CARROLL COLLEGE

When Raymond Hunthausen enrolled at Carroll College in 1939, he was supporting a proud and storied tradition of Catholic education in Montana. The groundwork for spiritual learning in the land that would become Montana was first laid in 1840, when Father Pierre Jean DeSmet, S.J., at the request of local Flathead Indians, became the first priest sent to the area.¹ Under his guidance St. Mary’s Mission, near present-day Stevensville, was established on September 24, 1841, and dedicated on the feast of Our Lady of the Rosary in October of that same year.² As a Jesuit missionary, however, DeSmet wished to bring the Gospel to as many Indian tribes as possible and he therefore spent very little time at St. Mary’s Mission. Future Catholic leaders built on the success of St. Mary’s by founding their own missions, including St. Ignatius Mission, which was founded in Northwestern Montana near Flathead Lake on September 24, 1855, and became “the most important of the missions opened by the Jesuits among the Rocky Mountain Indian tribes.”³ A third mission, St. Peter’s Mission, was founded in North Central Montana in 1858 among the Blackfeet Indians, but its brief history was marked by hardship and misfortune, resulting in its closure in 1868.

Although the primary purpose of the early Jesuit Missions in Montana was to respond to the needs of the local Indian population, these missions “marked the beginning
of Catholic education in Montana." This trend was accentuated during the 1860s, as more and more white settlers followed the Gold Rush into Montana and ultimately formed lasting communities. Such was the case concerning the discovery of gold at Last Chance Gulch in the Prickly Pear Valley in July 1864. The Last Chance mines would soon become one of the most lucrative mining districts in Montana history, and the town of Helena, destined to become one of the most important cities in the state, would rise to prominence around these mines.  

The influx of white settlers into the Prickly Pear Valley necessitated the creation of an educational system and, once again, the religious leaders of the Society of Jesus took the lead. In 1864, Father Jerome D’Aste, S.J., established a Catholic mission in Helena as well as a school, both of which provided basic services to the newly founded community. By 1870, this relationship had expanded after the Jesuits announced the opening of a grammar and high school for boys called St. Aloysius Institute in the Rocky Mountain Gazette building. 

On March 5, 1883, the Vatican established the official ecclesiastical boundaries of Montana, which mirrored the state’s territorial borders. Six days later, on March 11, 1883, John B. Brondel, Bishop of Vancouver Island, was named Vicar Apostolic—leader of the Catholic Church in Montana. Brondel, who was born in Bruges, Belgium, on February 23, 1842, immediately began touring the state so that he might acquaint himself with his new charges and determine the ideal community to serve as the Church’s Episcopal See and his personal residence. Ultimately, Helena was selected because “it was the capital city, the center of the territory, the richest city, and had the largest Catholic Church.” On March 7, 1884, the Vatican officially raised the status of the
Figure 1. John B. Brondel, the first bishop of the Diocese of Helena. Reprinted from Mount St. Charles College, *The Pioneer* (Helena, MT: Mount St. Charles College, 1930).
Apostolic Vicariate of Montana to that of the Diocese of Helena and named John B. Brondel the first bishop of the fledgling diocese. 8

When Brondel became bishop of the Diocese of Helena in 1884, he became a leader of a diocese that was not only geographically large with a low population density, but he also became the leader of a diocese with a paucity of clergy. In 1884, the Diocese of Helena consisted of only thirteen Jesuit priests and four diocesan priests in charge of administering the Catholic sacraments to over fifteen-thousand Catholics. 9 Brondel realized that the only solution to this problem lay in the creation of an institution of Catholic higher education so that a “native clergy” might be created. To this end, he wrote a letter to the Association for the Propogation of the Faith in Rome, stating: “An extraordinary appropriation is asked, as I desire to build a college for boys.” 10

Although that letter was not answered, Brondel was not discouraged and in 1887 he turned to the Jesuits because of their propensity for building colleges. At the Second Diocesan Synod, Brondel and his diocesan priests officially requested “that the Society of Jesus found a school of higher education at Helena.” Brondel was supported in this endeavor by leaders in the Helena community, who dispatched their own petition to the Jesuits. 11

After obtaining approval from Rome, the Jesuits began to purchase the land necessary for a Catholic college and began to raise funds by soliciting donations. Ultimately, these efforts proved futile and the land and donations acquired by the Jesuits were donated to the Sisters of Charity, who used the proceeds to build St. Joseph’s Orphanage Home. 12
Brondel’s dream of a Catholic college would not cease, however. In an 1899 letter, Brondel wrote: “All that I need now is a good College with a classical course, and a sufficient number of good missionaries. These two things would afford much satisfaction to my apostolic life. And I think that, with prayer, patience, and work, these things will come.” Unfortunately, Bishop John B. Brondel failed to accomplish this goal during his lifetime, as he passed away on November 3, 1903, at the age of 61. He left behind a thriving diocese composed of thirty-eight priests, nine parochial schools, and fifty thousand Catholics. In fact, the diocese was so large that the Vatican, in accordance with Brondel’s earlier requests, reduced the geographical mass of the Diocese of Helena when Pope Pius X issued an official Brief creating the Diocese of Great Falls on May 18, 1904.

The Diocese of Helena operated for nearly a year until the Vatican appointed a successor to Brondel. On September 12, 1904, however, this void was filled when Pope Pius X made John Patrick Carroll the second Bishop of Helena. He was forty years old.

When John Patrick Carroll became Bishop of Helena, he brought to his new diocese a strong background in the field of education. In fact, prior to his appointment Carroll had spent five years serving as the president of St. Joseph’s College in his hometown of Dubuque, Iowa. A Dubuque newspaper went so far as to say: “Professor Carroll is better known as an educator than as an administrator, but that will not bar him from receiving the appointment [as Bishop of the Diocese of Helena].” In many ways, Carroll was better qualified to accomplish Brondel’s goal of creating a Catholic college in Montana.

Because of his educational background, many of Carroll’s early policies were
Figure 2. John Patrick Carroll, the second bishop of the Diocese of Helena and the founder of Mount St. Charles College, later named Carroll College in honor of his memory. Reprinted from Mount St. Charles College, The Pioneer (Helena, MT: Mount St. Charles College, 1930).
directed at invigorating and expanding the role of education in his new diocese. For example, Carroll increased the number of parochial schools and instructed the priests of the diocese to "secure the attendance of all Catholic children at parochial schools.\textsuperscript{19} Carroll also reopened Helena’s St. Aloysius Institute in the fall of 1905, which had been forced to close in 1902 due to sparse attendance. He then solicited a local nun to provide for domestic concerns so that the school might be expanded to include out-of-town boarders. By 1908, an increase in the student body of St. Aloysius made it clear that a new, larger building would have to be secured so that the school might continue to serve the needs of the Diocese of Helena.\textsuperscript{20} Carroll’s goal was to create a new college, “an institution of learning that will compare with any in this Western region.”\textsuperscript{21} In the months and years to follow, Bishop John B. Brondel’s dream of a Catholic college in Montana would be fulfilled through the actions of Bishop John P. Carroll.

Because Carroll wanted to be directly involved in the construction and administration of his proposed Catholic college, Helena was the only site seriously considered as its location. Carroll, however, still had to select and acquire a parcel of land sufficient for his college in or around the city of Helena. One site quickly emerged as favorable for Carroll’s vision. That location was called Capitol Hill, a name attributed to the fact that it had been widely assumed that the Montana state capitol would be built on top of that hill, the highest point in the city of Helena. Although Capitol Hill lacked a capitol, it remained an ideal location for any building of social significance. In fact, the group that held title to the fifty acres on Capitol Hill had hoped to save the land “for a structure that should lend pride and ornament to the hill.”\textsuperscript{22} In October of 1908, it was announced that the ownership group, consisting of Mrs. A.P. Thatcher, James J. Hill, and
Thomas Marlow, donated all fifty acres to the Diocese to use as a location for its future college.\textsuperscript{23}

Once Carroll had secured a plot of land on which to build his college, he immediately began to secure the capital necessary to complete such a prodigious task. In this phase of planning, Carroll’s background as a college president allowed him to succeed where Brondel had previously fallen short.\textsuperscript{24} Additionally, he enjoyed at least one major advantage that was unavailable to Brondel. In 1893, a Butte miner named James Twohy willed the former Burke and Balaklava Mine to the Diocese of Helena. By 1907, the value of the mine had increased, allowing Carroll to sell the mine for $275,000. The proceeds from this sale were placed in a general building fund that the diocese could spend on the college.\textsuperscript{25} Additionally, Carroll was able to appeal to the generosity of Montanans, especially the more prominent members of his diocese. The first of these donations occurred on September 26, 1908, when the Butte chapter of the Ancient Order of Hibernians donated $5,000. Many other parishioners made significant donations to the building fund, but the largest and most noteworthy donation was made by James J. Hill, president of the Great Northern Railroad. In April 1914, Hill pledged $50,000 to the school’s endowment, provided that Carroll was able to raise $100,000. Carroll succeeded, and on November 16, 1914, Hill made good on his promise.\textsuperscript{26} Another influential individual who greatly assisted Carroll was Senator Thomas H. Carter, who donated to the college and tried to secure a loan for $200,000. On November 20, 1908, Carroll wrote to Carter: “Now about the loan of $200,000, the sooner you can swing it for me, the better it will be for the Good Shepherd and our college. The plans are ready for the college, but I cannot commence work until I am sure I can make the loan.”\textsuperscript{27}
As funds were being raised, Carroll commissioned architect A.W. VonHerbulis of Washington, D.C. to draw up plans for the proposed college. VonHerbulis, who also planned the Cathedral of St. Helena and St. Helena School, designed three campus buildings for Carroll, who intended to construct the main college building first and then add two additional structures as needed in the future. The plans for the main college building, which would come to be known as St. Charles Hall, would create a five-story building that was one-hundred-eighty-feet wide and fifty-five-feet deep. The building was to be composed of red porphyry, a stone native to Montana, with a steel roof and a concrete and marble stairway, making Carroll’s college one of the first fireproof buildings in the Northwest.  

On June 16, 1909, Carroll broke ground on his building project in the presence of the student body of the St. Aloysius Institute and local priests. It was the first of many steps necessary to the building’s construction. Immediately after Carroll had broken ground, Peter Jungers, a subcontractor, began construction of Carroll’s college. By September, work had progressed to the point that it became necessary to lay the cornerstone of the building, a ceremonious day in the construction of any structure. Coincidentally, United States President William Howard Taft happened to be traveling through Montana and agreed to assist in the ceremony. On September 9, 1909, Carroll and Taft each made short speeches to mark the historic event. Carroll stated: “The aim of Capitol Hill College will be to give the young men of Montana a thorough, liberal education which will fit them for leadership in any vocation they may choose and at the same time so surround them with a religious atmosphere that they will ever follow conscience as their king.” President Taft responded in kind, saying: “I feel honored in
Figure 3. Groundbreaking ceremonies for Mount St. Charles College took place on June 16, 1909 at Capitol Hill. Bishop Carroll is pictured at center, with spade in hand. Reprinted from Mount St. Charles College, The Pioneer (Helena, MT: Mount St. Charles College, 1930).
being asked to take part in this ceremony, the laying of the cornerstone of what is undoubtedly destined to be a great educational institution, and I wish you God speed in the completion of the institution."^30

Although Carroll originally referred to his future school as Capitol Hill College, he ultimately decided that the institution needed a name that more fully reflected its religious nature. The title “St. James College” appeared on the initial blueprints of the school and was also briefly considered. After Pope Pius X issued an encyclical commemorating Saint Charles Borromeo, however, Carroll was inspired to make him the patron saint of his institution, which he would now call Mount Saint Charles College. The name was especially fitting, considering that St. Charles Borromeo had first promoted the idea of a diocesan college some three hundred years earlier.\(^31\)

With construction of Mount St. Charles College underway, the last thing Carroll needed to accomplish was to attract a capable faculty for his school, which was to offer preparatory classes for boys ten years and older, four years at the high school level, and another four years at the college level. Because Carroll had previously worked in higher education, he was aware of the importance of a strong faculty and worked hard to recruit skilled academicians: “For five years, I have been giving the formation of a faculty the most serious attention, and I have now prepared for work a sufficient number of professors to warrant me launching the institution.”^32 Carroll selected Father Stephen J. Sullivan, a Montana native, to lead a faculty composed of eight priests and three laypersons.\(^33\) Initial reviews of the faculty and curriculum were glowing. On August 19, 1910, \textit{The New World}, a school evaluating agency, stated: “We have been greatly
impressed with the wisdom shown in the arrangement of the curriculum of Mount St. Charles . . . and we predict for this Catholic institution of learning a marked success.”

Additionally, Carroll had to attract enough students to his college so as to make the endeavor financially feasible. In many respects, Carroll could safely assume that he would have enough students to open the school once construction was completed due to the fact that the overcrowding of St. Aloysius Institute provided the impetus for the creation of Mount St. Charles College. However, Carroll encouraged his diocesan priests to promote the college to their parishioners, saying: “The College is here. Mount St. Charles stands ready to receive two hundred of the sons of our people. Let the Catholics of Montana realize their opportunity and do their full duty.”

Classes officially began at Mount St. Charles College on September 22, 1910, when fifty-six students began their studies, although none of the students began at the collegiate level. The first college students at Mount St. Charles College, Charles J. Gabisch and Frank Carpino, enrolled on September 12, 1911 and could choose to pursue a Bachelor of Arts degree or a general Bachelor of Science degree. In 1916, Patrick McVeigh of Butte became the first student to graduate from Mount St. Charles College. He later became the first Mount St. Charles graduate ordained as a priest.

As it progressed in its infancy, Mount Saint Charles came to be recognized as capable institution of higher learning and its curriculum was expanded. In 1916, the school was “incorporated under Montana State Law” and in 1933 the North Central Association of Colleges and Secondary Schools accredited it as a degree granting institution. In 1917, pre-law and pre-medicine were added as potential fields of study; a
two-year engineering program was added in 1922 and in 1923 the Department of Education was formed. 37

Further, the physical plant of Mount Saint Charles expanded in fulfillment of VonHerbulis’ original plans. By 1918, an addition to the north side of the original structure had been completed. This three-story building housed a gymnasium and provided laboratory accommodations for the Science Department. The gymnasium was “conceded to be the finest structure of its kind in the northwest” and the laboratories contained “the most up-to-date” requisite scientific equipment. Moreover, between 1923 and 1924 the third and final original building was constructed. This addition was a five-story southern wing that consisted of space for a chapel, library, and additional residential rooms. 38

This is not to suggest, however, that Mount Saint Charles College did not experience any turbulent times at its onset. In fact, the college survived three significant crises, as well as the death of Bishop John Patrick Carroll, during its first thirty years of existence. However, the college ultimately was able to weather the storms of two world wars, a Great Depression, and the death of its patriarch due to the strong leadership and sacrifices made by its faculty and staff.

When the United States joined the Entente Powers in waging war against the Central Powers on April 6, 1917, some of the faculty, staff, and students of Mount Saint Charles College followed suit, which was perceived as a threat to the existence of the young college. Father John L. McMullen, the president of Mount St. Charles College and the chaplain for the Montana National Guard, left his administrative post prior to the United States’ entry into World War I when his regiment was called to the Mexican
border on July 2, 1916. Once war was officially declared, a patriotic fervor erupted on the campus of Mount St. Charles College, as students enlisted for the war effort and made other preparations. Student enlistments inevitably led to decreased enrollment numbers at the college, causing Bishop Carroll to worry that his Mount St. Charles College might be forced to close after only eight years of existence. To prevent such a catastrophe, Carroll turned to the United States federal government for assistance. He requested that his college be accepted into the Student Army Training Center (SATC), a forerunner to ROTC. The request was granted, provided that Carroll was able to recruit one hundred young men to the program at Mount St. Charles. On August 30, 1918, Carroll wrote an open letter to the young men of Montana informing them that an SATC program had been set up at Mount St. Charles and that at least one hundred men were needed to enlist in that program. One hundred-forty-five young men responded, and Mount St. Charles College became the only Catholic institution to take part in the SATC. However, due to the signing of the armistice in Europe, the Mount St. Charles SATC program was disbanded on December 12, 1918, one month after it had become operational. Despite the brevity of the SATC program at Mount St. Charles, it allowed the college to survive the low enrollment caused by the First World War.39

Although Mount St. Charles was able to survive World War I, it was still plagued by financial problems in the 1920s and 1930s. In June of 1918, Carroll announced that fees would not increase from the previous year, despite the fact that those charges barely covered room and board. This was made possible by keeping administrative and maintenance costs—the faculty was composed almost entirely of priests who did not command the same compensation that lay persons might—as low as possible. To this
Figure 5. Carroll College campus circa the early 1920s. Photo courtesy of Carroll College archives.
end, Carroll invited twelve Dominican Sisters from Speyer, Germany, to move to Helena and assume the domestic responsibilities of the campus. These women began working at Mount St. Charles on August 13, 1925, and, for the next thirty-six years, they cooked and cleaned for the college at little to no pay. They were to be housed in a convent that had been constructed on the east slope of the campus in 1924.40

Unfortunately, Bishop John P. Carroll died soon after the Dominican Sisters arrived on the campus that was the ultimate realization of the dream he had brought with him from Iowa after being named Bishop of the Diocese of Helena in 1904. When he passed away on November 4, 1925, he left a legacy that included a Catholic college that had existed for over sixteen years and now had the potential to develop into a strong educational institution. Of the twenty-one students who graduated from Mount St. Charles college, twelve went on to become priests, satisfying Bishop Brondel’s ambition to create a “native clergy” in Montana. Carroll was succeeded by Bishop George Finnigan, who came to the college from the University of Notre Dame. While Finnigan brought that institution’s tradition to Mount St. Charles College, he also respected the college’s own history and the role that Carroll had played in making the dream of a Catholic college in Montana a reality. Finnigan also sought to officially and eternally recognize Bishop John Patrick Carroll. In 1932, at Finnigan’s suggestion, the Board of Trustees re-named Mount St. Charles College “Carroll College” in honor of its late founder.41

As Bishop Finnigan was honoring Bishop Carroll’s memory, however, the newly christened Carroll College was once again fighting for its survival as it, like the rest of the country, struggled to make ends meet during the Great Depression. However, once
again the strong leadership exhibited by the president of the college and the sacrifices endured by the faculty and staff enabled the school to survive. The Great Depression began in October 1929, and had a significant impact on the college throughout the 1930s. Although Father Norbert Hoff was president of the school when the depression began in 1929, he was succeeded by Monsignor Emmet J. Riley in 1932. It was Riley’s guidance that prevented Carroll College from closing its doors during one of the worst economic periods in United States history.

Because American families saw a severe drop in their discretionary income, many students were forced to withdraw from classes at Carroll College due to economic necessity. This trend was clearly shown in enrollment numbers taken from the time period. During the 1929-1930 academic year, enrollment peaked at 241 students. By the 1933-1934 school year, however, that number had decreased to 102 students, the fewest attending the college since 1915. Although the student body grew slightly over the next two years, it crashed again during the 1936-1937 school year when only 79 students signed up for classes, a 68% drop off from the 1929-1930 academic year.

In order to face this problem head on, and therefore save Carroll College, Riley made a series of difficult choices. In 1933, Carroll College dropped its intercollegiate athletics program in favor of its intramural program. Riley also appealed to the generosity of his faculty by beseeching them to accept “drastic salary cuts.” Essentially, the faculty and staff worked only for room and board and therefore they effectively subsidized their student’s education during this economically trying time. It was Riley’s strong leadership and the munificence of the faculty that allowed the college to weather such economically difficult times.
Perhaps the greatest threat to the long-term survival of Carroll College took place following the United States’ entry into World War II in response to the Japanese attack of Pearl Harbor on December 7, 1941. Once again, a world war led to a rapid decline in student enrollment and raised fears that the college might close, perhaps forever. President Riley countered this threat through his strong leadership; his actions allowed the school to overcome yet another time of crisis. He solicited the help of Mike Mansfield, then a member of the United States Congress, to secure a much-needed V-12 program. By applying for a V-12 Program, Riley hoped to “transform the small aeronautics program of the college into a government supported naval training program.” If Mansfield were unable to acquire a V-12 Program for Carroll College, then the “school would have no other choice but to close.”

In April 1943, Carroll College was awarded a V-12 Program. It was designed to train “young men chosen from among high school graduates, college students, and enlisted men of the Navy, Marine Corps, and Coast Guard, to become officers in the Naval Reserve.” The V-12 Program allowed participants to take part in a rigorous college experience in which a typical four-year college program could be completed in two years and eight months. The program brought over 700 trainees to the college between 1943 and 1945 and these trainees did their best to turn the Carroll College campus into a naval vessel by applying official Navy terminology to every aspect of the campus. Without this support, it is unlikely that Carroll College would have survived World War II.

The early years of Mount St. Charles College, later Carroll College, are marked by a clarity of vision and strong leadership exhibited by individuals such as Bishop John
Patrick Carroll and President Emmett Riley. It is also a story of sacrifices made by the priests and nuns who made the college their home and educated the young men who were the pioneers of Catholic higher education in Montana. Without the collective and unique efforts of these individuals, there would be no Carroll College for Raymond Hunthausen to enroll at in 1939. However, when he became president of that institution in 1957, he was able to draw from, and build upon, this history as he shepherded Carroll College into a new era of growth and development.
CHAPTER 1 NOTES.


2 Flaherty, 5.

3 Flaherty, 11; McGoldrick, 10.

4 McGoldrick, 10.

5 Flaherty, 16-19; McGoldrick, 10.


7 Flaherty, 32; McGoldrick, 11.

8 Flaherty, 33; McGoldrick, 11.


10 John B. Brondel, quoted in Greytak and McGoldrick speech.

11 McGoldrick, 12.

12 Greytak and McGoldrick speech; McGoldrick, 13.

13 John B. Brondel, quoted in McGoldrick, 13.

14 Greytak and McGoldrick speech.

15 Flaherty, 58.

16 Flaherty, 60.
17 Flaherty, 60.

18 McGoldrick, 14.

19 McGoldrick, 15.

20 McGoldrick, 15; Greytak and McGoldrick speech.

21 John P. Carroll, quoted in Dorroh, 6.

22 McGoldrick, 16; Greytak and McGoldrick speech.

23 McGoldrick, 16; Greytak and McGoldrick speech.

24 McGoldrick, 17; Greytak and McGoldrick speech.

25 McGoldrick, 17; Greytak and McGoldrick speech.

26 McGoldrick, 18; Greytak and McGoldrick speech.


28 McGoldrick, 21; Greytak and McGoldrick speech.

29 John P. Carroll, quoted in McGoldrick, 23.

30 William Howard Taft, quoted in McGoldrick, 23.

31 McGoldrick, 23; Greytak and McGoldrick speech.

32 John P. Carroll, quoted in McGoldrick, 24.

33 McGoldrick, 24; Greytak and McGoldrick speech.


35 John P. Carroll, quoted in McGoldrick, 26; Greytak and McGoldrick speech.

36 Greytak and McGoldrick speech.

37 Greytak and McGoldrick speech.

38 McGoldrick, 33; Greytak and McGoldrick speech.

39 McGoldrick, 36; Greytak and McGoldrick speech.
40 McGoldrick, 34; Greytak and McGoldrick speech; Hagen, 16.

41 Greytak and McGoldrick speech.


43 Greytak and McGoldrick speech.

44 Dorroh, 27.

45 Flaherty, 119.

46 Greytak and McGoldrick speech.

47 Greytak and McGoldrick speech; Reeves, 125.

48 Flaherty, 142; Greytak and McGoldrick speech.

49 Hagen, 22.

50 Hagen, 22; Greytak and McGoldrick speech.
On August 21, 1921, Raymond Gerhardt Hunthausen—the first child of Anthony Gerhardt Hunthausen and Edna Marie Tuchscherer—was born in St. Anne’s Hospital in Anaconda, Montana.1 Raymond’s mother Edna has a unique recollection of that day, one which she used to tell to her children. Although she had made all the necessary arrangements and was ready to go to the hospital and have her first baby, Edna was forced to wait for her husband. Anthony insisted on changing out of his work clothes and into a suit so that he could be dressed appropriately when he met his first child.2 It was the first of many expressions of the unconditional love and respect that Anthony and Edna Hunthausen bestowed on Raymond and his six younger siblings.*

On August 27, 1921, six days later, Raymond was welcomed into a larger family, that of the Catholic Church, when he was baptized by Father A. R. Coopman at St. Paul’s Church.3 His godparents were Jerome Hunthausen—Uncle Romey to young Raymond—and Julietta Tuchscherer, or Aunt Lit, as she was affectionately called.4 Despite the presence of a large extended family in Anaconda, especially on his mother’s side, Raymond was the first Hunthausen to be born in Anaconda. In this way, his birth marked the beginning of a long and illustrious history of the Hunthausen family in Anaconda and

* The names of the Hunthausen children are, in order: Raymond, Marie, Anthony (Tony), John (Jack), Edna, Arthur (Art), and Jean.
Figure 6. A young Raymond Hunthausen is held by his father, Anthony. Reprinted from the Catholic Northwest Progress, May 30, 1996.
the closing of the classic American story of westward migration in the lives of Anthony Gerhardt Hunthausen and Edna Marie Tuchscherer.

Anthony Gerhardt Hunthausen was born in 1892 in the small, German farming community of Tipton, Missouri. He was the oldest of seven children, and as he matured into a young adult he concluded that his future lay not on his family farm, but instead in the mythical American West. He was told, “Go West young man, go West,” recalls Jack Hunthausen, a younger brother to Raymond, “and he did.”\(^5\) In 1910, at the age of seventeen, Anthony Hunthausen and three other “young lads” set out in search of work, perhaps hoping that Seattle would be their final destination.\(^6\) They stopped to find employment in southwestern Montana in the mining and smelting towns of Butte and Anaconda, however, so that they might make enough money to continue their journey to the Pacific coast. Raymond remembers his father telling him that he did not plan on staying in Anaconda for more than a few days. He stopped to watch a baseball game, “a central attraction in those days,” and was asked to play for a team that was short a few players. He “played well” and, as a result, was recognized at the copper foundry in Anaconda the next day and was subsequently offered a job.\(^7\) He went on to become a mailman and later worked in the “Copper Market, a whole block of businesses put together by the Anaconda Company,” before opening his own grocery store, “Hunthausen Foods.”\(^8\)

Edna Marie Tuchscherer was born in 1893 in Menasha, Wisconsin, a town south of Green Bay. Her father, Adam Tuchscherer, had operated a men’s clothing store in downtown Menasha and was financially involved in the local paper mill industry. Economic problems in Menasha’s paper mill industry eventually forced Adam
Tuschcherer to reconsider his financial future, however, and in 1901 he decided to head west to start from scratch at the age of forty.9

Tuschcherer used his family connections to secure a job at the Centennial Brewery in Butte, Montana. Once he was gainfully employed, he sent for his wife and seven children, including eight-year-old Edna, who soon followed him. By the time Edna’s mother Mathilda and her eight children arrived in Butte, however, Adam had taken a better-paying job in nearby Anaconda as the bookkeeper for the Rocky Mountain Brewery. Edna enrolled in the local school system and eventually graduated from Anaconda High School.10

Anthony Hunthausen and Edna Tuschcherer were both born in the American mid-West. Eventually, they were pulled westward because of the economic opportunities inherent to that region. Although Anthony and Edna began their courtship prior to 1916, they delayed marriage until after Anthony had completed his service in World War I. They did, however, maintain a close correspondence throughout Anthony’s service as an airman in that conflict. By 1920, Anthony had returned to Anaconda and the couple began making marriage plans.11 On October 20, 1920, Anthony Hunthausen and Edna Tuschcherer were married at St. Paul’s Catholic Church in Anaconda, Montana. Fr. A. R. Coopman officiated at the liturgy, which was formally witnessed by Herman J. Somerhauser and Julietta Tuscherer.12 The newlyweds then began a new life together in Anaconda, a copper-smelting town located in the Deer Lodge Valley of southwestern Montana.

The founder and patron of Anaconda was Marcus Daly, a hard-rock miner who was born in Ireland and who later immigrated to America to make his fortune.13 Daly
had originally come to Butte in 1876 to look after some silver mining interests for the Walker Brothers of Salt Lake City. By 1880, however, Daly had left the Walker Brothers and purchased the Anaconda Mine, a silver-producing shaft. In 1882, Daly's men struck a "copper glance of remarkable richness and purity." Daly quickly bought up the surrounding silver mines and began to pour over fifteen million dollars into the new mines and expensive facilities needed to treat the copper ore. His corporation came to be known as the Anaconda Copper Mining Company (ACM), and in time it would become a major political and economic force in Montana and Anaconda.

Daly needed to smelt the ores at a site as close as possible to the Butte mines, and he soon found the perfect location twenty-six miles away along Warm Springs Creek. He therefore filed a town plat for his "Coperopolis" in June 1883. The local postmaster preferred the company namesake, however, and the settlement became known as "Anaconda." In 1884, the "Upper Works" smelter was built, which could smelt up to five hundred tons of ore per day. In 1887, a second smelter was built whose capacity was three thousand tons per day. By 1908, the Washoe Reduction Works in Anaconda had been built and were producing twelve thousand tons or smelted ore daily, "making it the largest reduction operation in the world."

These smelters required a great deal of labor, and the workers needed a town to live in. To this end, Marcus Daly "invested in grand public buildings and services not ordinarily found in other gritty, industrial communities" for his smelter's workers. For example, the ACM built water and sewer systems, lit the paved streets of the town, and provided land for churches and boarding houses. Additionally, the company "maintained a large common area in the center of town for band concerts, baseball, and
ice skating. Additionally, the larger Washoe Park to the north allowed for the recreational pursuits of smelter workers and their families.”

Workers soon flocked to the company town of Anaconda, which by 1900 was made up of 9,453 residents. By the 1920s and the 1930s, the population of the city grew to around 12,000 residents. Through it all, “the company [the ACM] delivered the jobs that were the glue that held together families, local businesses, churches, and ethnic associations . . . . In exchange for industrial peace and political complacency, the ACM provided residents with the lure of jobs for children, impressive public buildings, and parks and sports teams for recreation.” In essence, Marcus Daly’s Anaconda Copper Mining Company was the driving economic and political force behind the city where Anthony and Edna Hunthausen raised their family, a family that began when Anthony Hunthausen and Edna Marie were married in 1920 at St. Paul’s Catholic Church.

The Hunthausen children remember their parents as loving figures with strong values, individuals who lived as best they could and shared what they had with others. “My dad was just a strong man,” said Raymond, “but of course he struggled.” This struggle was a result of the economic difficulties of raising a large family during the Great Depression of the 1920s and 1930s. This depression hit Anaconda especially hard; copper prices fell dramatically. The ACM drastically reduced workers wages and cut the overall smelting work force by one-third. Although the Depression challenged Anacondans, their shared experience strengthened community relations as families relied on each other to survive. Jack recalled: “My dad used to say: ‘If I had all the money that was owed to me, I’d be a millionaire.’” Because he owned a grocery store, Anthony Hunthausen had a special responsibility to help members of the Anaconda community
survive their economic difficulties. These trying times did not alter Anthony’s positive outlook on life, however. According to Raymond’s younger sister Edna, their father “was a person who never lifted a hand to anyone; he spoke the truth.”

He also was an individual who was firmly committed to the concept of family and he worked tirelessly to maintain close ties between his remaining family members in Missouri and the family that he and his wife were raising in Anaconda. This meant that the rapidly expanding Hunthausen family would pile into their automobile and drive nearly fifteen hundred mile to Tipton on numerous occasions, even during the Great Depression. “My dad had the fascination that we couldn’t lose contact with his family,” recalls Jack. These close familial bonds that Anthony Hunthausen strived to keep intact would continue to serve the entire Hunthausen clan throughout their lives.

Raymond’s mother, Edna, on the other hand, was a pious and levelheaded woman who made sure that her children were provided with a firm spiritual foundation. Every morning during the seasons of Lent and Advent, Edna would take her children to St. Paul’s Catholic Church. Anthony would join them when he could, but his work responsibilities often forced him to stay at the grocery store. According to Raymond’s sister Jeanne, their mother was “kind of serious and quiet, always praying.” Together, Edna and her husband made countless sacrifices for their seven children. “I am just so grateful for them and what they meant in my life,” said Raymond, “I’m sure my brothers and sisters would say the same thing.” They taught their children to always respect other people and to be generous with what God had given them.

Raymond described his family as “a very loving and close-knit group. We had our spats, of course, but really we were very much aware . . . of one another’s joys and
sorrows.” Until 1927, the Hunthausen’s lived on the West side of Anaconda in a home that was connected to their father’s grocery store at 321 West Park Avenue. As a young child, Raymond admits that he would sneak through the connecting door, which would place him right at the candy counter. Eventually, his mother had to blockade the door to keep him from eating all of the store’s sweets.31

In 1927, the coming birth of Jack, their fourth child, led Anthony and Edna to move the family a short distance to a newly constructed house at 701 West Third Street. That house, which was “a white stucco [structure] with a brick base and red and white shutters on the windows,” was on the edge of Anaconda and was part of a new building development. Edna’s father Adam had built the house, as well as two others. The corner home, which was “considerably sizeable for the times,” was reserved for his daughter’s family, and the other two were sold for profit.32

Because the house at 321 West Park was so close to that at 701 West Third Street, Raymond was able to maintain a close group of friends throughout his childhood. His group of friends called themselves “The Third Street Gang,” and they spent their youth together in the streets of Anaconda and the surrounding countryside. The boys especially enjoyed venturing into the rocky hillsides on the northern edge of town. “We thought we were halfway around the world . . . once we made it to the Rockies,” recalls Raymond. There, the boys would play “Indian War” games with rubber guns that they made themselves. The inspiration for their games came from the Western films that the gang would watch every Saturday afternoon. The following week, they would re-enact the best scenes.
In fact, the constant roughhousing among the neighborhood boys often led to a variety of injuries suffered by young Raymond, much to the chagrin of his mother. "My mother used to say that I was always hurting myself, taking risks, breaking an arm or getting hit by a rock," said Raymond. Evidently, Edna’s assessment was not far from the truth, as Raymond’s friend Eddie Dolan always told him that he "should be in the Guinness Book of World Records [because he’s] had more crazy things go wrong and more operations than most."33

Edna could take solace in the fact that her children were never in any serious danger growing up, however. According to Jack, Anaconda’s “greatest asset was that everybody knew everybody. There was a great safety in that.” This allowed children to freely roam the streets of Anaconda as they played with their peers. This, in turn, led to a strong sense of community because “the kids knew each other and the parents knew each other.” If children found themselves lost, they could count on an adult to lead them home.34 Anthony and Edna always encouraged and facilitated this sense of community by opening their home to the children of Anaconda. According to Jack: “All the kids were welcome in our house. I remember my dad would be eating and someone would knock on the door. ‘Don’t be knocking,’ he’d say. ‘Go on into the living room. We’re not done eating but the kids will be in there in a minute.’” The Hunthausen’s were willing to share what they had and to share their family with their children’s friends. In doing so, they enriched the sense of community inherent to Anaconda and infused their children with a love and respect for others.

As Raymond grew, he began attending grade school at the local parochial school, St. Paul’s. As he later noted: “There was no doubt that we [the Hunthausen children]
would go off to St. Paul’s school.” This was partially a result of the strong role that religion played in Anaconda, as well as the fact that the parochial education was free of charge to parents, who could send their children to be educated by the Ursuline nuns if they chose to do so.

He also began to play a variety of sports that were popular in Anaconda. “I played all the sports with my dad’s encouragement,” noted Raymond. As a young child, he grew up idolizing his athletic “heroes,” young men like Fitzy Morris or Boo McGuire who competed at Anaconda High School. Raymond and his young friends would do their best to recreate the varsity games by playing touch football in the streets, basketball in the backyard cages, or in the summer baseball games organized by the American Legion. Additionally, he played hockey and was an avid skater at the local ice rink, even winning a citywide speed-skating competition one year. “Neighborhood sports occupied a lot of our time,” Raymond said, “I definitely had a desire to play sports.” Despite this dedication to athletics, he contended that he was never overtaken by his competitive urges: “I just wanted to do my best and to enjoy the companionship . . . I wanted to win, but I was not consumed by that.”

Raymond’s father, Anthony, was the first of many employers in his life and Raymond would often go straight to the family grocery store after he had finished his school day at St. Paul’s. “When I was in the lower grades . . . [I would] do things like stock shelves or sort potatoes or clean pop bottles,” he recalled. As he matured, however, Raymond came to take on additional responsibilities: “I advanced to delivering groceries on a bicycle with a big basket on front. I remember that I got four cents an order . . . I kept my tab in the back.” Raymond helped his father run the grocery store job well into
his high school years, and eventually, his father trusted him with the store’s truck. This, however, sometimes led to problems. While driving the truck, “I had an accident or two . . . no great harm came from them, but I knew it was something that probably created economic difficulties one way or another.” Further, Raymond would often find himself engaged in a game of basketball or football with his friends when he was supposed to be making deliveries. His dad would have to send his brother Tony out on his bicycle to find his older brother. “I’d find that red ’36 Chevy truck parked at the commons; he’d be playing football,” Tony explained. “Maybe in the afternoon Dad would send me after him again; this time he might be playing basketball. I’d have to tell him, ‘Get out of the game, Dad wants you,’ and off he’d go.”

Sports continued to play an important role in Raymond Hunthausen’s life as he entered high school. At first, Raymond enrolled at the public high school, Anaconda High, although as his brother Jack pointed out, “it didn’t make any difference [from a religious perspective] because most of the teachers at Anaconda High were Catholic, that’s the kind of Catholic environment Anaconda had.” However, after a few days of classes Raymond transferred to St. Peter’s Catholic High School because, he said, “most of my friends from St. Paul’s School had gone to St. Peter’s and all of a sudden I missed them and I decided that I would like to be with them.”

At St. Peter’s, Raymond was a gifted student who enjoyed the guidance and leadership of the Dominican Sisters, who ran the high school. “I really got to like [the Dominican Sisters] and felt they were good teachers and good friends.” He was especially drawn to the sciences, including mathematics and chemistry: “I had an inclination toward sciences. I don’t know whether Physics and Chemistry were
mandatory in the curriculum at that time, but I certainly wanted to take them and did."⁴³ Hunthausen was supported in these science-based educational endeavors by his grandfather Adam Tuchscherer, who owned the Rocky Mountain Brewing Company and wanted his grandson to succeed him as a brewmaster.

Hunthausen excelled academically at St. Peter’s, and graduated near the top of his class. "I got good grades, decent grades . . . not at the top of the list, although fairly close."⁴⁴ In fact, his official Carroll College permanent record shows that Hunthausen graduated third in his class of thirty-six students.⁴⁵

Additionally, the “Personality Rating” portion of his application to Carroll College shows that Hunthausen’s teachers held him in high esteem. Teachers were instructed to evaluate Hunthausen on a scale of one to ten, with ten being the highest, regarding a number of different personal characteristics. Hunthausen was granted an eight out of ten for his “Intellectual Ability and Aptitude,” “Initiative,” “Leadership Ability,” and “Social Ability.” Further, he was awarded a nine out of ten for his “Emotional Control,” and a perfect score for his “Integrity.”⁴⁶

Despite these academic achievements, Hunthausen never considered himself a “student’s student.” He noted that he would try to always get his homework done at school so that he could play sports after classes had finished and reflected that “I was probably not as ambitious as I might have been to learn. I enjoyed reading and I was stimulated by the courses I took and the rest of it, but I didn’t read as broadly as I might have in those days.” Instead of reading texts that might supplement his classes at St. Peter’s, Hunthausen was more likely to read serial books such as Dr. Fu Manchu or The X-Bar-X-Boys.⁴⁷
An area of high school in which Hunthausen clearly thrived, however, was athletics. St. Peter’s only offered two varsity sports for boys, basketball and football, and Hunthausen participated in both. Although he considered himself too small for sports, he decided to participate “because that’s where all my friends were.” 48 This led to a sense of camaraderie and bonding with his fellow high school students: “One of the real good influences of high school.” Despite the meager budget under which the St. Peter’s athletic department operated—according to Hunthausen this led to substandard equipment and a small schedule—Hunthausen was able to lead his teams on the gridiron and on the basketball court. 49 In 1937, his football team, which also included future Carroll College teammate Jack McCarvel, won the state high school Class B football championship. 50 Hunthausen was awarded for this leadership by being named the president of the high school Monogram Club. 51

Eventually, Hunthausen’s college career came to an end and he was forced to find his own path in life. His father had strongly encouraged him to make preparations to continue his studies at the college or university level, but Hunthausen was initially unable to decide which institution of higher learning would best serve his interests. Emmet J. Riley, the president of Carroll College in 1939, helped facilitate this process when he sent Hunthausen a letter on May 19, 1939, which stated that, because his name had been submitted by the faculty and staff at St. Peter’s as “the highest ranking boy in the 1939 senior class,” he was entitled to a “$100 Carroll Honor’s Scholarship for the year 1939-1940.” 52 The scholarship was to be awarded during commencement ceremonies at St. Peter’s on May 29, 1939. Anthony Hunthausen then encouraged his son to explore his options at Carroll College, and Raymond eventually decided to enroll at that institution. 53
When Hunthausen ventured forth from Anaconda and traveled to Helena to begin his college career, he left behind a city that had been instrumental to his life during his formative years. Anaconda was not only the city in which his family lived, a family unit that by all accounts was based on unconditional love and mutual respect for one another, it was a strong and unique community that would forever be inextricably linked to the life of Raymond. G. Hunthausen.

The foundation for any community is found in the lives and the voices of the individuals whose shared daily experiences create a true sense of communal values. In Anaconda, the sometimes-harsh economic realities of living in a one-company town often led to economic struggle, but this did little to diminish Anacondan’s outlook on life. “I just remember the fact that Anaconda had salt of the earth people who really cared about their neighbors,” said Hunthausen. “Sometimes they didn’t show it, but people were always there to help in times of difficulty . . . They were, for the most part, hard, hard working and honest people. They were trustworthy. They had their problems, but I would use all of those positive adjectives to at least convey my own sense of the community and the people.”

Fundamentally, however, the people of Anaconda faced a daily struggle for survival against its eponymous economic provider, the Anaconda Copper Mining Company, an organization that wielded an enormous amount of power over that small town. According to one scholar, in Anaconda, “as in most places, power relations were unequal between the corporation and its workers, between international and local unions, between men and women, and between local powerbrokers and citizen groups. Nevertheless, Anacondans created a sense of community unionism that modeled a
remarkable solidarity.”55 While that scholar correctly notes that the solidarity between Anacondans existed on a formal level, it is also important to note the solidarity felt between individuals on an informal level, in every day life. “There was a great sense of community,” said Hunthausen. “You sensed it in the neighborhood. You sensed it as the whole community, the whole community, stood up for its rights.” Although Anacondans were always “wondering if the workers would go on strike and how long it would last,” they also knew they could depend on each other to survive their economic problems, even during the Great Depression.56

This solidarity and this implicit trust in community was at least partially based on the strong role that religion played in the town of Anaconda. “Religion was a powerful force in Anaconda, the Catholic Church especially,” noted Jack Hunthausen.57 Raymond echoes this assessment, saying: “Life revolved around our church and our school, we just took it for granted . . . . You just knew that it [Catholicism] was a part of who you were.”58 In addition to religious formation, organized religion also met social needs by bringing the community together for dinners, dances, and entertainment.59

Just as copper was smelted and forged in the flumes and fires of the Anaconda Company, so was the identity and spirit of Raymond G. Hunthausen forged in the crucible that is and was the community of Anaconda. This process began at home with the love and guidance of his parents, Anthony and Edna, as well as the love and admiration shown by his six younger brothers and sisters. It then extended throughout Hunthausen’s childhood, as he grew up in the fierce beauty of nature surrounding Anaconda, playing with his “Third Street Gang” in the hills bordering his town and on numerous athletic fields. Hunthausen learned from his parents, and from his community,
the need to exhibit respect, compassion, and love toward his fellow brothers and sisters. And he learned of the powerful role that religion can have in unifying a group of people around a greater good.

Together, these characteristics shaped Hunthausen’s value system and outlook on life, the bedrock of his soul as he journeyed through life. And while his formative years in Anaconda were certainly important, that life journey was just beginning as he ventured forth at the age of eighteen from his home in Anaconda to Carroll College in Helena. It was the next stage in what would become an extraordinary life.
CHAPTER 2 NOTES

1 Raymond G. Hunthausen, interview by author, Helena, MT, January 21, 2008; Certificate of Baptism for Raymond G. Hunthausen, Personal Records folder, Bishop Raymond G. Hunthausen papers, Box 202, Helena Diocesan Archives, Helena, MT.


3 Certificate of Baptism for Raymond G. Hunthausen, Hunthausen Papers.


6 Jack Hunthausen, interview.

7 Raymond G. Hunthausen, interview, January 21, 2008; Jack Hunthausen, interview.

8 Jack Hunthausen, interview.

9 Jack Hunthausen, interview.

10 Jack Hunthausen, interview.

11 Jack Hunthausen, interview.

12 Certificate of Marriage for Anthony Hunthausen and Edna Tuscherer, Personal Records folder, Hunthausen Papers.


16 Malone, Roeder, and Lang, 204.

17 Mercier, 10.
18 Hamilton, 269.

19 Mercier, 10.

20 Mercier, 10.

21 Mercier, 11.

22 Mercier, 21.

23 Mercier, 42-43.

24 Mercier, 45.

25 Jack Hunthausen, interview.

26 Edna Hunthausen, quoted in “An Anniversary Celebration.”

27 Raymond G. Hunthausen, interview, January 21, 2008; Jack Hunthausen, interview.


29 Jeanne Stergar, quoted in “An Anniversary Celebration.”


34 Jack Hunthausen, interview.


36 Jack Hunthausen, interview.


38 Jack Hunthausen, interview.

Tony Hunthausen, quoted in “An Anniversary Celebration.”

Jack Hunthausen, interview.


Raymond G. Hunthausen’s Carroll College Transcript, Hunthausen Papers.

Raymond G. Hunthausen’s Carroll College Application for Admission, Hunthausen Papers.


“An Anniversary Celebration.”

Raymond G. Hunthausen, Carroll College Application for Admission, Hunthausen Papers.

Letter from Emmet J. Riley to Raymond G. Hunthausen, May 19, 1939, Hunthausen Papers.


Mercier, 2.


Jack Hunthausen, interview.


Jack Hunthausen, interview.
When Raymond Hunthausen enrolled as a student at Carroll College in 1939, he entered a highly structured educational, social, and spiritual atmosphere that was shaped by the rigid, traditional approach to higher education utilized by the Catholic Church in the United States. Carroll College’s motto was—and remains as of this writing—*Non Scholae Sed Vitae*, which means “not for school but for life.” The faculty and staff at Carroll College, which at that point in time was housed primarily in Saint Charles Hall, understood this maxim to mean that it was their responsibility to act *in loco parentis*, or in place of the parents whose children were studying at the college.¹

Pragmatically, this meant that students residing on campus lived highly-regimented lives that were designed to ensure that students matured as individuals. To this end, students were required to be at their desks at 7:30 p.m. every weekday for a two-and-a-half hour period of mandatory study. A Dean of Men enforced this policy by checking every student’s room to make certain that the young men were in fact observing the study hours. From 10 to 10:30 p.m., students were afforded a brief recreation period, which could be used to purchase refreshments at the snack bar. At 10:30 p.m., they were given fifteen minutes to prepare for bed and at 10:45 p.m., all students were required to be in bed and all lights were to be turned off. Once again, the Dean of Men enforced this
policy by checking each room with a flashlight to ensure that students were adhering to school policy. Additionally, all Catholics were required to attend Sunday Mass as well as one 6:45 a.m. weekday Mass. If students violated these or other regulations, they were reprimanded and faced a loss of privileges.²

These privileges often revolved around the system of granting “pers,” or permission slips that allowed students to leave campus and explore downtown Helena until midnight, at which point they were required to return to campus and check in with the Dean of Men. Juniors and seniors were granted two “pers” a week, while sophomores and freshmen were only given one “per” each week. Students were also required to ask for special permission to leave their rooms at night to study at the library or use the science laboratories. Furthermore, students could not leave campus for the weekend unless their parents had written the college requesting permission and stating where their child would be visiting.³

Although modern students might recoil at such rigidity, Hunthausen enjoyed the sense of structure that these rules created at Carroll College. “Carroll College proved to be a real fit for me, and I was happy from the outset,” he recalled.⁴ Hunthausen maintained that this was partially a result of the small size of the campus, as well as the individual attention and guidance that students were provided by the Carroll faculty, which at the time was almost exclusively made up of priests who lived with the students in the dorms. “Although there were not more than seventy or seventy-five students, everybody was a friend and we were happy together,” he said. Furthermore, the structure given to student’s lives allowed Hunthausen to flourish. “Although this [rigid system of discipline] might be considered strict by today’s standards, it was an environment
compatible for learning,” he said, that “was helpful in my own life, as it was a discipline that stood me in good stead.” Additionally, Hunthausen enjoyed the close relationships that he formed with the faculty at Carroll College. “All the priests and the faculty—most of whom were priests—lived on campus and you could go and visit them or ask them questions,” he recalled. “We were, in fact, a happy family living together.”

While a student at Carroll College, Hunthausen thrived academically. Initially, he studied mathematics and chemistry so that he might become the brewmaster at his grandfather’s Rocky Mountain Brewery, an Anaconda business where he had often worked growing up. However, Hunthausen soon realized that “the big breweries were beginning to squeeze out smaller ones. . . . Because of this, my interest shifted to chemical engineering.” As a student, Hunthausen came to be strongly influenced by two teachers within his academic discipline: Fr. Bernard Topel and Dr. Edward Neuman. Hunthausen recalled that “Neuman was, I think, the best teacher I had; he had a real interest in his students,” whereas Topel “was a wonderfully encouraging individual” who “would become my spiritual guide.”

Before Hunthausen began his spiritual journey of self-discovery, he was merely “one of the guys” at Carroll College, a popular individual known for his willingness to help others as well as for his athletic abilities. According to Dr. Jack Lowney, a close friend of Hunthausen and one of seventeen young men in the 1943 graduating class at Carroll College, “he was into sports, but he was superior in all aspects of academics” and “he was very definitely a leader.” Because Hunthausen was intellectually gifted, Lowney remembered that “he’d always give advice to people, especially me.” Lowney had taken a break from academics between high school and college so that he could make
some money. Because of this, he was unfamiliar with some of the advanced mathematical concepts, and relied on Hunthausen’s guidance.\textsuperscript{10}

Lowney also remembers Hunthausen as a remarkably normal individual who fit in well with his peers. “He was no different from anyone else,” Lowney said, “he was just one of the guys.” Lowney, Hunthausen, and the rest of their friends at Carroll would pass time by “drink[ing] a beer on the corner when [they] weren’t playing ball” or studying. Additionally, Lowney recalled that Hunthausen usually “brought a girlfriend to the dances that we used to have.” Furthermore, despite his later religious calling, Lowney and his friends initially felt that Hunthausen “was no different from anyone else as far as religion; . . . no one even thought that he was going to go into the priesthood.” Despite Hunthausen’s ability to relate well with his fellow students, he clearly and immediately distinguished himself in one key area. “He was a guy we all really admired as a leader,” said Lowney.\textsuperscript{11}

One area where Hunthausen consistently displayed his leadership skills was on the athletic playing field. At Carroll, he was a star athlete in both football and basketball. In 1940, he was a captain on the first Carroll College football team to win the Montana Collegiate Conference (MCC) title, and in 1941, his team was unbeaten and never scored on, a feat which garnered national attention. He was also a captain on the first Carroll basketball team to win the MCC title.\textsuperscript{12} Additionally, Hunthausen played for the school’s baseball team and was known as an avid downhill skier.\textsuperscript{13} “He just had a hell of a lot of natural ability,” recalled Lowney.\textsuperscript{14}

As Hunthausen progressed in his academic studies, he became strongly influenced by his math and chemistry professor, Fr. Bernard Topel, who later became the Roman
Figure 7. Hunthausen posing as a member of the Carroll College football team. He captained the first Carroll team to win the Montana Collegiate Conference title in 1940. Reprinted from The Progress, October 1, 1987.
Figure 8. Hunthausen posing as a member of the Carroll College basketball team. He captained the first Carroll team to win the Montana Collegiate Conference title. Reprinted from *The Progress*, October 1, 1987.
Figure 9. The 1941 Carroll College Fighting Saints football team, winners of the Montana Collegiate Conference title. The Fighting Saints were undefeated and unscored upon in 1941, gaining them national recognition. Photo courtesy of Carroll College archives.
Catholic Bishop of Spokane, Washington. According to Hunthausen, "he [Topel] was a wonderfully encouraging individual, and he asked me if I was at all interested in the priesthood." At first, Hunthausen demurred, but Topel persisted and told Raymond: "You want to do what God wants you to, don't you?" At this point, Hunthausen was "convinced, of course, that the priesthood was wonderful and we needed priests." However, he wasn't sure if he "ought to be one."

There were many reasons for Hunthausen's uncertainty regarding his vocation in life. For one, the United States was fighting World War II in Europe and Asia, and many of his friends had joined the military. In fact, Hunthausen had taken a "civilian pilot training course that the government was offering," and he had "a romantic sense about wanting to fly these planes." Furthermore, he "love[d] children" and "was attracted to married life and family." Although Hunthausen was conscious of these issues and weighed them during his discernment process, he could never say: "It's clear to me that God does not want me to be a priest." During his junior year, then, Hunthausen continued to pray and reflect on the decision at hand, and began taking classes in Latin and Philosophy, "just in case." In the end, however, "all the indications were that this [the priesthood] was where I was supposed to go" and Hunthausen entered into Carroll's pre-seminary program. Because this shift in academic concentration occurred during his junior year, however, Hunthausen could not officially change his major and he thus received an A.B. degree in Chemistry from Carroll College, *cum laude*, in 1943.

Hunthausen's decision to enter the seminary surprised those closest to him, including his parents. He recalled that his father had taken him golfing one afternoon
Figure 10. Hunthausen’s 1943 graduation photo. Reprinted from *The Helena Independent Record*, May 23, 1943.
near the end of his sophomore year at Carroll. His father, Anthony, was concerned about his son’s future and felt that, because it was becoming obvious that young men were about to be drafted to serve in World War II, his son should “look into officer’s training school.” Raymond told his father that he was considering a future in the priesthood, and his dad simply said, “I’m delighted. That’s fine. That’s great.”

Years later, just prior to Hunthausen’s ordination as a priest, his father wrote him a letter recalling that day on the golf course. Anthony Hunthausen’s letter to his son stated:

I remember well the golf game we played in Helena, when on the third hole you announced your intentions to me. Sure I was thrilled; so thrilled, that on many occasions since, my Adams-apple became unruly, in glad remembrance of your lofty aspirations. Now that the most important day is close at hand, we want you to feel sure, and restful with the thought that we shall be ever nearer you. It was a great decision to make, and we here at home are ever thankful. We will work, strive and pray that you will always be as proud of us as we are of you.

In 1943, Raymond Hunthausen graduated from Carroll College and was granted a deferment from military service so that he might venture westward to St. Edward’s Seminary in Seattle, Washington. As he later recalled: “While my friends went to war, I went to the seminary.” Evidently, he and his fellow seminarians constantly dealt with the stigma and the self-inflicted guilt of being able-bodied young men living in the United States while their peers fought in a foreign war. “It got to the point where we [seminarians] were embarrassed to travel on trains because we weren’t in uniform,” Hunthausen recalled. “We were worried what people would think of us.”

Nevertheless, Hunthausen was an active and well-regarded member of the St. Edward’s Seminary as he and his fellow students took part in accelerated studies that were required of all educational institution during World War II. Although Hunthausen remembered that he “worried about [his] accelerated studies and about the prospect of
Figure 11. Hunthausen (center) with members of the St. Edward’s Seminary in Seattle, Washington. He attended the seminary from 1943-1946. Reprinted from The Progress, October 1, 1987.
Having to give public speeches,” his fellow seminarians held him in high esteem. Al Kaparich, a fellow Carroll graduate, recalled that Hunthausen was “a model seminarian” who was “responsible, but not extreme, [and who was] greatly concerned about spiritual and religious growth.”

While a student at St. Edward’s, Hunthausen said that he still harbored some doubts about his vocation. “Throughout the seminary, I wasn’t always certain that this was where I belonged and what I ought to be doing,” he recalled. About a year before his scheduled ordination to the priesthood, Hunthausen had to choose whether or not he wanted to be ordained as a sub-deacon, a decisive step in the life of a cleric. Hunthausen relied on the advice and support of Fr. Topel, and they both came to the conclusion that “there was no reason for me not to became a sub-deacon, so I became one,” Hunthausen said. This was a defining moment in Hunthausen’s life, and he contended: “From that moment on, I never had a doubt about my choice. I was confident that this was where I belonged.”

After Hunthausen finished his studies at St. Edward’s, he was ordained a priest, a role he came to understand as being “a bridge between God and people.” Hunthausen was ordained on June 1, 1946, at St. Paul’s Church in his hometown of Anaconda. According to published press accounts, this was “the first time in the history of the Helena diocese that ordination ceremonies [had] taken place in the Smelter City.” Prior to the war, all ordinations had taken place at the Cathedral of St. Helena in Helena, but, because of the gas-rationing requirements of World War II, the future priests were ordained in their own parish. “It was a happy occasion,” recalled Hunthausen, and his
extended family, including his grandparents and cousins from Missouri, traveled to Anaconda to celebrate.\(^29\)

In the months and weeks to follow, Hunthausen experienced a number of firsts in his career, including the celebration of his first Mass as a priest and his first assignment from the Bishop. On June 2, 1946, a date that will forever be “etched in my memory,” Fr. Raymond Hunthausen celebrated a private Mass in front of his immediate family and Fr. Topel. He later described it as one of the events in life “that touch one very deeply.”\(^30\)

Over the next few weeks, Hunthausen substituted for priests in parishes around the Diocese of Helena. He was then placed in a more permanent position at the Cathedral of St. Helena. Hunthausen expected to remain in this position indefinitely, thinking that he “would work in the Cathedral or maybe at the Catholic high school [Cathedral High School] in the fall.”

Hunthausen was surprised, however, when the Bishop reassigned him once again at the end of that summer. On August 30, 1946, Bishop Joseph Gilmore sent Hunthausen a one-sentence letter outlining the new position: “Dear Father Hunthausen,” the letter began, “I hereby assign you to the faculty of Carroll College and request that you report for duty at the beginning of the Fall Term, Sept. 10, 1946. With every best wish and my blessing / Yours very sincerely in Christ / Joseph Gilmore / Bishop of Helena.”\(^31\)

Hunthausen was shocked, he later said, “because when I left for the seminary I always thought of becoming a pastor in a small rural community. I knew one might be appointed elsewhere and knew how the process worked. But I never thought about coming back to Carroll.”\(^32\) Regardless, Hunthausen accepted his new assignment in stride, but was now
faced with the prospect of preparing to become a professor of chemistry at the institution he had graduated from just four years earlier.

Because he had not received formal training for such a vocation, Hunthausen was forced to quickly prepare for the task at hand. "I burned a lot of midnight oil preparing for my classes," he recalled, and "I also started to go to graduate schools." Between 1947 and 1950, his summers were spent attending graduate school at St. Louis University, Catholic University of America, and Fordham University. Additionally, he took a leave of absence from his position at Carroll College and spent a full year at the University of Notre Dame, where he received his M.S. degree in Organic Chemistry in 1953.33

Although Hunthausen was preparing to begin studies for his doctoral degree at Notre Dame, he was unexpectedly called back to Carroll College to fill the position of athletic director, which had recently been vacated by John Gagliardi. On February 20, 1953, Father Vincent Kavanagh, the president of Carroll College, wrote a letter to Hunthausen to "raise the hypothesis (inspired by some of the faculty) that you might be coach here next year. The hypothesis is contingent upon your decision with regard to further graduate work . . . and whether you would think favorably of such an appointment . . . We should like to feel comfortable NOT to search for a coach elsewhere."34

Hunthausen responded three days later, saying:

I am sure you are fully aware of the surprise your letter has brought me. It has taken me many hours to allow the full import of what it had to say to reach home; even now I cannot quite sense I see the whole picture clearly. Nevertheless, after much thought and consideration I must admit I can think of no genuine reason for refusing the appointment offered. All the objections that come to my mind I am sure have occurred to you as well. So if the idea is favorable to you; it is to me also. I assure you I shall do my best to make it work.35

Hunthausen was returning home to his alma mater once again.
In 1953, Hunthausen officially became the athletic director at Carroll College, which made him the head coach of the football, basketball, baseball, track and golf teams, in addition to his teaching position in the Chemistry Department; this arrangement lasted from 1953 to 1956. In four years, the Carroll College Fighting Saints, under his guidance, won an incredible eight conference championships. This feat later landed Hunthausen into the NAIA Hall of Fame in 1966. "He had the capacity to make the players feel good about themselves," said Tom Kelly, a football player under Hunthausen, "and consequently, that contributed to his effectiveness." Kelly also recalled that Hunthausen was a "great motivator," and brought a "calming atmosphere to the team." Hunthausen had a standard spiel, Kelly said, which was that "each person has a responsibility, first of all to himself, to play the best that he can possibly play, to maximize his own individual capacity, whatever that is. If you have enough players doing that, it’s going to be a successful team experience." Like Rivers, who also played football under Hunthausen, echoed this sentiment. "He [Hunthausen] got the best out of people. He inspired without a lot of razzamatazz . . . . It is one of the nicer things that can happen to a person to be associated with him." Hunthausen was also a superior academician, according to Guido Bugni, who began attending Carroll College in 1953 and won three championships in football under Hunthausen’s tutelage. "Everyone who took Organic Chemistry was really impressed with him and the lab that he ran," said Bugni. Furthermore, Hunthausen possessed a keen sense of humor and a jovial personality. Bugni often told the story of the water fights that occurred in the dorms when the power would go off, a common event. "One of the stories goes that Fr. [Paul] Kirchen was out in the hall one night when all this happens,
Figure 12. Hunthausen with members of one of his Carroll College Fighting Saints football teams. Reprinted from The Progress, October 1, 1987.
Figure 13. Father Raymond Hunthausen, head coach of the Carroll College Fighting Saints, with members of the 1954 football team. Photo courtesy of Carroll College archives.
Figure 14. Hunthausen helping one of his students during a chemistry lab. Reprinted from *The Progress*, October 1, 1987.
and one guy comes around the corner with two water pistols and a flash light under each arm and was squirting everyone who was awake. And it was Hunthausen!"41

During this time, Hunthausen was also the Director of the Borromeo Club, which was designed to provide guidance and counsel to young men who were considering joining the priesthood. According to one former pre-seminarian who later became a Carroll professor: “He directed the [pre-] seminarians through the program . . . and gave them guidance. He was always really well-liked and always well-respected.” Perhaps the greatest impact that Hunthausen had on the priests-in-training was through the example he set in his daily life. “I learned from listening to him,” recalls the pre-seminarian, “but I learned more from watching him and what he did. He was a great example to all of us.”42

By December of 1955 Hunthausen’s life at Carroll College became much more complicated. In that month, Dr. Edward “Doc” Neuman, a close friend to Hunthausen and the head of the Chemistry Department, passed away. According to Hunthausen, “this made me responsible for the Chemistry Department. I had to find replacements and took on more courses.” Then, in April of 1957, Monsignor Vincent Kavanagh, the president of Carroll College, passed away following an unsuccessful surgery that took place in Denver, Colorado. Kavanagh, who served as president from 1951 to 1957, had presided over an era of expansion at Carroll College. During his tenure, student enrollment had doubled and construction had commenced on two new buildings, the Science-Library Building and Borromeo Hall.43

On April 5, 1957, four days after Kavanagh died, Bishop Joseph Gilmore announced that Father Raymond Hunthausen would become the seventh president in the
history of Carroll College due to his “religious and academic training, as well as his popularity,” which the bishop reportedly said made him “ideally suited to carry on the work of the college.” He was only thirty-five years old.44
CHAPTER 3 NOTES


2 Greytak and McGoldrick speech.

3 Greytak and McGoldrick speech.


5 Hunthausen, interview.

6 Hunthausen, interview.

7 Hunthausen, interview.

8 Hunthausen, interview.


10 Lowney, interview.

11 Lowney, interview.

12 “Very Rev. R.G. Hunthausen is 7th President of Carroll College in Helena,” Helena Independent Record, April 6, 1957.


14 Lowney, interview.

15 Hunthausen, interview.

16 Christine Dubois, “50 Years A Priest: ‘This is where I was meant to be,’ says Archbishop Hunthausen,” The Catholic Northwest Progress, May 30, 1996.

17 “50 Years A Priest.”

18 “50 Years A Priest.”
19 Hunthausen, interview.


21 “50 Years A Priest.”

22 Anthony Hunthausen to Raymond Hunthausen, letter, December 15, 1945, Bishop Raymond G. Hunthausen papers, Box 202, Helena Diocesan Archives, Helena, MT.

23 Hunthausen, interview.

24 “An Anniversary Celebration.”

25 “50 Years A Priest.”

26 Hunthausen, interview.

27 “50 Years A Priest.”


29 Hunthausen, interview.

30 “50 Years A Priest.”


32 Hunthausen, interview.

33 Resume of Very Reverend Raymond G. Hunthausen, October 21, 1957, Hunthausen Papers.

34 Vincent Kavanagh to Raymond Hunthausen, February 20, 1953, Hunthausen, Raymond Folder, Hunthausen Papers.

35 Raymond Hunthausen to Vincent Kavanagh, Feb. 23, 1953, Hunthausen, Raymond folder, Hunthausen Papers

36 “An Anniversary Celebration.”

38 “An Anniversary Celebration.”

39 “An Anniversary Celebration.”

40 “An Anniversary Celebration.”


42 Interview with a former Seminarian, Helena, MT, October 31, 2007.


CHAPTER 4

THE LASTING IMPACT OF PRESIDENT RAYMOND G. HUNTHAUSEN ON CARROLL COLLEGE

The Carroll College that Raymond Hunthausen inherited after the death of President Kavanagh was an institution in the midst of great changes that mirrored those occurring on a national level. In the wake of World War II and the Korean War, more and more Americans turned toward higher education as a means of self-advancement. Hunthausen later reflected that, “since World War II when so many young people have eagerly sought the opportunity of a college education, a proportionate number have been attracted to schools of religious heritage. Carroll has felt this demand, and, while always maintaining her recognized high standards of Catholic scholarship, she has made every effort to provide for these increased numbers . . . future growth is inevitable.”

As previously mentioned, Kavanagh oversaw the building of the Science-Library Building and Borromeo Hall, which, in addition to St. Charles Hall, meant that in 1957, the Carroll College campus was composed of three main buildings. Hunthausen, however, wished to further expand and develop the Carroll campus. He knew “that other schools were building rapidly because of government programs” and he, along with his business manager Charles Mandeville, began looking for government support in the planned construction of two new buildings. These included a dormitory for women, who had begun to make up a significant portion of the student body because of the school’s
Right Reverend Monsignor
Raymond G. Hunthausen

President
of Carroll College

Figure 15. President Raymond Hunthausen’s 1962 yearbook photo. Photo from Carroll College, 1962 Hilltopper (Helena, MT: Carroll College, 1962).
nursing program, and a Student Union building that would provide cafeteria and other services. Additionally, Hunthausen—who was named a monsignor in 1958—possessed a strong desire to beautify the campus. A May 15, 1959, issue of The Prospector—Carroll College’s student-run newspaper—officially announced that the construction of the two buildings and the beautification would take place “within the next few years” and that it was hoped that “the buildings will be financed through a government loan.” An estimate of the cost for such a venture was set at slightly over one million dollars.²

Nearly one year later, Hunthausen announced that Carroll College, with the help of Montana Senator James E. Murray, had been approved by the Federal Housing and Home Finance Agency of the Community Facilities Administration for a loan of $1,040,000. The loan was to be applied to the construction of two campus buildings and repaid over a forty-year period. Although the size of the loan was substantial, Hunthausen was not worried because “we did our homework and we saw that unless there were drastic changes in student enrollment we would be able to fulfill our obligations to the loan companies.”³ Specifically, $628,000 of the loan was to be set aside for the building of the women’s residence hall and $412,000 was to be spent on the student center. Hunthausen further stated in his announcement that “construction on the buildings will begin as soon as contracts can be let.”⁴

Construction of a dormitory designed specifically for women was necessary because of the expanding role co-eds were having at Carroll College. The school had become co-educational in 1946 when, in concert with the Sisters of Charity of Leavenworth, Kansas, the college started a three-year program for nursing education. The women were initially housed at Immaculata Hall, although a pair of converted
mansions—Siena Hall and Dean Hall—were later used to house co-eds as well. Joe Munzenrider, who was a student at Carroll College in 1959, remembered that women were “carted [to campus] in a bus at seven-thirty in the morning and taken back to their houses at about four-thirty in the afternoon.” As the number of women enrolled at Carroll grew, however, this no longer proved practical. According to Hunthausen, the addition of a women’s dorm “allowed us to house nursing students, [and] it was a natural consequence of what we were doing” in terms of expanding the college and provided “a facility long needed on campus.”

The Student Union building, or the Commons, as it came to be known, was built out of necessity. “As we were growing,” Hunthausen commented, “it became clear that the dining hall was just too small, so the decision was made to build a new dining hall.” Until this point, all dining services at Carroll College were provided by a group of Dominican Sisters who came to the United States from Germany in 1925. By 1960, the Dominican Sisters had become responsible for feeding up to 350 students at a time, but they were forced to utilize facilities that were designed to accommodate only 250 students at a time. According to an April 12, 1960, Prospector article, Hunthausen stated, “the new cafeteria will provide not only for our present needs, but will also take care of the students in the new residence hall and also allow for additional future increased enrollments.”

Ground was broken for the women’s dormitory and the Commons on May 22, 1960, during a ceremony attended by Hunthausen, Bishop Joseph Gilmore, Mayor Wanna Thompson, and the general public of Helena. The dormitory was to be a three-story structure with a basement, making for a total of 44,899 square feet. This would
Figure 16. Bishop Joseph Gilmore (with spade) and Monsignor Raymond Hunthausen (third from the left) lead groundbreaking ceremonies for Guadalupe Hall on May 22, 1960. Photo courtesy of the Carroll College archives.
provide lodgings for up to 154 female residents. Additionally, six faculty members were to live in the dormitory and be given private suites. The Commons, on the other hand, was a one-story building with a full basement. It's interior, which consisted of 42,400 square feet, was loosely modeled on the interior of the cafeteria at the University of Portland and was designed to serve up to six hundred diners at a time. The exterior of both buildings was to consist of a "brick exterior veneer, to harmonize with the other buildings on the campus." 

Excavation and preliminary construction on the "long-dreamed about buildings" officially began in September 1960, and it was Hunthausen's intention for the dormitory and dining hall to be ready to receive students by the opening of the 1961-1962 school year. Fourteen men worked full-time under the supervision of Glen Clevenger of the Waddell Construction Company of Helena, who provided steady updates to the Prospector regarding the progress being made by his men. In a November 14, 1960, article, Clevenger stated: "I feel we are right on schedule" and that "the only thing that will slow us down will be temperatures of ten degrees below zero or more." He and his crew were blessed with good weather over the winter of 1960-1961, however. In a March 17, 1961, Prospector article, Clevenger stated that construction was "ahead of schedule" and "everything is progressing very well."

Despite the promise of modern amenities and the convenience of living on campus, some individuals expressed concern about the co-eds moving into Guadalupe Hall. In an April 14, 1961, Prospector article, Carol Hauk, a sophomore medical technology major, lamented that "the girls will miss the home-like atmosphere and close relationships at Siena and Dean" Halls. This notion was affirmed by Patti Price, a
WOMEN'S DORMITORY moves closer to completion. This is a view of Carroll's new women's dormitory which is moving to its completion date later this year. The new dormitory is expected to be ready for occupancy this fall. It will house 154 women. Besides the dormitory areas, the new building will also house a chapel, lounge, recreation rooms and storage and laundry facilities.
Figure 18. Construction of the Student Union Building, or Commons, circa 1961. Photo courtesy of Carroll College archives.
sophomore history major: "I personally do not want to move. I don’t think that we will make as many close friends as we do now, but we’ll meet more girls.” Finally, and perhaps with his tongue planted firmly in his cheek, Father William Greytak, the Dean of Men at Carroll College, expressed his exasperation: “What? Girls on campus? Haven’t I enough trouble already?”

Such sentiments did not change the course of Carroll’s growth, however, and by the fall of 1961 both buildings were completed and ready to service the needs of Carroll’s expanding student body. Hunthausen welcomed Carroll students to the campus in his annual opening message, which was printed in a September 1961 Prospector issue. He enlightened students to the fact that “the years that you will spend at Carroll should be among the most important years of your life” and informed them that “Carroll College is growing, and it will continue to grow during your years here. We know that you will be pleased to watch this physical development of Carroll’s campus with a sense of participation.”

That same issue of the Prospector chronicled the opening of Guadalupe Hall, as the building had been christened. Hunthausen recalled that he had met with Gilmore about what the women’s dormitory was to be called: “I suggested the name Guadalupe Hall because she had just been named the patron saint of the Americas, and the Bishop said that was great. That’s how it was named.” The aforementioned September Prospector issue stated: “Residents of Guadalupe Hall are very pleased with their new living quarters and the fact that they are pioneers at Carroll, being the first co-eds to live on campus.” That same publication also provided a tutorial for the women on life in the new dormitory rooms, which were all fully furnished with beds that converted into sofas...
Figure 19. A completed Guadalupe Hall, with women students in the foreground. Photo courtesy of Carroll College archives.

Figure 20. An unidentified female student at her desk in Guadalupe Hall, which opened its doors to co-eds in 1961. Photo courtesy of Carroll College archives.
as well as desks and other furniture. It explained that life in a dormitory revolved around three precepts, “convenience, comfort, and consideration,” although “consideration is the most important point of all.” That article also informed the incoming women that they would have to “be considerate of your roommate; this extends even to such great sacrifices as not popping your gum during study hours if she finds it annoying.”

Furthermore, the Prospector welcomed Saga Food Inc.—which would later be called “soggy foods” by students living on the Carroll campus—to the newly completed Commons building. Saga Food was hired to replace the Dominican Sisters and was operated under the supervision of Gene Pucinelli of Anaconda, Montana. The dining service boasted new programs, such as “steaks on Saturday evenings [and] unlimited seconds.”

Hunthausen played a critical role in the beautification of the Carroll College campus from the time that he was a professor and throughout his term as president. In doing so, he fulfilled a dream that he had harbored since his days as a student at Carroll. “Back when I was a student at Carroll, I realized that there was no landscaping at Carroll,” Hunthausen recalled, “everything was wild and unattractive.” One former pre-seminary student said that the campus “looked like a prison they forgot to put the walls around . . . it was bleak, it really was.” Hunthausen said he remembered thinking that the school was “such a wonderful place [and] I wish more people knew about Carroll.” In order for this to happen, however, the campus would have to be beautified.

According to Bugni, “there’s not a spot on this campus where Bishop Hunthausen hasn’t planted a tree or shrub or something . . . and he planted most of the grass on this campus.” His efforts began in 1946, when, despite tearing his Achilles tendon, he
Figure 21. The newly constructed Carroll College Student Union Building, circa 1961. Photo courtesy of Carroll College archives.
installed a sprinkler system for the football field; they continued throughout his career at
Carroll.\textsuperscript{25} Hunthausen also used grounds work as a bonding tool within the Borromeo
Club. "I would make Borromeans go out and use shovels and picks," he recalled. "We
planted lots of trees outside of the boundaries of St. Charles Hall. There was a
remarkable sense of camaraderie and friendship among us as we did this." He was aided
in his efforts by a dump truck, nicknamed the "Green Hornet," donated by Ed Maronick, a
local businessman who contributed substantially to Carroll College over the years. The
truck allowed Hunthausen to more effectively plant and transplant trees on the campus,
which he stated was "a fulfillment of the dream of my student days."\textsuperscript{26} Another story
shared by Bugni provided, perhaps, the most telling example of what the beautification of
Carroll College meant to Monsignor Hunthausen. United States Senate Majority Leader
Mike Mansfield was visiting the campus unannounced one day, and he was hoping to
meet with the president. Despite her search of the building, Hunthausen’s secretary Ellen
Ryan could not find him anywhere. "He was outside mowing or raking the lawn,
recalled Bugni, "and he comes in to see Mike Mansfield and he’s not wearing his priestly
garb or anything; he’s wearing work clothes. I bet Mike got a kick out of that."\textsuperscript{27}

The biggest changes within Hunthausen’s beautification project occurred to the
land between St. Charles Hall and North Benton Avenue during the summer of 1959. His
first objective was to fill in Lake Bluff, which was a large depression located in front of
what is now O’Connell Hall. To this end, he solicited the use of dump trucks from local
contractors, which were used to fill in the hole. Additionally, Hunthausen arranged an
agreement with the city of Helena wherein discarded railroad tracks would be dumped in
Lake Bluff to further fill in the depression. Moreover, the stone pillars that marked the

entrance to the school were shifted north along North Benton Avenue so that, when viewed from the street, the entrance to the school was centered on St. Charles Hall. Stairs were also built to connect that building to North Benton Avenue, which are still used today on campus.28

These changes to the Carroll campus were finalized through the laying of a new cornerstone on the southwestern corner of campus, where it remains as of this writing. The cornerstone, which measured eleven feet high and sixteen feet long, was a large slab of polished granite sitting on a brick base that was inscribed with a large cross to the left of the school’s name and the date of its founding. In a September 28, 1960 Prospect article, Hunthausen stated that the new cornerstone was “another step in the development of the Carroll College of the future.”29

The beautification project was finally completed when a statue of the Blessed Mother was erected halfway between Guadalupe Hall and the Commons building in September of 1960. Fr. William Greytak recalled that this was done as a symbolic gesture meant to “continue what had been a tradition of the college” regarding faith. The eight-foot-tall statue, which was sculpted in Italy, weighed 2,390 pounds and sat on a base of polished marble. Altogether, the height of the memorial stood at over sixteen feet. In a September 28, 1960, Prospect issue, Hunthausen was quoted as saying: “The memorial not only adds beauty, significance, and splendor to the Carroll campus, but will also give cultural and spiritual enrichment to the city, state, and whole Northern Rocky Mountain Empire.”30 It marked a culmination of years of hard work.

When he came to Carroll College as a student, Hunthausen said he remembered thinking that: “The campus didn’t impart to me the wonder of the college.” Over
Figure 22. Statue of the Blessed Mother, with stairs in the background connecting St. Charles Hall to North Benton Avenue, circa 1962. Photo courtesy of the Carroll College archives.
fourteen years of hard work on the part of Hunthausen and those who toiled with him
certainly helped to physically convey that sense of wonder to the campus of Carroll
College.\textsuperscript{31}

Hunthausen played a key role in planning for and overseeing the expansion and
beautification of the Carroll College physical plant, but this was not his sole
preoccupation as president of Carroll College; he also proved to be a strong
administrator. According to Bugni, a hallmark of his administration was his accessibility.
“His administration was faculty friendly,” he said. “You could go see him any time you
wanted. I don’t remember anybody not liking him.”\textsuperscript{32} Greytak reinforced this
description of Hunthausen as president, saying: “I think he allowed [the faculty] to be
able to develop, and [he] gave power to his faculty, rather than holding it himself. He
was good at delegating power and letting it work. A president that can do that is going to
be successful.”\textsuperscript{33}

B.M. Blank, who evaluated the college for affiliation with The Catholic
University of America in 1960, agreed with Greytak’s assessment of Hunthausen’s
administrative skills. In his report, he stated that he “was most favorably impressed with
Monsignor Hunthausen,” who he felt was “doing a splendid job and is highly respected
and regarded by the faculty and student body.”\textsuperscript{34}

Blank also found that Hunthausen had opened up the Carroll College faculty to
individuals who were not members of the clergy:

It should be noted that it is only in recent years that the Lay Faculty has become
numerically large, and it is only within the past two years that the Lay Faculty has
been drawn into taking an active part in all college affairs. Mons. Hunthausen
(Pres.) has made a great effort – and successfully – to blend the priests and laity
so that the latter no longer feel left out of things.
In fact, of the thirty-seven faculty members teaching at Carroll College in 1960, nineteen of them were laity. This was a dramatic increase from 1950, when “there were only 3 or 4” lay faculty.\textsuperscript{35} Hunthausen explained this, saying: “We simply hired the best people for the job. And they were wonderful people.”\textsuperscript{36} Therefore, Hunthausen not only played a key role in modernizing the physical plant of the college, but also facilitated the evolution of Carroll’s teaching staff as well.

Although the faculty at Carroll College evolved to include laypersons under Hunthausen’s guidance, this did not diminish the role that the Catholic faith had on the college. “Catholicity was built into the college,” Hunthausen said. Even though many of the new staff were lay people, Hunthausen remembered that he “hoped that they would just catch the spirit.” Furthermore, Catholic priests maintained an active presence on the campus and Hunthausen was able to use his relationship with the bishop to request that certain priests be brought to the campus to help cultivate and preserve the rich Catholic tradition of Carroll College. He also talked with the bishop about “the Catholicity of the college and about Bishop Carroll’s hopes and dreams about promoting Christian living.” In this way, as president of Carroll College Hunthausen preserved and built upon the pre-existing Catholic heritage of the institution even as he transitioned the school into a more modern world of education.

Even as president of the college, however, Hunthausen was the same person that he had always been. Bugni told one story in which, just prior to Carroll’s graduation ceremonies, Hunthausen was talking with a group of students who started wrestling. Unable to contain himself, Hunthausen joined in the fracas and broke his arm. “That’s just the way he was,” said Bugni. “He’s president and he’s down there playing around
with the kids; he broke his arm and he still gave the speech! He’s just a fun-loving, fantastic man.”

Hunthausen’s talents as president at Carroll College were quickly recognized by the Vatican, and following the death of Bishop Joseph Gilmore on April 2, 1962, he received a telegram from Apostolic Delegate Egidio Vagnozzi. The telegram, which was received on June 30, 1962, stated: “It is my happy duty to inform you that the Holy Father has in mind to appoint you Bishop of Helena.”

Before Pope John XXIII could officially name him Bishop of Helena, however, Hunthausen had to accept the position confidentially by sending the Vatican a telegram stating “COLLEGE REPORT TO BE FORWARDED.”

Vagnozzi also stated that Hunthausen could “discuss this matter with your confessor, if you wish,” and Hunthausen waited more than a week before he drafted his response. “I was totally surprised that I would be named bishop,” he said. “It was, perhaps, the last thing in the world that I expected,” when he opened Vagnozzi’s letter as he sat by himself in St. Paul’s Church in Anaconda. Because the only person he could speak with was his confessor, Hunthausen “went to Spokane to see Bishop Topel to reflect and pray about this decision.”

Ultimately, Hunthausen drafted a letter to Vagnozzi explaining his decision:

It is with a profound sense of my great unworthiness and with a sincere realization of my many shortcomings and limitations that I humbly acknowledge the trust and confidence which the Holy Father has chosen to place in me by considering me for so great an honor.

Prompted entirely by a spirit of filial obedience, love, and respect, and trusting wholeheartedly in the assistance of Almighty God and that of His Blessed Mother, I hereby express my willingness to accept the appointment as Bishop of Helena.
On August 30, 1962, Raymond G. Hunthausen officially relinquished the presidency of Carroll College and, amidst much fanfare and adulation, he was ordained as the first native bishop of the Diocese of Helena. He was only forty-one years old.
CHAPTER 4 NOTES

1 Bishop Raymond G. Hunthausen to Diocese of Helena Parishoners, Raymond G. Hunthausen Vertical File, Montana Historical Society Library, Helena, MT.


3 Raymond Hunthausen, interview by author, October 2, 2007.


7 Hunthausen, interview; “Senator Murray Announces Carroll Receives Building Loan.”

8 Hunthausen, interview.

9 Greytak and McGoldrick speech.


11 “Building Construction Begins this Summer.”

12 “Building Construction Begins this Summer.”

13 Hunthausen, interview by author; Building Construction Begins this Summer.”


22 Hunthausen, interview.

23 Interview with a former Seminarian, Helena, MT, October 31, 2007.

24 Hunthausen, interview; Interview with a former Seminarian.

25 Guido Bugni, (speech given by Guido Bugni during the Carroll College Alumni Hall of Fame Induction Ceremony, Helena, MT, November 1979); Bugni, interview.

26 Hunthausen, interview.

27 Bugni, interview by author.


31 Hunthausen, interview.

32 Bugni, interview.

33 Greytak, interview.

34 B.M. Blank, Evaluation of Carroll College by The Committee on Affiliation of The Catholic University of America, Washington, D.C., February 11, 1960, Carroll College papers, Box 700, Helena Diocesan Archives, Helena, MT.
35 Blank, evaluation.

36 Hunthausen, interview.

37 Bugni, interview.


40 Hunthausen, interview.

CONCLUSION

The name “Hunthausen” is of Middle-High German descent, and means “a place where the hound dwells,” which, when taken in proper context, implies a lodge or a castle. Because of this, Hunthausen’s bishopric coat of arms depicts a large dog running in front of an ancient, stone castle. High above that castle towers a cross.¹ The metaphor could not be more fitting. For twenty-three years, Raymond Hunthausen was that hound, dwelling in and protecting “Jack’s Castle,” where he was schooled in the Catholic heritage and tradition of Carroll College.² Perhaps it is because of this that the motto assumed by Bishop Hunthausen on his coat of arms reads “Fiat – Voluntas – Taus,” which is taken from the Lord’s Prayer and means “Thy will be done.”³

Truly, the work of Raymond G. Hunthausen at Carroll College is a lasting example of the potential for goodness exhibited by humankind while working in the Lord’s service. Hunthausen, as president of Carroll College, built upon the work of those who came before him and guided the school into a new era of education in the United States marked by the expansion of the physical plant and student enrollment. In doing so, he inspired countless individuals with his grace and leadership and allowed for thousands

¹ The phrase “Jack’s Castle” was first introduced by Carroll College History Professor Thomas A. Clinch in a 1968 paper entitled “Carroll College: The First Half-Century and the Second?” In that paper, Clinch recalled the story of two priests out for a walk one evening among the grounds of the Carroll campus. When they came to St. Charles Hall, they looked up and one said: “There’s Jack’s Castle!” The phrase has been used ever since.
of individuals to feel the same sense of wonderment that he felt as a student at Carroll College.

While the efficacy and import of Hunthausen’s vision and leadership during his career at Carroll College is unquestionable, the inspiration and the motivation behind his accomplishments merit further consideration. How and why was Raymond G. Hunthausen able to achieve so much in such a limited amount of time and at such a young age? The easy answer is, of course, that an easy answer does not exist. The unique qualities that Hunthausen possessed and honed during his early years simply were innate to his being, granted to him by the grace of God. There is an absolute truth inherent to that statement, but worldly factors and the choices made by Hunthausen also played a role in his personal development.

Hunthausen’s worldview and his personality were initially shaped during his childhood in Anaconda. There, he began laying the foundation for his life journey. It was a foundation based on the twin pillars of holiness and humanity. Together, these virtues helped Raymond G. Hunthausen become an exceptional individual who achieved inspired greatness through humble goodness.

Hunthausen spent his formative years in a distinctively Catholic environment. His mother, Edna, developed this religious environment in her own home by making the Catholic Church an integral part of her family’s lifestyle. This meant that her children were schooled, academically and dogmatically, in the Catholic tradition. Her efforts were supported by the larger Catholic community found in Anaconda. The result was, as Raymond Hunthausen noted, that “life revolved around our church and our school, we just took it for granted . . . . You just knew that it [Catholicism] was a part of who you
Certainly, the influence of the Church was pervasive in Hunthausen’s childhood, but at the same time his character and faith made him uniquely susceptible to that influence. His openness to the guiding, loving grace of God was a defining attribute, in many ways the core to his undeniable holiness.

The second pillar, Hunthausen’s indelible ability to relate to and connect with other human beings of all walks of life, also began in his childhood home in Anaconda. Perhaps this trait mimicked the example set by his father Anthony, a man who used his position as a local grocer to help support the Anaconda community during the Great Depression. Or perhaps the inspiration for Hunthausen’s sense of humanity occurred when his parents selflessly and continuously opened the doors of their household to the children of Anaconda. Further still, perhaps the inspiration was the summer trips—again during the Great Depression—that his father insisted on, trips to Missouri so that his children could meet their grandparents, aunts, uncles and cousins. Perhaps those trips imparted to young Raymond the true value of interpersonal relationships. Regardless, any examination of his career at Carroll College makes it clear that he had a unique ability to touch the souls of those he inevitably came to know as friends.

As Raymond grew, the virtue of humility became ever larger in his life. By all accounts, this was not a man who actively sought power and prestige or lasting glory, neither as a high school student nor as a college president. Rather, Hunthausen’s natural gifts were recognized, often to his own surprise, by those in positions of power, individuals who guided and fostered Hunthausen’s development.

This began early on in his life, once again in Anaconda. Although Raymond felt he was too small to compete in high school athletics, he ended up winning a state football
championship and eventually became the president of his high school’s Monogram Club. Further, although Hunthausen never considered himself to be a “student’s student,” he graduated near the top of his class and was shocked to learn that he had been given a scholarship to attend school at Carroll College.

At Carroll College, the faculty and staff of that institution immediately recognized the inborn talent of Raymond G. Hunthausen. They also worked to bring out his natural abilities and showed their trust in him by placing him in leadership positions. Father Bernard Topel, later the Roman Catholic Bishop of Spokane, was clearly one of the first faculty members to see the potential in Raymond Hunthausen. Topel initiated what became a close relationship with Hunthausen and, perhaps sensing he was dealing with a special individual, encouraged Raymond to explore a calling to the priesthood. Ed Simonich, the head coach of the Fighting Saints athletic teams, also showed remarkable confidence in young Raymond Hunthausen. In 1940, Hunthausen’s sophomore year of college, he was named captain of the Carroll football team, a team that went on to win the first Montana Collegiate Conference title in school history.

To focus on Hunthausen’s talent alone, however, is to miss the broader, more important picture. This was a man whose accomplishments at Carroll College—which began at an early age and occurred as a student, teacher, coach, and administrator—were truly exceptional. In 1953, without formal training or experience, Hunthausen was named athletic director of the college. His teams promptly won eight championships in various sports. Two years later, he also became responsible for successfully running the entire Chemistry Department. In 1957, at the age of thirty-five, Hunthausen was named president of Carroll College. He then proceeded to expand and reshape the college over
the next five years in accordance with his vision of what the college could become.

Hunthausen’s accomplishments and influence from the time of his arrival on campus in 1939 to his departure as a newly-named bishop in 1962 undoubtedly made him one of the most important figures in the history of Carroll College.

Any discussion of the life and works of a man such as Raymond G. Hunthausen must inevitably come to focus not only on his achievements, but also on his personal faith. Although Hunthausen’s faith was clearly very strong as a child growing up in Anaconda and as a student at Carroll College, the decisions that he made at St. Edward’s Seminary undoubtedly strengthened that faith. One decision, in particular, was key to this evolution. One year prior to his ordination as a priest, Hunthausen chose to become a sub-deacon. This was a crucial step in his life journey, and he later stated: “From that moment on, I never had a doubt about my choice. I was confident that this was where I belonged.” At that moment in time, after making that decision, Raymond G. Hunthausen dedicated himself to a life of service in the Lord’s name. He opened himself to the grace of God and became an instrument of God’s love on earth.

Paradoxically, the motivation for such a profound choice was rooted in the simplest of reasons. “The joys [of the priesthood],” he later said, “essentially are people. And the Eucharist.” By choosing to become a servant for the Lord, Hunthausen was able to reconcile the two great passions in his life: His love and respect for his brothers and sisters of the world, and his love for God. As a priest and a bishop, Hunthausen truly fulfilled his own mission, which was to serve as “a bridge between God and people.”

Hunthausen’s goal as president of Carroll, then, was not simply to lay the bricks that would become Guadalupe Hall and the Commons or engage in a sweeping
landscaping project for the campus. Rather, his actions were rooted in his love for the common man and his desire to build upon and grow the institution that had such an important influence on his young life. He sought to convey the same sense of wonder that he felt as a student at Carroll College to future generations of students by expanding and beautifying the college. Finally, his mission at Carroll College was to sustain an institution of Catholic higher education in Montana that could actively promote Christian living in accordance with Bishop John Patrick Carroll’s original hopes and dreams. The sum of these actions helps to explain why Hunthausen became such a beloved and influential figure in the history of Carroll College.

Ultimately, Raymond G. Hunthausen’s remarkable accomplishments derived not only from his unique talents, but also from the simple faith and humility of a man who gave his life to God so that His will might be done. God, in turn, challenged Hunthausen and demanded inspired acts of selflessness from His servant on earth. Hunthausen was able to succeed in those endeavors because of his trust in the Lord as well as his love for humanity. As Mother Teresa of Calcutta once said, “In this life we cannot do great things. We can only do small things with great love.”

The life of Raymond G. Hunthausen is a lasting testament to that sentiment. Not bad for the kid from Anaconda.
Figure 24. Archbishop Raymond G. Hunthausen. Reprinted from Russell Scearce, *Blessed are the Peacemakers: ...in Thanksgiving for Archbishop Raymond G. Hunthausen and his 25 years as a bishop* (Seattle, WA: Johnson Cox Lithographers, 1987).
CONCLUSION NOTES


3 “Coat of Arms of His Excellency.”


5 Raymond G. Hunthausen, interview by author, East Helena, MT, October 2, 2007.

6 Christine Dubois, “50 Years A Priest: ‘This is where I was meant to be,’ says Archbishop Hunthausen,” *The Catholic Northwest Progress*, May 30, 1996.

7 “50 Years A Priest.”

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