"Go with haste into the mountains": A history of the Diocese of Helena

Cornelia Flaherty Erickson

The University of Montana

Follow this and additional works at: https://scholarworks.umt.edu/etd

Let us know how access to this document benefits you.

Recommended Citation
Erickson, Cornelia Flaherty, ""Go with haste into the mountains": A history of the Diocese of Helena" (1985). Graduate Student Theses, Dissertations, & Professional Papers. 5574.
https://scholarworks.umt.edu/etd/5574

This Thesis is brought to you for free and open access by the Graduate School at ScholarWorks at University of Montana. It has been accepted for inclusion in Graduate Student Theses, Dissertations, & Professional Papers by an authorized administrator of ScholarWorks at University of Montana. For more information, please contact scholarworks@mso.umt.edu.
COPYRIGHT ACT OF 1976

THIS IS AN UNPUBLISHED MANUSCRIPT IN WHICH COPYRIGHT SUBSISTS. ANY FURTHER REPRINTING OF ITS CONTENTS MUST BE APPROVED BY THE AUTHOR.

MANSFIELD LIBRARY
UNIVERSITY OF MONTANA
DATE: 1985
"GO WITH HASTE INTO THE MOUNTAINS"

A HISTORY OF THE DIOCESE OF HELENA

By

Cornelia Flaherty Erickson
B.A., Carroll College, 1968

Presented in partial fulfillment of the requirements for the degree of

Master of Arts

University of Montana

1985

Approved by

Chairman, Board of Examiners

Dean, Graduate School

Date 10/22/85
This study is a narrative history of the Catholic Church in western Montana. This is the first such work to be written since the 1890's. Because it is a narrative, it offers no new or radical interpretations of the history of the Church. However, because it is ground-breaking, it opens up numerous areas of research for future scholars.

The purpose in writing on this particular subject was to document the growth and development of the Catholic Church in western Montana. While the Indian missions were an important part of this growth and development, they had been adequately dealt with in other works. Therefore, the concentration is on the growth and development of the Church after 1884, the year in which the Diocese of Helena was created.

The work begins roughly in the 1830's with the attempts by the Flathead Indians to persuade the Jesuit priests to come and minister to the Indians in Montana. It then traces the development of the Catholic Church chronologically through the Indian mission period and the episcopacies of the seven bishops who have served since the Diocese of Helena was created. The work concludes with the year 1983.

Also treated within this diocesan history are the histories of the individual parishes, religious orders, Catholic education, institutions, social services, diocesan administration, etc. The work attempts to develop three major themes: the development of a Montana-born clergy, the importance of religious orders of men and women, and the influx of largely Catholic ethnic groups into western Montana.

The work is divided into eight chapters. The first one deals with the early history and the remaining seven with each bishop individually and successively.

Bibliographical sources include national and regional histories of the Catholic Church, Montana histories, local community histories, newspapers, personal papers, sacramental records, correspondence files, property records, and oral interviews.
# TABLE OF CONTENTS

I. Early History 1840-1884  
II. Bishop John B. Brondel 1884-1903  
III. Bishop John P. Carroll 1904-1925  
IV. Bishop George J. Finnigan 1927-1932  
V. Bishop Ralph L. Hayes 1933-1935  
VI. Bishop Joseph M. Gilmore 1936-1962  
VII. Bishop Raymond G. Hunthausen 1962-1975  
VIII. Bishop Elden F. Curtiss 1976-  

Footnotes  
Bibliography
I
EARLY HISTORY

The roots of Catholicism were sunk deep into Montana's soil early in the nineteenth century. Although nurtured by Jesuit priests, the first seeds were planted by Iroquois Indians, unlikely missionaries in the Pacific Northwest.

Sometime between 1816 and 1820, a band of twenty-four Iroquois Indians, in the employ of the Hudson's Bay Company, set out for the Pacific Northwest. They came from the Mission Caughnawaga on the St. Lawrence River, a few miles from Montreal. It was here that these Iroquois were Christianized by missionaries from the Society of Jesus, many of whom suffered martyrdom for their efforts. These Iroquois settled at the Flathead Post of the Company near present-day Plains, Montana. During the 1823-24 season Alexander Ross, a fur trader with the Hudson's Bay Company, left the post on an expedition through western Montana. Among his crew, which included many women and children, were twelve Iroquois, probably twelve of the original twenty-four. Upon their arrival in the Bitterroot Valley the Iroquois and several of the Canadians decided to stay among the Flatheads. Through subsequent intermarriage the bonds of friendship were forged and the Iroquois began their proselytizing.
While their missionary efforts were most likely of an incidental nature, the Iroquois succeeded in teaching the Flatheads many Catholic devotional practices, such as the Lord's Prayer and the Sign of the Cross, and the basic precepts of Christianity. The Flatheads put into practice what they learned by saying morning and evening prayers, baptizing their children, observing Sunday, and marking their graves with crosses. Big Ignace LaMousse, who was primarily responsible for instructing the Flatheads, talked often of the Jesuit priests whom he had known in Canada. He called them Blackrobes and told of how they wore long black robes, carried crucifixes, and never married. More importantly, the Blackrobes could teach them more about God and about life after death. When asked why the Blackrobes did not come to them, Big Ignace replied that the Flatheads must seek them out. Over the next ten years the Flatheads and the Nez Perce sent four separate deputations to St. Louis seeking a priest to come and minister to them.

The first delegation, consisting of one Flathead and three Nez Perce, arrived in St. Louis in October 1831. Although warmly received by the Catholic clergy, their requests for a priest went unanswered because of a lack of personnel. Two members of the delegation fell ill and died while in St. Louis. Before their
deaths however they were baptized and demonstrated
their knowledge of the Catholic faith by their devotion
to the crucifix. The remaining two left St. Louis in
the spring, one dying along the way and the other soon
after his arrival at his people's camp.

While the Indians were unsuccessful in obtaining
the services of a Catholic priest, the story of their
journey stimulated Protestant churches to send missionaries
to the Indians. In 1834 the Methodist Church sent Jason
Lee and his nephew Daniel to the Flathead Indians.
In 1835 Dr. Marcus Whitman and Rev. Samuel Parker,
both Presbyterians, also traveled west. However, neither
group remained among the Flatheads. The Lees eventually
settled among the whites in the Willamette Valley in
Oregon. Whitman established a mission among the Cayuse
Indians in a small valley called Waiilatpu in present-day
Washington. This missionary effort ended in tragedy
eleven years later when the Cayuse, angered by continual
white migration across their lands and ravaged by a
deadly epidemic of measles communicated by whites,
killed Dr. Whitman and his wife Narcissa along with
twelve others. Parker remained in the northwest for
a year before returning to the States.

In 1835 the Flatheads sent a second delegation to
St. Louis comprised of Big Ignace and his two young
sons both of whom were baptized during their stay.
Again the Indians were warmly received by the Jesuits who were impressed by the intense devotion of these Indians. After pleading his cause, Ignace was assured by Joseph Rosati, Bishop of St. Louis, that missionaries would be coming the following spring. With this Ignace returned to the Bitterroot Valley leaving his two sons in St. Louis for schooling. However, they too returned home shortly. Bishop Rosati’s assurances remained unfulfilled because of the shortage of personnel. In 1837 Ignace again set out for St. Louis, this time accompanied by three Flatheads and one Nez Perce. However, at Ash Hollow on the South Platte River in Nebraska, they met a war party of Sioux. A fight ensued in which Ignace and his companions were slain. This ill-fated attempt was followed in 1839 by the fourth and successful journey to St. Louis made by two young Iroquois, Left-hand Peter and the son of Ignace.

On this final journey the two young Iroquois stopped at St. Joseph's Mission near Council Bluffs, Iowa. Here they made the acquaintance of Father Pierre Jean DeSmet, S.J., a Belgian priest sent to serve the Potawatomies. The two Indians then continued their journey to St. Louis where they again received assurance that a priest would be sent in the spring. Peter returned to his people to bring them the good news while young Ignace remained to accompany the missionary. In March
1840 Father DeSmet received instructions to travel to the Rocky Mountains and determine the possibility of establishing a mission in the area. On March 27, 1840, he set out for the Rockies.

Father DeSmet and Ignace traveled with the annual expedition of the American Fur Company to the rendezvous on Green River in Wyoming. There on June 30, 1840, Father DeSmet met the deputation of ten Flatheads who had been sent to greet and escort him back to the main body of the tribe. On Sunday July 5, Father DeSmet celebrated an open-air Mass attended by a crowd of Indians and white trappers and hunters. He addressed his congregation in French and English while an interpreter translated his words into the Indians' native tongues. After a short stay at the rendezvous father DeSmet and his escort climbed the Grand Tetons down into Pierre's Hole where 1,600 Flatheads and Pend d' Oreilles awaited his arrival. Father DeSmet immediately began his instructions by summoning the Indians to prayer and by preaching several times a day. He visited with the sick and, through his interpreter, taught them Christian prayers.

After a brief sojourn the entire camp began their march to the Flathead country. Crossing the Continental Divide they proceeded down from Red Rock Lake to the Jefferson River which they followed to the Three Forks of the Missouri. It was in the vicinity of Red Rock
Lake that Mass was first celebrated in Montana. Father DeSmet did not visit the Bitterroot Valley on this first trip to Montana. Rather, he decided to return to St. Louis so that plans could be made for a permanent mission. On August 27, 1840, Father DeSmet began his return journey east. Proceeding by way of the Yellowstone and Big Horn rivers, he arrived at Fort Union, at the confluence of the Yellowstone and Missouri rivers, where he rested for a few days before continuing his journey to St. Louis. He arrived in that city on December 31, and immediately began making plans for his return trip in the spring.

ST. MARY'S MISSION

During the four months after his return to St. Louis, Father DeSmet was busy raising funds for the new missionary endeavor in the Rocky Mountains. He appealed to the editor of the Catholic Herald; to the coadjutor bishop of Philadelphia, who was an enthusiastic supporter of the western missions; and to other prominent people whom he felt were interested in his work. He then commenced to travel around the eastern states soliciting contributions from both clergy and laity. "You have no idea with what spirit the pious portion of the people entered into the affair. Almost every moment of my stay persons came to offer me something for the Indian mission."
DeSmet's superiors, prompted by the response to his appeal, provided him with additional funds and a small group of fellow missionaries which would be necessary to open a new mission for the Indians.

On April 24, 1841, Father DeSmet and Father Gregory Mengarini, S.J., along with Brother Charles Huet, S.J., and Brother Joseph Specht, S.J., departed for Westport, Missouri, where they were joined by Father Nicholas Point, S.J., and Brother William Claessens, S.J. With three two-wheeled cars and one wagon, they were prepared to join one of the two caravans which would be heading west from Westport. When they arrived at this river town Father DeSmet was dismayed to discover that both expeditions were indefinitely postponed. For nearly two weeks the little missionary band waited in an abandoned cabin for the opportunity to join another westbound caravan. Finally, arrangements were made to travel with a group of emigrants to California. On May 10, 1841, this band of nearly seventy people, guided by veteran mountain man Thomas Fitzpatrick, set out on their long trek across half a continent. Father DeSmet and his companions were on their way to open a mission for the Indians at long last.

The journey was difficult, complicated by death, a shortage of water, and the loss of supplies. Father Mengarini almost drowned while crossing the Platte
River in Nebraska. Although his life was spared one of the wagons with all of its contents was lost to the strong currents of the river. Often the only water which was available was putrid and had to be boiled. An American named Shotwell accidentally killed himself when his gun discharged as he withdrew it from the wagon.²

The leisure hours of the journey were spent by the missionaries organizing plans for the proposed mission. They adopted the Paraguayan reductions as models for their Indian missions. This meant settling the Indians in areas where they could be self-sufficient and free from the encroachments of white settlers. This involved the building of schools along with the development of agricultural and industrial pursuits. This model would be used for all the Indian missions in Montana with varying degrees of success.

The expedition traveled basically the same route as that taken by Father DeSmet in 1840. At South Pass, Wyoming however they continued on the Oregon Trail which headed southwest instead of taking the northwest and the upper Green River Valley trail. It was now mid-summer. The heat and the dust were constant companions. The many rivers and streams continued to be a struggle to cross for both man and beast.

At Soda Springs, Utah, the main caravan bound for
California left the Jesuit missionaries. Later, several members of this group were slain by Indians causing reports in St. Louis that Father DeSmet and his companions were dead. Only later, when wagon trains bound for St. Louis brought letters from the missionaries, was the truth finally learned.

While Father DeSmet and his missionary band struggled with the trail and the weather, a delegation of Flatheads set out for Fort Hall in July to greet the missionaries and escort them back to the Flathead country. Young Ignace, who had accompanied Father DeSmet on his 1840 trip, ran four days without food or water to greet the missionary. He was followed by several other braves who also greeted Father DeSmet with a fine white horse as a gift from their chief. Astride his new horse and accompanied by his Indian friends, Father DeSmet arrived at Fort Hall on August 10, 1841. Four days later the other members of the expedition arrived at the Hudson's Bay Company post. At the post the missionaries were greeted by the Flathead delegation led by Simon, the oldest member of the tribe, who had been baptized the previous year. Among those accompanying him were his grandson, Francis, who had served at Mass the preceding year; Pilchimo, a young warrior who had saved many of his fellow braves in an encounter with the Blackfeet; and Francis Xavier, the son of Old Ignace, who had
accompanied his father to St. Louis in 1835 where he was baptized. The Indians informed Father DeSmet that during his absence they had observed the plan he had laid out for them. They prayed twice daily and three times on Sunday using the prayers they had been taught the previous year. Every time they moved camp they carried with them, with great reverence, the chest left by Father DeSmet the previous year containing the altar service and vestments for Mass. Enemies had attempted to sow dissension among the Flatheads by saying that the missionary would not return. But the Indians remained faithful to the promise that the Black-robbed would come. In August 1841 their faith was confirmed.

After a short rest at Fort Hall where Frank Ermatinger, Company Agent at the post, provisioned them, the missionary band with their Indian guides set out for the Bitterroot Valley. The trip began on an ominous note when Brother Huet drove his team over the bank into the Snake River. Huet was saved by the quick actions of one of the Indians, but three fine mules were lost.

The trail followed the Snake River up to Henry's Fork then veered toward the northwest. They crossed the Snake River Plain, a land barren and inhospitable. Water and grass were scarce causing acute suffering for both men and animals. Far to the west the snow-blanketed Tetons spread across the horizon while to
the east the Three Buttes broke the expanse of the plains. The route over the Continental Divide took them through a great chasm abundant with green vegetation and watered by a clear mountain stream teeming with trout. The name "Father's Defile" was given to this passage and the river was called St. Francis Xavier. On August 30, 1841, the travelers descended into the Beaverhead Valley. Here they were met by Big Face, the first Flathead who had been baptized in 1840. The reunion of Father DeSmet with the Flatheads resembled a flock gathering around their shepherd. Displays of affection on the part of the Indians moved the missionaries to tears and caused Father DeSmet to exclaim, "This evening was certainly one of the happiest of our lives. We could truly say that we had reached the peaceful goal. All previous dangers, toils and trials were at an end and forgotten."3

From the valley of the Beaverhead the triumphant procession wound its way towards the high country and once more crossed the Continental Divide. After the arid Snake River Plain the abundant small lakes and rivers of southwestern Montana were a welcome sight to the weary travelers. On the banks of Deer Lodge Creek, named St. Ignatius by the Jesuits, a remarkable spring was discovered whose waters were hot, lukewarm, and cold—all within a few feet of each other. At this
point the journey was disrupted by reports of a Blackfeet raiding party. The camp prepared for defense, but the reports proved a false alarm. The Indians were friendly Bannocks with whom DeSmet held council. The situation was tense for the Flatheads, since they had been betrayed more than once by the Bannocks. However, the meeting concluded without violence, and the Bannocks continued on their journey toward their own country. This caused Father DeSmet to remark, "how the power of reason acts upon the heart of the savage."4

The caravan continued its journey down Deer Lodge Creek to where it joined the Clark Fork. From there they traveled west to the confluence of the Clark Fork and the Bitterroot, near present-day Missoula, then on down the valley of the Bitterroot about thirty miles. On September 24, 1841, on the feast of Our Lady of Mercy, St. Mary's Mission in present-day Stevensville was established.

The area chosen for the mission was picked for its beauty, the richness of its soil, and its proximity to other Indian tribes. The missionaries began immediately to construct a log cabin and a church surrounded by a fort. The walls were logs chinked with clay while the roof was saplings covered by straw and earth. The interior rooms were partitioned by deer hides which also covered the small windows. Brother Claessens served
as foreman of the project. On the first Sunday in October 1841, the feast of Our Lady of the Rosary, St. Mary's Mission was solemnly dedicated.

Father DeSmet did not remain at St. Mary's for very long. A month after their arrival he made a journey to Fort Colville, Washington, seeking provisions for winter, seeds for spring crops, tools, agricultural implements, and livestock. He also hoped to visit the Kalispel Indians with a view of establishing a mission among them. Father DeSmet desired to visit as many Indian tribes as possible bringing them the Good News. As a result, after the initial founding of the mission, he spent very little time at St. Mary's except for occasional visits as he passed through on his numerous trips between Fort Vancouver and St. Louis. In 1846 Father DeSmet visited the mission for the last time.

Life at St. Mary's Mission was well-regulated and industrious. Every day began with prayer, Mass, and instructions followed by physical labor until midday. In the afternoon catechism classes were held for the children. The day ended with more prayer, instructions, and the singing of hymns. The work at the mission was mainly agricultural. A piece of ground adjoining the mission was enclosed by a fence in order to have a garden. In the first spring at the mission Brother Claessens plowed the plot of land and sowed the seeds.
They grew vegetables such as potatoes, corn, peas, beans, turnips, and carrots. They also harvested wheat and oats and raised a few cattle, hogs, and chickens. Although wheat was grown at the mission there was no flour milled for domestic use. A small amount was imported annually from Fort Colville for use in making altar breads, but this was often insufficient for an entire year. Wheat could be pounded up in a hollow stone and boiled or roasted, but these were not a suitable substitute for flour. When Father Anthony Ravalli, S.J., arrived at St. Mary's in 1845, he brought with him two 12-inch buhrstones given to him by a merchant in Antwerp, Belgium. Father Ravalli, Brother Claessens, Brother Specht, and a French-Canadian named Biledot constructed a small flour mill run by water power. They were finally able to grind grain into flour although the amount was insufficient for the needs of the mission and the Indian village. Father Ravalli's mechanical skills were also directed toward the construction of a sawmill. Constructed mainly from the rims of wagon wheels, this mill was also run by water power. Both the sawmill and the gristmill were the first of their kind in Montana.

While hard work and industry were emphasized at the mission, recreation was not neglected. Father Mengarini organized a mission music band which became a feature of all the major Indian missions in Montana. He described
his group as a "conglomerate affair," consisting of a flute, two accordions, a tambourine, a piccolo, cymbals, and a bass drum. "Indians have excellent eyes and ears for music, and our band, if weak in numbers, was certainly strong in lungs; such as had wind instruments spared neither contortions of the face nor exertions of their organs of respiration to give volume to their music." After religious instructions on Sundays and holy days the Indians enjoyed sports and games. "The people collected together," wrote Father Mengarini, "and the Indian boys brought their bows and arrows. Standing in their midst, I would throw in the air, sometimes a ball of cotton, sometimes a thin stick; and the boys would shoot at it." 

Religious instruction took unique forms among the Flatheads. One method of teaching prayers was to arrange the catechumens in a straight line or circle, assigning one part of the prayer to be learned to each person. The priest then repeated the part until each one knew his or hers by heart. They would then recite their parts in turn until all had learned the entire prayer. In this way the Hail Mary, Our Father, Apostles' Creed, and Ten Commandments echoed throughout the Rocky Mountains. Father Norbert Blanchet, an Oregon missionary, had devised a large drawing depicting the major events of Catholic doctrine from the creation to the present
age. Called the "Catholic Ladder," this drawing inspired the Flatheads to whittle their own totem "ladder."
On a long log forty parallel lines marked forty centuries of human history. There were thirty-three notches for the years of Christ's life, three crosses to show His death, twelve notches for each of the apostles, and eighteen more notches for the centuries since Christ's crucifixion. By these kinds of visual aids the Jesuits taught the Indian people the essentials of the Catholic faith.

Father Mengarini's facility for languages led him to master Salishan, the Flathead tongue. He translated many prayers into Salishan and composed a basic grammar of the language for use by other missionaries. The mastery of the language led Father Mengarini to further investigate the history, traditions, and mythology of the tribe. He gathered together the oldest, most respected members and questioned them concerning their culture.

In 1845 a young Italian priest arrived at St. Mary's to take the place of Father Peter Zerbinatti, S.J., who had drowned in the Bitterroot River within one year after his arrival in 1844. This young priest, Father Anthony Ravalli, S.J., was a man of exceptional abilities. Early in life he had decided to be a missionary. Therefore, to the study of philosophy and theology
he added medicine. He also apprenticed himself to an artist as well as a mechanic, so that he was equally at ease with an artist's chisel and brush as with a mechanic's tools.

While Father Ravalli was instrumental in building the gristmill, sawmill, and the new church, it was his ability to minister to both the spiritual and physical needs of the people, Indian and white alike, that endeared him to all. He performed minor operations and some amputations. He vaccinated the Flatheads against smallpox with a vaccine he brought from Italy. He kept the vaccine alive for many years until he was able to receive a new supply from within the United States. Father Ravalli instructed Indian women in basic obstetrics and the importance of cleanliness. Never refusing a request for his medical skills, Father Ravalli ignored the bitterest weather to answer a call for his aid. While refusing a personal fee for his services he readily accepted gifts for the mission if his patient could afford it. Father Ravalli spent the rest of his life among his beloved Indians in the Rocky Mountains. Most of these years were spent at "good old St. Mary's" where in 1884 he died and was buried in the mission cemetery among the Flathead Indians. His memory is revered in Montana by a county and a town both named in his honor.
In 1846 Father DeSmet wrote of St. Mary's Mission:

"Judge of the delight I experienced, when I found the little log church we built five years ago about to be replaced by another, which will bear comparison with those in civilized countries . . . The flourmill grinds ten or twelve bushels in a day; and the sawmill furnishes an abundant supply of planks, posts, etc. . . . The soil yields abundant crops of wheat, oats and potatoes . . . the stock . . . consists of about forty head of cattle, a fast-increasing herd of hogs and a prolific progeny of domestic fowl . . . twelve frame houses, of regular construction, have been put up. Hence you can form some idea of the temporal advantages enjoyed by the Flatheads at St. Mary's village."10

The mission's future seemed assured. Several buildings had been constructed and more were in the process. The harvest that year was an abundant one. With cellars and granaries well-stocked the Jesuits invited many neighboring tribes to a feast. Spiritual and moral progress had also been made. The sick were cared for, polygamy was abandoned, and the education of children became a religious duty. Despite these encouraging signs, in a matter of four short years the mission would be abandoned and would not reopen for sixteen years.

The first signs of change occurred in the fall of 1846 when the Flatheads returned from their buffalo hunt east of the Rockies. Father Mengarini accompanied them on this expedition, and in an encounter with a camp of Blackfeet he ordered the Flathead warriors from battle and insisted that the Blackfeet captives
be returned to their camp. Although the Indians obeyed with little outward hostility, this interference caused much discontent and resentment among the Flatheads.

Eventually the Indians became estranged and hostile towards the missionaries. They pitched their tents away from the church and resumed their gambling and dancing. They refused to sell provisions to the Jesuits and offered them little or no protection from the hostile neighboring tribes.\footnote{11}

In the fall of 1850, Father Michael Accolti, S.J., Superior of the Rocky Mountain Missions, directed Father Joseph Joset, S.J., to proceed to St. Mary's and close the mission temporarily. It was hoped that closing the mission would bring the Indians to their senses. This was a technique which had been used with success by the Jesuits with other tribes. The mission property was put up for sale and purchased by Major John Owen for $250.00 with the provision that the property would revert to the Church should the missionaries return and reestablish the mission within two years. However, the Jesuits did not return within the specified time, and Owen converted the former mission into a trading post which he called Fort Owen.

Many reasons have been advanced for the closing of St. Mary's Mission. Father Ravalli and Father Mengarini both observed that in the years since the mission had
been founded the most devout Indians had died leaving behind a generation easily swayed by the lies of degenerate whites living on the frontier. Father Ravalli also placed blame on Father DeSmet for making promises to the Indians which he could not fulfill. "From his first arrival in the mountains he had beguiled them with promises and hopes of a village, animals, plows, etc. . . . We are expecting other distressing things to occur very soon by reason of the lavish promises which Father DeSmet scattered about him everywhere in his last journey and which he nor others will be able to keep." In the spring of 1849 Father Mengarini unwittingly became involved in a dispute between Little Faro, an aspiring chief, and others in the tribe. He alienated Little Faro who then began deprecating the Catholic missionaries and praising the Protestants which caused much dissension among the Flatheads.

All of this pointed up one of the major problems of the missions. The Jesuits in their zeal overestimated the depth of the conversions they had made and underestimated the extent to which the Flatheads thought of Catholicism as powerful medicine. For five years the Flatheads experienced good hunting and good luck in repulsing the Blackfeet. But when Father DeSmet talked of Christianizing the Blackfeet, the Flatheads took this as a betrayal of their cause by the Blackrobes.
It turned out that the Flatheads' approach to Catholicism was much more pragmatic than the missionaries realized.\textsuperscript{14}

Father Mengarini, one of the original founders, was shocked and saddened by the decision to close St. Mary's. He asked his superiors for an assignment somewhere other than the Rocky Mountains where he would not have to witness the disintegration of his work among the Indians. Assigned to the California missions, Father Mengarini toiled there until his death, but his heart was always with his beloved Flatheads.

After the closure Father Ravalli traveled to Sacred Heart Mission in present-day Idaho to work among the Coeur d'Alene Indians. From there he was sent to St. Paul's Mission near Fort Colville, then on to the College of Santa Clara in California. He returned to missionary work in 1863 when he was assigned to St. Ignatius Mission and later St. Peter's at its third location on the Missouri River. When St. Peter's closed in 1866, Father Ravalli was sent to St. Michael's Church at Hellgate near present-day Missoula.

Within two years of the closing of St. Mary's Mission, word reached St. Louis that the Flatheads were eager for the missionaries to return. The Superior of the Rocky Mountain Missions however discredited the report. Father Accolti felt that if the Indians really wanted the Jesuits to return they should send a formal delegation,
confess their sins, and make amends for the sufferings they had caused the missionaries. In 1853 Lieutenant John Mullan arrived in the Bitterroot Valley with orders to establish a post there. Mullan was a member of the expedition headed by Isaac Stevens, first governor of the newly-created Territory of Washington. In addition to his gubernatorial duties, Stevens acted as the ex-officio Superintendent of Indian Affairs. He also commanded an exploration and survey party for a proposed northern route for the transcontinental railroad as well as an overland wagon road. In his first visit to the Flathead village, Mullan was impressed by their intense religiosity. "All being assembled, at a signal given by the chief they prayed aloud . . . the whole assembly knelt. In the most solemn manner, and with the greatest reverence, they adored the Lord . . . The thought that these men were penetrated with religious sentiments, so profound and beautiful, overwhelmed me with amazement." As the Flatheads gained confidence in Mullan, they petitioned him to secure a Catholic priest for them. In turn Mullan assured them one would come within four years. With what authority he made this promise is unknown.

In 1854 Father Adrian Hoecken, S.J., and Brother Peter McGean, S.J., from St. Ignatius Mission, visited Fort Owen in the Bitterroot Valley. The following year Father Ravalli visited the fort where he treated John Owen
for an injured arm. However, little if any contact was made with the Flatheads during these visits. Finally in 1857 Father Joseph Menetrey from St. Ignatius visited the Flatheads. This visit however was not related to John Mullan's earlier promise. Father Menetrey found the early missionaries' work mostly undone. He appealed to Father DeSmet for material aid in restoring the mission. For the next nine years the Flatheads were visited sporadically by the Jesuits from St. Ignatius.

On October 15, 1866, John Owen recorded the following in his diary: "The Jesuit Fathers are putting up a Chapel near here for the use of the Inds(sic) and others who desire to hear divine service." After an absence of sixteen years the Jesuit missionaries had returned to the Bitterroot Valley. Brother Claessens directed the Indians in the construction of a log chapel which was dedicated by Father Joseph Giorda on October 28, 1866. In addition to the chapel other buildings were constructed including a blacksmith's shop. The new staff at the mission consisted of Father Giorda, Father Ravalli, and Brother Claessens. Father Ravalli made his residence at Hellgate for the first few years.

During the missionaries' absence from the Bitterroot, Governor Stevens had held a conference with the Flathead, Pend d'Oreille(also known as the Kalispel), and the Kutenai Indian tribes at Hellgate. The purpose of the
conference was to set up a common reservation for these tribes and thereby open up more areas for white settlement and needed transportation routes. In return for the new reservation area the Indians were asked to cede other lands to the government. A common reservation was agreed upon, but a problem arose over its site.

The Pend d'Oreille and the Kutenai desired the Jocko Valley near Flathead Lake while the Flatheads wished to remain in their beloved Bitterroot Valley. Finally a compromise was reached which created the Jocko Reservation, covering more than 1,280,000 acres south of Flathead Lake, and also allowed the Flatheads to remain temporarily in the Bitterroot until the valley could be surveyed and a decision made whether the Flatheads would be given a reserve there or be moved to the Jocko.\(^{17}\) The Flatheads remained in the valley, but white settlers steadily encroached on their land and increasingly demanded their removal. Finally in 1871 President Ulysses Grant issued an executive order for the removal of the Flatheads to the Jocko Reservation.\(^{18}\) In the ensuing negotiations with Congressman James Garfield, subchiefs Arlee and Adolph agreed to go, but Chief Charlo remained adamant in his refusal to leave. Although he refused to sign the negotiated agreement, Charlo's name appeared on the document in the published accounts of the negotiations.\(^{19}\) This angered him and further stiffened his
resolve to remain. Arlee and Adolph led some of the Flatheads to the Jocko, but Charlo and his band remained in the Bitterroot for the next twenty years. The Jesuit missionaries at St. Mary's also remained.

ST. IGNATIUS MISSION

In a letter to Father DeSmet dated October 18, 1855, Father Adrian Hoecken described the founding of a new Indian mission:

"It was proposed during the summer of 1854, to begin a new mission . . . not far from the Flat-Head Lake, about fifty miles from the old mission of St. Mary's . . . In a few weeks we had erected several frame buildings, a chapel, two houses, carpenter's and blacksmith's shops . . . About Easter of this year, over one thousand Indians, of different tribes . . . when they heard of the arrival of the long-desired Black-gown, made this place their permanent residence."20

This was the founding of St. Ignatius Mission, the most important of the missions opened by the Jesuits among the Rocky Mountain Indian tribes. The Jocko Valley location however was not the site of the first St. Ignatius Mission. Shortly after the founding of St. Mary's in the Bitterroot Valley, Father DeSmet set out for Fort Colville seeking supplies and equipment for the new establishment. Along his journey he visited the Kalispel Indians and saw a prairie along the Pend d'Oreille River which would be "a fine location for a mission." The acreage was on the Bay of the Kalispels
across from the present town of Cusick, Washington. In the spring of 1845, Father DeSmet, accompanied by Father Hoecken, returned to the area and founded the first St. Ignatius Mission. Immediately upon arrival work began. Buildings were constructed, fields were plowed, and seeds were sown. Father DeSmet set off for Fort Vancouver to secure farming implements and supplies. With eleven horses laden with plows, spades, pickaxes, scythes, and carpenters' implements, he returned to the new mission by mid-July 1845. His companion on the return journey was Brother Peter McGeain, S.J.

For the next nine years the missionaries struggled valiantly to sustain the mission. They built a log chapel, a barn, stable, carpenter's shop, and a three-section wooden house containing kitchen, refectory, dormitory, and office. But the physical appearance of the mission belied its true condition. The vagaries of nature made life at the mission highly unstable. The river, originally viewed as an ally, became the dreaded enemy. In the spring of 1845 high water inundated the newly sown fields causing the seeds to rot. This resulted in severe starvation the succeeding winter. In addition it was soon discovered that the loam in the meadow was but a few inches thick and covered a heavy clay underneath. Again in 1846 high water flooded fields sown to potatoes, wheat, and barley, reducing them to a marsh. Starvation
stalked the little mission throughout that winter. Although the spring waters of 1847 failed to damage the fields, the threat of such flooding was ever present. In addition to these spring problems, severe winters also plagued the mission. The winter of 1848-49 saw ten feet of snow on the ground with seeding operations restricted to April and May. By the fall of 1853 both missionaries and Indians alike were agitating for the removal of the mission to a more congenial location. They appealed to Father Joseph Joset, Superior of the Rocky Mountain Missions, who later wrote:

"In 185(3-4) the starvation was greater. I received in Colville several letters from Father Hoecken, stating that the people wanted to move the mission. At first I gave no answer; it was only after the fo(u)rth letter where it was reported that the Chief Victor had said: 'Joseph(i.e. Father Joset) do not love us, since he want us to starve here' that I wrote: 'go and look for a better situation.'"21

At this point a devout Kalispel chief named Alexander volunteered to show the missionaries another location east of the mountains. This broad valley, called Sinielemen by the Indians, was crossed by rivers and was bountiful in grass for grazing. It served as a rendezvous place for several tribes in the area. Father Joseph Menetrey, S.J., and Brother McGean accompanied Alexander to the valley, and when they first saw it they knew it was the perfect location for the mission. It was ringed
by mountains affording protection in the winter yet accessible to all the tribes. Fish, game, berries, roots, and wood abounded. In addition the land was very fertile.

When they returned to St. Ignatius, the two Jesuits immediately made a favorable report to Father Hoecken and Father Joset which convinced them that they should not delay the move. Brother Francis Huysbrecht, S.J., built five small barges and many boxes for packing. The Pend d'Oreilles provided one hundred pack horses. Father Hoecken sold the cattle for $2,000.00 which gave the mission a sizeable endowment. On the 28th of August the caravan set out by land and water for the Mission Valley. They arrived on September 24, 1854, which is the official date of the founding of St. Ignatius Mission in Montana.

Within a few weeks a chapel, two log cabins, and carpenter and blacksmith shops were erected. By early spring Brother McGean had split some 1800 rails for fencing and placed a large field under cultivation. Easter of 1855 saw over 1,000 Indians from many different tribes gathered around the mission in permanent residence. Lieutenant John Mullan, who wintered among the Flatheads in 1854-55, gave a great deal of assistance to the Jesuits in building the new mission. "I know not how to acquit the debt of gratitude I owe this excellent
officer, and I can only pray, poor missionary that I am, that the Lord may repay his generosity and kindness a hundredfold in blessings of time and eternity."\(^{22}\)

When the Hell Gate Treaty of 1855 created the Jocko Reservation, St. Ignatius Mission found itself within the reserve's boundaries. In addition to the creation of the reservation, the treaty stipulated that the government would spend $120,000.00 over the next twenty years for improvements. The chiefs of the Confederated Tribes, as the Kutenai, Flathead, and Pend d'Oreille were now called, were to receive an annual salary of $500.00, a comfortable house, and ten acres of plowed and fenced land. The government further promised an industrial and agricultural school with all the necessary supplies and equipment as well as qualified instructors; fully-equipped blacksmith, carpenter, plow-maker, tin and gun shops, as well as instructors in these trades; a sawmill and flour mill along with millers; and a hospital supplied with medicines and a resident physician. All the buildings were to be maintained for a period of twenty years. The Indians as well as the mission should have been quite prosperous as a result of the Hell Gate Treaty.

But promises were all the Indians and missionaries received. A school was opened in 1856 by Father Hoecken but was forced to close a year later due to lack of
financial support. A flour mill and a sawmill were erected by the missionaries with the support of Catholic benefactors in the United States and Europe. It would be almost twenty years before the first government aid would arrive. Father Hoecken, in a letter to Father DeSmet, described succinctly the position in which St. Ignatius found itself:

"Here in our missions, we already observe all the conditions stipulated in the treaty concluded last year by Gov. Stevens at Hellgate. Our brothers assist the Indians, and teach them how to cultivate the ground . . . Our blacksmith works for them . . . the carpenter renders them great assistance . . . our little mill is daily in use for grinding their grain, gratis; we distribute some medicines to the sick . . . Last year we opened our school; but circumstances forced us to close it . . . We have done, and shall continue to do, all that lies in our power for the government officers. Still our poor mission has never received a farthing from the government."23

Father DeSmet in St. Louis worked diligently to aid the mission. He succeeded in providing essential supplies which he sent by boat up the Mississippi and Missouri rivers to Fort Benton where Father Menetrey received them and transported them by horse and wagon across the mountains to St. Ignatius.

Despite the lack of government aid the little mission struggled valiantly to survive. Within two years they were harvesting wheat, potatoes, cabbages, and turnips. Buhrs for the flour mill were constructed from rock quarried in the nearby hills. Both the saw and flour
mills were water-powered from a creek through a one-
thousand-foot long flume. By 1864 the sawmill was producing
enough lumber to build a new church 100x40 feet with
a belfry 100 feet high.

In 1863 the missionaries again decided to reopen
the school for Indian boys. Father DeSmet wrote a letter
to the Mother Superior of the Convent of the Sisters
of Charity of Providence in Fort Vancouver requesting
Sisters for St. Ignatius. That same year he passed
through Fort Vancouver where he made a personal appeal
to the Mother Superior. Permission was granted by the
Superior General in Montreal, and in the summer of
1864 eleven new Sisters arrived in Oregon from Montreal.
From this group came three of the four Sisters who
would be the first nuns in Montana.

The Sisters of Charity of Providence were founded
in Montreal, Canada, in 1844. A well-to-do young widow
named Emily Gamelin had been providing shelter for
homeless women in Montreal since the late 1820's. Her
work attracted the attention of Bishop Ignace Bourget
who decided to help Emily by identifying her work with
a religious community. Thus, the Sisters of Charity
of Providence were established with Sister Gamelin
as first Superior General.

In 1852 Bishop A.M.A. Blanchet of Nesqually asked
the Sisters to make a foundation at Fort Vancouver
in Oregon Territory. However, this first attempt to establish themselves in the Pacific Northwest failed. They made a second attempt in 1856 which proved successful. By 1863 the Sisters had established three schools and one hospital. Their first school for Indians however was to be at St. Ignatius Mission.

When they heard of the willingness of the Sisters to come to St. Ignatius, Father Giorda, Father Gazzoli, and Father Kuppens left immediately for Vancouver in order to escort the Sisters to the mission. The caravan set out from Vancouver on September 12, 1864, traveling on horseback. Three nuns made the journey: Sister Mary of the Infant Jesus, Sister Mary Edward, and Sister Remi. The caravan stopped briefly at Walla Walla where Sister Paul Miki joined them. Despite very spirited horses, steep mountain trails, and the necessity of "making camp" every evening, the trip was filled with the laughter and the singing of the Sisters. There was Mass, prayers, and Biblical meditations every day which gave courage to the Sisters and a sense of well-being. At Sacred Heart Mission in northern Idaho the band rested a few days. Here they met Joseph, his wife Adelaide, and their two sons Lome and Baptiste, all Flatheads, who were sent by Father Grassi to guide the caravan across the mountains. The caravan then continued on to Frenchtown where, on October 16, Mass
was celebrated in the little church. The next day the Sisters arrived at St. Ignatius amid the jubilation of the people they had come to serve.

As soon as they arrived the Sisters began their work. The classrooms and convent were not quite ready, so their first duties involved much cleaning, washing, scrubbing, and generally setting things to order. Three of the Sisters began learning the Kalispel language so they could teach catechism while Sister Mary of the Infant Jesus cheerfully handled the household chores. Within one month regular catechism instruction for the Indian children began. In 1866 a permanent school building was constructed as an industrial boarding school for girls and a day school for boys. Both were under the direction of the Sisters, but the day school for boys proved a failure and was replaced by a boarding school operated by the Jesuits. The Sisters also began caring for the sick in their homes, laying the foundation for a future hospital.

School instruction involved scholarly subjects as well as the domestic and manual arts. Reading, writing, spelling, and arithmetic were all taught. Music was especially cultivated. For the girls, sewing, cooking, laundry, dairy work, and gardening were a major part of their school routine. For the boys it was leather, iron, and wood-working as well as gardening. Because
of the lack of support on the part of the government, the schools soon became too much of a financial burden for the Sisters and Fathers to bear alone. Father Giorda and two of the Sisters were forced to go on begging expeditions to Alder Gulch, Last Chance Gulch, and other mining regions within Montana. The miners were very responsive to the appeals of these good men and women and contributed generously.

Government aid for the mission finally arrived in the 1870's. They became contract schools with the government providing a per capita allowance for a set number of students. Unfortunately, St. Ignatius always cared for more students than the government allowed for, so private contributions were always necessary. In 1885 St. Ignatius ceased to be a contract school and was given instead a flat amount of money to be determined by the Commissioner of Indian Affairs.

ST. PETER'S MISSION

Of those Indian tribes evangelized by the Jesuits in Montana, perhaps the most uncooperative were the Blackfeet. A restless and aggressive people, they ranged from the North Saskatchewan River in Canada to the Missouri River in Montana and from 105 degrees longitude to the base of the Rocky Mountains. Their relationship with whites was tenuous at best. Even the fur traders
experienced severe difficulty in establishing contact with them. It was only after a terrible smallpox epidemic in the late 1830's had decimated their ranks that the Blackfeet became less hostile to whites.

This fearless, aggressive behavior on the part of the Blackfeet was not limited to whites. Other Indian tribes felt their wrath from time to time. The relationship between the Flatheads and the Blackfeet was one of chronic hostility. This caused severe problems for the missionaries at St. Mary's who sought to bring peace between the two tribes and to evangelize the Blackfeet. The first Blackfeet to be baptized were a chief named Nicholas and his family. They belonged to a band which maintained trading relations with the Flatheads. This event took place at St. Mary's Mission at Christmas of 1841.27

In the summer of 1842 Father DeSmet and Father Nicholas Point, S.J., accompanied the Flatheads on their semi-annual buffalo hunt. They traveled as far as the Madison River but encountered no Blackfeet. Father Point remained with the Flatheads while Father DeSmet continued the journey to St. Louis.

Father DeSmet again sought out the Blackfeet in the fall of 1845 when he traveled into Canada. At the Hudson's Bay Company's Rocky Mountain House he met a band of thirteen Blackfeet. They agreed to his visiting their
people and left the fort ahead of him to herald his arrival. But an uncooperative interpreter and a severe winter storm deprived Father DeSmet of the opportunity to minister to the Blackfeet. He was forced to seek the shelter of another Hudson's Bay fort. Visiting the Blackfeet would have to wait.

On August 16, 1846, Father Point and Father DeSmet again set out from St. Mary's Mission in search of the Blackfeet. Their purpose was two-fold: to establish a mission among them and to effect a lasting peace between the Blackfeet and the Flatheads. On the journey they traveled with a Flathead hunting party curiously reinforced by a few Blackfeet lodges. As they made their way to Fort Lewis on the Missouri River, near present-day Fort Benton, they encountered bands of Blackfeet and Gros Ventres. After a five week stay a solemn peace was concluded between the Flatheads and the Blackfeet. This peace ultimately paved the way for the establishment of a mission. Father DeSmet summed up his work as follows: "... I am firmly convinced that a mission to this tribe (Blackfeet) would produce results very fortunate and very consoling for religion."28 After his stay at Fort Lewis, Father DeSmet continued on to St. Louis while Father Point remained to continue ministering to the Blackfeet. He began on St. Michael's Day, September 29, by baptizing
twenty-one Blackfeet children at the fort.

Father Point spent the winter of 1846-47 among the Blackfeet and the Gros Ventres. In addition to over six hundred baptisms he also performed and validated many marriages. He also worked among the whites at the fort validating their marriages and baptizing their children. These are the earliest recorded church ministrations in eastern Montana.

Father Point enjoyed a good rapport with the employees of the American Fur Company at the fort. They supported the idea of a Catholic mission among the Blackfeet and pledged money to the project.

Almost two years before his arrival in the Blackfeet country, Father Point had asked the Father General in Rome to be assigned to the Jesuit Mission of Canada. Due to the difficulties of frontier communication, it was ten months before permission was granted and another fifteen months before Father Point was notified. On May 21, 1847, he left for St. Louis and ultimately Canada. Soon after his arrival, Father Point submitted a report to the Father General about missionary work among the Blackfeet. In this report he described the deplorable condition of the tribe. This, coupled with the eventual disappearance of the buffalo, would mean exile or death for the Blackfeet unless some other means could be found to assure the tribe's future.
To Father Point the surest means was to set up a Catholic mission on their lands. He also warned against making false promises to the Indians.²⁹

Although both Father DeSmet and Father Point recommended the establishment of a mission among the Blackfeet, it was not to become a reality for another ten years. Lack of money and religious personnel, as well as a reluctance on the part of the Jesuit Missouri Vice-Province to expand its missionary activities, led to the delay. In the meantime government officials appealed to Father DeSmet to do something for the Blackfeet. In May 1857 Indian Agent Vaughn asked that a mission be opened on the Judith River. Two months later Colonel Cummings, Western Superintendent of Indian Affairs, asked for a mission among the Blackfeet. "I prefer Jesuits to all other missionaries."³⁰ Finally in 1858 Father Nicholas Congiato, S.J., Superior of the Rocky Mountain Missions, assigned Father Adrian Hoecken to open a mission among the Blackfeet. Accompanied by Brother Vincent Magri, S.J., Father Hoecken established St. Peter's Mission on the Teton River just south of the present town of Choteau. In October Father Camillus Imoda, S.J., joined them. This site proved unsuitable, and a year later the mission was moved to the banks of the Sun River about eight miles above the site of Fort Shaw. They remained in this location only a few
months when operations were suspended. Father Imoda and Father Joseph Giorda were sent to Fort Benton to study the Indian language, minister to the Indians, and choose a permanent site for the mission. The new site chosen was on the Missouri River one mile south of the present town of Ulm. Here in February 1863 several small cabins were built and the mission was opened.

From the beginning the mission was fraught with difficulties. Severe winters were followed by extremely dry summers. This resulted in crop failures three years in a row. In the winter of 1865 false rumors of gold sent a stampede of miners into the Sun River country, by then a part of the Blackfeet Reservation. The resulting tensions between the Indians and whites made it difficult for the Fathers to remain, so plans were made to relocate the mission for a fourth time. Father Giorda choose a rather secluded place for the new site, a peaceful valley near Bird Tail Rock, a familiar landmark on the Mullan Road. He immediately dispatched Brother Francis DeKock, S.J., and Brother Lucian d'Agostino, S.J., to erect the new buildings. In April 1866 Indians killed two white men, one of whom was employed by the mission. Within one week the Jesuits had packed their belongings and moved to the new buildings at Bird Tail. However, once there the decision was made to temporarily abandon the mission until the Indian unrest had subsided.
After one night's stay at the new St. Peter's Mission, the Jesuits crossed over the mountains to St. Ignatius.

The Indian unrest did not subside however but escalated into the Piegan War of 1869-70. Blackfeet resistance was effectively ended January 23, 1870, when Major Eugene M. Baker wantonly attacked an unsuspecting Blackfeet village on the Marias River and murdered one hundred and seventy-three Indians, including fifty-three women and children. When it was discovered that some of the surviving women and children had smallpox, Baker turned them out to fend for themselves in the bitter cold. As it turned out Baker had actually attacked a camp of Blackfeet generally friendly to the whites.31

During the years following its closure St. Peter's Mission was attended by the Jesuits from Helena. Father Menetrey visited the mission in the summer of 1868, and Father Gazzoli visited the next year. The latter reported that the mission should remain closed for the time being, and so it was.

During these years, two events occurred in Washington, D.C., which had a profound effect on St. Peter's Mission. The first was President Ulysses Grant's Peace Policy instituted in 1870. Under this plan each of the Indian reservations in the United States and its territories would be placed under the care of a specific religious denomination. The Indian agents would be nominated
by representatives of these religious groups, and the agents' function was then to Christianize and civilize the Indians. The Blackfeet Reservation in Montana was assigned to the Methodist Church, and the Jesuits were excluded. The second event was the changing of the boundaries of the Blackfeet Reservation. By the Stevens' Blackfeet Treaty of 1855, the Blackfeet accepted a reservation which extended from the crest of the Continental Divide to the mouth of the Milk River and from the Canadian border to the Musselshell River. Finding the treaty system cumbersome, the federal government began in 1871 to deal with the Indians through executive agreements. In 1874 the southern boundary of the reservation was moved northward to the Marias River, sixty miles from St. Peter's Mission. At about the same time Father Imoda, Brother DeKock, and Brother d'Agostino returned to the Bird Tail to reopen the mission. Father Philip Rappagliosi, S.J., came a few months later.

Despite the governmental setbacks, the Jesuits continued their work. A small log church was erected by Father Imoda. In 1880 a stone building was erected and Brother Robert Hamilton arrived to open a boys' school. In 1883 Father Joseph Damiani, S.J., secured the services of a lay teacher to aid the Jesuits. His name was Louis Riel, a Metis from Canada who would later gain fame as the leader of an uprising to gain economic and political
Justice for his people in Manitoba. In addition to their work at the mission, the Fathers also held services for the Catholics at Fort Shaw and Sun River. Father Peter Prando, S.J., built St. Joseph's Church at Sun River in 1883.

**WHITE SETTLEMENTS**

For many years the white population in Montana consisted of fur trappers and traders who roamed the mountains in search of beaver. These men of the mountains made no permanent settlements and required little spiritual ministry. By the early 1860's however, all of this was changing. The Stevens' expeditions brought many white settlers into Montana, some of whom stayed. And as the fur trade waned, many of the trappers settled down to agricultural pursuits. But the biggest influx of white settlers came as a result of the gold rush: Grasshopper Creek, 1862; Alder Gulch, 1863; Last Chance Gulch, 1864; Confederate Gulch, 1864.

The Jesuit priests became increasingly concerned over the spiritual needs of this new population. Because of their primary concern was the spiritual welfare of the Indians, the Superior General of the Indian Missions was not authorized to assign Jesuits permanently to the white settlements. Therefore, appeals were made to the Bishops of Nesqually(Seattle) and Omaha for
priests for these new settlers. But neither bishop could respond to the requests because of the lack of adequate priest personnel. In the meantime Jesuits from both St. Ignatius and St. Mary's continued to answer sick calls from white settlers. Father Anthony Ravalli was often called away from his mission because of his medical skill as well as his priestly ministration.

MISSOULA

One of the first white settlements in Montana was Hell Gate Town located about forty miles south of St. Ignatius in a long, broad valley. The settlement received its name for nearby Hell Gate Canyon, the site of continuous battles between the Flathead and Blackfeet Indians. On their way to the buffalo hunting grounds, the Flathead would travel through this canyon where the Blackfeet would wait in ambush. The French Canadians called the area "Port d'Enfere." To the Indians it was "Im-i-sul-e'-tiku" meaning place of fear or dread by the water. It is from this Indian word that the name Missoula is derived.

Hell Gate Town was founded in the autumn of 1860 by Christopher P. Higgins and Frank L. Worden who together opened a store. Higgins had visited the area earlier with Isaac Stevens and had appraised its potential. Because of the good climate, vast timber and water resources, scenic beauty, friendly Indians, and close
proximity to many Indian trails, Higgins selected the site as a trading center. The sawed boards and timbers used in the buildings came from the mill at St. Ignatius.

Within a year several families in the area petitioned Father Urban Grassi, S.J., Superior at St. Ignatius Mission, for the erection of a church. Brother William Claessens, builder of the first church at St. Mary's was assigned to the task. A site was selected about one mile west from Hell Gate Town and near the confluence of the Bitterroot and Hell Gate (later called Clark Fork) rivers. In the summer of 1863 the little church was completed and appropriately named St. Michael's since it guarded the "Gates of Hell." In addition to the church, a log rectory and a rail fence, which partially enclosed the property, were built.

One year after the completion of the church, Higgins and Worden built the Missoula Mills further east in the valley, and the population began to shift to this new area. As a result by 1866 Hell Gate Town ceased to exist. Except for the original store, all of the buildings were dismantled. Some of the logs were sawed for boards while others were reshaped for use at the new settlement. St. Michael's Church however remained at its original location serving the spiritual needs of the people who continued to settle in this valley. Father Ravalli was in residence at St. Michael's for
a few years, but generally the small church was attended
either from St. Ignatius or St. Mary's missions.

For the next ten years the new town of Missoula continued
its steady growth, but the Catholics still journeyed
to St. Michael's for Mass which was an inconvenience
for them. Then in 1873 two events occurred which changed
all of this. The first was the arrival in Missoula
of the Sisters of Charity of Providence who already
had a school at St. Ignatius. Because of their isolation
from other members of their Order, their Superior General
established a second house in Missoula in 1873. Father
Lawrence Palladino, S.J., superior at St. Ignatius,
purchased some property on the west end of Missoula
which contained a large frame house which he deeded
to the Sisters. On April 19 Sister Victor and Sister
Mary Edward arrived in Missoula. Within one year of
their arrival the Sisters opened a school and began
caring for the sick.

The second event which drastically changed the history
of St. Michael's involved the land on which the church
and rectory were located. A dispute arose concerning
the ownership of the land. As a result, the Jesuits
were forced to vacate the location. In the summer of
1873 the little log church and rectory were dismantled,
and the timbers hauled by horse and wagon into Missoula.
The timbers were shortened and reassembled near the
new Sisters' home as a building which served successively as a boys' school and an infirmary.

Despite the growing population of Missoula, a new church was not built immediately. When the Sisters' chapel became too small, it was enlarged until it covered the entire east side of the building. Father Joseph Menetrey, S.J., one of the first resident priests in Missoula, delayed the erection of a separate church until one could be built which suited the needs and resources of the people. This was accomplished on December 11, 1881, when the first St. Francis Xavier Church was dedicated.

FRENCHTOWN

The second Catholic church for the white population in Montana was built only a few miles west of St. Michael's. At this western end of the valley a number of French-Canadian fur trappers had settled in the late 1850's. They had travelled the area earlier and had been attracted by the friendly Indians and the agricultural possibilities. It was to this valley that they brought their families, and the community of Frenchtown was born.

By 1862 Frenchtown showed signs of becoming a permanent settlement. More families had moved into the valley, and a small business community was beginning to develop. Since most of the population was Catholic, the settlers
desired their own church. Therefore, in 1864 Father Grassi of St. Ignatius purchased a partially improved parcel of land on a plateau north of the Hell Gate River. Here Brother Claessens built another hewn-log church slightly longer than it was wide. A simple wooden cross atop the structure marked it as a House of God. Since there was no resident priest at Frenchtown, the Jesuits at St. Ignatius made provision for the care of the church. They developed a small ranch which they shared with a resident of Frenchtown who in turn took care of the church property. For the next twenty years the little chapel at Frenchtown was attended by priests from St. Ignatius, St. Mary's, and then Missoula. Although many priests attended the church, Father Joseph Menetrey was most closely identified with it, since he labored in the area the longest and actually resided in Frenchtown for a time.

The gold fever of the 1860's infected the valley when strikes were made at Cedar Creek and adjacent gulches. Overnight, mining camps sprung up which Father Menetrey visited. The excitement was short-lived however, and the miners and those who accompanied them soon moved on.

In the winter of 1875, Father Joseph Giorda, S.J., and Father Leopold Van Gorp, S.J., preached a mission in Frenchtown, the first such mission for whites in
Montana. At its conclusion, Father Giorda confirmed forty-two people. Four years later Archbishop Charles J. Seghers of Oregon City visited Frenchtown and administered Confirmation. In that same year the little church was moved closer to town.

Although they established several churches among the white population of the territory, the Jesuits' main concern was for the Indians. Their request to be relieved of the spiritual care of Frenchtown was granted in the summer of 1882 by Archbishop Seghers who agreed to send a secular priest to replace them. However, machinery was then in motion to erect a vicariate apostolic in Montana, so the change in priests was delayed, and Frenchtown remained under the care of the Jesuits for the time being.

HELENA

The gold strikes in Bannack and Alder Gulch in 1863 led the prospectors to seek out other areas of discovery. They were not disappointed. In July 1864 four weary, unsuccessful miners, veterans of Virginia City, camped in a small gulch beside a stream known as Prickly Pear. The "Four Georgians" had found some "color" here the previous spring but had moved north to the Kootenai country which proved a failure. Although weary and discouraged they decided to give it one more try. On the fourteenth of July they discovered significant
placer deposits, and the stampede to "Last Chance Gulch" began. Next to Alder Gulch, the gold deposits along the Prickly Pear proved the most extensive in Montana. The area also lay at the geographic center of Montana's mining region and on the major transportation routes. The Prickly Pear Valley supplied abundant foodstuffs, and many smaller mining camps soon sprung up in the surrounding hills. All of this insured the area's growth and ultimate survival after the gold ran out.

On October 30, 1864, at a meeting of miners in the area, the name of Helena was chosen for the new camp. On that same day at Silver Creek, twelve miles northwest of Helena, the Jesuits Joseph Giorda and Francis Kuppens celebrated the first Catholic service in the area. They were traveling to St. Peter's Mission on the Missouri River and spent the night at Jake Smith's cabin in Silver Creek.36 Two services were held that evening, one in English and the other in the Indian language for a number of Indians encamped in the area. The following day was the Feast of All Saints, and two Masses were celebrated, one for the whites and one for the Indians in their own language. Father Kuppens and Father Giorda then continued their journey to St. Peter's. At Christmas time Father Kuppens returned to Silver Creek and selected a site for a church. A hewn-log structure was ready by Easter.37 Priests from St. Peter's Mission came
to Silver Creek periodically to hold services for the close to one hundred members of the congregation. But within two years the gold played out, and the miners moved on to other areas. The little church at Silver Creek was subsequently abandoned.

Easter of 1865 was also the occasion of the first celebration of Mass in Helena. In an unfinished cabin on the corner of State and Warren Streets, Father Kuppens celebrated the feast of the Risen Lord. During subsequent visits to Helena, Mass was celebrated in many different places, including a boarding house. But Helena was growing, and the need for a permanent church building became increasingly apparent.

In the spring of 1866 Father Kuppens began in earnest to plan for a church in Helena. He selected a site on a hill above the growing mining camp near the place where the first Mass was celebrated. A committee of Helena Catholics was formed, the ground for the church was staked off, and the construction contract was awarded to John Sweeney. He erected a frame structure 22 by 60 feet at the cost of $2,500.00. At the same time a petition was drawn up and signed by many of the Catholics in Helena asking for a resident priest. The petition was handed to Father Kuppens who in turn presented it to Father Urban Grassi, vice-superior of the Jesuit Missions. Although the Society of Jesus was primarily
committed to the care of the Indians and was hampered by lack of personnel, Father Grassi acceded to the request and assigned Father Kuppens as pastor with Father Jerome D'Aste, S.J., as assistant to Helena. On All Saints' Day 1866 the little church was formally opened and dedicated to the Sacred Hearts of Jesus and Mary. In gratitude to the Society of Jesus for supplying priests for the new parish, the Helena congregation turned over the title to the land and the church building to the Jesuits.

At first the two priests lived in two rooms at the back of the church. One room served as parlor and sacristy while the other became the sleeping quarters. They took their meals wherever they could, often at the St. Louis Hotel. Within a year they purchased the former "Weekly Rocky Mountain Gazette" building on Ewing Street, across from the church, and converted it into a rectory. Gradually other parcels of land were acquired for various church purposes, so that in time the area became known as "Catholic Hill."

In addition to ministering to the Catholics in Helena, Father Kuppens and Father D'Aste were also responsible for an extensive area around the main settlement. The small mining camps of Unionville, Silver City, and Jefferson City were visited regularly as well as the scattered settlements in the Boulder, Missouri, and
Gallatin Valleys. With the closure of St. Peter's Mission from 1866 to 1874, the priests in Helena were also responsible for the Sun River mission as well as Fort Benton.

The year 1869 was a momentous one for the Helena Mission. On October 10 of that year five Sisters of Charity of Leavenworth stepped off the stagecoach in Helena. They had come to open a school. Within one year the Sisters had opened St. Vincent's Academy for girls, a boys' day school, and St. John's Hospital. This signaled the beginning of a strong, permanent Catholic community in Helena.

The Sisters of Charity of Leavenworth were from Kansas. The order was established in 1858 by Mother Xavier Ross. They had originally been part of the Sisters of Charity of Nazareth, Kentucky, but had separated from them in 1851 and moved to Nashville, Tennessee. Feeling restricted in Tennessee by older religious communities, they looked to the west for new opportunities. Bishop John Miege, S.J., Vicar-Apostolic of Indian Territory, was looking for a community of Sisters and invited Mother Xavier and her group to come to Leavenworth in 1858.

During their early years in Kansas, the Sisters of Charity of Leavenworth received several requests to establish a foundation in Montana. During 1864-65,
Peter Ronan, editor of the "Rocky Mountain Gazette" in Helena, corresponded with Mother Mary Vincent, Superior of the Community, about the possibility of opening a school in Helena.\textsuperscript{40} In the winter of 1866-67, Father DeSmet requested Sisters for Helena to open a school for white children and a hospital. Mother Xavier regretfully refused since she had no Sisters to spare at that time.\textsuperscript{41} In 1869, Father DeSmet again begged for Sisters, this time enlisting the aid of Bishop Miege who had previously promised to send Sisters to Montana as soon as possible. The Bishop agreed to the request if the Sisters were willing and could be spared. Father DeSmet immediately began to raise funds to defray the Sisters' traveling expenses. When he had the cash in hand, he approached Mother Xavier with the formal request. After consulting the Community Council, she agreed. Five Sisters and a lay woman were chosen for the mission: Sister Julia Voorvoart, Sister Regina Dempsey, Sister Mary Buckner, Sister Loretto Foley, Sister Bertha Graney, and Rosa Kelly, a music teacher.

For their first few days in Helena, the Sisters resided in private homes until the priests could vacate their rectory and move into the church sacristy. This "rectory," called the "Gazette Shanty," was constructed of rough boards and pine slabs with a roof of planks and earth. It barely provided shelter. The Sisters remained in
the "shanty" until January 1870 when the girls' school and convent was completed. The Sisters opened a hospital in December 1870 under the patronage of St. John the Baptist. In addition to caring for the physically ill, the Sisters also took in mentally ill patients in a small building behind the hospital. This was the only institution in Montana taking mental patients until 1877 when Warm Springs State Hospital opened. In addition to a school and hospital, the Sisters also opened an orphans' home in 1881 when three small boys were brought to them from Butte. Their father, a widower, was unable to care for them. A building behind the hospital was renovated and became St. Ambrose's Orphan Asylum. At the end of the year the Sisters were caring for eighteen orphaned children.

As was common in many frontier settlements, Helena was plagued by fires in its early years, mostly in the Last Chance Gulch area. The fire of 1874 which reached "Catholic Hill" convinced Helena Catholics to build a newer, more substantial church. A building committee was formed in August and plans were drawn. The new church was to be a brick structure with cut granite facings on a stone foundation. It would measure 43 by 95 feet with a small 18 by 22 foot addition for a sacristy. The people were so eager for the new church that they laid the cornerstone six weeks after the
plans were drawn. Construction was halted however by the depression which followed the Panic of 1873. Then the discovery of gold in South Dakota's Black Hills rapidly depleted the population in the mining camps of Montana. Work resumed in the summer of 1875, and by fall the building was enclosed and under roof. On April 9, 1876, Palm Sunday, the new Church of the Sacred Hearts was dedicated. It was a fitting church for a town recently selected as territorial capital and boasting a population of 3,400. The original little frame church was renovated for use as a school and meeting hall. One year later Bishop James O'Connor, Vicar-Apostolic of Nebraska, made an official visit to Montana and administered Confirmation in the new church for the first time.

VIRGINIA CITY

To insure permanency and stability for their new communities, the early settlers eagerly sought the establishment of schools and churches. This was especially true on the mining frontier where camps literally sprang up over night and faded just as quickly. Virginia City was just such a settlement. Within a year of the discovery of gold in Alder Gulch, there was a town of 10,000 people. Not wanting to miss the opportunities afforded by such a development, Father Joseph Giorda, Superior of the Jesuit Rocky Mountain Missions, traveled to
Virginia City. He arrived on October 31, 1863, barely six months after the first strike. The next day, the Feast of All Saints, he celebrated Mass for the first time in Virginia City in Peter Ronan's unfinished cabin. Father Giorda remained in the district for a month baptizing, marrying, and celebrating Mass in the home and store of John McQueen or in the Fenian Hall in Nevada City. It was reported that the somewhat naive Father Giorda found himself in an embarrassing position when the innkeeper in the mining town presented the priest with a sizeable bill at the end of his stay. Fortunately, some of the miners in Virginia City realized his predicament. They collected a bag of gold dust to settle the bill for the good natured but nearly penniless priest.

After Father Giorda's departure, Virginia City was without the services of a priest until the following autumn when a secular priest from Denver, Colorado, visited the area. Father J.B. Raverdy remained in Virginia City for one month. In the early summer of 1865 Father Giorda returned for a brief visit on his way to St. Ignatius. Seeing the need for a priest, he agreed to send one as soon as possible. Father Francis Kuppens arrived from St. Peter's Mission shortly afterwards and remained several weeks.

By Christmas of 1865 Father Giorda had decided to
find a permanent structure for the church in Virginia City. An old theater on Jackson Street was purchased and converted into a church. However, additional funds were needed to complete the conversion. At a community meeting on Christmas Eve, Thomas Francis Meagher, Montana territorial secretary, made an impassioned plea for more funds. The audience responded generously. The next day Mass was celebrated in the newly-named All Saints Church which would soon be completed. Father Giorda remained in Virginia City until April 1866 when he returned to the Indian missions.

With the establishment of a permanent church in Virginia City, Father Giorda was faced with the problem of providing a priest. Again he was confronted by the conflict in the Jesuit community between ministering to the Indians, which was their main call, and ministering to the needs of the whites. From November 1866 until the summer of 1869, Jesuits were in residence at Virginia City. They were then forced to withdraw to the Indian missions. Virginia City was visited by priests from Helena twice a year for the next four years. In the meantime Father Giorda continued to implore Bishop O'Gorman of Omaha for secular clergy to care for the white Catholics in Madison and Beaverhead counties.

In December 1873 Father Francis Kelleher was sent to Virginia City by Bishop O'Gorman. Father Kelleher
was an Englishman educated in France and Italy who came to America on a leave of absence from the Diocese of Southwark, England. He labored in Montana for over ten years. A lover of music and a fine vocalist himself, Father Kelleher took part in musical entertainments and sponsored sacred music concerts in Helena as well as Virginia City. He was able to fund programs for the needy as well as repair church buildings with the money received from these concerts.

During his stay in Montana, Father Kelleher succeeded in establishing a hospital in Virginia City. Three Sisters of Charity of Leavenworth—Sister Louisa Carney, Sister Mary Leo Dempsey, and Sister Irene McGrath—converted the old Madison County Courthouse into St. Mary's Hospital in November 1875. A small residence for the Sisters was built in the back. Sister Irene also taught catechism in the nearby church to the children. By the late 1870's Virginia City had begun to decline as a mining camp. Its population dwindled from 10,000 to 700. In 1879 the Sisters were forced to shut the doors of St. Mary's Hospital.

In addition to Virginia City, Father Kelleher travelled throughout southwestern Montana. He visited Irish settlers near present-day Dillon and celebrated marriages, baptisms, and funerals. He built the first church in Laurin which the Jesuits had visited since 1864. Richard Nason donated
the land in 1874, and a year later the church was completed. On August 15, 1877, the church was dedicated by Bishop James O'Connor of Omaha and given the name St. Mary of the Assumption.

Within a few years of Father Kelleher's arrival in Virginia City, the gold in Alder Gulch played out and the population began shifting to other areas. By 1884 he was finding it difficult to support himself. In addition he was troubled by the lack of companionship of other priests and the lack of opportunities to go to confession himself. He requested the Bishop of Omaha to allow him to return to England. His request was granted and in early 1884 he left Montana. This was the end of resident priests in Virginia City.

DEER LODGE

In September 1841 Father DeSmet and his party journeyed through a broad valley on their way to the country of the Flatheads. In his journal he described the area as "surrounded by mountains and well-watered." He remarked on the "numberless springs" and their pure water. But, "The most remarkable spring which we have seen in the mountains is called the Deer Lodge." First called Spanish Fork then Cottonwood, the white settlers in the area finally settled on the Indian name for the valley: "It-Soo-Ke-Car-Ne" or "Lodge of the White-tailed Deer."
The Deer Lodge Valley was not the home of any specific Indian tribe but was a main route to the buffalo hunting grounds. Consequently, large encampments of Indians would sometimes be found in the valley. The first whites in the area were fur trappers who traversed the streams in search of fur-bearing animals. The first real settlers in the valley were ranchers who came in the 1850's. The small settlement which soon developed was ideally located for trade. The Mullan Road, connecting Fort Benton with Walla Walla, Washington, was close by, and a growing cattle industry was spreading throughout the valley. Deer Lodge was the first town in Montana Territory that was settled by ranchers and businessmen.

Father Joseph Giorda visited the area several times on his trips between various missions. Since there was no church building, Mass was celebrated in the home of Johnny Grant, pioneer valley rancher. Father Giorda baptized several people on his visits.51

Western Montana had become part of the Diocese of Nesqually, Washington, in 1853. In June 1866 Bishop A.M.A. Blanchet sent letters of mission to Father Remigius DeRyckere, one of his diocesan priests, asking him to visit the easternmost reaches of his diocese. Father DeRyckere, a native of Belgium, had been in the Pacific Northwest only a year when he received this challenging assignment. Proceeding to Walla Walla, he was forced
to wait nearly three weeks before he could join a company heading east. After another three weeks on horseback, he arrived in Deer Lodge on July 27. On his journey he had met the Jesuit Father Giorda at the Coeur d'Alene Mission who advised the young priest to go to Deer Lodge. When he arrived he decided to settle in the little town since it was centrally located for the area which he would cover. In the beginning he stayed at Johnny Grant's home where he also celebrated Mass.  

He began to build a chapel in October and celebrated the first Mass there on December 8, the Feast of the Immaculate Conception of Mary. This became the name of the church. A small room attached to the back of the building served as his residence.

With Deer Lodge serving as his base of operations, Father DeRyckere visited the area from Butte to Bearmouth and from Philipsburg to Blackfoot City. With the influx of new settlers, mainly Irish, into the Nevada Valley near present-day Helmville, Father DeRyckere soon added this new area to his travels. In his eagerness to serve the people he found, he began to build a church in Rocker in 1868. But the instability of mining camps doomed the project, for the camp disappeared before the church was finished. This experience made Father DeRyckere more cautious in building new churches.

Life on the frontier was difficult and often discouraging
for the young priest. At one point he wrote his Bishop asking for an older, more experienced priest to whom he could serve as assistant. But the reply was, "Have no one to spare. Do the best you can. God will help you." 54 Eight years later the Archbishop of Oregon City, who now had jurisdiction over western Montana, sent an assistant to Father DeRyckere. However, Father A.Z. Poulin, who arrived in January 1876, remained only a year-and-a-half and then left because of ill health. 55

Despite the difficulties he encountered and the instability of the population, Father DeRyckere succeeded in planting the seeds of a strong Catholic faith. In August 1873 Father DeRyckere asked the Sisters of Charity of Leavenworth to consider opening a hospital in Deer Lodge. The population and needs were compelling, so on October 9, 1873, Sister Gertrude Mary Ryan, Sister Placida Kennedy, Sister Bridget Byrne, and Sister Mary Louis Reynolds opened St. Joseph's Hospital in the old Deer Lodge County Courthouse which was nothing more than a small log cabin. In order to build a more substantial building, Sister Mary Louis and Sister Placida along with Father DeRyckere rode horseback throughout all the settlements of the Deer Lodge mission seeking contributions. Their travels were successful, and in March 1874 the hospital was moved to a new two-story
frame building. Eight years later a new brick hospital was erected.

St. Joseph's Hospital in Deer Lodge is associated with an important event in Montana history. In 1863 the federal government negotiated a treaty with the Nez Perce Indians of Oregon which actually deprived them of much of their best land. Some of the Nez Perce signed the treaty and moved to the new reservation. Others did not and refused to leave their old lands. By the mid-1870's the increasing number of white settlers in Oregon demanded the Indians' removal. In the process, the Nez Perce, led by Chiefs Joseph, White Bird, Looking Glass, and Toohoolhoolzote, began a long trek towards Canada. They passed over the Lolo Trail into Montana, up the Bitterroot Valley, and across the Continental Divide into the Big Hole Basin. Here they made their encampment. General John Gibbon and his army marched westward from Fort Shaw and engaged the Nez Perce in battle on the morning of August 9, 1877. News of the battle reached Helena two days later, and Father Palladino, Sister Benedicta Maloney, and Sister Mary Liquori Ennis set out for the battlefield. When they arrived in Deer Lodge, Sister Benedicta was unable to continue the journey, so Sister Mary Xavier McLaughlin took her place. In addition to nursing the wounded at a camp near the battle site, the Sisters also tended the injured
brought by wagons to St. Joseph's Hospital in Deer Lodge. The grateful soldiers published a note of thanks to the Sisters in a Deer Lodge newspaper shortly after the battle.\footnote{56}

Father DeRyckere built a new stone church in Deer Lodge in 1873. In addition to the church and hospital, he also built St. Mary's Academy, an ambitious undertaking in a frontier community. The brick building, costing $11,000, was finished in 1881. However, it sat vacant for one year due to the lack of teachers. The Sisters of Charity of Leavenworth finally agreed to staff the new school and opened it for boarders and day pupils on September 4, 1882. The first staff included Sister Evangelista Wynn, Sister Sophia Curry, Sister Mary Paul Fay, Sister Genevieve Goodway, and Sister Mary Camilla Dolan. Within a year the Sisters purchased the building and the property from Father DeRyckere.

\section*{BUTTE}

Sixty-five miles southwest of Helena on Silver Bow Creek, G.O. Humphrey and William Allison discovered gold in the fall of 1864.\footnote{57} Three miners' camps—Rocker, Silver Bow, Butte—quickly sprang up and just as quickly faded, since the placer deposits were shallow and the required water supply scarce. Within a few years the total population in the area had dwindled to less than one hundred.\footnote{58} But Butte's wealth and fame was not in its gold but in its silver and copper deposits lying
deep in the earth. This required quartz mining which meant corporate organization and corporate capital. Consequently, by the late 1870's entrepreneurs such as William A. Clark and Marcus Daly were rapidly developing their Butte properties into big-time silver producers. In the early 1880's silver gave way to copper which soon dominated Montana's economy.

Within a year of the discovery of gold in the Silver Bow area, the Jesuits Giorda and Kuppens visited the mining camps ministering to the sick and performing baptisms. Beginning in 1866 Father DeRyckere visited the area from Deer Lodge. With the rebirth of Butte in the mid-1870's, Father DeRyckere commenced the building of a church. On August 27, 1879, Archbishop Charles J. Seghers of Oregon City, on a pastoral visitation to western Montana, formally blessed the frame church under the title of St. Patrick which had been selected by the congregation.59

Father DeRyckere attended Butte until 1881. On March 8 of that year Father John J. Dols arrived in Butte as St. Patrick's first resident pastor. A native of Holland, Father Dols came to the United States in 1874 to work in the Archdiocese of Oregon City. Because there were no suitable priest's quarters at St. Patrick's, one of Father Dols' first undertakings was the building of a modest but comfortable rectory.
In a mining town like Butte illness and injury were a daily occurrence, so the need for a hospital was evident. Father Dols succeeded in convincing the Sisters of Charity of Leavenworth to open such a facility. Sister Mary Ignatia Nealin and Sister Mary Xavier McLaughlin were sent to Butte in the fall of 1881. Four lots were purchased and a spacious, two-story brick building was constructed. In late October three more Sisters arrived from Leavenworth, and on November 15, 1881, St. James' Hospital received its first patient.

With the increase in mining activity in Butte in the 1880's, the population swelled with the influx of immigrant families. To accommodate this burgeoning Catholic population, a larger church was needed. The cornerstone was laid in May 1883 with Father DeRyckere and Father Kelleher taking part in the ceremonies. The new church was ready for occupancy by the end of the year.

BOULDER VALLEY

The lure of gold brought many people to Montana in the 1860's. Many moved from claim to claim seeking their fortunes. Eventually most of them left the territory for other strikes in the west. But some came to settle, build homes, and raise families. A lovely valley, cradled by the mountains, with crystal clear streams, abundant grasses, and located halfway between Helena and Virginia
City, attracted many of these people. Edward Ryan arrived in 1864 and was followed by other families. The area soon was known as the Boulder Valley.

As the population in the Boulder Valley grew, the settlers decided that they wanted their own church. They were encouraged by Father John Venneman, S.J., newly arrived in Helena. A tract of land for the church was donated by John Quinn, plans were drawn by Matthias Weber, and the money was subscribed by the congregation. Weber was considered to have been the actual builder by some early residents, although Henry McCauley is also credited with the construction. In August 1881 the little frame church was dedicated under the name of St. John the Evangelist. Father Lawrence Palladino, assisted by Father Kelleher of Virginia City, Father Dols of Butte, and Father Venneman of Helena, performed the ceremonies of blessing and dedication. Father Kelleher preached the sermon.

Although there was now a church in the valley, there was no regular schedule of services. Priests came from Helena, first on horseback or in a buggy and later on by train. They often stayed for several days at a time lodging at different homes in the valley.

FORT BENTON

The fur trade in Montana was marked by an intense rivalry among companies, American and Canadian. With
headquarters in St. Louis and Fort Vancouver, these rival companies sent trapping and trading expeditions into the Montana territory. As the competition intensified, the American Fur Company, which soon dominated the trade, began building forts in the fur country: Fort Union, 1828; Fort Piegan, 1831; Forts McKenzie and Cass, 1832. These forts survived only as long as the fur trade prospered. Only one continued as the center of a community. In 1845 the American Fur Company built a post on the Missouri River past the mouth of the Marias. To accommodate the Blackfeet Indians, who disliked its location, the post was moved farther down the river the following year. Originally named Fort Lewis, this fort was later renamed for U.S. Senator Thomas Hart Benton of Missouri.

Fort Benton served as the American Fur Company's base of operations on the upper Missouri River during the waning years of the fur trade. Eventually, a small settlement developed around the fort and was incorporated as a town in 1865. It was during its early years that the Jesuits first visited the post. Father Nicholas Point spent the winter of 1846-47 in the area. For the next thirty years Jesuit priests visited the area occasionally. There was no chapel at Fort Benton, so Mass was celebrated in private homes. One was the residence of T.C. Power who later figured prominently in the
history of Montana as well as the history of the Diocese of Helena.

In 1878 Father Camillus Imoda, S.J., erected a small frame church in Fort Benton dedicated to the Immaculate Conception of Mary. For the first time since priests began visiting Fort Benton, regular church services were held there. Father H.T. Camp, S.J., was assigned to Fort Benton in 1880. During his tenure the people built a hospital in the hopes of attracting a religious community of Sisters to the area. However, their attempts were unsuccessful, and the building remained vacant except for a short time when it was used as a priest's residence.

MILES CITY

Prior to the gold rush of 1862-63, the federal government had entered into treaties with the Indian tribes in Montana which set aside reservations, with limited white usage, for each tribe. The Indians also agreed to accept common hunting grounds. A white invasion resulted from gold strikes in the area bringing hordes of people swarming into the hunting grounds and along the borders of the reservations. A number of "incidents" occurred and the white inhabitants demanded federal protection. Washington responded positively, and in 1866 the United States Army began garrisoning Montana Territory. After the battle of the Little Big Horn
in the summer of 1876, the army built two large military posts in the Yellowstone country, Fort Custer at the confluence of the Big Horn and the Little Big Horn rivers and Fort Keogh where the Tongue River flows into the Yellowstone. Around Fort Keogh a small settlement gradually developed which came to be known as Miles City, named for General Nelson A. Miles who succeeded in subduing the Sioux and the Northern Cheyenne in late 1877.

The real growth of Miles City began in 1881 with the arrival of the Northern Pacific Railroad. The Catholic Church arrived there at approximately the same time. In 1880 Father E.W.J. Lindesmith arrived at Fort Keogh as the army chaplain. In addition to his duties at the Fort, Father Lindesmith also visited the Catholics in Miles City, celebrated Mass, administered the sacraments, and conducted catechism classes. It was also under his direction that the church was built and dedicated to the Sacred Heart of Jesus in 1881.

CANTON

The third most important placer mining district in Montana, behind Alder and Last Chance Gulches, lay east of Helena in the Big Belt Mountains. The rush to Confederate Gulch began in the summer of 1864 and reached boom proportions a year later. By the mid-1870's few miners remained in the area. Diamond City, center
of the boom, slowly became a ghost town. At the same
time farmers and stockmen were moving into the valleys,
and small settlements began appearing. One was the
rural community of Canton. Named for a place in New
York from which many of the settlers had come, Canton
boasted a store, saloon, hotel, dance hall, and blacksmith
shop.62 The unincorporated little village also had
a school. Hopes that the Northern Pacific Railroad
would come their way never materialized, and Canton
remained a small, rural settlement.63

The first Catholic services in the area occurred
in Diamond City in 1865. Father Kuppens was summoned
from St. Peter's Mission to administer the last sacraments
to a dying girl. He stayed on for a few days to celebrate
Mass on a Sunday. Beginning in 1866 priests from Helena
attended to the people in the Missouri Valley. In the
mid-1870's the decision was made to build a church
in Canton. The parishioners subscribed to the building
of the church and hauled the materials themselves from
Helena. The interior furnishings included a hand-carved
oak altar. On October 22, 1876, Father Menetery dedicated
the neat frame structure to St. Joseph. The valley
continued to be ministered to from Helena, but the
priests came only a few times a year.
CREATION OF THE DIOCESE

From the Louisiana Purchase in 1803 until the erection of the Diocese of Helena in 1884, Montana's ecclesiastical jurisdiction shifted from one bishop to another. For the first eighty years Montana was separated into two distinct units with the Rocky Mountains as the dividing line. This division was the result of a strange political situation in Montana. The part of the state east of the Continental Divide was a part of the Louisiana Purchase and therefore belonged to the United States. Western Montana on the other hand was part of the Oregon Country held under a joint occupancy agreement between the United States and Great Britain until 1846. As a result the Holy See tended to treat Montana as two separate entities.

The ecclesiastical history of eastern Montana begins in 1803 when it came under the jurisdiction of the Diocese of New Orleans. However, no attempts were made to establish the Church in Montana during this time. With the erection of the Diocese of St. Louis in 1826, all of the area designated as Western Territory, including eastern Montana, was then administered from the banks of the Mississippi River. It was during the episcopacy of Joseph Rosati, first Bishop of St. Louis, that Catholicism first came to Montana.64

In 1829 the United States Congress designated the
area between the Mississippi River and the Rocky Mountains—with the exception of Arkansas, Iowa, Missouri, and Minnesota—as Indian Territory. Here the federal government hoped to relocated Indian tribes from east of the Mississippi. In 1850, at the request of the Seventh Provincial Council of Baltimore, the Holy See erected the Vicariate Apostolic of Indian Territory. This new vicariate embraced the present-day states of North and South Dakota south and west of the Missouri River, Nebraska, Kansas, Oklahoma, and Montana, Wyoming, and Colorado at least as far as the Rocky Mountains. Father John Baptist Miege was named Vicar Apostolic of this new area.

Although this territory was intended as an Indian reserve, the Kansas-Nebraska Act of 1854 opened up this area to white settlement. Among the flood of immigrants who flocked into the West were Catholics who were soon scattered all over the Vicariate. Not only were there no priests available to minister to these Catholics, but Bishop Miege found it impossible to visit all of them himself. At the First Provincial Council of St. Louis on October 19, 1855, Bishop Miege urged the establishment of a second vicariate apostolic comprising the Territory of Nebraska. The Council recommended this division to the Holy See, and on February 17, 1857, the Vicariate Apostolic of Nebraska, including
eastern Montana, was established with Bishop Miege as administrator. Two years later Father James Myles O'Gorman was appointed first Vicar Apostolic. Perhaps because of his frail health, the long distance involved, and the realization that the Jesuits were caring for the area, Bishop O'Gorman never visited Montana. This however did not indicate lack of interest on his part. He supplied pastoral faculties and church supplies which required episcopal consecration, such as holy oils, to the Jesuits in Montana. After numerous requests from Father Joseph Giorda, Jesuit Superior of the Rocky Mountain Missions, Bishop O'Gorman assigned two priests to Montana, a Father Power and a Father Smith, but the former declined to go and the latter would not go by himself. Finally, in 1873, after an urgent request from Father Leopold Van Gorp, S.J., pastor at Helena, Bishop O'Gorman sent Father Francis Kelleher to Virginia City which was actually beyond the confines of the Nebraska Vicariate. Because the geographical limits of ecclesiastical jurisdiction were hazy and often unknown both by missionaries and the proper ecclesiastical authorities, Bishop O'Gorman frequently assigned priests outside of his jurisdiction. It is possible that there was some working arrangement with the Archbishop of Oregon City, who administered western Montana, whereby the Vicar Apostolic of Nebraska would
supply priests to all of Montana. Whatever, the reasons, both Bishop O'Gorman and Bishop James O'Connor, his successor, assumed responsibility for supplying priests to the entire state.

When Bishop O'Connor became Vicar Apostolic of Nebraska in 1876, one of his first undertakings was to tour his vast vicariate. Traveling by train and stagecoach, he arrived in Virginia City early in June 1877. From there he traveled to Laurin, Helena, Canton, and St. Ignatius. At each stop he celebrated Mass and administered Confirmation. When time permitted he also delivered lectures and attended receptions. The trip from Deer Lodge to St. Ignatius was marked by a hair-raising journey in the company of two inebriated drivers and then a narrow escape from smallpox at Bearmouth Station. From St. Ignatius Mission, Bishop O'Connor traveled back to Helena and then home to Omaha by way of Fort Shaw and Fort Benton.

Bishop O'Connor was deeply impressed by the faith of the Catholics he met in Montana. But he was also disturbed by the lack of instruction which resulted in the poor practice of their religion and a disregard for Church laws, especially regarding marriage. The Bishop was also concerned for the spiritual welfare of the Indians in his vicariate who numbered about 50,000. In May 1878 he asked the American hierarchy
to request an annual appropriation for the Catholic Indian Missions in the western United States from the Society for the Propagation of the Faith. But a majority of the Bishops balked at the idea fearing such an appropriation would reduce their own allotments.

Despite the setbacks and disappointments, Bishop O'Connor remained favorably impressed by Montana and its people. Two years after his visit he wrote:

"... the day is not distant when Montana will be one of the most fruitful and flourishing, as well as the most beautiful portions of God's vineyard, ... It may be that I saw only the bright side of their character, but certain it is I never met a people with whom I was better pleased."69

The ecclesiastical history of western Montana is similar to that of the eastern portion—a series of different jurisdictions. The Catholic Church came to the Pacific Northwest in 1838 with Father Francis Blanchet and Father Modeste Demers. They had been sent to the Oregon Country by Bishop Signay of Quebec to minister to the French-Canadians and to found missions among the Indians. Although faculties for this area were given to the Bishop of Quebec and his missionaries, it was not appended to his diocese. St. Louis claimed jurisdiction over the Oregon Country despite the fact that in 1834 Pope Gregory XVI, in defining diocesan limits in the United States, assigned Oregon to no diocese, but committed the spiritual care of the Indians
to the Jesuits. Finally, by an Apostolic Brief of December 1, 1843, Rome established the Vicariate Apostolic of Oregon subject to the Bishop of Quebec. This new vicariate embraced the territory known as Oregon, including western Montana, as well as that known as Alaska. Father Blanchet was named first Vicar Apostolic. Within three years the vicariate was raised to an archdiocese with suffragan Sees at Walla Walla and Vancouver Island. Bishop Blanchet was named the first Archbishop. His brother, Father A.M.A. Blanchet, was named Bishop of Walla Walla which covered the area between the Cascade and Rocky Mountains and between the 49th and 42 parallels. This diocese however had a very short history. The attack on Waiilatpu Mission, founded by Dr. Marcus Whitman, in 1847 forced the suspension of all missionary work, Protestant and Catholic, in the Walla Walla area. At the time of the attack Bishop A.M.A. Blanchet was in St. Paul, Oregon, for the consecration of Father Modeste Demers as Bishop of Vancouver Island. He was not allowed to return to his mission near Fort Walla Walla and was forced to reside outside his diocese at The Dalles, Oregon.

As a result of Indian unrest and the rumors connected with the Whitman massacre, the Holy See erected the Diocese of Nesqually(Seattle) on May 31, 1850, transferring Bishop A.M.A. Blanchet there as the first
This new jurisdiction covered the area from the Pacific Ocean to the Cascade Mountains and from the Columbia River to the United States-Canadian border. The Diocese of Walla Walla was placed under the care of the Archbishop of Oregon City.

In 1853 the United States Congress created the Territory of Washington. By an Apostolic Brief in the same year, the Diocese of Walla Walla was suppressed while the boundaries of the Diocese of Nesqually were expanded to conform with those of the newly created territory. This included western Montana.

With the development of mining in the area, the United States Congress decided to create the Territory of Idaho in 1863 which included the present-day states of Idaho, Montana, and Wyoming. For the first time in its history Montana was united politically. Ecclesiastically, this unification would not occur for another twenty years.

At this point the colorful figure of Thomas Francis Meagher entered the Catholic history of Montana. An Irish revolutionary and Civil War hero, Meagher came to Montana in 1865 as territorial secretary and acting governor. Two years later he mysteriously drowned in the Missouri River. During this brief period Meagher created a whirlwind of activity in Montana and earned a prominent place in the state's history. But in addition
to his political and military activities, Meagher also attempted to strengthen the Catholic Church in Montana. On his way west in the late summer of 1865, Meagher spent a few days in St. Paul, Minnesota, where he visited with Bishop Thomas Grace and Father John Ireland, later Archbishop of St. Paul. He presented his plans to them to colonize Montana with Catholics, mainly Irish, both from the eastern United States and from Ireland. He planned to secure priests from All Hallows' College in Dublin by paying the tuition for ten seminarians. He also hoped to secure a bishop for Montana and unite the area into one ecclesiastical unit. Meagher was encouraged in his plans by Bishop Grace and Father Ireland but was advised to go through the proper channels, namely the Archbishop of St. Louis under whose jurisdiction most of Montana lay. Both Meagher and his wife Elizabeth wrote to the Archbishop urging the appointment of a bishop for Montana.\(^72\) The Jesuits in Montana were also beginning to favor the erection of a vicariate apostolic in Montana because of the influx of white settlers and the subsequent need for priests to serve them.\(^73\)

In October 1866 the Second Plenary Council of Baltimore recommended to the Holy See the erection of a vicariate apostolic in eastern Montana. The Holy See approved, and two years later the Vicariate Apostolic of Montana was created with Father A. Ravoux of St. Paul as first
Vicar Apostolic. However, he declined the appointment for reasons of health. Consequently, the Vicar Apostolic of Nebraska retained jurisdiction over the new vicariate for the next fifteen years. At the same time, the Holy See erected the Vicariate Apostolic of Idaho which included western Montana. Father Louis Lootens of Sonoma, California, was appointed Vicar Apostolic. He resigned seven years later because of ill health. Archbishop Francis Blanchet of Oregon City subsequently named himself administrator of the Idaho jurisdiction.

Despite the urgings of Meagher and the recommendations of the Second Plenary Council, conditions in Montana did not justify the erection of those two vicariates at that time. The instability of the mining frontier combined with the post-Civil War depression caused severe economic problems for these newly-developing areas. Also, there were not enough priests or churches in Montana to warrant the presence of a bishop.74

It was a difficult situation for the Catholics of Montana. On the one hand the area was unable to support a separate vicariate. On the other hand the spiritual welfare of the people and the progress of the Church were hampered by a continuing dual jurisdiction and the distance from the presiding bishops.

In the summer of 1879 Archbishop Charles Seghers, coadjutor Archbishop of Oregon City, journeyed through
the eastern reaches of the archdiocese. His first stop in Montana was at Frenchtown. From there he traveled to St. Ignatius Mission, Missoula, St. Mary's Mission, Deer Lodge, and Butte. Like Bishop O'Connor he offered Mass and confirmed at almost every stop.

Archbishop Seghers visited some of the smaller mining camps in western Montana before going to Helena. Among these were Philipsburg, Beartown, Pioneer, Blackfoot City, Vestel, and Silver City. At Helena, the Archbishop lectured on Christian education vs. public school education and sparked a lively debate in the newspaper. His final stop in Montana was at Bannack City where he remained for a few days and held Catholic services, most likely in the Methodist Church. He then crossed over Lemhi Pass and into Idaho Territory.

During his stay in Montana, Archbishop Seghers consulted with priests of the area who urged the erection of a vicariate apostolic and eventually a diocese. He accepted their proposal and presented it to Archbishop Francis Blanchet upon his return to Portland. The Archbishop agreed with the proposal as did the other bishops of the province, including the newly appointed Bishop John B. Brondel of Vancouver Island.

In the spring of 1880 Archbishop Blanchet submitted three names to Rome as candidates for a vicariate in Montana. One of the names was Father Joseph Cataldo, S.J.,
Superior of the Jesuit Rocky Mountain Missions. But Rome was slow to move on the recommendation, and for two years there was no response. In the meantime one of the candidates died, and the Jesuit General in Rome opposed the nomination of a Jesuit.

Archbishop Seghers, now the Metropolitan of Oregon City, continued to press John Cardinal Simeoni, Prefect of the Sacred Congregation for the Propagation of the Faith, for a decision. A new list of candidates to head the new Montana vicariate was submitted with Bishop Brondel as first choice.

In 1882 Archbishop Seghers made a second trip to Montana. He followed approximately the same route he had in 1879. At St. Mary's Mission he visited the sickbed of Father Anthony Ravalli. He bypassed Helena but visited Helmville, Glendale, and Lion City. At the last two places he celebrated Mass under the most adverse conditions. From there he proceeded on to Idaho. As he journeyed from one settlement to the next in Montana, rumors flew that a bishop had been named but his identity had not yet been revealed. One of the rumors said "a prominent divine at St. Ignatius will receive the office." But for nine more months there was no word.

The silence ended on March 5, 1883, when Montana's ecclesiastical boundaries were made to coincide with
her civil ones, and the Territory constituted into one Vicariate Apostolic. Six days later this new ecclesiastical entity was made part of the Province of Oregon City, and Bishop John B. Brondel of Vancouver Island was named Vicar Apostolic.82

Bishop James O'Connor of Omaha had earlier expressed doubts about Montana's ability to be financially independent. But in a letter to Bishop Brondel after his appointment to Montana, Bishop O'Connor extended his congratulations and offered his support. He also expressed his concern that a mission be established among the Cheyenne Indians and offered Bishop Brondel $1,500.00 for this purpose.83

Bishop Brondel set out for Montana on May 16, 1883, with Archbishop Seghers who accompanied him as far as western Idaho. His first stop in Montana was at Arlee where he arrived by train on June 19. He was met by Major Peter Ronan, the Indian Agent, who accompanied him the rest of the way. Assisted by Father Joseph Guidi, S.J., and Father Joseph Menetrey, S.J., Bishop Brondel celebrated his first pontifical Mass in Montana on June 24, 1883, in the little frame church of St. Francis Xavier. The Sisters of Charity of Providence and the pupils from their school formed the choir.

For the next two months Bishop Brondel traveled about western Montana acquainting himself with the people
and the country. Everywhere he was cordially greeted and highly praised. In addition to acquainting himself with the area, the Bishop was also seeking the town suitable for his See and residence. Every town was vying for the honor. On the 27th of August Bishop Brondel descended the eastern slopes of the Continental Divide into Helena. He was met by the Jesuits Palladino and Guidi along with a group of prominent citizens.

One month later he was off again to visit the eastern reaches of his vicariate. Traveling by train and accompanied by Father Cataldo, S.J., his first stop was Fort Keogh where he met Father E.W.J. Lindesmith, the post military chaplain. From the fort they journeyed to Miles City and then to Glendive. At each place the Bishop lectured, celebrated Mass, and confirmed. During his stay in Glendive he was given land and then personally collected money to erect a church.

Billings, Livingston, and Bozeman were the next stops. At each place the episcopal party was warmly greeted, and money was subscribed for church buildings. At the places where there were no churches, Mass was celebrated in public halls and even railway depots. On the rail trip over the Bozeman Hill, Bishop Brondel was deeply impressed by the beauty of the land he could now call home. The next stop was Virginia City where he approved plans to build a new church. The Bishop then returned
When Bishop Brondel arrived in Montana, he found fifteen churches, four hospitals, three schools, one orphans' home, two religious orders of women, and no debt. But he also found a total lack of materials and supplies for his episcopal ministry. To his brother in Belgium he wrote asking for pontifical vestments in the five liturgical colors, a simple mitre and crozier for traveling, and a pitcher and basin for the washing of hands at Mass. He also asked for Holy Oil vessels which would "be useful in the future as well as in the present." But the Bishop's greatest need was for priests. In the entire state there were only thirteen Jesuits and four diocesan priests.

After a six months' residency in Montana, Bishop Brondel addressed a letter to John Cardinal Simeoni requesting that the Vicariate Apostolic of Montana be raised to a diocese with Helena as the episcopal See. He put forth the following reasons:

1. the permanence of the area
2. the increasing population
3. the existence of ten cities each over 1,000 population
4. one-fourth of the total population Catholic
5. good financial outlook

Helena was recommended because it was the capital city,
the center of the territory, the richest city, and had the largest Catholic Church.\textsuperscript{90}

On April 18, 1884, Cardinal Simeoni sent two Apostolic Briefs in which the Vicariate Apostolic of Montana was raised to a diocese under the name of Helena, and Bishop Brondel was released from Vancouver Island and transferred to the new Episcopal See. The Briefs were dated March 7, 1884.\textsuperscript{91}
John Baptist Brondel was born February 23, 1842, in Bruges, Belgium. His father was a brass founder whose trade became the hallmark of the Brondel family and is practiced by the male members yet today. There were seven children in the family, five sons of whom John was the youngest and two daughters. It was an intensely religious family which eventually gave two of its sons, the eldest and the youngest, and one of its daughters into the service of the Church.

John Brondel received his early education from the Xaverian Brothers, a teaching congregation founded in Bruges in 1839. At the age of ten young Brondel entered St. Louis College in Bruges where he studied diligently for ten years.

As a child he read books containing the letters of Father Pierre Jean DeSmet, the famous Indian missionary in North America and a fellow Belgian. His letters inspired Brondel to become an Indian missionary in America. This desire stayed with him throughout his youth and early manhood and naturally led him to the American College of Louvain.

Founded in 1857 by Bishop M.J. Spalding of Louisville and Bishop P.O. Lefevre of Detroit, the American College
was designed to prepare young men for missionary work in the United States. In 1858 Archbishop F.N. Blanchet of Oregon City and Bishop A.M.A. Blanchet of Nesqually became patrons of the college which entitled them to receive students. When John Brondel entered the college in the fall of 1861, among his classmates were Remigius DeRyckere, later the pioneer secular priest in Montana, and Charles John Seghers whose close and lasting friendship with John Brondel would have a decisive impact on both the latter's career and the ecclesiastical future of Montana. Many other classmates at the college would later become fellow-priests of Brondel in Washington and Oregon.

John Brondel was a diligent student but also participated enthusiastically in the recreational life of the college. During his years at Louvain Brondel made certain resolutions which would characterize his priestly life. He resolved to observe simplicity and regularity in all things and to strive constantly to avoid temptations. At the time of his ordination, he decided to follow the plan of St. Francis De Sales for his priestly life:

1. to make all his actions a continual preparation for the Holy Sacrifice of the Mass;
2. always to approach the Mass with the dispositions he would have should he know he were about to die;
3. to be united with Christ in all things and to
imitate his example.
In his zeal for souls he resolved to be constant, ardent, prudent, and prompted only by the thought of God. He would live with the maxim, "Be severe with yourself, kind towards others."¹

John Brondel received the diaconate on May 21, 1864. By the end of that year he was ready to be ordained priest. However, he was more than one year under the canonical age of twenty-five. But because of the high esteem in which he was held by the rector and the professors of the college, he received a dispensation from His Holiness Pope Pius IX. On December 17, 1864, John Baptist Brondel was ordained a priest in the Church of St. Rumold at Mechlin, Belgium, by Engelbert Cardinal Sterckx.

The young Father Brondel continued his studies at the American College for two more years. Finally in September 1866 he began his long journey to Fort Vancouver, Washington Territory, United States of America. His missionary career, which would span thirty-seven years, was finally beginning.

When he arrived in the Diocese of Nesqually, Father Brondel was assigned to teach at Holy Angels College, a boys' school founded in Vancouver in 1864. Three years later he was appointed to Steilacoom on Puget Sound with its attendant missions. During his tenure there he built churches at Tacoma and Olympia. Ten
years later he was placed in charge of parishes in Walla Walla and Frenchtown. He remained there only one year before being reassigned to Steilacoom.

In November 1879, after thirteen years as a missionary priest and at the age of thirty-seven, John B. Brondel received the Papal Bull appointing him Bishop of Vancouver Island succeeding his close friend Charles J. Seghers who was the newly appointed Coadjutor Archbishop of Oregon City. Bishop Brondel's See included Vancouver Island which was British Territory and Alaska which belonged to the United States. Three and one-half years later Bishop Brondel was named Vicar Apostolic of the Vicariate of Montana, retaining his title to Vancouver. One year later he became the first bishop of the Diocese of Helena.

From the very beginning John Brondel desired to work among the Indians. When his first position was that of a teacher in a boys' school in Vancouver, he was sorely disappointed. However, he used that time to learn Chinook, the Indian language. Although his ministry at Steilacoom was mainly among the whites, he did some work among the Indians at three nearby reservations. During his episcopacy at Vancouver Island, Bishop Brondel visited the many Indian tribes in his diocese and established a mission among the Kayokuot(Kyuquot) Indians of Alaska. In Montana he found ample opportunities
to care for the material and spiritual needs of many
Native Americans.

INDIAN MISSIONS

ST. MARY'S MISSION

By the early 1880's the town of Stevensville had
grown up around St. Mary's Mission, and agitation for
the removal of the Flathead Indians still remaining
in the Bitterroot Valley increased. Chief Charlo stood
firm however vowing he would never go to the Jocko
reservation alive. In the meantime the Indians' poverty
increased. Harvests were poor, guns and ammunition
for buffalo hunts were difficult to secure, and no
supplies had been received from the government since
1872.

In 1884 a Flathead delegation, accompanied by the
Jocko Indian Agent Peter Ronan, traveled to Washington,
D.C., for meetings with Secretary of the Interior Henry
Teller. Charlo was told he could remain in the Bitterroot
but was promised no assistance as long as he did so.
Charlo replied he would live and die in the Bitterroot
Valley, but his people were free to move to the reservation
and thus receive government aid. In a private meeting
with Secretary Teller, Ronan was instructed to return
to the Bitterroot, determine the needs of Charlo's
tribe and how best to relieve them, and then encourage
them to move to the Jocko Reservation. Many of them
did move after the delegation returned to Montana.
But those that still remained grew increasingly impove-
ished. Their suffering, destitution, and hopelessness
finally beat down Charlo's resistance, and in 1889,
after meetings with a representative from the Department
of the Interior, he agreed to go to the Jocko Reservation.
However, it was two more years before Congress appropriated
the necessary funds for the move. Finally, on October
17, 1891, the Flatheads assembled, loaded their wagons
and horses, and left their homeland for the government
reserve. On the fiftieth anniversary of its founding,
St. Mary's ceased to be an Indian mission.

ST. IGNATIUS MISSION

The years 1875-1900 were the golden years for St.
Ignatius Mission. The Sisters of Charity of Providence
and the Jesuit Fathers operated two schools with an
enrollment of one-hundred and seventy students. From
1874 until 1896, government financial support gradually
increased to a high of $45,000 annually.

The physical plant was developed a great deal during
this period. The primitive log cabins gave way to more
spacious and substantial structures. Three buildings
for the school and convent were constructed for the
Sisters of Providence plus small buildings for the
laundry and the bakery. A new building was constructed
for the "Shops" which housed all the manual arts classes: blacksmith, carpentry, harnessmaking, printing, etc.

In 1890 a second religious community of women established a school at St. Ignatius. They were the Ursuline Nuns of the Roman Union. At the request of Father Joseph Cataldo, S.J., and Father Leopold Van Gorp, S.J., they opened a kindergarten at the mission. The Ursuline order was founded in Italy in 1535 by Angela Merici. Teaching was their primary work. The order gradually spread throughout Italy, Germany, and France. In 1727 nine Sisters set sail from France for New Orleans, becoming the first religious order of women to work in this country. From New Orleans the order expanded its mission into the south and the midwest. When Bishop Brondel arrived in Montana in 1883, he took special interest in the plight of the Northern Cheyenne Indians. He appealed to bishops in the eastern dioceses for missionaries to come and work among these native peoples. Bishop Richard Gilmour of Cleveland, Ohio, responded by publishing an open letter to the religious of his diocese in the columns of the "Catholic Universe."

He told about the Cheyennes and their plight as well as the small number of missionaries working among all the Indians in Montana. He ended his letter by appealing for priests or Sisters willing to devote themselves to this missionary work. His appeal bore fruit. Father
Joseph Eyler volunteered for Montana as did thirty Ursuline Nuns from Toledo, Ohio. Bishop Gilmour chose six: Mother Amadeus Dunne, Superior, and Sister Sacred Heart Meilink, Sister St. Ignatius McFarland, Sister Francis Seibert, Sister Angela Abair, and Sister Holy Angels Carobin. He immediately wrote to Bishop Brondel telling him he was sending a very special Christmas present. On January 15, 1884, this missionary band boarded the train in Ohio and left for their new home in Montana. Two days later they arrived in Miles City where they were warmly greeted by Bishop Brondel himself. The Ursulines opened their first school in Miles City and then gradually extended their ministry to almost every Indian mission in Montana, including St. Ignatius.

In 1875 St. Ignatius Mission acquired a printing press purchased in St. Louis by Father Alexander Diomedi, S.J. He had served as a printer's apprentice at Woodstock College in Maryland in his younger years. Father Diomedi was able to train specially selected Indian boys to set type. The first books printed were *Narratives from the Holy Scriptures* in the Kalispel language and a Kalispel dictionary. However, printing was an expensive process for a mission which was isolated and struggling financially to survive. In 1894 St. Ignatius Mission became a scholasticate, a college of studies for student Jesuits. These younger men took over the print shop,
and when the scholasticate was moved to Gonzaga College in Spokane five years later, the printing press went with it. During the twenty-four period of its operation at the mission, the press produced approximately sixty-six separate imprints.3

When the remainder of the Flathead Indians moved to the Jocko Valley in 1891, they settled near the present town of Arlee. A cornerstone for a church had been blessed in 1882 by Archbishop Seghers, but the church was not built until 1888 and was dedicated on August 4, 1889, by Bishop Brondel under the title of St. John Berchmans. This church was ready to serve the newly arrived Flathead Indians. A school was also opened, and the Ursuline Nuns did the teaching.

In 1891 construction was begun on a magnificent new brick church at St. Ignatius. The interior frescoes were painted by Brother Joseph Carignano, S.J., who spent over a year at the task.

Between 1890 and 1895 St. Ignatius Mission and its schools were at their peak of activity, but things soon began to change. With the Panic of 1893 and its resulting business failures, bank closings, low productivity, and high unemployment, the federal government became determined to cut expenses. One of the agencies to suffer cutbacks was the Bureau of Indian Affairs. Beginning with fiscal year 1896 the government reduced
its appropriations to Indian sectarian schools by one-fourth each year. By 1901 all government funding had halted. The Catholic Indian Bureau for the United States attempted to help, but the most they could provide was $9,000 a year and in some years not even that amount. Other private means of support were sought, but the economic depression of the country affected everyone. In order to raise money for all the Indian schools, Father Joseph Cataldo, S.J., toured the country giving lectures. He raised $3,000 which was divided evenly among the schools. But it was not enough. The Jocko school was forced to close along with the manual arts shops at St. Ignatius.

While financial problems plagued the mission, another catastrophe struck—fire! On November 22, 1896, a disgruntled student set fire to a mattress which demolished the boys' school and dormitory building. Another building was immediately put to use as a school, and classes continued. But these events had taken their toll. By 1901 only forty-seven boys were enrolled in the Jesuit school. Barely able to support themselves, the Jesuits gave the Ursulines the building they were using plus forty acres of land, a team of horses, and twelve cows.

Despite these setbacks the work of the mission continued. However, the next twenty years would see great changes.
ST. PETER'S MISSION

Although St. Peter's Mission was located sixty miles from the Blackfeet Indian Reservation in northwestern Montana, it struggled valiantly to survive. In the summer of 1884 Father Joseph Cataldo, S.J., Superior of the Rocky Mountain Missions, asked Bishop Brondel to assist in finding a religious community of women to open a girls' school at St. Peter's. Schools for white and Indian boys had already been opened by the Jesuits. The Bishop prevailed upon the Ursulines to open a school at St. Peter's. Mother Amadeus, along with two novices and one postulant, arrived at the mission on October 30, 1884. Within two weeks of their arrival, the Sisters opened a boarding school for the daughters of the settlers around the mission. Five months later an Indian school for girls was opened. As with most missionary schools, the curriculum was a blend of scholarly subjects and manual training. As time went on, fine arts such as embroidery, music, and art were added.

Mother Amadeus also established a novitiate at St. Peter's where young women could enter the Ursuline order. This novitiate was the only one of its kind in Montana.

The first school buildings at the mission were log cabins built in an L-shape from the rear of the church.
As enrollment increased new buildings were added, each with a name: Loretto House, 1885; Martha House, 1886; St. Francis Xavier House, 1886. Finally, the need for a more substantial structure became evident, and on September 9, 1888, the cornerstone for the new convent was laid. A three-story building of sandstone and granite, it provided living and working space for both Sisters and children.

When Bishop Brondel arrived at the mission during Christmas of 1891, the new building was not yet finished. resolved to stay until it was completed, the Bishop headed up the clean-up brigade. By January 1 the building was ready to be blessed. On January 11, 1892, Bishop Brondel reopened the school in the new structure.

Although St. Peter's was not on an Indian reservation, the school received government aid. Beginning with thirty students, the number paid for by the government steadily increased. The supervisor who inspected the school in 1892 was so impressed he promised to obtain four hundred pupils, but four years later the government cancelled the contract. Despite this setback the Sisters continued to operate their school. The Jesuits however closed the boys' school and two years later quietly withdrew from St. Peter's.

In addition to continuing the girls' schools, the Sisters eventually opened a boys' school at the mission
which they called St. Joseph's Academy. With the loss of the Jesuits, a diocesan priest was appointed by Bishop Brondel to serve as chaplain at the mission.  

By 1901 the original log church had outlived its usefulness and on June 30 the cornerstone for a new one was laid. However, it was never built.

HOLY FAMILY MISSION

When the Jesuits discovered in 1874 that St. Peter's Mission was sixty miles from the Blackfeet Indian Reservation, they resolved not to let this deter them from continuing their ministry among these peoples. Thus when Father Peter Prando, S.J., was assigned to St. Peter's in 1880, he was sent to work on the reservation despite Grant's Peace Policy which had assigned the care of the Blackfeet to the Methodist Church. In May 1881 Father Prando crossed Birch Creek, the southern boundary of the reservation, and proceeded directly to the Indian Agency at Badger Creek. He met Major John Young, the Indian Agent, who was a staunch Methodist and disliked Catholics. However, he was genuinely devoted to the improvement of the Indians. Their first meeting was formal but appeared cordial. They parted on a note of friendliness, and for the next six months Father Prando remained on the reservation teaching and baptizing. He even built a small cabin on the off-reservation side of Birch Creek and then returned to St. Peter's
in November.

Father Prando's presence on the reservation was a cause of concern for Major Young. The reservation had been assigned to the Methodists, and there was an agency day school. Yet a Catholic priest was traveling the reservation, baptizing in his faith, and recruiting Blackfeet students for a mission school. In addition Father Prando and the prominent chief White Calf had developed a strong friendship, a feat Young had been unable to accomplish. As a result Young expelled Father Prando from the reservation in May 1882. The priest complied but only as far as the cabin on Birch Creek where many of the Indians followed him, much to the displeasure of the agent.

But John Young had other problems besides the zealous young Jesuit. He incurred the enmity of the white settlers by staunchly opposing any further attempts to reduce reservation territory. Starvation also stalked the reservation during Young's tenure in office. The rapidly disappearing buffalo coupled with the government's failure to provide sufficient rations resulted in four successive winters of starvation for the Blackfeet. Estimates of the number who died during this period run as high as six hundred. Young, foreseeing what would happen, began begging for increased rations from the government as early as 1876. But his attempts were
unsuccessful, and he became the scapegoat for the whole affair, blamed by the whites as well as the Indians. In March 1884 John Young resigned his position and was replaced. In 1883 Father Prando had been sent to work among the Crow Indians in southeastern Montana. With the departure of these two adversaries the tense relations between the Jesuits and the Indian agent eased. Father Joseph Damiani, S.J., and Father Joseph Bandini, S.J., were free to minister on the reservation. The whole Young-Prando affair served to form a "strong distinction in the Blackfoot mind between the Agency and the Mission. For good or ill, the large segment of the Piegans who still bore resentment to the U.S. Government now could embrace Christianity without betraying their loyalties."  

In the beginning Indian students were sent to schools at St. Ignatius and St. Peter's in hopes they would eventually return to the reservation to teach others how to live a Christian life. This plan proved unworkable because of the distance of these missions from the reservation. Encouraged by their acceptance on the reservation by the new agent, the Jesuits decided to establish a mission there. In 1885 Father Joseph Cataldo applied for and received permission from the government to build such a mission on the Blackfeet Indian Reservation. Father Damiani immediately proceeded to the
reservation where he chose a site and built a log church and cabin for the priests. The site he chose was on the Two Medicine River in a cottonwood grove protected by sandstone cliffs on the north and the west. It was a few miles north of the Government Agency. One year later White Calf, Father Prando's close friend, gave land adjacent to the church to the Jesuits to build a mission school. However, it took more than determination and good will to build a mission. It also took a great deal of money, and this was something of which the Jesuits had very little. After four years of frustration and poverty and many prayers, help came from two very different sources. The Drexel sisters of Philadelphia gave $14,000.00 through the Bureau of Catholic Indian Missions. Senator Thomas H. Carter of Montana, despite the opposition of the Indian Commissioner who favored government boarding schools, succeeded in obtaining governmental aid for one hundred students at the new mission school. With the grant from the Drexels, a two-story frame building with two distinct sections was erected. One section was the boys' school, the other for the girls. Combined, the school could care for one hundred students. Three Ursuline Nuns from St. Peter's agreed to operate the school. On August 25, 1890, Holy Family Mission officially opened.

Although the Blackfeet wanted the mission school,
when it came time to send their children many parents were unwilling to do so. Amid tears, cajoling, and threats of no rations by the Indian Agent, the Indian children were reluctantly sent to the mission. Before long the parents accepted the school, for it not only educated their children but it fed and clothed them as well.

Holy Family Mission's early years were happy, successful ones. The number of students steadily increased. Consequently, two more Sisters as well as Jesuit lay brothers and scholastics joined the mission's staff. Katherine Drexel donated a small herd of cattle, and a grain and garden farm were begun. Miss Drexel also gave more money to build a new boys' school out of sandstone quarried from nearby cliffs. This three-story building greatly increased the capacity of the school. Bishop Brondel visited in the summer of 1891 and blessed the church and buildings.

Unlike St. Ignatius, Holy Family School did not have the resources to provide manual training for the students. Believing most of them would settle on small cattle ranches, little training was given in farming, some in gardening. Also, an eighth grade education was considered sufficient. The school curriculum then consisted of academic subjects and religious instruction with emphasis on the latter. Recreation and chores were also part
of the daily routine. For the girls, training was given in the domestic arts in preparation for their lives as wives and mothers.

The mission had a great influence on the Indian adults as well. They began coming to church for their marriages and to baptize their children. Mass attendance increased as did the number of communions.

But despite these promising beginnings, troubles soon threatened the mission. Two government schools opened at Fort Shaw and on Willow Creek, and the Indian children were encouraged to attend. Beginning in 1896 government appropriations were gradually cut until 1900 when they were entirely eliminated. The mission thus became increasingly dependent upon the Bureau of Catholic Indian Missions as well as private contributions. Tragedy struck in January 1898 when fire destroyed the frame building housing the girls' school. Luckily no lives were lost, but the school was completely destroyed.

Katherine Drexel, now Mother Katherine Drexel of the Sisters of the Blessed Sacrament for Indian and Colored People, again came to the rescue by donating money for the construction of a new building very similar to that of the boys'.

With the advent of a new century, the mission faced continuous hardships. But the priests and Sisters put their faith in God, and Holy Family Mission continued
The Indian Wars in Montana came to an end in 1878. The Blackfeet, the Sioux, the Nez Perce, and the Northern Cheyenne had all resisted the encroachment of white settlers and had lost. In addition the large reserves originally carved out for the tribes were pared considerably under pressure from stockmen, farmers, miners, and railroad promoters. The Northern Cheyenne Indian Reservation was created in 1884 along the Tongue and Rosebud rivers in southeastern Montana. The Northern Cheyennes had been banished to Oklahoma in 1877 following their defeats. However, in a long dramatic trek marked by many deaths, they returned to Montana in 1878 and were eventually settled on the Tongue River Reservation.

The Cheyennes found life on the reservation extremely difficult. Basically hunters, their way of life was destroyed. With the annihilation of the buffalo even the trading business failed. Half-hearted attempts by the government to make them farmers proved futile. Concerned about their welfare, an Army private at Fort Keogh, named George Yoakum, petitioned Bishop James O'Connor of Nebraska for help. Bishop O'Connor contacted the Jesuits residing in Helena asking them to help these Indians. Father Peter Barcelo, S.J., was sent. He remained several months reporting that the Indians
were "well-disposed; they are especially anxious about their children's schooling."\textsuperscript{17} But the Jesuits were few in number and could not take on another committment. Father Barcelo was subsequently assigned to work among the Crow Indians.

In order to help these Indians, Bishop Brondel decided to establish a mission on the Tongue River Reservation. To help in this work he secured the services of six Ursuline Nuns and a priest, Father Joseph Eyler, from Toledo, Ohio. They arrived in Miles City in 1884. Arrangements were immediately made for a suitable residence for the Sisters, and within a few weeks they opened a school. The plan was for three Sisters to remain in Miles City and the other three along with Father Eyler to open the Cheyenne Mission.

Father Eyler traveled first to the reservation seeking a suitable place to locate the mission. Where Otter Creek empties into the Tongue River, he purchased some land on which sat a log cabin. Once this was fixed up for occupancy, he sent for the Sisters who arrived on April 2. The cabin had been divided into three compartments: a Sisters' residence, a priest's residence, and a schoolroom. This new mission was named St. Joseph Labre by Bishop Brondel.

St. Labre's first years were difficult ones. Father Eyler's health failed after a few months, and he was
forced to return to Ohio. The Jesuit Peter Barcelo returned, but he too soon left due to ill health. For much of 1884 the Sisters lived without the consolation of a priest. The white settlers, especially stockmen, still coveted much of the land on which the Indians were settled. As a result the Indians were continually harassed, and any attempts to help them were opposed. George Yoakum was dragged from the mission on a September evening in 1884, beaten, and driven out of the country. In its account of the affair the "Miles City Daily Journal" gave tacit approval. In addition to these problems the Indians were starving. The buffalo had been exterminated, little attempt was made to teach the Indians to farm, and government rations were scarce or in many cases non-existent. Time and again Bishop Brondel appealed to the Bureau of Indian Affairs for some relief. But in many instances his claims were discredited by the Indian agent or by the Department of the Interior, and little help was forthcoming.

In 1885 Bishop Brondel toured the East personally soliciting funds for this struggling mission. He succeeded in raising enough funds to build a convent/school. It was a two-story frame building appropriately named the "White House." On November 8, 1885, Bishop Brondel solemnly blessed the new building. Earlier that year he persuaded the Jesuits to accept St. Labre's Mission.
In October Father Aloysius van der Velden and Father Peter Prando were appointed.

At the beginning of 1886 the future of St. Labre's looked hopeful. The new school could accommodate fifty boarding students and was averaging thirty-five. In addition twenty day students could be accommodated. A resident priest cared for the spiritual needs of the Indians, sometimes alone, sometimes with assistance. Bishop Brondel continued his support both financial and spiritual. In 1887 R.L. Upshaw, Cheyenne Indian Agent, in his official report to the Department of the Interior, spoke highly of the work being done by the Jesuit priests and the Ursuline Nuns at St. Labre's. But this state of affairs was not to last.

The Plains Indians experienced a religious revival of sorts in the late 1880's. Inspired by Wovoka, a Nevada Paiute, they became deeply involved in a new Ghost Dance religion. By performing a prescribed dance and singing certain songs, they believed the buffalo would be restored and the whites would eventually disappear. Also, by wearing a particular type of shirt, they thought they would be immune to the guns of the whites. This Ghost Dance revival spread to the Cheyennes resulting in their withdrawing from all white contact, including the mission. On October 18, 1888, the last Mass was said at the mission and the Jesuits and the Ursulines
left. But the closure was only temporary, and within six months the mission reopened. However, problems on the reservation continued. During this tense period Father van der Velden succeeded in building a new two-story boys' school. However, the Ghost Dance revival erupted again forcing the closure of the mission in July 1892. It remained closed until the following March.

By the mid-1890's Bishop Brondel believed the mission to be stable enough to build a permanent church. The church was completed in May 1896 and solemnly dedicated by Bishop Brondel one year later. But again trouble flared, and the missionaries were caught in the middle, distrusted by both whites and Indians. As a result the Jesuits decided to withdraw permanently from St. Labre's. On August 10, 1897, Father van der Pol said his last Mass in the new church. Then he and Father van der Velden climbed aboard their wagon, bid the Ursulines farewell, and began the long, dusty journey to Miles City. In order that the Sisters and the Indians would not be without spiritual consolation, Bishop Brondel assigned a diocesan priest to St. Labre's Mission.21

ST. PAUL'S MISSION

The Piegan War in 1870 largely ended Indian resistance in northern Montana. The reservation created in 1855 was restructured, and separate agencies established for the individual tribes. Among these tribes were
the Atsina or Gros Ventres and the Assiniboines who were assigned to a subagency near Fort Belknap on the Upper Milk River in 1871. As with other Indians in the territory, these tribes lost much of their best hunting lands. They became increasingly dependent upon the federal government which was very lax in providing the rations and annuities required by law.

Jesuit priests, beginning with Father DeSmet, had visited both of these tribes, baptizing and instructing, prior to 1885. When Father Joseph Cataldo asked permission to open a mission on the Blackfeet Indian Reservation, he also sought the same for Fort Belknap. As soon as permission was received, Father Fredrick Eberschweiler, S.J., was immediately dispatched to Fort Belknap. With the help of Thomas O'Hanlon, a log cabin was built on the Milk River near present-day Harlem. On December 8, 1885, Father Eberschweiler celebrated Mass as the beginning of the new mission among the Gros Ventres and the Assiniboines.

Father Eberschweiler had no illusions about his new mission. The Indian agent was reported to be anti-Catholic. The whites at Fort Assiniboine and Fort Belknap proved to be a harmful influence to the Indians who had begun to frequent the mission. In addition the location lacked timber, fuel, and a decent water supply. But the site had been chosen because Father Eberschweiler
felt there should be no delay in establishing the mission. Once it was there he could search out a more suitable location which is exactly what he did.

In the spring of 1886 Father Eberschweiler traveled south to the Little Rockies. There he found the perfect spot for his mission: a wide valley fed by a crystal clear stream and near the mountains thickly covered with timber. In addition to its beauty the area offered excellent grazing and farming opportunities. In the meantime the federal government again restructured the large northern Montana reservation by creating smaller reserves for the individual tribes. At the suggestion of Father Eberschweiler, the Gros Ventres and the Assiniboines accepted a reservation adjacent to the Little Rockies which included the new mission site.

Father Eberschweiler immediately began construction on three buildings: church/priests' residence, convent, and school. On September 15, 1886, the cornerstone for the church was laid. Winter storms, difficulty in obtaining supplies, and transportation problems delayed construction. However, by the spring of 1887 the buildings were completed and ready for occupancy. The Ursuline Nuns agreed to open the school which they did on September 15, 1887.

As with all the mission schools in Montana, St. Paul's
was a contract school. The first year the government supported twenty-five pupils. This number gradually increased until 1894 when there were one hundred and sixty such students. The school however always cared for more children than the government supported. When the government withdrew the subsidies in 1900, the mission continued its work with help from the Catholic Indian Bureau as well as private donations.

In 1891 Father Eberschweiler was replaced by Father Balthaaser Feusi, S.J. During his tenure a stone building was erected housing a boys' school. Father Charles Mackin, S.J., followed Father Feusi in the late 1890's. Under his direction and with the help of a wealthy friend in Oregon, a new stone church and a convent were erected. Jesuit Brother Joseph Carignano of St. Ignatius fame later painted the frescoes in the church's interior.

ST. FRANCIS XAVIER'S MISSION

The Crow Indians were among the first tribes to move into Montana from the east. Although they were as hostile as most Plains Indians, they were friendly towards the whites because they needed allies against their enemies, the Sioux and the Blackfeet. By treaty in 1868 they accepted a reservation bounded by the Yellowstone River, the Montana-Wyoming border, and the divide between the Big Horn and Rosebud rivers. In 1875, under pressure
from white interests, the western end of this reservation was removed. In the early 1880's another large section of the western part of the reservation was opened to the whites. The reservation was then concentrated in the Little Big Horn Valley.

Contact between the Catholic missionaries and the Crow Indians occurred as early as 1840 when Father DeSmet visited them during his first trip to Montana. He revisited them in 1844. When Father Point wintered among the Blackfeet and Gros Ventres in 1846-47, he encountered a large band of Crows. He took the opportunity to instruct them and baptize some of their children. This was their last contact with Catholic missionaries until 1880.

In that year Father Peter Barcelo, S.J., was assigned by his superiors to visit the Crows. Three years later Father Peter Prando, S.J., began his work among them. As a permanent site for the mission he chose a place where Rotten Grass Creek flows into the Big Horn River. On February 21, 1887, Father Prando and Father Peter Bandini, S.J., erected a tent and St. Francis Xavier's Mission was founded. In the spring construction of a frame two and one-half story school building was begun. A colony of Ursuline Nuns arrived in October to open the school.

For the first few years the mission flourished. The
students soon numbered one hundred and fifty with the federal government subsidizing four-fifths of them. Two new buildings, another school and a church, were erected in 1888 with funds provided by Mother Katherine Drexel. The Indian Agent in his annual report for 1893 commended the mission school. But in 1898 government funds were withdrawn. As a result the mission entered a period of decline which lasted well into the twentieth century.

ST. CHARLES' MISSION

A second mission on the Crow Reservation was opened in 1891 by Father Prando. This was St. Charles located west of the Big Horn Mountains on Pryor Creek. This spot was chosen because of the presence of the famous Crow Chief Plenty Coups. Construction of a church was begun in October 1891 and completed in February of the following year. At that time three Ursuline Nuns arrived to open a boys' school in the church. During the year three more buildings were erected: a convent and girls' school, a boys' school, and a priest's residence. Mother Katherine Drexel provided the funds for the construction of the schools.

Withdrawal of government subsidies forced the closure of the mission school in 1898. The Ursulines and the Jesuits both left at that time. The church remained open, and priests from St. Xavier's came regularly
for services and religious instructions. In 1901 the United States Government purchased the other buildings and opened a school.27

PARISHES

HELENA

When Bishop Brondel arrived in Helena in 1883, he found a city striving to live up to its position as territorial capital. Rough log cabins were giving way to more substantial brick and brick veneer buildings. Large mansions were beginning to make their appearance on the city's West Side as Montana's financiers and merchants chose Helena as their home. The rough edges of the mining camp were wearing away, and a more polished modern city was emerging.

Occupying a prominent position in all of this new growth was Catholic Hill. Here were located the Church of the Sacred Hearts, St. John's Hospital, St. Vincent's Academy, and St. Ambrose's Orphan Asylum, all flourishing institutions. However, in order to keep pace with both Helena's and Montana's growth, new facilities became necessary. On June 24, 1884, Bishop Brondel laid the cornerstone for a new hospital building of brick and stone. Three years later the cornerstone was laid for a new St. Vincent's Academy. The "Gazette Shanty," which had become a boys' school, was taken over by
the priests in 1882 and given the name St. Aloysius Select Day School. A new building was erected in 1890, and high school subjects inaugurated a few years later. St. Aloysius graduated its first class in 1903.

The building housing St. Ambrose's Orphanage was replaced by a three-story brick structure in 1892-93. It was built on a parcel of land in the Helena Valley which the Sisters felt was a more spacious, healthful environment for young children. The new St. Joseph's Orphans' Home opened on October 8, 1893, with thirty-eight children. By 1903 there were over two hundred.

This growth in the Catholic institutions corresponded with an increase in the Catholic population of Helena. In order to accommodate this growth a second church was built on the east side of town. A number of German-Catholic families resided in this area, and they formed the principal part of the congregation of this new church. It was built in 1889 and formally dedicated by Bishop Brondel on September 27, 1891. The name of this new church was St. Helena's. Although the new church was attended from the Sacred Hearts Cathedral, earnest attempts were made to have a priest who could speak German conduct the services. A church on the west side of Helena was also planned but never materialized.28

A second religious order of Sisters established themselves
in Helena during Bishop Brondel's episcopacy. The Sisters of the Good Shepherd was an order devoted to helping girls who for one reason or another had developed problems at home, in school, or in society in general. The order was founded as the Refuge Sisters in France in 1641 by St. John of Eudes. Under the guiding hand of Sister Mary of St. Euphrasia, who joined the order in 1814, the Refuge Sisters became the Sisters of the Good Shepherd and expanded their work beyond the borders of France and across the world. The first American foundation of the order was established in Louisville, Kentucky, in 1842. Over the next twenty years the Sisters gradually expanded their mission by establishing houses in St. Louis, Philadelphia, Cincinnati, New York, Chicago, Baltimore, New Orleans, Brooklyn, and St. Paul. It was from this latter city that the first Good Shepherd Sisters came to Montana.

The Sisters arrived in Helena on February 11, 1889. They were greeted by a group of lay people and clergy led by Bishop Brondel and Father Gustav Follett who became their chaplain. The original community consisted of Mother Mary of St. Margaret, Sister Mary of St. Regina, Sister Mary of St. Bonaventure, Sister Mary of the Presentation, Sister Mary Agnes, and a young girl named Veronica.

A small convent had been readied for them on the
corner of Ninth Avenue and Hoback Street. Within two years the small convent became overloaded. Additions were built on, and the original buildings enlarged. In 1895 a new chapel was built. Bishop Brondel blessed the chapel in honor of St. Joseph on March 25, 1896.

In the beginning years the Home met with some opposition on the part of the townspeople. They looked upon the Home as a kind of prison where girls were incarcerated with no legal justification and forced to associate with inmates who were there for committing crimes. One such case received much publicity in the spring of 1892, mainly from the "Helena Journal" which strongly attacked the Home in its pages. But gradually the Home was accepted in the city, and its true purpose of care for girls with various problems was understood.

THREE FORKS

Catholic growth outside of the city of Helena also called for the construction of more churches. Father Joseph Guidi, S.J., built a church in Three Forks in 1885. Bishop Brondel blessed the church on July 25, 1886, and gave it the name of Holy Family.

BOZEMAN

The town of Bozeman came into being because of the Gallatin Valley, a prime agricultural center. Its farmers and merchants supplied nearby Army forts and Indian agencies as well as the farms, ranches, and mines operating
in the surrounding area. In 1876 Bozeman boasted 600 inhabitants.30

Attempts were made to build a Catholic church in Bozeman in 1879, 1880, and again in 1882, but to no avail. Although land was available the Jesuits felt there were not enough Catholics to justify building a church. Services continued to be held in private homes, a hall over a saloon, and the courthouse until the need for a church became imperative.31 In 1885 Father Guidi was sent to Bozeman to build a church. Father Cyril Pauwelyn soon replaced him and he completed the work. The site was on North Seventh Avenue which at that time was still in the country. The church was dedicated under the title of Our Lady of the Most Holy Rosary on August 29, 1885, by Bishop Brondel. For the first few years priests from Helena came and held services. In August 1889 Father Amatus Coopman came to Holy Rosary as its first resident pastor.

Catholic education also came early to Bozeman. In 1880 Annie McLaughlin opened a one-room school named St. Agnes' Academy. For seven years she taught the four R's: "reading, 'riting, 'rithmetic, and religion." One year after her school closed, a Professor Rowdy opened a second Catholic school in the Farmer's Hotel. When the hotel burned down two years later, the school ceased to exist.
WHITE SULPHUR SPRINGS

When Father Coopman came to Bozeman in 1889, he was also given charge of White Sulphur Springs. He began to build a church there, but it was not completed for two more years. Bishop Brondel dedicated it to St. Bartholomew on August 28, 1892.

BOULDER and TOWNSEND

Other areas around Helena which experienced Catholic growth were the Boulder and Missouri valleys. Churches had already been built in both places, but small towns were beginning to develop and these people desired their own churches. St. Catherine's in Boulder was built in 1894. Six years later St. Catherine's Parish was established with Father J.B. Thompson as first pastor. In that same year a parish was established in Townsend. Father Francis O'Farrell was first pastor and built Holy Cross Church in 1903.

MARYSVILLE

When the Northern Pacific Railroad arrived in Helena in 1882-83, it began a major quartz mining boom. The most productive area was Marysville, northwest of Helena. Here Thomas Cruse discovered his Drumlummon Mine which eventually proved to be Montana's richest gold mine. As with many mining communities, a considerable portion of the population was Catholic. To accommodate them, a church was built in 1886 by Father Cyrôl Pauwelyn
on land donated by Thomas Cruse. The church was blessed on September 29 and named Our Lady of Lourdes. For the first few years it was attended from Helena. In 1900 a resident priest was appointed but only for a few years.

EAST HELENA

When the smelter and refining works were built in East Helena in the 1880's, workers from many ethnic backgrounds, but predominantly Croatian and Slovenian, were attracted. Since a large majority of them were Catholics, priests from Helena came once a month to celebrate Mass in the Odd Fellows' Hall. From 1890 until 1895 Father J.M. Solnce worked among the Slavic people in Montana, including East Helena. Father John Pirnat, a Slovenian priest ordained in 1895, continued Father Solnce's work. While residing in Anaconda, Father Pirnat supervised the building of the church in East Helena. Because the congregation was predominantly Slavic, the church was dedicated to Sts. Cyril and Methodius.

BUTTE

Butte in the 1880's was a rough-and-tumble town. Silver had given way to copper, and developers Marcus Daly and William A. Clark were on the road to prominence. As more mines and smelters opened up, more workers poured into Butte-Irish, Cornish, German, Finnish,
Italians, Slavs—the majority of whom were Catholic.

In order to care for this swelling population, a new, larger St. Patrick's Church was built in 1883. As more and more families settled in Butte, the need for a Catholic school became evident. At first classes were held in the old frame church and were conducted by a group of Sisters of Mercy. Apparently their efforts proved unsuccessful, and in 1887 the Sisters of Charity of Leavenworth began teaching at St. Patrick's. A three-story brick building on the corner of Washington and Park streets was erected in 1889. This new school offered both elementary and high school courses.

Butte continued to grow and so did St. Patrick's. In 1896 the church was enlarged to its present size. But it was not enough. The time had come to build more churches in Butte.

As Butte's population increased, small suburbs and ethnic enclaves developed. One such suburb was Walkerville, north of Butte on the hill. Named for the Walker Brothers of Salt Lake City who were early investors in the Butte mines, the area grew quickly as more mines opened up. Since St. Patrick's was many blocks away, one of the priests from there came to Walkerville every Sunday to celebrate Mass in a rented hall. In 1895 two Sisters of Charity of Leavenworth from St. Patrick's opened a school in Walkerville in an old grocery store in
the McCune building. Two years later a parish was established with Father Francis X. Batens as pastor. He secured land on North Main Street from the Butte and Boston mining company and solicited funds to build a church. On January 16, 1898, Bishop Brondel formally dedicated the new church to St. Lawrence O'Toole. Since the school was housed in temporary quarters, a new building was erected in 1900 which greatly increased the enrollment.

As Butte's population continued to grow, the city expanded its borders farther east and south. New Catholic neighborhoods demanded new parishes. In the years 1901-02 three new parishes were established in Butte: Sacred Heart on the east side, St. Joseph's on the south side, and St. Mary's near Centerville.

The first Sacred Heart Church was a church-school combination. Sisters of Charity of Leavenworth taught all elementary grades and one year of high school. The first pastor was Father Jeremiah Callaghan.

The first church in St. Joseph's Parish was a public hall where Father P.A. Quesnel celebrated Mass and instructed the children. In 1903 a small frame building on East Second Street, in the extreme end of the Farrell Addition, was acquired and became the first St. Joseph's Church.

The Irish district south of Centerville was the site
of the third new parish to be established: St. Mary's. In addition to a parish church and school, the people of the area also desired an Irish priest. From County Limerick, Ireland, came the first pastor, Father James English, who oversaw the building of the first church on North Wyoming Street which he blessed on October 4, 1903. In September 1904 three Sisters of Charity of Leavenworth opened a school in the basement of the new church.

In the late 1890's a large influx of Italians moved into Butte and settled in an area east of the city center. To accommodate this largely Catholic population, a parish was established on April 17, 1902, named Holy Savior. The first pastor was Father Gaspar Giacaloni, S.J. After eight months this new parish was entrusted to the care of Sacred Heart Parish with Father Giacaloni as assistant pastor. He was to oversee the construction of Holy Savior Church on Leatherwood Street as well as to minister to the needs of all of the Italians residing in Butte. Mass was celebrated in a rented hall and in an old public school building until the church was completed in 1903. Beginning in June 1902 the Sisters of Charity of Leavenworth taught Christian Doctrine every Sunday afternoon. Soon after the completion of the church, the Jesuits agreed to care temporarily for this new parish in the McQueen Addition.
St. James' Hospital, thought spacious in 1881, was inadequate for Butte's needs by 1889. A wing was built on providing room for one hundred more patients. Ten years later another ten rooms and a chapel were added. During these early years the Sisters took care of all of the maintenance duties at the hospital in addition to nursing the sick.

ANACONDA

When Marcus Daly began expanding his mining operations in the early 1880's, one of his first moves was to build a copper reduction works and a smelter. He needed a site with plenty of water, so he chose Warm Springs Creek, twenty-six miles west of Butte. To accommodate the workers and their families, a town was erected at the site which Daly named Anaconda. Father DeRyckere from Deer Lodge visited the new settlement periodically, offering Mass in a rented hall. As the population grew and the number of Catholics increased, the desire for a resident priest grew. A petition was presented to Bishop Brondel expressing this desire.36 The Bishop, although favorable to the request, did not have any priests to spare, so Father DeRyckere continued his periodic visits to Anaconda for another year.

In the early spring of 1887 Father Peter Desiere of the Diocese of Bruges, Belgium, twenty years a priest, arrived in Montana to begin his life as a missionary.
He was assigned to assist Father DeRyckere in Deer Lodge. His first task was to organize a parish in Anaconda which he did. As a reward for his efforts, Father Desiere was appointed pastor of the newly formed parish in September 1888. Three months later on November 25 the new brick church was dedicated to St. Paul.

The work at the smelter attracted large numbers of Slovenians who, by the late 1890's, were numerous enough to desire their own church. In the spring of 1897 Bishop Brondel agreed to the erection of a second church on Anaconda's east side. In addition he named Father John Pirnat, a Slovenian native, as first pastor. Father Pirnat began work immediately on a church which was completed in early 1898 and named St. Peter's.

Catholic education was not neglected in Anaconda. Father Amatus Coopman persuaded the Ursuline Nuns to open a school at St. Peter's in 1900. They opened a second school, St. Angela's Academy, in St. Paul's Parish in 1902.

Because of the hazardous work at the smelter, two doctors had opened a small private hospital in Anaconda. By 1889 they wished to sell and, after thoroughly investigating the matter, the Sisters of Charity of Leavenworth agreed to purchase the facility. On July 26, 1889, the feast of St. Ann, four Sisters arrived to operate this new hospital, appropriately named St. Ann's. These
pioneer nurses were Sister Irene McGrath, Sister Generosa Jordan, Sister Cornelia O'Hara, and Sister Mary Thomas Dowling. In order to help support this new hospital, the Anaconda Copper Mining Company required its employees to contribute a set amount of money to the hospital fund each month. This amount then insured the employee for any future hospitalization. In addition the Company helped out with repairs and improvements to the property. By the turn of the century additions were added to St. Ann's which more than doubled the hospital's capacity.

The area of southwestern Montana had been served by Father Kelleher from Virginia City before his departure in 1884. Father John Dols then served as pastor, living at Laurin and later Dillon, for four years. After that Laurin was served from Butte, Dillon, or Granite. When Mrs. Adeline Laurin, widow of the town's founder, died in 1897, she bequeathed $8,000 for the building of a new church. A site was chosen just north of the old church, and a native red sandstone Gothic church was erected. Bishop Brondel dedicated the new St. Mary of the Assumption on September 1, 1901.

During Father Dols' tenure as pastor, a brick church with attached rectory was built in Dillon. It was dedicated to St. Rose of Lima on August 18, 1888, by Bishop Brondel. After Father Dols' departure in 1891, priests from
Butte attended Dillon for two years. In 1893 a second resident pastor was appointed.

GRANITE and PHILIPSBURG

With the advent of silver mining in Montana in the 1870's new towns were established, notably Philipsburg and Granite City. As elsewhere, Father DeRyckere visited the area very early. The first church in the area was built in the mining camp of Granite. St. Andrew's Church was blessed on May 31, 1891, by Bishop Brondel. The first pastor was Father A.J. Lambaere who arrived late in 1891. The neighboring town of Philipsburg was steadily growing, and soon it became necessary to erect a church there also. It was finished by Easter of 1893 but was not dedicated until September of the following year. Bishop Brondel blessed it with the name of St. Philip. About this same time Father Lambaere moved his residence from Granite to Philipsburg.

For the first few years the Philipsburg parish thrived with the silver mines. But a decline in the price of silver led to a decline in the parish's fortunes, and in 1902 it was annexed to the parish at Deer Lodge. HELMVILLE

In addition to visiting Granite and Philipsburg, Father DeRyckere also traveled to Blackfoot City, Bearmouth, and the Nevada Valley. At each place he celebrated Mass and offered religious instruction to the assembled
Catholics. He was only able to visit these little communities once a month, but to this schedule he was very faithful. He began visiting the small farming community of Helmville in 1872. Here Mass was said in private homes and later on in the public school house. The people however were anxious to build their own church. Plans were drawn up and a financial drive started in the summer of 1887. On July 8, 1889, Bishop Brondel dedicated this new church to St. Thomas the Apostle in honor of Thomas Coleman in whose home Mass had been celebrated for several years. The Helmville Church was attended by the priests from Deer Lodge for many years.

Up the valley from Philipsburg were the small communities of Hall and Stone Station. Here between the two settlements the settlers built a church in 1891. It was dedicated to St. Michael by Bishop Brondel on August 7, 1892.

DEER LODGE

Although Father DeRyckere traveled extensively over his large parish, he did not neglect Immaculate Conception in Deer Lodge. In 1893 he opened St. Remigius' School for Boys as a counterpart to St. Mary's Academy for Girls. One Sister from the academy staffed the school, but the enrollment never exceeded twenty. The school closed in 1901. St. Mary's Academy however continued
to grow. A new wing, larger than the original building, was added in 1891. By the turn of the century a second addition was needed.

MISSOULA

Although the Jesuits were mainly concerned with ministering to the Indians, they retained possession of St. Francis Xavier Parish in Missoula. By 1891 the small frame church, erected ten years earlier, had become insufficient for the needs of Missoula Catholics. On August 9, 1891, Bishop Brondel laid the cornerstone for a new, larger stone church. One year later, on October 9, the new church was dedicated.

The Sisters of Providence expanded their facilities in Missoula during Bishop Brondel's years. St. Patrick's Hospital, which opened in 1874, was completely remodeled and an annex built which more than doubled the original capacity as well as providing room for a future school of nursing. The school, which began with two small orphans, soon accommodated both boys and girls. To meet the increasing enrollment, two additions were built in 1875 and 1882. These soon proved insufficient, and in 1885 a separate three-story brick building was erected. On August 23 of that year Bishop Brondel blessed the new school and gave it the name Sacred Heart of Jesus. In 1890 an even larger structure was built to meet
the ever increasing demands for more space.

FRENCHTOWN

The Jesuits had also been caring for the church in Frenchtown. In December 1883 Father L.S. Tremblay, a diocesan priest, was appointed pastor. The new pastor's first duty was to erect a larger church. The substantial wooden building was dedicated to St. John the Baptist on August 10, 1884.

PLAINS

Farther north in an area known as Horse Plains, the first Catholic services were held in 1884. For the next few years priests from St. Ignatius came periodically and offered Mass. Private homes, a school house, even a saloon were used for the services. By 1888 the desire for a church was strong and a subscription drive was started. The small church was finished in June 1889 and dedicated the following October. It was named for the Apostle, St. James the Greater. Mass was offered in the new church once or twice a month by priests from St. Ignatius and later from Missoula.

HAMILTON

The 1870's and the 1880's saw an increase in white settlers in the Bitterroot Valley. St. Mary's Mission soon began to serve whites as well as the remaining Indians. In 1891 when Chief Charlo's band left for the Jocko Reservation, St. Mary's became a church for
whites and was taken care of by the Jesuits from Missoula. In the same year the Jesuits began visiting the new community of Hamilton. Within five years construction began on a church. It was finished in 1897 and named St. Francis of Assisi. For the next eleven years Jesuits from Missoula were in charge of the church.

COLUMBIA FALLS and KALISPELL

Northwestern Montana was sparsely populated in the 1880's. The Indian tribes were attended by the Jesuit Fathers of St. Ignatius. The few white people were visited periodically by priests from Frenchtown. In the early 1890's Jim Hill's Great Northern Railroad pushed its way over Marias Pass and down the Flathead Valley to the new settlements of Columbia Falls and Kalispell. They then began a rapid development.

The first Catholic Church in the area was built in Columbia Falls in 1891. Father Honore Allaeyes from Frenchtown erected a brick building which was Gothic in design. He named it St. Richard's. Columbia Falls continued to be cared for from Frenchtown until 1894 when Kalispell became a parish. St. Richard's was then attached to this new parish.

The first church in Kalispell was built in 1895 by Father H.J. Van de Ven, the first pastor. The small frame church on Fourth Avenue East was dedicated on May 14, 1896, by Bishop Brondel under the patronage
of St. Matthew the Apostle.

NORTH CENTRAL MONTANA

While mining dominated the economy of western Montana, agriculture was of growing importance in many areas. One of these areas was northeast of Helena and east of the mountains. Small settlements had sprung up to serve as trading centers for the nearby farms and ranches, but white settlers were sparse for many years. Priests from St. Peter's Mission ministered to the few Catholics. By the 1890's the population was substantial enough to warrant the building of churches. The first was St. Matthias erected at Augusta in 1897. One year later a church was erected in Dupuyer and named Holy Cross. In that same year in Choteau, an old school house was purchased and transformed into a church. Bishop Brondel dedicated the church to St. Luke on September 11, 1898. None of these churches had resident priests in their early years. Jesuits from St. Peter's and Holy Family Missions and diocesan priests from Belt visited them on a regular basis.

EASTERN MONTANA

Because the Diocese of Helena covered the entire state of Montana, Bishop Brondel also built churches and established parishes in the eastern regions of his Diocese. In Lewistown a church was built in the late 1880's by the Catholics living there. It was dedicated
to St. Leo by Bishop Brondel on September 23, 1888. St. Ann's Church in Great Falls was built in 1890.

In the spring of 1886 a Protestant church was purchased in Glendive and renovated for use as a Catholic church. It was blessed on September 12 of that year by Bishop Brondel and given the name of St. Juliana. Churches were also built at Billings and Livingston. Mass was first said in both places in the summer of 1883. St. Joachim's Church in Billings was blessed on August 27, 1887. St. Mary's in Livingston was blessed on January 24, 1891.

Other Catholic churches built during Bishop Brondel's episcopacy were St. Mark's in Belt; St. Cyril's in Stockett; St. Agnes in Red Lodge; St. Stephen's in Harlem; St. Gabriel's in Chinook; St. Peter's in Wilbaux; St. Raphael's in Glasgow; St. Ursula's in Poplar; St. Jude Thaddeus in Havre; and Epiphany in Oswego.

The Sisters of Providence opened two hospitals in eastern Montana. In 1886 they took over operation of a hospital in Fort Benton which they named St. Clare of Montefalco. They opened Columbus Hospital in Great Falls in 1892. It was named in honor of Christopher Columbus.

**CLERGY**

In a letter to John Cardinal Simeoni, Prefect of
the Sacred Congregation for the Propagation of the Faith, dated January 8, 1884, Bishop John Brondel reported that in all of Montana there were only nineteen priests. Of these, only five were not Jesuits. The Jesuit community was most anxious to turn over the care of the white parishes to the diocesan priests and return to their ministry among the Indians. However, at the request of the Bishop, the Jesuits agreed to remain in Helena until such time as diocesan priests could take their place.

Bishop Brondel immediately began seeking priests and seminarians willing to come to Montana. He naturally turned to his alma mater, the American College of Louvain, Belgium. Bishop Brondel granted Father John Deneve, rector of the college, the faculty to adopt young seminarians for service in the Diocese of Helena. Early in 1884 Cyril Pauwelyn, a young seminarian, agreed to become such a student. In his letter accepting Pauwelyn, Bishop Brondel wrote of what he could expect in Montana:

"The missions for which you are preparing are real missions, where there are but few priests, where life is not spent on a feather bed, where there are both Indians and whites and where English is the principal language, where French and German are also useful, and where the language of the Indians must be learned on the ground." 42

Pauwelyn continued his studies at Louvain and was ordained deacon before leaving Belgium. In the fall
of 1885 he made the long trip to Montana. On November 29, 1885, in a solemn ceremony in the Cathedral of the Sacred Hearts, Cyril Pauwelyn was ordained a priest by Bishop Brondel. He was the first priest specifically ordained for the Diocese of Helena.

Although it was natural for Bishop Brondel who was Belgian to seek his fellow countrymen, he did not do so exclusively. In letters written to his fellow bishops in the more populous eastern dioceses, he asked if they could spare any priests. However, this method generally produced negative results. In 1890 Bishop Brondel made his ad limina visit to Rome. He also traveled to Ireland where he visited with Archbishop Thomas Croke of Cashel and delegated him to incardinate and ordain young men for the Diocese of Helena.

These measures proved very successful. By 1903 the number of diocesan priests had increased to thirty-eight. The Jesuits were able to leave Helena by 1894 and concentrate their efforts in the Indian missions, although they retained St. Francis Xavier Parish in Missoula.

One of Bishop Brondel's first orders of business as the new Ordinary in 1884 was to convene a diocesan synod. The first synod was held in June 1884 and was attended by four diocesan clergy and nine Jesuits.

At the Second Diocesan Synod, held in June 1887, the idea of a college was discussed. At that synod
the diocesan clergy supported by Bishop Brondel petitioned the Father General of the Society of Jesus to establish a college in Helena. The Father General agreed and land was purchased in the valley north of Helena. However, the project failed to materialize and the land remained vacant for many years. In the early 1890's the Jesuits gave a block of this land to the Sisters of Charity of Leavenworth on which to build the new orphans' home. Plans for a college in Helena resurfaced in 1895. Again Bishop Brondel was supportive of the idea, with the condition that the Jesuits also build a church to care for the Catholics living in the northeast section of Helena, in East Helena, and in Marysville. There was also talk of moving the college site to the west side of town which was more accessible. All of these plans were eventually abandoned.

EPISCOPAL VISITATIONS

The coming of the railroads to Montana in the 1880's overcame, for the most part, the state's isolation from large centers of population. As a result many members of the hierarchy of the Catholic Church visited Montana during Bishop Brondel's episcopacy. These visits served to strengthen the ties of this frontier Church with the more established Church in America as well as with the Vatican itself.
The first such distinguished visitor to come to Helena was Bishop Germano Straniero, papal envoy of Pope Leo XIII. He had come to America to deliver the cardinal's red hat to Archbishop James Gibbons in the summer of 1886. After fulfilling his duty he began a tour of the United States. On his way to Portland, Oregon, he stopped in Helena where he remained overnight. The next day Bishop Strainero proceeded to St. Ignatius Mission on his way to the coast.

The second papal envoy to visit Montana was Archbishop Francesco Satolli. He was sent to the United States by Pope Leo XIII as a permanent representative of the Vatican. This position soon evolved into Apostolic Delegate with Archbishop Satolli so named. He arrived in Helena on June 18, 1893, and remained overnight, then left for the west coast. On the return trip Archbishop Satolli and his party stopped in Butte. The day's activities included early Mass at St. Patrick's Church; visits to the Catholic hospital and parochial school; a meeting with members of St. Patrick's congregation to discuss parish finances; a trip down the Anaconda mine shaft; a tour of the city; and a public reception at the Irish-American Club. They departed the following day for St. Paul.

The most distinguished clerical visitor to come to Montana during Bishop Brondel's episcopacy was James
Cardinal Gibbons. In the fall of 1887 America's first Cardinal traveled west to Portland to invest Archbishop Gross with the pallium, the ecclesiastical symbol of the archbishop's office. He arrived by train in Helena on the evening of October 4, 1887. He remained for two days and then continued on to Portland accompanied by Bishop Brondel and Father Cyril Pauwelyn.

Before the revision of the Code of Canon Law in 1914, each bishop was required to make a personal visit to the Pope every ten years to report on his diocese. (This visit is made every five years now.) These trips are called ad limina visits. Bishop Brondel made two such trips during his episcopacy, one in 1890 and a second in 1900. For Bishop Brondel these trips afforded him the opportunity of visiting his home and family in Belgium. They also were the source of great spiritual renewal for him.

During his second ad limina visit in 1900, Bishop Brondel succeeded in obtaining the relics of Saint Leo from the Bishop of Anagni. Leo was a twelve year old boy who was martyred in the first centuries of the Church. John Guidi of the Vatican shipped the case containing the relics to Helena after Bishop Brondel returned home. The wooden case was painted gold and blue and was ornately decorated with a glass front. The case contained the bones of young Saint Leo, a
chalice containing a glass sprinkled with his blood, and a life-like waxen figure. Upon its arrival Bishop Brondel closely inspected the case. Satisfied it had not been damaged during shipment, he closed and resealed the case with the Diocesan Seal. Three weeks later in a solemn ceremony attended by a large crowd, the relics of Saint Leo were transferred from the episcopal residence to the Cathedral of the Sacred Hearts where the case was placed under the altar of the Blessed Virgin Mary.

SECULAR AFFAIRS

Even though Bishop Brondel was the spiritual leader for the Catholics in Montana, he was not isolated from secular affairs. During his episcopacy a war was fought and a president assassinated. And there was always the issue of religious bigotry. In the summer of 1892 a letter was circulated around the state listing twenty-three reasons why a Catholic could not be a good citizen. In response Bishop Brondel delivered an address at St. Paul's Church in Anaconda on July 3rd. He took the twenty-three reasons and refuted every one. An editorial in the "Anaconda Standard" the next day supported Bishop Brondel while denouncing religious bigotry.48

The American Protective Association was also active during these years. In 1895 as the Montana House of
Representatives was meeting to elect a U.S. senator, a message was received from the State Council of the A.P.A. warning the legislators against voting for a Catholic. Their target was Thomas H. Carter. Despite the incident, Carter was elected senator and had a long and distinguished career. In a related incident a Butte paper reported that a member of the A.P.A. claimed there were 1,000 stands of arms in the basement of St. Patrick's Church. Upon word from the Pope, Catholics would take up the arms and begin shooting down A.P.A.'s. The allegations were immediately refuted.

When America became involved in the Spanish American War, statements were made that American Catholics would not fight against Catholic Spain. Bishop Brondel denounced these statements saying American Catholics are no less patriotic than anyone else and would fight for America. When the Montana volunteers returned after the war, they were feted at a banquet in the city auditorium. One of the speakers was Bishop Brondel who warmly welcomed the returnees. Two months later a memorial service was held in St. Patrick's Church in Butte to honor those soldiers who died during the war. Father Peter Desiere celebrated the Solemn High Mass and Bishop Brondel gave the sermon. He emphasized the large number of Catholic men who fought in the war as well as the good qualities of the enemy who shared their Catholic faith.
A similar memorial service was held on September 19, 1901, in the Cathedral of the Sacred Hearts in honor of slain President McKinley. In his eulogy Bishop Brondel asked lawmakers, educators, and parents to promote Christian education of the youth as the only real bulwark against anarchy. At the same hour as this service, similar services were being held in all of the churches of the diocese at the request of Bishop Brondel. Each service was ended with a prayer for those in authority composed by the first bishop of the United States, John Carroll.

On a more joyous note, in 1892 the United States celebrated the 400th anniversary of Christopher Columbus' first voyage to America. The diocesan celebration took place on Friday October 21st. The pontifical Mass at the Cathedral was said by Bishop Brondel who also delivered the sermon during which he stressed Columbus' Catholicity.

Perhaps the most significant secular event during Bishop Brondel's episcopacy was the passage of a bill by the state legislature allowing for the incorporation of sole incorporators. The bill, introduced by Percy Crutchfield of Hamilton, was passed by both houses of the legislature and was signed by Governor Robert Smith with little or no opposition. On March 5, 1899, Bishop Brondel received from the Secretary of State the Act of Incorporation for the "Roman Catholic Bishop
of Helena, a corporation sole." From then on all property owned by the diocese would be held in the name of the sole corporation.

CATHOLIC PRESS

The Catholic press in Montana had its beginnings in 1897 when the "Montana Catholic" made its appearance. Published in Butte by Frank M. Sullivan, the "Montana Catholic" carried in its columns Catholic news from around the diocese, the nation, and the world. Literature in the form of short stories, poetry, and excerpts from larger works also graced its pages. Many of the items found in the column entitled "Catholic Churches of the State" were more social than religious.

However, the "Montana Catholic" was not just a Catholic newspaper. Many of its columns were devoted to the promotion of Irish nationalism. Stories concerning the Hibernians and the Daughters of Erin were prominently displayed. A regular feature of the paper was "Brief Irish News" which chronicled events in Ireland, county by county. Nationalist activities regularly found their way into the paper's columns. The Irish Catholic Church received more attention than others and attacks upon the British were a common occurrence. Lessons in Irish and Irish-American history were designed to promote a heightened awareness among Irish-Americans of their
heritage while seeking their support for the Irish cause. But despite its Irish Nationalist overtones, the "Montana Catholic" performed a valuable service for the Diocese of Helena by communicating religious news and promoting things Catholic. When the paper ceased publication after the turn of the century, it caused a serious loss for Montana Catholics.

SPECIAL EVENTS

Although the Diocese of Helena itself was only seven years old in 1891, the Catholic Church in Montana celebrated its 50th anniversary in that year. In honor of the event Bishop Brondel issued a pastoral letter reminding everyone of this momentous event and calling for suitable observances. People were encouraged to receive the sacraments of Penance and Holy Communion on Rosary Sunday, the first Sunday in October. The subject of the sermons on that day was to be Catholic missions. The "Te Deum" was also to be sung at the end of the service. A solemn Pontifical Mass was celebrated in Helena on Rosary Sunday. In his sermon Bishop Brondel recounted the works of Father DeSmet and Father Ravalli as well as those of the early Fathers of the Church. Similar celebrations were held in other churches of the diocese.

Bishop Brondel himself was the object of an anniversary
celebration. On December 17, 1889, he celebrated twenty-five years as a priest. At 10:00 a.m. Mass was celebrated in the Cathedral by the Bishop with eighteen members of the clergy present. Father J. McLaughlin, a Redemptorist priest, gave the sermon on the priesthood. He was part of a special mission band engaged in conducting parish missions throughout the diocese. Music was provided by a choir and an orchestra, along with a band composed of Indian boys from St. Ignatius Mission. In the afternoon the Bishop, members of the clergy, and a large audience were entertained by students from St. Vincent's Academy with musical and literary selections. In the evening there was Benediction of the Blessed Sacrament in the Cathedral. Father E.W.J. Lindesmith, chaplain at Fort Keogh, addressed the Bishop on behalf of the clergy while Martin Maginnis spoke for the laity. Bishop Brondel himself then addressed the congregation. The evening ended with a reception at the episcopal residence. Music was provided by the St. Ignatius band. Among the guests were Joseph K. Toole, Samuel Hauser, W.A. Clark, Thomas Cruse, and T.C. Power. The Bishop was the recipient of many lovely gifts, including twenty-five silver dollars, a gold silk bursa, and a silver pastoral staff.
DIVISION OF THE DIOCESE

On January 26, 1903, Bishop John B. Brondel sent a confidential letter to Pope Leo XIII outlining a proposal for the erection of three new dioceses in Montana. He offered as reasons for his proposal "the immensity of the country, the progress of Catholicism, the growing population which is favorable to our holy religion, the resources in state of development." As the new Episcopal Sees he suggested Missoula, Great Falls, and Billings. At a meeting of the bishops of the province earlier in the month, Bishop Brondel presented his proposal. The assembled bishops agreed with the idea of dividing the diocese but suggested only one additional See at Billings. Bishop Brondel also gave this information to the Pope.

In a return letter from the Apostolic Delegate, Bishop Brondel was asked to supply more exact information: territory to be included in each new diocese, number of priests, parishes, Catholics, schools, churches, charitable and humanitarian institutions, religious orders and their houses, etc., in each one. A map was also asked for with the new divisions clearly marked. Bishop Brondel complied with the request.

In June 1903 the Bishop received a letter from the Sacred Congregation for the Propagation of the faith asking his opinion on dividing Montana into two dioceses
with the second See at either Great Falls or Billings. This was the proposal made by the bishops of the province. Bishop Brondel replied he would accept this division if Cascade County, which meant Great Falls, remained in the Diocese of Helena.

For two more months Rome was silent on the matter of the new diocese. Then in September a letter arrived from the Apostolic Delegate informing the Bishop that the Diocese of Helena would be divided into two dioceses with the second See at Great Falls. The reason given for choosing Great Falls was that such a division would "facilitate future arrangements for the erection of the other two dioceses, should it become advisable." Bishop Brondel agreed to this plan. One month before his death he was informed that a list of candidates for the new bishopric was being prepared. All of this information was, of course, confidential. However, the news that there was to be a second diocese was generally well-known around the state judging from the numerous newspaper articles that appeared during this period.

From November until May speculation abounded as to the location of the new diocese. One of the stories claimed this diocese was to be erected in Spokane which would include eastern Washington and parts of Idaho and western Montana. But Great Falls was the name most
often heard. Finally, on May 18, 1904, Pope Pius X issued the Brief creating the Diocese of Great Falls. At the same time Father Mathias C. Lenihan, pastor of St. Mary's Church in Marshalltown, Iowa, was named first bishop.

There were now two dioceses in the state of Montana. The Diocese of Helena embraced the counties of Flathead, Missoula, Ravalli, Teton, Lewis and Clark, Powell, Granite, Deer Lodge, Silver Bow, Beaverhead, Madison, Gallatin, Meagher, Broadwater, and Jefferson. The newly created Diocese of Great Falls included Choteau, Cascade, Fergus, Sweetgrass, Yellowstone, Carbon, Rosebud, Custer, Dawson, Valley, and Park counties.53

**THE DEATH OF BISHOP JOHN B. BRONDEL**

In 1903 Bishop John B. Brondel began his 19th year as Bishop of Helena. He was sixty-one years old and, despite the rigors of guiding the Catholic Church throughout the entire state of Montana, he enjoyed good health. In March he issued his itinerary of pastoral visitations for the year. As usual, his plans covered the entire state from Hamilton to Glendive. Brondel took ill the middle of August and was forced to interrupt his schedule. However, by the first of September he resumed his visitations and finished just in time to leave for Victoria, B.C., to assist in ceremonies surrounding the conferring
of the pallium upon Archbishop Orth. He remained in the Pacific Northwest for nearly two weeks visiting in Seattle and attending a bishops' meeting in Portland.

On the way home he stopped in Anaconda on October 18th where he confirmed at both churches and dedicated a new altar at St. Peter's. The next day he attended the funeral in Butte of John Caplice, a long-time personal friend.54

Bishop Brondel arrived in Helena on October 20th in seemingly good health. However, he contracted a cold and complained of fatigue, but he continued with his episcopal duties. He celebrated Mass, issued a circular letter to the clergy, presided over a meeting of the diocesan consultors, and visited with a member of the Belgian Royal Family who had traveled from St. Paul to meet the Bishop.

On the evening of Saturday, October 31st, Bishop Brondel entered St. John's Hospital on the advice of his physician, Dr. William Treacy. The next morning at all of the Masses at the Cathedral announcement was made of his illness and prayers asked for his recovery. But his condition continued to deteriorate. Father Victor Day administered the sacrament of Extreme Unction on November 1st. Two days later on November 3, 1903, Bishop John B. Brondel, first Bishop of Helena, lapsed into unconsciousness and died.
The body was taken from the hospital to the Cathedral the following morning where Father John Pirnat of Anaconda sang a high requiem Mass. Afterwards the body lay in state in the Cathedral while hundreds of people, Catholic and non-Catholic alike, came to pay their respects. A children's Mass was held on November 5th. Father Cyril Pauwelyn asked the five hundred children in attendance to assist Bishop Brondel's soul on its journey by offering up their prayers.55

On Friday, November 6, 1903, the final funeral services were held. Archbishop Alexander Christie of Oregon City celebrated the pontifical requiem Mass. Bishop Edward O'Dea of Seattle preached the funeral sermon. Also present in the sanctuary were Archbishop Orth of Vancouver, Bishop John Shanley of Fargo, and Bishop Charles O'Reilly of Baker. Bishop Alphonse Glorieux of Boise arrived in time for the final absolution. The coffin was then taken to the vault beneath the Cathedral where, after the prayers of internment, it was laid in its final resting place. The Bishop's remains were placed beside those of Father Camillus Imoda, S.J., and Father Philip Rappagliosi, S.J., pioneer priests of Montana.

Bishop Brondel's episcopacy was a long and active one. Always the shepherd, he traveled the state constantly visiting his people and administering to their spiritual
needs. Although he was able to travel often by train, many of his parishes and Indian missions could be reached only by horse and carriage over rough and primitive roads. At the time of his death, the following statistics were given as evidence of the diocese's growth during his episcopacy:\footnote{56}

<table>
<thead>
<tr>
<th></th>
<th>1884</th>
<th>1904</th>
</tr>
</thead>
<tbody>
<tr>
<td>Diocesan priests</td>
<td>4</td>
<td>38</td>
</tr>
<tr>
<td>Religious priests</td>
<td>12</td>
<td>15</td>
</tr>
<tr>
<td>Churches</td>
<td>16</td>
<td>65</td>
</tr>
<tr>
<td>Hospitals</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>Academies</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>Parochial schools</td>
<td>2</td>
<td>9</td>
</tr>
<tr>
<td>Orphans' home</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>House of Good Shepherd</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Seminarians</td>
<td>1</td>
<td>11</td>
</tr>
<tr>
<td>Indian schools</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>Catholic population</td>
<td>15,000</td>
<td>50,000</td>
</tr>
</tbody>
</table>

One of Bishop Brondel's greatest dreams was to build a new cathedral on Catholic Hill, a great stone church with lofty spires and a bell tower. But he was a practical man who knew there was more important work yet to be done in the diocese. The cathedral would come in time. But it would be built by another bishop.

Bishop John B. Brondel laid the foundation for a strong Catholic Church in Montana. With his death the Diocese of Helena passed from infancy into adolescence. The next twenty years would see tremendous growth and development.
"Sede Vacante." The chair is vacant. During the period when there is no bishop in a diocese, an administrator is appointed. He has jurisdiction over the entire diocese in spiritual and temporal matters to the extent of the bishop's ordinary jurisdiction, except in those affairs which the bishop has reserved to himself or require a special mandate from the bishop according to law. The day-to-day operation of the diocese continues, but no major changes or innovations may be made.

With the death of Bishop Brondel, Father Victor Day, rector of the Cathedral and Vicar-General of the Diocese, was named administrator. The process of selecting a new bishop began about one month after Bishop Brondel's death. The diocesan consultors met and selected the names of three possible successors. These names were then forwarded to Archbishop Christie who called a meeting of the bishops of the Oregon City Province. At this meeting they reviewed the names submitted. They then had the option of approving those names or of selecting three of their own candidates. The final list, containing anywhere from three to six names, was then sent to the Sacred Congregation for the Propagation of the Faith in Rome. After intensive investigation, one name was chosen and sent to Pope Pius X for approval as the second Bishop of Helena.
During this period which lasted about a year, there was great speculation as to whom the new bishop would be. Within the diocese the names most often heard were those of the consultors plus Father Stephen Sullivan, Chancellor of the diocese. Outside the diocese the names of Bishop Shanley of Fargo and Bishop Keane of Cheyenne were prominently mentioned. Other possible candidates were Father James Cleary of Minneapolis, Father Daniel Riordan of Chicago, Father J.H. Black and Father H.J. McDevitt of Portland, and Father P.R. Heffron of St. Paul. Father Cleary's name appeared in numerous newspaper articles as the next Bishop of Helena. A story from the Scripps News Service in August 1904 proclaimed the creation of an archdiocese in Helena with Bishop Thomas O'Gorman of Sioux Falls as the new prelate.

There was an attempt by some Helena laymen to circulate a petition addressed to the College of Cardinals asking for the appointment of Father Cleary to the vacant See. The petition met with much opposition from the clergy and lay alike and produced few results.

Amidst the rumors and speculations the work of the diocese continued. Two new churches, begun during Bishop Brondel's episcopacy, were completed. Sacred Heart Church in Butte was opened Christmas morning, 1903. Holy Savior Church, also in Butte, was dedicated on
February 28, 1904, by Father Day. Plans for new churches in Bozeman and Billings were also being formulated although approval would have to wait until a new bishop had been selected.

As the spring of 1904 lengthened into summer, no official word arrived from Rome as to a new bishop. With the coming of autumn however all speculation ceased. On September 12, 1904, Pope Pius X appointed Father John P. Carroll, president of St. Joseph's College in Dubuque, Iowa, second Bishop of Helena.58
John Patrick Carroll was born on February 22, 1864, in Dubuque, Iowa. His parents were Martin Carroll and Catherine O'Farrell. He came from a family of seven children—four boys and three girls. The family members were close to each other growing up and this affection remained throughout their adult lives. Carroll was particularly close to his brother Charles who also became a priest.

The Carrolls were a very devout family with Scripture reading and recitation of the Rosary part of their daily routine. They lived in St. Raphael's Cathedral Parish in Dubuque and the children attended the parish school. As a youngster, John Carroll exhibited a strong desire to devote his life to God as a priest. When he was eight years old he was chosen to serve the Bishop's Mass each morning because of his excellent Latin pronunciation and his attentiveness to details of serving.

At the age of thirteen, he entered St. Joseph's College in Dubuque. A conscientious student, Carroll excelled in composition and public speaking, talents he would use to the fullest in his later career. Carroll was a firm believer in physical exercise; a daily constitutional was part of his routine until the last year of his
life. He was an excellent handball player and also enjoyed winter sports.

Carroll graduated from St. Joseph's classical department in 1883. Bishop John Hennessey of Dubuque wanted Carroll to be the first student from Iowa to attend North American College in Rome. He was impressed by Carroll's scholarship as well as his piety. However, Catherine Carroll feared the climate in Rome would be too harsh for her son. Also, he would be gone for seven years and although the Bishop would pay all of his expenses, the cost of vacation trips home during these years must be borne by the family. In the end, John entered the Grand Seminary of Montreal where his brother Charles was completing his final year.

His years in the seminary were marked by deep spirituality and devotion to his studies. He received his Doctor of Divinity Degree in 1889 and on July 7 of the same year he was ordained to the priesthood at Notre Dame Cathedral in Montreal by Bishop Fabre.

Father Carroll was immediately assigned to the faculty of his alma mater, St. Joseph's College. Five years later, on September 12, 1894, he was named president of the college by Archbishop Hennessey. His years as president were very successful. He increased the college's enrollment and upgraded the faculty. As a result St. Joseph's College earned a reputation for academic
excellence. His years at St. Joseph's helped him to recognize the value and the importance of Catholic education from first grade through college.

Prior to his appointment to the See at Helena, Father Carroll had become acquainted with Montana. On a vacation trip in 1898 he visited the state. Two of his sisters, Anna McDermott and Catherine McCarthy, resided here. He was also acquainted with the late Bishop Brondel with whom he corresponded concerning Helena students at St. Joseph's. Therefore, when he was appointed to Helena he was aware of Church conditions there and understood the difficult tasks and grave responsibility awaiting him. According to one of his sisters, he was more depressed than elated over his appointment. He felt keenly his lack of experience as well as contact with lay people in a parish setting. The Diocese of Helena was much larger in geographical area than Dubuque and had fewer priests. Its churches and missions were scattered, many in rather remote places. His priestly background was that of academics which were sorely lacking in Montana. Although he felt personally inadequate, Father Carroll was well qualified for his new position. As college president he had come into close contact with many diocesan priests which gave him an overview of diocesan needs. As a diocesan consultor for over eight years he was familiar with diocesan administration.
As an educator he was eminently qualified to build a strong Catholic educational system so desperately needed by a young diocese.

Bishop John P. Carroll was consecrated on December 21, 1904, in Dubuque, Iowa. The ceremonies took place at St. Raphael's Cathedral where he was baptized, received First Holy Communion, was confirmed, and celebrated his first Mass. The consecrator was Archbishop John Keene of Dubuque. He was assisted by Bishop Richard Scannel of Omaha and Bishop Charles O'Reilly of Baker City, Oregon. Archbishop John Glennon of St. Louis preached the sermon.

After spending Christmas in Dubuque, Bishop Carroll journeyed to Helena for his installation. He arrived in Great Falls on January 28 where he spent the evening with Bishop Lenihan who was also from Dubuque. A committee of clergy and lay people traveled to Great Falls to escort the Bishop to Helena. On their arrival in Helena on the evening of January 30, installation ceremonies were held in the Cathedral of the Sacred Hearts. The next morning Bishop Carroll celebrated Pontifical High Mass in the Cathedral. This was followed in the afternoon by a banquet and in the evening by a public reception. After hearing the speeches at the banquet, Bishop Carroll responded: "The inspirational speeches I have listened to have given me the courage to carry on with the help
of my newly-made friends. I feel myself lifted to the mountain tops and how can I fail?"5

INDIAN MISSIONS

When the Diocese of Great Falls was established in 1904, the Indian missions of St. Peter's, St. Paul's, St. Labre's, St. Xavier's, and St. Charles' all became a part of this new jurisdiction. The Diocese of Helena retained St. Ignatius and Holy Family missions.

After 1900 financial aid for the Indian missions came mainly from private sources. Two national organizations which proved to be most helpful were the Bureau of Catholic Indian Missions and the Marquette League.

The Indian Bureau was established in 1874 to protect and advance Indian missionary work. Federal assistance for Catholic Indian schools was obtained through the work of the Bureau. When this direct assistance ended the Bureau secured tribal funds, private donations, and indirect federal aid allowed by law to continue the work of these schools.

The Marquette League was founded in 1904 by the chaplain of the government Indian school in Carlisle, Pennsylvania. The purposes of the League were: to convert American Indians to Catholicism and to preserve their faith by supporting Indian missions schools, and churches; by maintaining trained catechists; and improving the
physical and spiritual well-being of the Indians as best they could. Both of these organizations played major roles in the development of Catholicism among the Montana Indians.

ST. IGNATIUS MISSION

The coming of a new century did not bring a change of fortune for the mission. Deprived of governmental support, the priests and Sisters continued their struggle to survive. The schools continued to operate and the Jesuits traveled all over the reservation in horse and buggy, ministering to their Indian charges. Then in 1910 an event took place which greatly changed the complexion of the mission. In a series of land acts beginning in 1887, the federal government allotted reservation lands to the Indians. The remaining unallotted lands on the reservation were then surveyed, appraised, and in 1910 were thrown open to white settlement. In order to accommodate this great influx of white settlers, Bishop Carroll built churches at Polson and Ronan. For the first two or three years, the priest from St. Ignatius attended both churches. But the need for a resident priest at both places soon became evident. Therefore, in 1913 parishes were established at Ronan and Polson with diocesan priests in charge. Until this time the Indian reservation had been solely under the jurisdiction of St. Ignatius Mission. But with the
establishment of two new parishes, the reservation was divided among the three parish jurisdictions.

In addition, Camas Prairie and Hot Springs, both in the western reaches of the reservation, were assigned to the parish at Plains. The mission retained the area around St. Ignatius as well as Jocko and Arlee. And so beginning in 1910, St. Ignatius was no longer a mission for Indians only, but a parish for Indians and white settlers alike. 

When the Sisters of Charity of Providence opened their school at St. Ignatius, they also tended the sick on a very informal basis. However, in 1913 they received a request from the Bureau of Reclamation to care for their sick and injured employees who were with the Flathead Irrigation Project. The Jesuits offered the Sisters the use of their old church. After much remodeling, St. Julian's Hospital opened its doors on July 8, 1914. The first nurses were Sister Celse, Sister Fridolin, and Sister Alberta. For the first few years the hospital operated as a branch of the Sisters' boarding school which they had named Holy Family. By 1919 however the hospital had become self-supporting and required its own Superior and staff. The Sisters asked Bishop Carroll's approval of this plan which he readily gave.
In 1919 a disastrous fire struck the mission. On the evening of December 9 fire broke out in the girls' school. Within a few hours all three school buildings belonging to the Sisters of Charity of Providence were destroyed. The Sisters decided they were in no position to rebuild the school buildings. The Jesuits continued the boys' school with the girls taught by the Ursuline Sisters. The Sisters of Charity of Providence did continue to operate their hospital. However, they renamed it Holy Family in rememberance of their first foundation in Montana.

The problems of St. Ignatius were not over yet. Early in the morning of February 21, 1922, the Ursuline School and convent burned to the ground. This was made doubly tragic by the death of Mother John of the Cross, an elderly nun who perished in the fire. The school was temporarily located on the third floor of the Fathers' residence while plans were made to build a new school. Within two weeks of the fire, Bishop Carroll began seeking funds with which to rebuild the school. He appealed to the Extension Society, the Bureau of Catholic Indian Missions, and the Commission for Catholic Missions Among Colored People and Indians. Because the Extension Society aided only white parishes, they were unable to help. The other appeals however bore fruit. Offers to help also came from individuals.
On July 16, 1922, Bishop Carroll laid the cornerstone for the new school at St. Ignatius. One year later on August 15, Bishop Carroll dedicated the new Villa Ursula. Originally estimated to cost $75,000.00, the completed building cost almost double that amount. Bishop Carroll again appealed for help. This proved only partially successful and the Sisters were left with a large debt.

By 1925 the transition from mission to parish at St. Ignatius had been accomplished. Whites as well as Indians now attended the church and school, and both used the hospital.

HOLY FAMILY MISSION

In the northern part of the diocese, Holy Family Mission was also continuing its struggle to survive. With the withdrawal of government funding at the turn of the century, the mission became more dependent upon private sources of income. Meager allotments from the Catholic Indian Mission Bureau and the Marquette League were supplemented by donations from personal friends and benefactors. Mother Katherine Drexel was the mission's main support for many years. In 1905 the Blackfeet tribe began supplying most of the meat, flour, and clothing used at the mission. At about the same time, a federal law was passed allowing Holy Family Mission to hold title to the three hundred and twenty acres
it occupied. Since the mission was not a corporation, the title was held by the Mission Bureau. Church ownership of the property now exempted it from taxation which somewhat eased the financial burden. Over the years additional land was purchased, mostly for grazing and gardening.

As with any institution of this sort, repairs were always needed. However, the chronic shortage of funds dictated that these repairs be confined to those of only basic necessities. Private donations allowed the construction of a laundry room, an ice-cold meat locker, and a small barn.

In 1922 the Indian agent devised a five-year plan in which the reservation was divided into farm districts with each district receiving seeds, machinery, and free use of the government mill at Heart Butte. The mission and its Indian families benefitted greatly from this new program.

On the spiritual side of the ledger, Holy Family's impact on the reservation was gradual but real. In addition to the church at the mission, Jesuits traveled to various Indian camps around the reservation to celebrate Mass and take care of the spiritual needs of the Indians. In 1903 permanent mission stations were established at the sub-agency at Heart Butte and at the site of the new agency on Willow Creek. At this latter place
a church was built in 1904 named St. Michael's. Four years later Father John Carroll, S.J., became the first resident priest at this new church. This move was prompted by the construction of new government schools in the vicinity and the steady growth of the new town of Browning as a result of the coming of the railroad. This growth soon convinced Father Carroll that St. Michael's Church should be in Browning. So in 1910 the church was moved to the edge of the settlement. The church was blessed by Bishop Carroll in June of that same year. Two years later the Bishop established a parish at Browning with Father Carroll as pastor. He remained in Browning four more years. At that time diocesan priests, at the request of the Jesuits, took over the administration of the parish. Father Thomas Daly became the new pastor.

At Heart Butte things proceeded more slowly. With a poorer congregation than Browning, construction of the church took longer. Finally in 1911 the little frame church of St. Peter Claver was completed. Father Aloysius Soer, S.J., assistant at Holy Family Mission, conducted the services at Heart Butte on one or two Sundays a month depending on the weather and available transportation. In addition to Browning and Heart Butte, Mass and instructions were also offered occasionally at Old Agency, Little Badger, Upper Two Medicine, and Birch Creek.
Holy Family Mission was continually plagued by financial troubles during these years. Collections from the parish itself were minimal, so the mission depended solely on outside sources of income. Hired employees were kept at a minimum. Repairs and renovations of existing facilities soon became virtually impossible. Harsh weather also affected the mission. A severe summer drought in 1919 was followed by an extremely hard winter. All of this resulted in an insufficient hay crop and the death of over eighty head of cattle as well as other livestock. In these extreme conditions, the mission was forced to borrow money which only increased the financial burdens.

In 1926 Holy Family's future looked rather bleak. But the Jesuit Fathers and Ursuline Sisters persevered. They worked and they prayed, and the mission continued to function.

PARISHES

Under Bishop John P. Carroll, the Diocese of Helena experienced unprecedented growth. New parishes were established. Churches were built and, wherever possible, schools were founded. Catholic hospitals were soon to be found in almost all of the major cities of the diocese. To staff these new parishes, schools, and hospitals, Bishop Carroll sought out religious orders
from all over the United States, Canada, and Europe. Although the Catholics of the diocese were very generous in their contributions toward the construction of these new buildings, outside help was always necessary. One of the organizations most instrumental in the building of churches in rural areas of the diocese was the Catholic Church Extension Society with headquarters in Chicago.

The Extension Society was the dream-come-true of Father Francis C. Kelly, later Bishop of Oklahoma City. As a young priest he was assigned to a rural parish in central Michigan with two smaller missions. The churches in all three towns, as well as the rectory, were in a sad state of disrepair. During the fund drive to repair or replace the buildings, Father Kelly discovered the difficulties of raising such large sums of money in rural areas. In order to raise money, he began to travel around the country giving lectures and donating his fees to the parish. As a result of his travels in dioceses in the west and the south and his own parish experience, Father Kelly conceived the idea of an "extension society" to aid the Catholic Church in rural America. He enlisted the aid of Archbishop James E. Quigley of Chicago. As a result, on October 18, 1905, in the Archbishop's residence, the Catholic Church Extension Society of the United States was launched with Father Francis Kelly as its first president.
The purpose of the Extension Society was to aid white missions in the United States and its possessions. It began by soliciting contributions from individual donors, offering annuity programs to people planning to retire, and publishing the monthly "Extension Magazine." The money that was collected was then distributed in rural areas. Eventually the Society extended its program by providing regular support for needy clergy and seminarians, by sponsoring a lay volunteer program, and by establishing chapel cars which provided Catholic services in those areas unable to support a permanent church. The Diocese of Helena was the grateful recipient of Extension aid from the very beginning of the Society. Many of the smaller rural churches were built with "seed" money from the Extension. The priests of the poorer parishes were often supported by subsidies from Extension. The Extension Society was a major factor in the growth of the diocese during the next eighty years.

HELENA

Bishop Carroll was anxious for Helena to live up to its role as the See city. Therefore, he immediately set out to strengthen and expand its Catholic institutions. The House of the Good Shepherd outgrew its quarters on Hoback Street, so a new site was purchased on the extreme western edge of the city. On January 6, 1909,
Bishop Carroll dedicated the new building. Improvements were made at St. John's Hospital, St. Vincent's Academy, and St. Joseph's Orphans' Home. In 1915 St. Ann's Infants' Home was opened by the Sisters of Charity of Leavenworth. A house on Rodney Street was also purchased by the Sisters as a student residence hall for St. Vincent's.

In 1913 the priests of the diocese purchased the former Samuel T. Hauser home on Helena's fashionable west side. They then presented this house to Bishop Carroll as the new episcopal residence on the occasion of the 25th anniversary of his ordination. The old residence on Catholic Hill then became the infants' home.

Catholic education was a high priority for Bishop Carroll. Therefore, one of his first undertakings was to improve the Catholic educational system in Helena. St. Vincent's Academy was providing excellent educational opportunities for young women. In order to provide the same opportunities for young men, Bishop Carroll instituted a boarding school at St. Aloysius Day School. He fixed up a dormitory in the old school house and on September 8, 1906, St. Aloysius Institute for boarders and day-scholars was opened. Father Joseph Venus was the first principal. Charles A. Scullen, who later became a priest, was Prefect of Discipline and Director of Athletics. The Sisters of Charity continued teaching
at the school which offered both elementary and secondary classes.

But the Institute was only a temporary measure. Bishop Carroll had visions of a large, modern parochial elementary school. In April 1908 work commenced on just such a building. One year later on September 7, Father Victor Day, in the absence of Bishop Carroll, dedicated St. Helena's Grade School. By 1909 standards, St. Helena's was a model school building. Solidly constructed with wide hallways, spacious classrooms, and large windows, the building also contained several rooms suitable for club meetings as well as athletic facilities. Bishop Carroll was very concerned about the leisure time activities of young Catholic men. By providing club rooms and athletic facilities, he hoped to provide wholesome recreation for them. In addition, each classroom had an attached lavatory, an innovation then as well as now.

With the opening of this new school, St. Vincent's Academy ceased offering grade school classes. Grade school boarders were still accepted, but they attended school at St. Helena's which was also staffed by the Sisters of Charity of Leavenworth.

Within a month of the opening of the grade school, Bishop Carroll launched his second educational project for Helena. On September 27, 1909, the Bishop, assisted
by President William Howard Taft, laid the cornerstone for the main building for the new diocesan college. A combination men's high school and college, this institution was named Mount St. Charles.

Although the two schools were ambitious projects for a new bishop and a young diocese, Bishop Carroll took on yet a third challenge. Fulfilling the dream of Bishop Brondel, Bishop Carroll decided to build the magnificent Cathedral of St. Helena.12

A sizeable Catholic population was moving into the area around the Northern Pacific Railroad depot in the northeast section of Helena. Eager to help these people practice their faith, Bishop Carroll purchased the old Adams Building, also known as the K.P. Hall, and on October 2, 1905, Father Stephen Sullivan celebrated Mass for the first time in that area of the city. One week later a parochial school was opened in the same building by the Sisters of Charity of Leavenworth with Sister Mary Finbarr McCarthy as the sole teacher. For the next three years a priest from the Cathedral came every Sunday to say Mass. In 1908 Bishop Carroll appointed Father John McMullen as pastor as well as chaplain of St. Joseph's Orphans' Home where he also resided. Thus on November 15, 1908, St. Mary's Parish was formally established.

This new parish grew rapidly and soon needed larger
quarters. A combination church-school was built and dedicated on October 23, 1910, by Bishop Carroll. In 1917 Father James Nolan, newly appointed pastor, convinced Bishop Carroll that St. Mary's needed a resident pastor and so moved into a house on Lyndale Avenue. By 1922 the parish's financial condition had improved to the point that a rectory could be built.

EAST HELENA

Bishop Carroll purchased a small house in East Helena in 1907 and opened a school. Because of the devotion of the people to St. Ann, the school was named in her honor. Two Sisters of Charity of Leavenworth traveled daily from St. Vincent's Academy to teach the children. In 1911 Father Felix Kientz was appointed as first resident pastor of Sts. Cyril and Methodius.

A number of missions were also attached to the parish. Among these were Our Lady of Lourdes in Marysville and St. John's in Clancy. At the latter site an old schoolhouse was purchased from the Clancy School Trustees, and a site was purchased from H.M. and Agnes B. Hill. By September 1909 the building was in use as a church. Until 1911 Clancy was a mission of St. Catherine's Parish in Boulder.

BOZEMAN

Bishop Carroll appointed Father Joseph Thompson pastor at Bozeman in 1905. There Father Thompson launched
a drive to build a new church, since the old one had
become too small. The congregation, having anticipated
this project, purchased some land prior to the coming
of the new pastor. This land plus $2,000.00 was then
traded to Nelson Storey for another site where the
church was eventually built. Father Thompson tore down
some buildings on the property that had been part of
the first agricultural college in the state. He then
made plans for a large church which many of his congre-
gation opposed because of its projected size and cost.
But Father Thompson persisted and on May 3, 1908, the
fine new Holy Rosary Church was dedicated by Bishop
Carroll.

The next major parish project was to build a school.
In 1915 a John Cahill died leaving his two hundred-
acre ranch to the parish. Father August Leitham, then
pastor, sold the ranch and with the proceeds built
the school. Securing the services of a teaching order
was difficult however, and the school sat empty for
three years. Finally in 1919 Bishop Carroll persuaded
the Franciscan Sisters of Perpetual Adoration from
LaCrosse, Wisconsin, to staff the school.

This order had its roots in Bavaria. In 1849 two
Franciscan priests emigrated from Bavaria to America
accompanied by a group of men and women members of
the secular Third Order of St. Francis. The six women
in the group formulated plans for the eventual establishment of a religious community of Sisters of the Third Order. They settled in Wisconsin, and in 1853 the women pronounced their vows as the first members of this new religious community.

The early years were very difficult for this new community. They were fraught with poverty, lack of autonomy, increasingly hard work with little or no relaxation, and improper training for novices and postulants. The turning point came in 1863 when Mother Antonia Herb was elected Superior General of the Community. She inaugurated a teaching training program, relocated the motherhouse to the Diocese of LaCrosse, whose bishop was one of their staunchest supporters, and established the community on a firm foundation.

From LaCrosse the Sisters spread their ministry throughout Wisconsin and the midwest. The Sisters made their first foundation in the west when they opened two parochial elementary schools in the Diocese of Spokane in 1915. In June 1919 Mother Ludovica Keller agreed to staff Holy Rosary School in Bozeman. The first teachers were Sister Marcella, Sister Constance, and Sister Athanasia. Sister Zeno came as a housekeeper. In the first year an elementary school was in operation and in the fall of 1920 the first year of high school was added. An additional high school class was added each successive year.
THREE FORKS

When the Chicago, Milwaukee, St. Paul and Pacific Railroad made its way across Montana after the turn of the century, one of its first stops was the town of Three Forks where a depot and the railroad shops were built. Holy Family Church was located a few miles down the Jefferson River from this new townsite. When Father Ernest Gueymard was appointed first pastor of Holy Family in 1908, he decided to move the church into Three Forks. With the permission of the Bishop and the support of the congregation, who agreed to raise the necessary funds, the church was moved to the new town.13

The future of Three Forks looked very promising, and the Catholics began to think about a new church. But in 1916 the Milwaukee Railroad completed the electrification of its rail lines and moved the railroad shops to Deer Lodge. This meant the migration of dozens of families from Holy Family Parish. The result was years of financial hardship for the remaining members of the congregation.

There were two missions attached to Three Forks-Logan and Manhattan. At the latter place Mass was celebrated in private homes or rented halls. The records do not indicate any specific place. A church was built in Logan in 1908 and dedicated to St. Mary by Bishop Carroll
on October 3, 1909.

WHITE SULPHUR SPRINGS

By 1912 enough Catholics had settled in the Ringling area that a priest began offering Mass there. A church was built in Ringling in 1914 on land donated by the Foster Sheep Company and with a $700.00 donation from the Catholic Extension Society. The church was named St. John's and was dedicated by Bishop Carroll on May 31, 1915. A parish was established at White Sulphur Springs and Ringling in 1916. The first priest was Father John Scherf who resided in Ringling. In 1923 Father Victor LeClair became pastor and moved the residence from Ringling to White Sulphur Springs.

HARLOWTON

Mass was first said in the small settlement of Harlowton by Father Henry Aarts of Townsend in 1907. Two years later an old schoolhouse was leased and renovated for use as a church. Father Thomas Phelan came to Harlowton in 1910 as first resident pastor. Work began on a church in the fall of 1912 but was soon abandoned because of the small number of Catholics able to provide financial support. Work resumed several years later and by 1917 the basement was completed and suitable for services. On December 30, 1917, Bishop Carroll traveled to Harlowton to dedicate the new St. Joseph's Church.

The parish at Harlowton also included the small
settlements of Hedgesville, Judith Gap, and Shawmut. At each place a church was established, usually in an old building which had been renovated. The three churches were: St. Peter's at Hedgesville, Immaculate Conception at Judith Gap, and Blessed Sacrament at Shawmut. All three were dictated by Bishop Carroll. In September 1920 the Bishop fused these three mission churches into one parish. Father Patrick Casey was named first pastor and resided at Judith Gap.

BASIN, WOLF CREEK, AND TOSTON

In 1910 John and Eloise MacGuiness of Butte gave the title of a house in Basin to Bishop Carroll. This became St. Michael's Church, a mission of Boulder. The Catholics in the small town of Wolf Creek built a church in 1917. It was dedicated on July 29 by Bishop Carroll and given the name Sacred Heart. Wolf Creek did not have a resident priest but was attended from Augusta. In 1921 a parish was established at Toston with Belgrade, Manhattan, and Radersburg as missions. The first pastor was Father James O'Shea. With help from the Catholic Extension Society, a church was built in Toston and dedicated to the Immaculate Conception on August 26, 1923.

BUTTE

When one talks of the Catholic Church in western Montana, the one place that immediately comes to mind
is Butte. It was here that the Church saw its greatest
development. Butte in 1905 had a population of around
50,000. This would climb to 60,000 by 1920. The already
existing parishes expanded to meet the growing need.
At St. Lawrence O'Toole, five classrooms were added
to the school in 1905. The children of St. Mary's Parish,
who had been attending school in the church basement,
moved into a new building in September 1906. The original
plans had called for a small two-story building, but
Bishop Carroll insisted on a third story. This addition
soon proved very valuable. Holy Savior Parish built
a school in 1907. Both of these new schools were staffed
by the Sisters of Charity of Leavenworth. Also in 1907
a combination church-school was built in St. Joseph's
Parish. The basement and first floor served as a school
while the top floor was used as a church.

But six parishes in Butte were not enough. In 1906
Bishop Carroll established a parish on Butte's west
side under the patronage of the Immaculate Conception.
He appointed Father Michael Barry as first pastor.
The first building in the new parish was a combination
church-school on the corner of Caledonia Street and
Western Avenue. Begun in March 1907, construction was
halted by a carpenters' strike. When school began in
September, only a few classrooms were ready. One room
was hurriedly completed and on September 9, 1907, Mass
was celebrated for the first time in the new parish. By October the building was completed. In addition to a church and classrooms, the building also provided living quarters for the Sisters who taught at the school. On October 27 Bishop Carroll dedicated the new building.

The greatest growth in Butte occurred to the south away from "the Hill." This area, commonly referred to as "the Flats," was served by St. Joseph's Parish. One parish soon proved inadequate for the population and in 1917 two new parishes were formed-St. Ann's and St. John the Evangelist. The first pastors were Father Francis Lechner and Father Patrick Crowley respectively. Until churches could be built both pastors held services in a rented hall on Harrison Avenue.

For St. Ann's Parish, a block bounded by Farragut, Kossuth, Meade, and Lawrence Streets was purchased and work began on a school and church. The church was dedicated on August 5 and school opened on September 17, 1917.

For St. John's Parish, ten lots between Lowell and Whitman Avenues were purchased and a combination church-school built. This building was dedicated on January 6, 1918. The first floor was divided into four classrooms and the top floor became the church. In a few years a nearby house was purchased and converted into a parish hall with an additional classroom.
Bishop Carroll invited the Sisters of Charity of the Blessed Virgin Mary from Dubuque, Iowa, to staff these new parish schools in Butte. He had been taught by these Sisters at St. Raphael's Parochial School in Dubuque. It was expected therefore that he would ask them to come to Montana.

This order had its origins in the city of Dublin, Ireland. It began with five young women who opened an elementary school for children from middle class families in 1831. They traveled to Philadelphia in 1833 to staff a parochial school at the invitation of the local pastor, Father Terence Donaghoe. In addition Father Donaghoe received permission from Bishop Francis Kenrick of Philadelphia to establish a religious community of Sisters. On November 1, 1833, the five young women from Ireland became the first members of this new community, the Sisters of Charity of the Blessed Virgin Mary.16

The Sisters continued their work in Philadelphia for the next ten years. In 1843, at the urging of Father Pierre DeSmet and Bishop Mathias Loras of Dubuque, Iowa, the Sisters formally transferred their community from Philadelphia to Dubuque. From here they spread their ministry to other cities in Iowa as well as other dioceses across the country.

The first Sisters of Charity of the Blessed Virgin Mary to come to Montana staffed Immaculate Conception
and St. Joseph schools in Butte in 1907. A group of thirteen Sisters led by Sister Mary Florence Clowry and Sister Mary Leandre Swift traveled west by way of St. Paul. They were met there by Bishop Carroll who then accompanied them as far as Livingston. When they arrived in Butte, the Sisters for Immaculate Conception School were housed in the home of Judge William Clancy until their residence was completed. Ten years later the BVM Sisters agreed to teach at St. Ann's and St. John's, also in Butte.

When Holy Savior Parish was established in 1902, it was to serve the Italians moving into Butte's east end. For the first few years of its existence, the parish was cared for by Italian Jesuit priests. However, they did not wish to remain permanently, so in 1906 Father Stephen Sullivan became pastor. During the next few years the parish grew and was gradually populated by mostly Slavic people. In 1908 Father Michael Pirnat, a native of Yugoslavia, was appointed pastor.

To care for the Italians in Butte, Bishop Carroll assigned Father James Franchi, a native of Italy. He was asked by the Bishop to encourage Italians in Butte to attend and support the parishes where they lived. He would hear confessions at Holy Savior and preach in Italian at one Sunday Mass. He was also available to administer the sacraments to any of the Italians
in the city. In 1919 Bishop Carroll decided to establish a parish in the Italian community of Meaderville. As first pastor he appointed Father James Tougas. A gift of $500.00 was given by the Catholic Extension Society with the stipulation that the name St. Helena be given to the new church. Other Extension gifts brought the total donation to $3,000.00. Another important donor was the Anaconda Copper Mining Company. The company deeded a lot on the Hattie Harvey Lode claim to the Bishop on which to build a church. John D. Ryan, president of the ACM Company, also pledged $1,000.00. Donations of $500.00 each were given by Bishop Carroll and Father Tougas.

On June 29, 1921, ground was broken for the little church. Work was done by members of the parish along with Father Tougas. A frame building shingled in brown with white trim, St. Helena's was dedicated on August 15 by Bishop Carroll.

In addition to the church in Meaderville, St. Helena's pastor also cared for the Catholics living in Trask near Elk Park and Brown's Gulch northwest of Butte. In both places churches were built with help from the Extension Society. The names of the churches were St. Patrick's in Brown's Gulch and St. Jude Thaddeus at Trask.

Children from St. Helena's Parish attended Holy Savior
School since it was nearby. In return the Sisters decorated St. Helena's altar and worked around the church. All of the pastors of St. Helena's Parish resided at St. James Hospital where they also served as chaplain.

St. James Hospital opened a school of nursing in 1906. At the same time a students' residence, an improved Sisters' residence, and an obstetrics department were added to the hospital.

BUTTE CENTRAL HIGH SCHOOL

By 1907 there were seven Catholic elementary schools in Butte, all with substantial enrollments. In order to complement this education, high school departments were opened at many of the schools. The first class was at St. Patrick's School in 1893. Sacred Heart and St. Lawrence schools followed suit in 1904. At this point Bishop Carroll entered the picture. As a former educator and a supporter of a strong, unified Catholic school system, Bishop Carroll proposed the idea of a "central" high school into which all the parish elementary schools would feed. This would relieve each parish of the financial burden of maintaining high school departments and at the same time bring students together from all ethnic backgrounds and from all over the city. The idea met with great enthusiasm from the Butte clergy. The old Nadeau residence on the northeast corner of Montana and Quartz was purchased, remodeled, and enlarged.
Father Stephen Sullivan, pastor of Sacred Heart, was appointed principal. Sisters of Charity of Leavenworth agreed to teach as did some of the Butte priests. In September 1908 Butte Catholic Central High School opened with two hundred pupils. Five years later it was necessary to enlarge the school to double its original capacity.

Although the high school proved eminently successful, Bishop Carroll wanted separate high schools for boys and girls. John D. Ryan donated three lots on Idaho Street near St. Patrick's Parish, and Bishop Carroll began negotiations with the Irish Christian Brothers to staff the new school for boys. But when the war broke out in Europe in 1914, all of Butte's energies were directed toward the war effort especially when the United States entered the war in 1917. After the war Butte was hit by economic depression and labor unrest which prevented fund raising activities for a boys' high school. However, by 1922 Butte was recovering economically and Bishop Carroll resumed his campaign. On May 1, 1924, the cornerstone for the Butte Boys' Central High School was laid. Four months later the Irish Christian Brothers arrived to staff the school which opened on September 8 with one hundred and twenty students. At first only freshmen and sophomores attended the new school while juniors and seniors were allowed to finish at the old Central. At the commencement exercises
in 1926, the last coeducational class graduated. The following September Boys' Central High School and Girls' Central High School opened as separate institutions.

The Congregation of Christian Brothers, whom Bishop Carroll asked to teach at Boys' Central High School, was an Irish order. It was founded by Edmund Rice in 1808 in Waterford, Ireland, to work with young boys from poor families who needed religious as well as secular education. The order's first foundation in America was made in 1906 when the pastor of All Saints' Parish in New York City invited the Brothers to take charge of the boys' school in his parish. The Novitiate of the American Province was opened in 1915 in New Rochelle, New York.

In February 1917 Bishop Carroll visited with Brother Gibbs at the Christian Brothers' orphanage in Kent, Washington. He urged the Brothers to consider staffing a boys' high school in Butte. Brother Gibbs wrote to the American Provincial and suggested that Bishop Carroll do the same. During the summer Brother Ryan visited Montana and conferred with the Bishop. In September he wrote to Bishop Carroll that the Superior General had agreed to send Brothers to Butte in August 1919 provided the war was over and the high school and the Brothers' residence were ready.21

But when the war ended, Butte plunged into an economic
depression. The fund drive for the new high school was postponed. During this period of delay it became uncertain if the Christian Brothers would be able to fulfill their commitment to Butte because of increased demands for personnel and unstable conditions in Ireland. But in 1923 Brother Ryan agreed to send four Brothers if the school was ready to open by September 1924. The school was ready and Brother P.D. McCarthy, Brother C.G. MacMahon, Brother W.F. Connolly, and Brother P.V. Reid formed the first community of Irish Christian Brothers in the Diocese of Helena.

By 1925 there were ten Catholic churches, nine Catholic elementary schools, and two Catholic high schools in Butte. The enrollments for the schools that year were as follows: St. Patrick-437; St. Lawrence-208; Holy Savior-230; Sacred Heart-314; St. Joseph-372; St. Mary-440; Immaculate Conception-375; St. Ann-193; St. John-267; Boys' Central-119; Girls' Central-425. Although continued development seemed to be the hallmark of the Catholic Church in Butte, there were also major setbacks. At St. Lawrence O'Toole's Parish, fire struck the school on two separate occasions. The first was during the winter of 1908-09 when defective wiring began a fire which burned a central stairway of the building from the basement to the roof. Four years later another fire, originating in a defective furnace,
caused considerable damage which took almost a year to repair. For the remainder of that school year, classes were held in numerous neighborhood buildings.\textsuperscript{24}

Then on November 17, 1912, fire struck at Sacred Heart Church on East Park Street. The fire, caused by defective wiring, began in the sacristy. It quickly spread to the main body of the church. The pastor, Father Joseph Venus, along with some laymen succeeded in rescuing the Holy Sacrament along with some vestments and other articles. By the time the fire was brought under control, the building was almost totally destroyed. Within one month however a new site on East Park was purchased and the plans were begun for a new church. In the meantime, a new building rose upon the stone foundation of the old church. It became the new school and temporary church until the new church was built. On November 27, 1913, Bishop Carroll blessed the new mission-style Sacred Heart Church.

\section*{ANAconda}

The Catholic growth in Butte in the first quarter of this century was also reflected in the community of Anaconda, sixteen miles west where the ore from the Butte mines was smelted. In a town of 10,000\textsuperscript{25} there were two large Catholic churches both of which built additions to accomodate the growing Sunday crowds.

Catholic education was also gaining a stronghold
in Anaconda. The Ursuline Nuns, who operated St. Angela's Academy, made an agreement in 1907 with Father Coopman of St. Paul's Parish to transfer the academy property to the parish, and in return the Nuns would teach in what would be known as St. Paul's Parochial School. At the same time they relinquished their school in St. Peter's Parish. The academy was replaced by a new brick building in 1923.

At St. Peter's final plans were underway for the construction of a new school. The Panic of 1907 however halted the building until the spring of 1908. In the meantime students attended class in the old rectory, the basement of the church, and the Sisters' residence. In September 1908 St. Peter's Grade and High School opened in Anaconda. Bishop Carroll then made plans for a central high school in Anaconda similar to the one in Butte. But the realization of these plans would have to wait for many years. The statistics of the Anaconda parochial schools in the year 1925 indicate their importance in the Catholic community: St. Paul-296; St. Peter-610.

When the Ursulines left St. Peter's Parish in 1907, Bishop Carroll began looking for a religious community to take their place. Because of their work in education, he asked the Dominican Sisters of Sinsinawa, Wisconsin, to come to Anaconda. This order had been founded in
1847 by Father Samuel Mazzuchelli. He had been a missionary in Michigan Territory who desired a religious order of women to help him in his work. In 1859 Father Mazzuchelli and his new religious community moved to a place called Sinsinawa Mound in Wisconsin Territory which eventually became the order's permanent motherhouse. From there the Sisters spread their ministry into Illinois and Minnesota. In 1907 eleven Dominican Sisters from Sinsinawa arrived in Anaconda to teach in the grade and high school in St. Peter's Parish.

St. Ann's Hospital in Anaconda had as its special benefactor the Anaconda Copper Mining Company. When repairs and improvements to the hospital were necessary, the Company was always generous to the Sisters. A school of nursing was opened at St. Ann's in 1924.

DEER LODGE

Father Remigius DeRyckere, pioneer diocesan priest of western Montana, celebrated his forty-sixth year as pastor of Immaculate Conception Parish in Deer Lodge in 1910. Cognizant of his advancing age and failing health, he returned to his native Belgium to live out quietly his remaining years. Upon his retirement Father Thomas Landy was appointed pastor. One month after his appointment, the cornerstone for a new church was laid. Designed by A.O. Von Herbulis who was also the architect for St. Helena's Cathedral, the new church
was completed by Christmas of 1912. It was dedicated by Monsignor Peter Desiere, in place of Bishop Carroll, on February 22, 1913.28

Father Landy also made arrangements with the Sisters of Charity at St. Mary's Academy to admit boys as well as girls in 1914. While still accepting female boarders the academy then became the parish school. The academy's high school department was discontinued in 1913.

In 1920 funds for a new hospital in Deer Lodge were raised by Catholics and many non-Catholics living in the valley. This enabled the Sisters to build a new 65-bed facility.

HELMVILLE

Two new parishes were created from Immaculate Conception in Deer Lodge during Bishop Carroll's episcopacy. The first was St. Thomas in Helmville which was established in 1911 with Father Frank Crawley as first pastor. St. Thomas has the distinction of being the home parish of the first native Montanan to enter a religious order. Sister Mary Syra Keiley entered the Sisters of Charity of Leavenworth in 1891.29

DRUMMOND

The second parish was actually carved out of the territory served by Helmville. In 1915 George and Nettie Morse donated two lots in the town of Drummond on which to build a church. Father Crawley from Helmville built
a small frame church and named it St. Michael's. Ten years later the church was moved to its present site. In 1919 St. Michael's became a parish with Father Crawley as first pastor. The parish was originally intended to be at Gold Creek but was changed to Drummond which was more centrally located. The new parish embraced the communities of Hall, Bearmouth, Drummond, Gold Creek, Garrison, Avon, and Elliston.

St. Michael's Church located between Stone Station and Hall was moved to Hall between 1912 and 1913 and renamed St. Patrick's. St. Mary's Church in Gold Creek was built in 1905 and dedicated by Bishop Carroll on May 19, 1906. The Northern Pacific Railway donated a parcel of land in Garrison in 1924 for the purpose of building a church. The Catholic Extension Society gave a donation with the stipulation that the church be named St. Theodore. The new church was dedicated on May 15, 1925. On April 27, 1923, the diocese obtained title to a parcel of land with a building from the school board in Elliston. The building was remodeled, and one half was used for a hall while the other half was used for church services.

SOUTHWESTERN MONTANA

Southeast of Butte in the small town of Sheridan in the Ruby Valley, a lot was purchased in 1898 by the Catholics of the community for the purpose of building
a church. The land was deeded over to Bishop Brondel, but it was five years before the church was built. It was dedicated to St. Joseph on August 13, 1918, by Bishop John Carroll. Across the mountains in Ennis the Catholics purchased a former schoolhouse and converted it into a church. It was dedicated by Bishop Carroll on August 12, 1918, and given the name St. Patrick. Two and one-half months later the church was destroyed by fire. For the next four years church services were held at irregular intervals in a rented hall until another lot was obtained and a grant received from the Extension Society. In the summer of 1922 a new church was built. Both St. Patrick's and St. Joseph's became missions of St. Mary's in Laurin.

In the summer of 1907 Father Matthew Lynch of Boulder built a lovely brick church in Whitehall named St. Teresa's. St. Teresa's was a mission of Boulder until 1914 when Father Francis Lechner was appointed the first pastor. In August 1915 Bishop Carroll dedicated two churches in the little communities of Harrison and Pony. They were named Our Lady of the Assumption and St. Louis, King of France, respectively. At first they were assigned as missions of Whitehall. A parish was established in Harrison with Pony and Ennis as missions early in 1923. This lasted about a year and a half. Harrison and Pony were then attached to Toston,
and Ennis became part of the parish at Laurin.

In 1920 Bishop Carroll divided St. Rose's Parish in Dillon creating a new parish at Lima. The first pastor was Father Timothy Clifford. When he arrived in Lima there was no church. A lot had been purchased on which stood an old hall where services were held. Thoughts of a new church were in the minds of the people, but they would not become a reality for many years.

Father Clifford was also responsible for the small communities of Melrose, Lakeview, Monida, Dell, Armstead, Grant, Reichle, and Divide as well as the Big Hole Basin. In many of these places Mass was celebrated in private homes. In Melrose a church was built in 1920 and dedicated to St. John the Apostle on October 30, 1921, by Bishop John Carroll.

MISSOULA

When Father Albert Trivelli, S.J., became pastor of St. Francis Xavier Parish in Missoula in 1906, one of his first priorities was to build a boys' high school. The Sisters of Providence conducted Sacred Heart Academy for young women and St. Joseph's School for small boys, but there was no Catholic educational facilities for young men. With the support of the Catholic community, Father Trivelli built Loyola High School. This new institution opened September 3, 1912, with eight students. Despite these inauspicious beginnings, the school was
soon averaging seventy-five students a year.

By 1921 the city of Missoula had expanded south of the Clark Fork River. To care for the Catholics living in this area as well as the university students, the Jesuit Fathers of St. Francis Xavier suggested that a chapel be built in this new area and attended by them. But Bishop Carroll had other ideas. In June 1921 he sent Father John O'Kennedy to Missoula to purchase a suitable site for a new parish. On June 13, the Feast of St. Anthony of Padua, he bought a block in south Missoula bounded by Edith, Woodford, Florence, and Tremont Streets. Four months later Bishop Carroll named Father O'Kennedy first pastor of the new parish, appropriately named St. Anthony's.

Ground was broken that fall for a combination church-school building. In the meantime a large house was purchased for use as a rectory and temporary chapel. Baptisms, funerals, and marriages were performed at St. Francis Xavier. At the Christmas Midnight Mass of 1921, the new church was used for the first time. The following September St. Anthony's School was opened on the second floor of the new building. It was staffed by Sisters of Charity of the Blessed Virgin Mary.

In addition to serving the Catholics of south Missoula, St. Anthony's was also responsible for the Catholic students at the University of Montana. The assistant
priest at St. Anthony's served as chaplain.

In the summer of 1923 Father O'Kennedy became ill and was granted a year's leave of absence. Sent to take his place was a young Irish priest named Denis Meade. Father Meade, later Monsignor, remained at St. Anthony's for forty-four years.

The Sisters of Providence at St. Patrick's Hospital in Missoula began an informal training program in 1906 for young women who wished to become nurses. Two years later a formal school of nursing was established. In 1924 the Sisters built a five-story annex on to the hospital.

FRENCHTOWN

In the small community of Frenchtown west of Missoula, the Sisters of Providence opened a boarding and day school in 1914. Father Lionel Legris, the pastor at St. John's, built a spacious, two-story building for their use. In 1922 the Sisters closed the boarding school but continued to operate the day school. Three years later however enrollment declines and decreasing revenues forced the school's closure.

Originally the territory embraced by St. John's Parish stretched from Saltese on the west to Bonner on the east, excluding Missoula. There were three churches in the western part of the parish. The first one was St. Francis DeBorgia at DeBorgia built in 1908. The
second was St. Albert's in Alberton built in 1911 and the third was St. Mary's at Superior built in 1915. In 1918 Bishop Carroll established a parish at Superior which covered all of Mineral County. The first pastor was Father John Connolly.

East of Missoula, at the Anaconda Company's lumbering town of Bonner, a church was built in 1905 by Father Loiseau, S.J., from St. Francis Xavier Parish in Missoula. It was dedicated to St. Ann. The church was attended by the Jesuit Fathers until 1908 when it was attached to the parish at Frenchtown. In 1923 St. Ann's became a part of the new St. Anthony's Parish in Missoula. As early as 1924 there was talk of erecting a separate parish at Bonner. However, it would be many years before this was accomplished.

WESTERN MONTANA

Many of the churches built during Bishop Brondel's episcopacy were made parishes with resident pastors by Bishop Carroll. He felt that the presence of a resident priest strengthened the local church. He was especially anxious to appoint a pastor to those churches where there was an active laity.

In 1908 Bishop Carroll appointed Father Thomas Phelan as first pastor at Plains. A very active Catholic ladies club there raised funds for church repairs and to procure a site for a badly needed new church. However, it was
not until 1919 that construction was possible, and on December 14 of that year Bishop Carroll dedicated the new church. Mission churches were built at other sites in the parish which covered the area from Dixon west to the Idaho border: Immaculate Conception Church in Paradise was dedicated in 1912; Sacred Heart Church in Hot Springs opened in 1913; three years later Blessed Sacrament Church in Thompson Falls was dedicated.

South of Missoula in the Bitterroot Valley, St. Francis Church in Hamilton was raised to the status of a parish in 1908 by Bishop Carroll. The parish's territory embraced all of the valley south from Florence. The first pastor was Father Michael Carr.

St. Mary's Mission in Stevensville became a parish with Father James P. O'Shea as first pastor in 1921. Since the church had been partially abandoned since 1891, many of the mission's furnishings had been scattered around the state. Through the untiring efforts of Father O'Shea, many of these items were returned to their rightful home at the mission. He was one of the first to recognize the historical importance of the mission to Montana. The first church in Florence was believed to have been built in the 1880's. It was replaced in 1920-21. The church was named St. Joseph and dedicated by Bishop Carroll on September 10, 1922. It became a mission of Stevensville in 1921.
KALISPELL

A new church of pressed brick and sandstone was built at Kalispell in 1910. The new St. Matthew's was dedicated in September of the following year. Bishop Carroll also was very interested in establishing a hospital in Kalispell. In 1910, on a trip to Cedar Rapids, Iowa, he visited the Sisters of Mercy and asked if they would consider operating this hospital.

The Sisters of Mercy were founded by Catherine McAuley in Dublin, Ireland, in 1833. Orphaned at an early age, Catherine fell heir to a large fortune which she used to establish an orphanage and school for Dublin's poor. She was joined by a small group of young women who eventually became the first members of the Sisters of Mercy.

In 1843 Bishop Michael O'Connor of Pittsburgh visited the Sisters of Mercy Convent in Carlow, Ireland, and requested their help in his diocese. His appeal bore fruit and the Sisters of Mercy established their first convent in the United States. The Sisters established a motherhouse and a novitiate in Davenport, Iowa, in 1869. Ten years later the Davenport community established a branch house in Cedar Rapids.

In response to Bishop Carroll's request for a Sisters' hospital in Kalispell, Mother Mary Agatha and Sister Mary Nicholas came to Montana from Cedar Rapids in
the summer of 1910. In September Sister Philomena, Sister Vincentia, and Sister Clement arrived, and Kalispell General Hospital, under the direction of the Sisters of Mercy, officially opened. The first building was small and the equipment primitive. Within one year excavation began on a new facility. The building opened on May 8, 1912. Three years later a school of nursing was opened.

In the meantime, Bishop Carroll began making plans to open a school in Kalispell. Since the Sisters of Mercy already operated the hospital there, he hoped they would agree to staffing the school. Although sympathetic to his plans, Mother Gertrude, Superior of the Order, was unable to comply for three or four years. Finally in 1916, the community saw its way clear to open and operate a school in Kalispell until such time as St. Matthew's Parish could take it over. A building, which formerly housed a business college, was purchased by the Sisters and remodeled for use as a school. The building was on the corner of 6th and Main Streets adjacent to the church. In September 1917 St. Matthew's School opened with a staff of four teaching Sisters, one lay teacher, and a Sister housekeeper. The school offered eight grades and one year of high school. Eventually a four-year high school developed. In addition to a day school, the Sisters also operated a girls' boarding
school. A boys' boarding school was opened in 1924 but was discontinued three years later due to overcrowding. In 1925 four additional classrooms were added to the school.

NORTHWESTERN MONTANA

By the turn of the century northwestern Montana was beginning to grow. The coming of the railroad, the lumber industry, and the opening of the Kutenai-Salish Indian Reservation to white settlement all contributed to the growth.

In order to supply lumber to the Great Northern Railroad, a lumber camp was established south of Kalispell and named Somers. In 1904-05 a church was built there and dedicated to St. Ann. The church became a mission of St. Matthew's Parish in Kalispell and later was attended by the chaplain at Kalispell General Hospital. St. Richard's in Columbia Falls also continued as a mission of St. Matthew's until 1907 when it was attached to St. Charles at Whitefish.31

At the southern end of Whitefish Lake, the town of Whitefish developed when the Great Northern Railroad built a roundhouse and repair shop and established a division point in the area about 1904. On his first visit to Whitefish, Bishop Carroll encouraged the people to raise funds to build a church. Work was begun in March 1906 and was completed in May of the following
year. It was dedicated to St. Charles on September 26, 1910. Father Charles McGlynn was named resident pastor of St. Charles in 1907. In 1919 an addition was built to the church which almost doubled its capacity.

In the far northwestern corner of Montana lies the region known as the Tobacco Plains. The first Catholic priests to visit the area were Jesuit missionaries.32 After a parish was established at Whitefish, the pastor visited the town of Eureka on a regular basis. A small frame church was built and dedicated to Our Lady of Mercy on September 25, 1910. Priests from Whitefish and Libby attended Eureka until 1915 when a parish was established with Father John O'Connor as first pastor. Two missions were attached to Eureka-Our Lady of Perpetual Help at Rexford and St. Ann at Fortine.

Beginning in 1907 Mass was offered in Libby once a month by the priest from Whitefish. A church was built there in 1910 and dedicated to St. Joseph on September 25. One year later a parish was established at Libby with Father Edmund Hanna as pastor.

RONAN and POLSON

South of Flathead Lake, on the Kutenai-Salish Reservation, the Jesuits from St. Ignatius traveled around the area visiting Catholics and offering Mass in private homes. In 1905 Bishop Carroll specifically asked the Jesuits to attend to the Catholics in Ronan. When the reservation
was thrown open to white settlement in 1910, the rapid population growth necessitated the building of more Catholic churches. Ronan's church was completed in June 1911 and was called Sacred Heart. In the town of Polson on the southern end of Flathead Lake, Immaculate Conception Church was built in 1909.

Bishop Carroll established a parish in Polson in 1913 with Father William O'Maley as pastor and Ronan as a mission. In 1918 the Bishop divided the parish and established Ronan as a separate parish. Father Victor LeClair was assigned to the new parish while Father O'Maley remained at Polson.

There were two missions attached to the parish at Ronan. St. Joseph's at D'Aste was built in 1915-16. St. Leonard of Port Maurice at Dixon was built in 1919.

On a trip east in 1916, Father O'Maley visited the Religious Hospitallers of St. Joseph at Kingston, Ontario, hoping to interest them in operating a hospital in Polson. In a letter to Bishop Carroll he reported the prospects as being very good. He commented on their modern methods of hospital administration as well as their organizational structure. The Religious Hospitallers were established as a diocesan order, meaning that each foundation was under the direct jurisdiction of the local bishop and had its own officers, council, and novitiate.
The order was founded in France in 1636 as a community to care for the sick. Their introduction into the New World came in 1659 when a group of them accompanied Jeanne Mance, a young Frenchwoman, to Montreal. Mademoiselle Mance had lived in Montreal for seventeen years tending to the sick in her home. When she returned to France to seek help in her hospital work, the Religious Hospitallers eagerly responded. They made their first foundation in the United States in 1894 when they opened a hospital in Winooski Park, Vermont. In 1904 they opened a hospital in Chicago.

As a result of the visit of Father O'Maley, the community at Kingston agreed to send three Sisters to form a foundation in Polson. On September 20, 1916, Mother St. Joseph and Sister Mary and Sister Gertrude arrived in Polson. Their first hospital, Hotel-Dieu St. Joseph, was an old boarding house with a capacity of eleven. During the influenza epidemic of 1918-19, the hospital was taxed to the utmost. It became apparent that a larger facility was needed.

In 1921, A.M. Davidson offered for sale his residence on four acres of land overlooking the town. In order to adapt it for use as a hospital, either an addition had to be built or the Sisters' present residence moved to the property. The Sisters however considered the plan impractical and decided to erect a new building.
But money was scarce and prospects for a fund drive discouraging, so the Sisters reconsidered and in August 1921 they purchased the Davidson property. An addition was added to the Davidson residence to house the surgical department.

NORTHCENTRAL MONTANA

The years 1900-1918 were the years of the homestead boom in Montana. The area of the nation between the 98th meridian and the Rocky Mountains had been referred to as the "Great American Desert" by mapmakers and textbooks. Emigrants moving west had passed over this area for the lusher climes of Oregon and California. With the development of new farming methods and machinery, new land policies, and promotional techniques, farmers began moving into this area in increased numbers after 1900. Although the boom mainly affected eastern Montana, parts of the Diocese of Helena felt the impact too.

Excluding the Indian missions, there were only three churches in the northeastern section of the diocese in 1905. None of them had a resident priest. The first priest appointed to this area was Father Thomas Phelan who came to Augusta in 1905. He attended the entire area from Augusta north to Sweetgrass. By 1909 the town of Conrad was beginning to assume more importance in this area. As a result a church, dedicated to St. Michael, was built there in 1909 and the parish center
was moved from Augusta to Conrad. The first resident priest in Conrad was Father Michael McCormack.

As the population in the area increased, more parishes were established. In 1911 Father Francis Shevlin was appointed pastor at Choteau with responsibility for Valier, Augusta, Power, Dutton, Collins, Wolf Creek, Craig, Bynum, and Dupuyer. Less than a year later the parish was divided. Father Shevlin remained at the new parish in Valier while Father John Connolly was appointed pastor of Choteau. Augusta was re-established as a parish in 1915 with Father Maurice Casey as pastor.

The first church in Valier was built in 1910 on land donated by the Valier Townsite Company. It was named St. Francis of Assisi and was dedicated by Bishop Carroll on July 9, 1914. Dupuyer became a mission of the new St. Francis Parish. East of Valier near the small community of Williams, a colony of Belgian families settled in 1913. These Belgians, with the help of the Extension Society, built a white frame church dedicated to the Sacred Heart. This church also became a mission of Valier.

In many of the small farming communities around the area, churches were built to accommodate the ever-growing population. The first to be built was Blessed Sacrament in Dutton in 1913. In 1914 two churches were dedicated at Collins(St. John) and at Bynum(St. Patrick). Guardian
Angel Church at Power was built in 1916. Collins and Bynum remained missions of Choteau while Power became a mission of Augusta in 1919. It was joined by Dutton in 1925.

In the towns of Shelby and Cut Bank Mass was first celebrated by the Jesuit priests from Holy Family Mission. When a diocesan priest was assigned to Augusta in 1905, he also visited these two settlements, though rather infrequently due to the large territory for which he was responsible. Despite this fact the Catholics in Shelby banded together to build their own church in 1908. Land was donated, money was raised, and doing most of the work themselves, they built a small frame church named St. Patrick's. For the next sixteen years Shelby was attended by priests from Conrad, Valier, and Cut Bank. In 1913 the congregation petitioned Bishop Carroll for a resident priest, but the Bishop was unable to comply with their request.35 Finally in 1924, after a second appeal from the congregation36 and a promise by them to provide suitable living quarters, a resident priest was appointed.

In Cut Bank an old public school building served as the first church, but the Catholics desired to build their own church. Land was acquired from the State and construction began. The church was dedicated on July 4, 1914, and given the name St. Margaret's. A
pastor was appointed about the same time.

1915 and 1916 were good wheat years in northern Montana. Taking advantage of the increasing population and new found wealth, Catholics in the area of Sunburst and Kevin began plans to build a church. A plot of land in Sunburst was donated by William O'Haire, and with the help of the Extension Society, a small frame church was built and dedicated to St. Thomas Aquinas on September 19, 1918. The church became a mission of Cut Bank.

But the prosperity of 1915-16 was short-lived. The cycles of rainfall and drought are a natural part of the Great Plains' climate. In 1917 the dry years began. In addition to poor climatic conditions, the economic depression following World War I caused serious problems for these northern communities. The interior of the Sunburst church remained unfinished for many years. As the number of Catholics decreased with the migration of farm families from the area, the hope for a resident priest also diminished. The regularity with which services were held decreased during the period.

In 1922 oil was discovered in the Kevin-Sunburst area. Within three years this oil boom attracted enough new families and money to the area for the church to prosper. Mass was celebrated every other Sunday in Sunburst and a new church was opened in Kevin. With
the help of the Extension Society an old building in Kevin was purchased, converted for use as a church, and named St. Norbert's.

A unique situation developed along the United States-Canadian border north of Sunburst. In 1905 Bishop Legal of Calgary dedicated Holy Angels Church in Coutts, Alberta, Canada. Because there was no church in Sweetgrass, Montana, which was right across the border, Catholics attended the Canadian church. Beginning in 1914 the priest from Cut Bank visited the area occasionally, saying Mass at Holy Angels. Ten years later when a parish was established at Shelby, the pastor began visiting Sweetgrass-Coutts.

With the settlement of the Belgian colony near Valier, Bishop Carroll needed the services of a priest who could speak their language. He appealed to the Norbertine Fathers in West DePere, Wisconsin.

This religious order of men was founded by St. Norbert in 1120 in Premontre, France. Norbert's desire was to combine the contemplative life of the monk with the pastoral work of the canon. Therefore, for a religious habit he chose white wool—wool which was usual for the habit of monks and white which was the color proper to canons. Father Adalbert Inama from Wilten Abbey in Austria was sent to the United States in 1843 to establish an American Abbey. Accompanied by several
colleagues, Father Inama labored in southern Wisconsin for almost fifty years. But despite this long period of ministry, the Norbertines were unable to establish a permanent religious community. The last surviving Norbertine from Wilten Abbey died in 1890. Berne Abbey in Holland sent seven Norbertine priests and one lay brother to America in the mid-1890's. They chose West DePere, Wisconsin, as their residence and here in 1898 they erected the Premonstratensian Priory of St. Norbert. Father Bernard Pennings was named the first Prior.

Abbot Pennings visited the Diocese of Helena in 1914 at the invitation of Bishop Carroll. He then agreed to send two priests to Montana. In mid-September 1914 Father Matthias Vanden Elsen and Father Raphael Greven arrived in the diocese. Father Vanden Elsen was to care for Valier and its missions, including the Belgian Colony. Father Greven was to care for Cut Bank and its missions. When Shelby was made a parish ten years later, Father Gerald Hietpas, also a Norbertine, was appointed the first pastor.

EPISCOPAL VISITATIONS

As was customary, Bishop Carroll made two ad limina visits to Rome. The first took place in the spring and summer of 1911. The second one was scheduled for 1916 but because of the war in Europe it was postponed.
until 1920. Bishop Carroll combined these trips with visits to the Holy Land and to some major European cities. During the 1911 trip he made arrangements for a young seminarian from Helena named Joseph M. Gilmore to attend Propaganda College in Rome. He also assisted at the ordination of James Nolan, a young priest who would serve the Diocese of Helena for thirty years.

During his tenure as Bishop, John Carroll traveled all over the United States. His eloquence as a speaker made him a popular choice for conventions, consecrations, and dedications and his reputation was known beyond Church circles. In 1913 for example he was asked to address the National Convention of the American Federation of Labor. He was frequently invited to give missions and retreats in churches all across the country. In 1912 he preached a five-week series of Lenten sermons and women's conferences at St. Patrick's Church in Montreal, Canada. Because of his frequent trips outside the state, Bishop Carroll developed close friendships with other members of the hierarchy as well as with many former Montanans, such as Cornelius Kelley and Mrs. Daniel J. Hennessey. Although he traveled extensively, Bishop Carroll always promoted the interests of the Diocese of Helena whether it was seeking financial support of his building projects or securing religious orders to work in the diocese.
The only major episcopal figure to visit the Diocese of Helena during Carroll's episcopacy, apart from those who came for the Cathedral consecration, was Archbishop John Bonzano, Apostolic Delegate to the United States. He was the first Papal Delegate to visit while serving in that office. In 1915 Archbishop Bonzano traveled to Seattle to attend the National Convention of the Knights of Columbus. On his return trip he stopped for one day in Helena.

LAITY

The development of a diocese, like individual parishes, is primarily the work of the laity. The history of the Diocese of Helena was highlighted by the contributions and leadership of many ordinary people as well as prominent people who identified with the mission of the Church. Senators Thomas Carter and Thomas Walsh gave the diocese financial as well as legislative support. Businessmen T.C. Power, James J. Hill, and John D. Ryan contributed substantial amounts toward the building of churches, schools, etc. The Cathedral of St. Helena found generous benefactors in Peter Larson and Thomas Cruse. Each city and town had its own lay people who gave land, money, time, and talent to the building of the individual parishes.

In addition to the contributions made by individuals,
lay organizations have also played important roles in the development of the diocese. They gave an organized and unified voice to the people of the diocese in the life of the Church in western Montana.

KNIGHTS OF COLUMBUS

One of the first men's organizations in the diocese was the Knights of Columbus. This order for laymen was founded in March 1882 by Father Michael McGivney of New Haven, Connecticut. Father McGivney saw the need for a Catholic men's fraternal organization to provide an insurance plan for widows and orphans of members; to provide fellowship among members; to aid the cause of religion; to perform charitable, educational, and patriotic works for their citizens in their country. They chose a name for this new Catholic fraternal order which would relate this spirit and work to Catholic discovery, exploration, and colonization of North America, and at the same time would emphasize the ideals of service to Church, country, and fellow man: the Knights of Columbus.

The first council of the Knights of Columbus in the Diocese of Helena was founded on July 9, 1902, in Butte with P.J. Brophy as first Grand Knight. Other councils were soon formed: Helena, 1904; Anaconda, 1904; Missoula, 1905; Kalispell, 1908; Bozeman, 1909; Deer Lodge, 1915; Townsend, 1922; Harlowton, 1923. The first state convention
was held in Butte in February 1906. C.P. Connolly was elected the first state deputy.

COUNCILS OF CATHOLIC MEN AND WOMEN

When the bishops of the United States met as the National Catholic Welfare Council at its annual meeting in 1919, they organized five national departments, one of which was a Department of Lay Organizations. Under this department were organized the National Council of Catholic Men and the National Council of Catholic Women. The purpose of these new organizations was to coordinate all existing lay organizations in order to provide a more effective voice and instrument for united action in all matters affecting Catholic lay activity both organized and individual. These councils were to be organized on national, diocesan, and parish levels.

In the Diocese of Helena, Bishop Carroll organized the men's council in 1921. Each pastor appointed a parish delegate to attend the organizational meeting in Butte on September 4. Also in attendance was Patrick O'Grady, assistant to the executive secretary of the National Council of Catholic Men. The first elected officers were: President, Jere Shea; Vice-President, John Dwyer; Financial Secretary, Carl Herfurth; Treasurer, M.F. Hayens. Edward P. Sullivan was later named Executive Secretary.
The women's council was organized in early 1922. Delegates from every parish gathered in Helena for the first meeting. Bishop Carroll was present as well as Linna Bresette, national field secretary for the National Council of Catholic Women. The first elected officers were: President, Mrs. F.J. Lange; Vice-President, Mrs. P.J. Brophy; Secretary, Mrs. E.P. Carey; Treasurer, Mrs. T.J. Barry. Two years prior to this meeting, women in many parishes of the diocese organized branches of the League of Catholic Women for the expressed purpose of combating indecent dress and immoral dancing as well as other forms of sexual suggestiveness. When the Diocesan Council of Catholic Women was formed it replaced the league.

DIOCESAN PRIESTS

One of the most difficult tasks continuing to face Bishop Carroll during his episcopacy was finding enough priests to meet the spiritual needs of the people of his diocese. The agreement that Bishop Brondel had made with the Archbishop of Cashel, Ireland, had proved most beneficial. During Bishop Carroll's episcopacy more than twenty five Irish priests were ordained for the Diocese of Helena. The acceptance by the Norbertines of the northern highline parishes had also eased the burden of providing priests for the people, but this
would not be enough for the future.

Bishop Carroll had established Mount St. Charles College with the idea of gradually developing a native clergy, but this would take time. Meanwhile, he looked outside of the state to already established seminaries for young men willing to be ordained for work in his diocese. His alma maters, St. Joseph's in Dubuque and the Grand Seminary in Montreal, provided thirteen priests for Helena. St. Paul's in St. Paul-Minneapolis and St. Mary's in Baltimore were also good sources for the diocese. In 1916 Patrick McVeigh of Butte became the first graduate of Mount St. Charles College. Four years later, at Sacred Heart Church in Butte, he was ordained to the priesthood by Bishop Carroll, the first native Montanan to be so honored. One year later Emmet Riley, also of Butte and Mount St. Charles College, was ordained. James Sheerin and Harry Delaney, not natives but graduates of Mount St. Charles, were ordained in 1923 and 1925 respectively.

When World War I broke out, three priests from the Diocese of Helena volunteered for military service. Father James Tougas served in France with the 41st Army Division. Father John Ready was known as the "Lumberjack Chaplain" for his service with the 20th Army Division of Engineers. Father John McMullen was a chaplain with the 163rd Infantry.
Three priests of the diocese were named Monsignors during these years. Father Victor Day and Father Peter Desiere were named Domestic Prelates in 1911. Father Joseph Willging was appointed Private Chamberlain to the Pope in 1921.

SECULAR AFFAIRS

During the years of his episcopacy, Bishop Carroll involved himself with many important secular issues. He often lent the weight of his office and his talents as a speaker in support of or opposition to many causes. He was a strong supporter of total abstinence from alcoholic beverages. In many public statements the Bishop called for temperance if not complete abstinence. In addition he supported prohibition which he considered justifiable both theoretically and practically. In support of this position each child in the diocese at the time of his/her First Holy Communion took a pledge to abstain from alcoholic beverages until the age of twenty five. This pledge was then renewed at the time of the child's Confirmation.

Another issue Bishop Carroll felt strongly about was socialism and its incompatibility with the teachings of the Catholic Church. Time and time again before Catholic and secular audiences, he reiterated the Church's traditional support of the working class and its support
of unionism while warning labor about the dangers of socialism. His pronouncements made him a leading Catholic spokesman on the issue.

When the war broke out in Europe in August 1914, Bishop Carroll called for America's neutrality and a swift end to the fighting. Once the United States entered the war, he became a strong supporter of the war effort and urged all Catholics in the diocese to do the same. He called for continued support of the Bishops' war relief services, support for the troops overseas, and the purchase of war bonds. All through the war Bishop Carroll spoke about Catholic loyalty and patriotism in response to the prejudice which questioned Catholic sympathies. In a show of patriotism the C.B. Power family donated a large American flag, the largest in the state, which was blessed by Bishop Carroll and suspended between the two spires of the Cathedral while an Army Honor Guard fired a salute. This impressive ceremony took place on May 27, 1917. Also during the war Bishop Carroll served as co-chairman of the Belgian Kiddies Meal Ticket Association in Montana. This was a program to provide food for over one million Belgian children whose lives had been severely disrupted by the war.

When the war ended and the peace conference began, Bishop Carroll, along with many people in the diocese,
turned his attention to the cause of Ireland. Before President Wilson left for France in December 1918, Bishop Carroll sent him a telegraph asking his support for Irish Home Rule at the peace conference. At the Irish Race Convention in Philadelphia in March 1919, Bishop Carroll reiterated his stand on Irish Home Rule and called for American support for the Irish cause. At home he requested that prayers be offered at the Cathedral for this cause. The Bishop himself contributed to the Irish Freedom Drive inaugurated in 1919 and also subscribed $200.00 to the Irish Bond Campaign.42

CATHOLIC PRESS

In 1917 the "Catholic Monthly," published in Indiana, was promoted in the larger parishes of the diocese. This was a booklet which carried articles on Catholic doctrine and worship and on the current affairs of the Church. Short stories, poetry, and serials also appeared, each with a religious theme. The "Monthly" was tailored to the local parish by placing its name and picture on the front cover. In addition hours of services, announcements of meetings and social events, and parish financial reports were published. Baptisms, graduations, marriages, and funerals of the parish were also recorded. Paid advertisements financed the "Catholic Monthly" allowing it to be circulated free
of charge to the parishioners. In return they were strongly encouraged to patronize the advertisers.

However, Bishop Carroll saw the need for a newspaper which carried international, national, and diocesan news items for his people. In 1921 he made "The Catholic Bulletin" of St. Paul, Minnesota, the official diocesan newspaper. Father Thomas Killila of Mount St. Charles College was named as special correspondent to cover Helena diocesan news for the "Bulletin."

**COLONIZATION PLANS**

The homestead boom of the early 1900's prompted Bishop Carroll to make plans for the development of Catholic colonies in good agricultural areas of the diocese. One of these areas was the Smith River Valley near White Sulphur Springs. In cooperation with the Milwaukee Railroad and the Smith River Valley Farm Company, Bishop Carroll inaugurated the Catholic Colony of St. Charles. Plans called for a model agricultural colony complete with church, school, and resident priest. Father Ernest Gueymard was given a leave of absence from the diocese to serve as a traveling immigration agent for the railroad promoting the colony. Letters were written to parish priests in dioceses in the eastern United States telling them of the colony and asking them to talk to their parishioners who desired a change of residence or needed
A second area that invited colonization was the Tobacco Valley north of Eureka. The moving force behind these plans was Father Cornelius Van Aken, pastor at Whitefish. He was working with the Catholic Order of Foresters. Their lodges in larger cities sought good Catholic families who wanted to obtain and to own their own land. The lodge was willing to pay the family's expenses to Eureka and buy them a ten-acre tract of land. The family would then pay back the loan as soon as they were able.

Both the Smith River Valley and the Tobacco Valley colonies failed to materialize, although some Catholic families may have been attracted to Montana by these plans. There was one colonization plan that was successful, the Belgian colony located about ten miles east of Valier.

In 1912 Monsignor Victor Day visited his native Belgium and spoke of the glowing prospects for farmers in Montana, especially near Valier where the Valier Land and Water Company had made previously dry lands highly productive through irrigation projects. With war clouds gathering on the horizon and land becoming scarce, many Belgian farmers listened to him with great interest. When he returned to Montana, Monsignor Day brought several Belgians with him to see the area. Their reports to
their families in Belgium were so positive that a larger group decided to emigrate. Monsignor Day then returned to Belgium and accompanied the group, between seventy-five and eighty in number, by ship to New York, by train to Conrad, and then on to the site of their new colony. They arrived at their home in March 1913.

When they arrived in Valier, the pastor, Father Francis Shevlin, greeted them. Until houses could be built, most of the families lived in a two-story farm house on a ranch owned by Father Joseph Carroll. The first Mass for the newly-arrived colonists was celebrated in Goemaiere Christiaens home, one of the original group who had arrived in 1912. Afterwards Mass was celebrated in Father Carroll's farm house until the church was built.

The first year was difficult for the Belgians. Each family initially received forty acres of land and most of their money was spent on horses and farm machinery. They had to learn to irrigate. They tried raising flax, sugar beets, and navy beans but soon found that the land and the climate were better suited for grain. Language proved a problem also, but Monsignor Day served as a translator.

Despite the hardships the Belgians persevered and prospered. More of their countrymen soon joined them. In the evenings they gathered at the school house to
learn English and prepare for their citizenship examination. In the fall of 1913 a church was built with help from the Catholic Church Extension Society. The men of the colony hauled the lumber and did the actual construction work. On July 8, 1914, Bishop Carroll dedicated this church to the most Sacred Heart of Jesus. Monsignor Day offered the Mass. Bishop Carroll spoke to the people in English while Monsignor Peter Desiere translated his words into French. Sacred Heart Church then became a mission of Valier.

THE CATHEDRAL OF ST. HELENA

In a newspaper interview in 1901, Bishop Brondel expressed the hope that a great stone cathedral with spires and belltower would be built in Helena. But he knew it would not happen in his lifetime. This idea of a grand cathedral also struck Bishop Carroll shortly after his arrival in the diocese, but he moved slowly, studying conditions and consulting other people about the project. Once the decision was made to build however he moved swiftly and decisively.

The first decision to be made was that of a site. The population of Helena was moving northward away from Catholic Hill and Bishop Carroll felt the cathedral site should be closer to the center of town. Therefore, a site at the head of Lawrence Street was chosen. Thomas
Cruse gave the Bishop $25,000.00 to purchase the land, the first of many donations Mr. Cruse would make. A second donation for the new cathedral itself came from Peter Larson. On March 29, 1906, he presented $25,000.00 to the Bishop and one year later, just prior to his death, Larson gave another check for $25,000.00 to the Bishop for the cathedral.

With a site chosen the next step was to formulate building plans. A committee composed of prominent men in the Cathedral Parish was chosen by Bishop Carroll to advise him on the project. The architect chosen was A.O. Von Herbulis of Washington, D.C. Bishop Carroll favored Romanesque style for the building but several on the committee suggested Gothic. Von Herbulis drew two sketches, one in each style. At the committee meeting of November 5, 1907, the designs were shown and explained. With little discussion the committee with the Bishop's consent unanimously selected the Gothic design which was modeled after the Votive Church in Vienna, Austria.

In May 1908 the fund drive began. Each member of the parish received a letter with an estimate of what the committee felt he or she could give. These amounts were not assessments but only suggestions. Payments could be spread over a three-year period at whatever intervals the donor wished. The Cathedral parishioners responded generously. At the same time as the fund
drive was commencing, Von Herbulis was drawing up detailed architectural plans and construction contracts were being awarded. On October 4, 1908, in an impressive ceremony with three brass bands and in the presence of many Church dignitaries and notable citizens, the cornerstone for the new Cathedral was laid by Bishop Carroll.

For the next six years the Cathedral rose gradually from its foundations. Monthly progress reports were issued in special bulletins. During construction additional financial help was developed through the organization of special "clubs:" Belfrys and Spires Club; Hundred Thousand Dollar Club; Interior Club. People were asked to subscribe additional money for specific work or furnishings such as the fifty-eight stained glass windows. And although large contributions were made by a few individuals, the Cathedral of St. Helena was built by men and women from all walks of life, Catholics and non-Catholics alike. It was truly a Cathedral of the people.

On November 1, 1914, the last Sunday services were held in the Cathedral of the Sacred Hearts and in St. Helena's Church on Hoback Street. That week also saw special services in the old Cathedral for all of the deceased members of the parish and for Bishop Brondel. Then the furnishings from the old churches were moved
to the basement of the new Cathedral in time for the Sunday Masses on November 8. The Cathedral of St. Helena was formally dedicated on Christmas Day 1914 with Mass celebrated for the first time in the upper church. And although the completion of the Cathedral was a joyous occasion, there was a solemn note in the celebration. On December 20 Thomas Cruse had died. His funeral was held the day after Christmas in the Cathedral which he had endowed so generously.

With the opening of the new Cathedral, St. Helena's Church and the old Sacred Hearts Cathedral were closed and both buildings eventually sold. Bishop Carroll had formally requested a change in name for the new Cathedral from the Sacred Congregation of Rites. He received an affirmative reply to his request and in November 1915 the new Cathedral was officially named "St. Helena's."

When the Cathedral was dedicated in 1914, the stained glass windows had not yet been installed. The war in Europe had delayed their shipment from Bavaria and there were additional import duty problems. By June 1924 forty-six of the windows were in place and on June 3 the Cathedral of St. Helena was formally consecrated. Since Bishop Carroll was in failing health, Bishop J. Henry Tihen of Denver and Bishop A.S. Schinner of Spokane consecrated the Cathedral and its altars.
This long and tedious ceremony, for which only the consecrating bishops and their attendants were present, was followed by a Pontifical Mass celebrated by Bishop Carroll. Archbishop John J. Glennon of St. Louis preached the sermon. At the close of the Mass, Bishop Carroll read a cablegram from Pope Pius XI offering congratulations and bestowing his blessing. The Mass was followed by a banquet at the Placer Hotel for the visiting prelates, priests, and parish delegates along with Governor Joseph M. Dixon and other state officials.

MOUNT ST. CHARLES COLLEGE

Another dream of Bishop Brondel's was to build a college in Helena. His dream had been shared by the Jesuit Fathers who, in 1887, received permission from their Superior General in Rome to build such an institution. Although land was purchased, there was no money available to build so the proposal was abandoned. During the following years the idea of a college continued to be discussed. It took the determination and fundraising ability of Bishop John Carroll to make the college a reality.

Because of his experience at St. Joseph's College in Dubuque, Bishop Carroll was anxious to build a similar institution in Helena. He was especially concerned about establishing a seminary for the training of native
priests. On the north side of the city there was a fifty-acre tract of land called Capitol Hill which the Bishop considered most suitable for the college's location. The land was owned by the Hauser family, the Great Northern Railroad, and George Bertine of New York City. Negotiations were undertaken and eventually all fifty acres were made available for a college site. A.O. Von Herbulis, who had been contracted to design the Cathedral, was asked to draw up plans for the college. Various names for the proposed college were mentioned such as "Capitol Hill" and "St. James." Bishop Carroll finally settled on "Mount St. Charles" in honor of St. Charles Borromeo, Archbishop of Milan, who encouraged the concept of diocesan colleges at the Council of Trent.

Ground was broken for the new building on June 6, 1909, and the cornerstone was laid the following September 27. President William Howard Taft, who was in Helena to speak at the State Fair, was prevailed upon to speak at the cornerstone ceremonies. On September 22, 1910, Mount St. Charles opened its doors as a boy's high school. The college opened the following year. The first college students were Frank Carpino and Charles Gabisch.

The first president of Mount St. Charles was Father Stephen Sullivan. The original faculty consisted of
the Reverends Victor Day, Joseph Willging, Michael Hannan, William O'Malley, John McMullen, William Joyce, and Joseph Carroll. Lay members of the faculty included Henry Kelley, F.V. Vollert, and B.V. McCabe. Courses offered were philosophy, history, foreign languages, sciences, mathematics, English, bookkeeping, theology, elocution, economics, stenography, and music. Intramural and competitive sports were a part of the curriculum from the beginning and pre-professional courses were added in 1917.

In the financial campaign initiated for the Cathedral, Bishop Carroll also sought funds for the college. Among the contributors were T.C. Power, John D. Ryan, and Mrs. Mary Hennessy. One of the early and most generous supporters of the college was James J. Hill. In 1914 he pledged $50,000.00 if the Bishop would raise at least $100,000.00. On November 16, 1914, Hill presented Bishop Carroll with his check. On the occasion of the 25th anniversary of his ordination, the Bishop gave $23,000.00 to the college which cleared its remaining debt.

As the institution grew, it became necessary to enlarge the facilities. In 1917 a new gymnasium and science building was added to the north end of the main building. In the spring of 1920 the T.C. Power family pledged $50,000.00 toward the building of a dormitory wing.
on to the south side of the main building. This addition also housed the library, chapel, auditorium, dining room, kitchen, and recreation center. To help finance construction, Bishop Carroll asked each religious order working in the diocese to contribute funds for a single room in the new wing. The cornerstone for the south wing was laid in May 1923. One year later, on the day following the Cathedral consecration, the new addition was solemnly dedicated by Bishop Mathias Lenihan of Great Falls with Bishop Daniel Gorman of Boise, Idaho, and Bishop Carroll in attendance.

During World War I the United States Secretary of War established training units in colleges all across the country. Each unit consisted of one-hundred young men who actually enlisted in the Army but were not called to active duty until they completed college, unless there was a national emergency. Each member of the unit was issued a uniform, equipment, and received a private's pay while attending college. In addition to their regular course of study, they also received military training either as an officer or a technician. Mount St. Charles applied to have such a unit in 1918 and their request was granted. The unit would train young men for commission as officers in the U.S. Army. On October 18, 1918, one-hundred and thirty-one young men from Mount St. Charles were formally inducted into
the United States military service. However, on November 11, 1918, the Armistice was signed ending the war. One month later the Student Army Training Corps Unit at Mount St. Charles was demobilized, but many of the young men remained to enroll in the regular collegiate course. In 1919 a Reserve Officers' Training Corps was established at the college but it was discontinued a year later.

As the college grew so did its academic standing. Courses were added to the curriculum. Faculty members became better educated themselves by taking advantage of summer school courses offered by leading Catholic universities. The high school department was admitted to the North Central Association of Colleges and Secondary Schools in 1919 which meant the graduates of the high school could enter any college in the United States which was a member of the Association without taking an entrance examination. As far as accreditation of the college was concerned, the North Central Association was satisfied with the facility, curriculum, and faculty, but the school lacked the minimum enrollment of one-hundred students to be fully recognized as a college. In 1924 however the college was notified by the Board of Regents of the University of New York that its degrees were registered and approved by that body.

When Bishop Carroll built Mount St. Charles College,
he hoped to find a religious community of women willing to take charge of the domestic duties of the school. Many communities expressed interest but were unable to take on the responsibility. On July 3, 1922, Bishop Carroll received a letter from Mother Mary Agnes in Rocky Mount, North Carolina. She represented a small religious community of eight Sisters titled the Sisters of the Humility of Mary. They had operated a hospital and a school in Goldfield, Nevada, for fourteen years until the mining camp had dwindled when its gold ran out. They were currently working in a hospital in Rocky Mount but were dissatisfied. Now they were looking for another diocese in which to work. (They were apparently an independent community with no ties to a larger order.)

After making inquiries of Bishop Patrick Keenan of Sacramento and Bishop Leo Haid of Raleigh, Bishop Carroll invited Mother Mary Agnes to Helena to discuss the possibility of a mission in Montana. He had in mind to ask the community to assume all the domestic and culinary duties of Mount St. Charles College. If the community grew, he would then release some Sisters for hospital and school work. Mother Mary Agnes agreed to this proposition and the little community of Sisters of Humility arrived in Helena at the end of the year.

After six months the Sisters became dissatisfied
with their domestic work at the college and asked to be relieved. Not wishing to lose them, Bishop Carroll suggested they take over the operation of a hospital in Conrad which they did. But this work did not satisfy the Sisters either. One year later Mother Mary Agnes informed Bishop Carroll that her community had decided not to remain in Conrad and were returning to the south. They had agreed to take over the operation of the city hospital in Elizabeth City, North Carolina. Despite the protestations of Bishop Carroll and Father Edmund Hanna of Conrad, as well as the citizens of the town, the Sisters remained adamant in their decision. Therefore, in the summer of 1924, the Sisters of the Humility of Mary left the Diocese of Helena for North Carolina.

When the Sisters of Humility left Mount St. Charles in 1923, Bishop Carroll renewed his search for a religious community to handle the college's domestic duties. In the summer of 1923 Bishop Carroll received a letter from Sister M. Fidelis in Buffalo, New York. She was a Dominican Sister from Speyer, Germany, who had come to the United States seeking help for her community. She had heard from an acquaintance that the Bishop of Helena was seeking Sisters for his college and she was interested. This inquiry led to an exchange of letters among Sister M. Fidelis, Bishop Carroll, Bishop Ludwig Sebastian of Speyer, and the Dominican motherhouse.
After five months of negotiations, Mother M. Aquinata Steinfels agreed to send twelve volunteers. However, the immigration quota for Germany was full, so Bishop Carroll appealed to the National Catholic Welfare Council to see if they could speed up the process. He was advised that the Sisters should wait in Germany until they were cleared for immigration. Otherwise, if they came to the United States immediately, they would be held up at Ellis Island, New York, and probably deported.  

For the next year Bishop Carroll worked with the N.C.W.C. to bring the Sisters to the United States. After innumerable problems and delays, the Sisters boarded the S.S. Columbus in Bremen, Germany, on July 30, 1925, and began their journey to the United States. The twelve who came were Mother M. Bonaventura, Sister M. Arsenia, Sister M. Belina, Sister M. Jucunda, Sister M. Walburgis, Sister M. Eugenia, Sister M. Klodia, Sister M. Galena, Sister M. Mitis, Sister M. Virginia, and Sister M. Gisela. There was also a postulant in the group, Hedwig Friebe, who returned to Speyer after one year where she became Sister M. Theresita and later died in a Nazi concentration camp.  

The Sisters arrived in Helena on August 12. They were greeted by a group of priests from the college as well as some lay women. They were immediately taken to the new convent Bishop Carroll had built for them.
on the college campus. Bishop Carroll met the Sisters the next day and on August 15, 1925, he dedicated the convent under the name St. Mary Magdalene.

The Sisters' duties at the college included cooking, serving, and housekeeping. They also did all the janitorial work for the first few years. Only Sister M. Belina spoke English. The rest gradually learned the language from faculty members who tutored them.

DEATH OF BISHOP CARROLL

On December 21, 1924, Bishop John P. Carroll celebrated the twentieth anniversary of his consecration. His Cathedral was completed. The new Boys' Central High School in Butte had opened. Arrangements were being made to bring the German Dominican Sisters to Helena. There were schools in all of the large parishes and hospitals in many of the major towns. Mount St. Charles was beginning to produce candidates for the priesthood. Lay organizations were flourishing. The Bishop therefore was able to look forward to continued years of success and perhaps some quiet reflection.

As 1925 began Bishop Carroll was making tentative plans for his ad limina visit to Rome later in the year. In March he was confined to his bed for a week with an infection in his foot. But by March 30 he was
on his way to Portland to visit Archbishop Christie who was dying. He returned to Portland in the middle of April to preach the sermon at the Archbishop's funeral. After a week at home he traveled to Seattle where the bishops of the Province were meeting to propose candidates for the archeepiscopacy. At the end of April he began his Confirmation tour. During July he held clergy conferences in each of the deaneries to talk about the college's finances. During the summer he was also involved with the Teachers' Institute and the Priests' Retreat. Finally, on September 8, 1925, Bishop Carroll and his sister, Mrs. Anna McDermott, left Helena on their trip to Europe.

After visiting in Washington, D.C. and New York, they left for England arriving in Plymouth on October 2. The month was spent traveling through England, Scotland, Ireland, Belgium, and Germany. While in Belgium the Bishop contracted a cold and by the time he arrived in Fribourg, Switzerland, on October 31, he was exhausted and desired a rest. According to witnesses his color was ashen and he was having extreme difficulty getting around. He stayed with the Dominican Fathers while his sister stayed with the Sinsinawa Dominican Sisters who had a school in Fribourg.

For the first few days he appeared to be improving. He said Mass daily and took walks about the quaint,
old city. However, on November 3 the Bishop was admitted to the clinic of Dr. Clement. Later that evening he suffered a stroke. His sister was called and soon after she arrived a priest from the nearby Foreign Mission House administered the last rites. Around midnight the Bishop lapsed into unconsciousness. Early on the morning of November 4, 1925, John P. Carroll, second Bishop of Helena, died.

A solemn Requiem Mass was celebrated at St. Nicholas Cathedral in Fribourg on November 6. The body was then taken to LeHavre, France, and placed on a ship for New York. Mrs. McDermott accompanied the body on the long ocean voyage. Upon arrival in New York a second solemn Requiem Mass was celebrated, this one in St. Patrick's Cathedral with Patrick Cardinal Hayes presiding. In attendance were Monsignor Victor Day, Father William Joyce, and Father Denis Meade of Helena and Father John Ready of Albany, a former Helena priest. Monsignor Day, Father Joyce, and Father Meade, along with Mrs. McDermott, accompanied the Bishop's remains to Helena. Funeral services were held in St. Helena's Cathedral on December 2, 1925. Archbishop Austin Dowling of St. Paul celebrated the Pontifical Requiem Mass and Archbishop Edward Hanna of San Francisco preached the eulogy. There were twelve additional prelates present at the service. Following the final absolution Bishop Carroll's
remains were taken to Resurrection Cemetery for burial.

If Bishop Brondel was the founder of the Diocese of Helena, then Bishop Carroll was its builder. Under his tutelage almost fifty new churches were built and thirty new parishes established. Six new communities of religious women and two communities of religious men accepted his invitation to work in the diocese. The number of diocesan priests increased from twenty-four to eighty-nine, parochial schools from nine to twenty-three, and hospitals from five to nine. The monuments to his vision could be seen in every community in the diocese. But there were many other accomplishments attributed to Bishop Carroll other than just physical growth.

In order to augment the spiritual life of his priests, he held clergy retreats every year instead of every two years previously. In addition prominent clerical speakers were invited to conduct them. He also inaugurated laymen's retreats to aid them in the practice of their faith. In order to improve the Catholic school system, teachers' institutes were held every summer for all teachers in the diocese and for the pastors having schools in their parishes. This led to the development of the Catholic Educational Association of the Diocese of Helena. Bishop Carroll also realized that many Catholic children lived in rural areas where
religious education was almost non-existent. With the Bishop's support Monsignor Victor Day developed catechism correspondence courses for the children preparing for First Communion. They were then sent to the country priests to be used in sacramental preparation.

The tremendous growth of the diocese under Bishop Carroll slowed down after his death and a maturation process began. The next bishop would oversee this process and foster it with great care.

SEDE VACANTE-NOVEMBER 4, 1925 TO AUGUST 18, 1927

On November 5, 1925, the Diocesan Consultors, meeting in Butte, elected Monsignor Victor Day as Administrator of the Diocese of Helena. The process of selecting a new bishop had changed since 1903. Now the bishops of a province drew up a list of names of priests whom they knew personally and felt were suitable for episcopal office. The lists were then sent to the provincial archbishop for his perusal and any additions he might make. The bishops then met periodically to select one name from the compiled list and send their recommendation to Rome.

Shortly after the funeral of Bishop Carroll, as the diocese was recovering from the shock of his death, a deliberately set explosion rocked the Sisters of Mercy hospital in Kalispell. Fortunately, there were
no injuries and the only damage was broken windows. Gradually things settled down to a quiet pace. Monsignor Day made some clergy changes as they became necessary. Father Charles Scullon and Father Amatus Coopman passed away. On November 14, 1926, St. Norbert's Church at Kevin was dedicated by Monsignor Day. Four young men were ordained in 1927 by Bishop John Mitty of Salt Lake City. They were Emmett Shea, Peter Brett, Hugh Faley, and Bernard Topel. In April 1927 the cornerstone was laid for the new St. Francis Xavier Grade School in Missoula. Superior lost its resident priest and, along with Alberton and DeBorgia, became a mission of Frenchtown.

In the meantime appointments were made by Rome to the Sees of Portland, Salt Lake City, and Spokane, but no word was received on Helena. There were very few rumors as to who would succeed Carroll. The name of a priest in Dubuque, Father Rohlman, was mentioned briefly late in 1926, but the rumor died quickly. Finally, on May 8, 1927, the Reverend George J. Finnigan, Provincial Superior of the Congregation of the Holy Cross at Notre Dame, Indiana, was named third Bishop of Helena by Pope Pius XI.60
George Joseph Finnigan was born on February 22, 1885, in Potsdam, New York, the son of John Finnigan and Louise Canton. He came from a large family with two brothers and three sisters. At the age of sixteen he moved with his family to Malone, New York, where he entered St. Joseph's Academy. He remained there one year and then entered Holy Cross Seminary at Notre Dame, Indiana. He entered St. Joseph's Novitiate in 1905 and five years later received a Bachelor of Letters Degree from Notre Dame University.

For his Theology studies George Finnigan attended Gregorian University in Rome and received his Ph.D. degree. On June 13, 1915, he was ordained a priest of the Congregation of the Holy Cross. The war in Europe necessitated Father Finnigan's immediate return to the United States. He then enrolled in Lavelle University in Quebec and received a Doctor of Divinity degree.

Six months after America entered the war, Father George Finnigan enlisted as a chaplain in the army serving with the 137th Field Artillery. He remained in France after the Armistice with the 80th Field Artillery returning home in July 1919 as a captain.

Father Finnigan's administrative abilities were recognized
at an early age. As soon as he was discharged from the army, he was appointed Superior of Holy Cross Seminary. From there he moved on to the vice-presidency of the University of Notre Dame and then in 1926 he was elected Provincial of the United States Province of the Congregation of the Holy Cross—all of this by the age of forty-one.

Father Finnigan's appointment to the See of Helena in 1927 was a great source of joy for both Notre Dame and the Holy Cross community. He was the first member of that order to be chosen bishop of a diocese in the United States. August 1, 1927, was set for the consecration which would take place in Sacred Heart Church on the Notre Dame campus. As his consecrator Father Finnigan chose Archbishop Peter Hurth, C.S.C., a retired far-eastern missionary. Co-consecrators were Bishop John Noll of Fort Wayne and Bishop Edward Hobban, Auxiliary of Chicago. Father Charles O'Donnell of the Holy Cross Congregation preached the sermon. At the consecration Mass Monsignor Victor Day served as Arch-priest and Monsignor Joseph Willging was present in the sanctuary. After the ceremonies were completed, Bishop Finnigan traveled to Potsdam, New York, where he celebrated his first Pontifical Mass and then to Malone, New York, where a large reception was held. After visiting in other areas he returned to Notre Dame and then on to Helena. Installation ceremonies were held in St. Helena's
Cathedral on August 18, 1927. Archbishop Edward Howard of Portland presided. This was followed by a banquet and civic reception.

Before his arrival in Helena Bishop Finnigan gave much thought to his forthcoming episcopacy. He knew his predecessor had been an outgoing, dynamic man much loved. It would be difficult to follow him. As a result of his deliberations he decided on several objectives for his episcopate: to win the understanding and the cooperation of the clergy and of the people; to establish means of encouraging and financing native vocations to the priesthood; to improve the condition of the Native Americans entrusted to his care. These then were the guidelines this quiet, unassuming prelate would follow.

INDIAN MISSIONS

HOLY FAMILY MISSION

Bishop Finnigan's desire to work for the Native Americans was easily fulfilled on the Blackfeet Indian Reservation in northern Montana. For years Holy Family Mission had struggled valiantly to survive. As the years passed this struggle did not diminish. Since only the most basic repairs had been made to the buildings, they were gradually deteriorating. Farm machinery was outdated
and inadequate, the water well had been condemned, and flour sacks had been sewn together for sheets. In addition one of their main sources of support, the Blackfeet Tribe, ceased its annual allotment for rations to the mission in 1925. The Jesuit Fathers appealed to the Tribal Council for a portion of the money they were receiving from the federal government. However, the government said no money could be given until certain improvements were made at the mission. Although there was sentiment to close the mission, Bishop Finnigan would not hear of it. In December 1929 he wrote a poignant letter to Reverend William Flynn of the Marquette League. In it he told of the work being done at Holy Family as well as of the dire poverty suffered by the Indians there. This letter became a Christmas appeal sent to all League members. The result was $11,000. With this money many repairs were made to the school and dormitory buildings. New farm buildings were erected, modern machinery was purchased, a new well was dug, and the sewage system was improved. Bishop Finnigan gave money for the purchase of a flour mill and Holy Family began producing whole wheat bread. The Bishop also provided funds for a new water system. In addition he visited the mission often, consulting with the superior about plans and purchases. He also made lecture tours in the east in order to raise money for Holy Family
as well as for parishes with large numbers of Indians in their congregations. On these tours he preached at churches, talked on the radio, and gave interviews to newspapers. He sought out invitations to give parish missions, preach retreats—any work which would bring financial help for the Indians.

Bishop Finnigan's great interest in the Blackfeet resulted in his adoption into that tribe. An impressive ceremony was conducted in Browning on April 22, 1928, by Mountain Chief who gave Bishop Finnigan the name "Na-toa-ye-powa-shin" which meant "Holy Word."

But despite the Bishop's good work and intentions, Holy Family Mission continued to be plagued with financial problems. Allotments from the Mission Bureau and the Marquette League decreased. Attempts to obtain further support from the tribe failed. Back wages and lease pre-payments had drained the treasury. A new automobile had to be purchased as well as sufficient grazing land to support the cattle herd. By 1932 the mission's future again looked bleak.

PARISHES

Within a year and a half of Bishop Finnigan's elevation to the episcopacy, the stock market crashed and America was plunged into the Great Depression which lasted well into the 1930's. In Montana, depression coupled
with drought wreaked havoc on the agricultural industry as the bottom dropped out of farm income. As construction around the country halted, so did the timber industry in northwestern Montana. Major consumers of copper cut back production forcing the Anaconda Company to do the same. In Butte, Anaconda, and East Helena unemployment ran high. For the first few years there were no federal or state relief programs. Private charitable organizations were charged with caring for the poor.

During these years the Church stood firm and did what it could for its suffering people. Through the ingenuity and sacrifice of the priests—as well as the sacrifices made by the religious orders—churches, schools, and hospitals remained open. Many priests served on local welfare committees. There were no organized Catholic charities, but help was always available at the rectory door.

There was very little new building in the diocese during these years. Most of the parishes simply maintained their present plants. However, growth was not at a complete standstill.

EAST HELENA

By 1927 St. Ann's School in East Helena became totally inadequate for both teachers and students. A grant of $10,000.00 was received from the American Board of Catholic Missions with the stipulation that the
parish raise the required balance. To aid in the fund-raising Monsignor Victor Day, then administrator of the diocese, agreed to match every dollar the parish raised up to $10,000.00. The new school building opened in 1928.

HARLOWTON

At Harlowton the church, actually begun in 1912, was finally completed in 1926. Prior to this, Mass had been celebrated in the basement. The completed church was dedicated on November 20, 1927, by Bishop Finnigan.

In 1926 Judith Gap, Hedgesville, and Shawmut reverted to their status as missions of Harlowton. One year later they were attached as missions to White Sulphur Springs to help support that struggling parish.

MANHATTAN

In 1929 a building was purchased in Manhattan from the First Reformed Church. It was repaired and renovated for use by the Catholic congregation. It was scheduled for dedication in the fall of 1932. However, Bishop Finnigan passed away in August and the church was never dedicated.

TOSTON

The Catholic community of Toston lost its only resident pastor in 1925 when Father James O'Shea was transferred to Laurin. The church was closed for a time but was
reopened in 1926 with priests from Mount St. Charles College saying Mass each Sunday. The churches at Harrison and Pony became part of the Laurin parish in 1925 and later on of Whitehall.

BUTTE

Across the mountains in Butte a new church was built at Holy Savior Parish in 1927. The former church had become too small. It was razed and a new one built on the same site.

On the morning of August 31, 1931, a fire broke out in a house on North Wyoming Street. It quickly spread to the adjacent St. Mary's Church. By the time the fire was brought under control, the frame church was a total loss. Six homes were also destroyed in the blaze, but St. Mary's School behind the church was spared. Within days a decision was made to rebuild the church as soon as possible. It was also decided to move the church to a new location and turn the old site into an additional playground for the school.

The new site on North Main Street, just above the post office, was donated by the Anaconda Company. Father Hannan, a previous pastor, had started a building fund, so the parish had some money with which to begin construction. On December 20, 1931, Bishop Finnigan laid the cornerstone in the almost completed building. Donated materials, volunteer labor, and the prayers and sacrifices
of the parishioners helped make the church a reality.

DILLON

Oftentimes, the building of a church took time due to local economic conditions. Such was the case in Dillon. There, plans for a new church were begun around 1918. When Father Francis Lechner became pastor in 1922, work was begun in earnest. Still, it was seven years before the church was built. St. Rose's was dedicated on September 29, 1929, by Bishop Finnigan. The old church was converted into a parish hall.

A second St. Rose's Church at Lima was dedicated by Bishop Finnigan in April 1929. The people there had also waited a long time for their own church.

TWIN BRIDGES

Plans for a church at Twin Bridges were formulated in 1926. A grant was received from the Extension Society for construction. However, the plans had to be shelved for a few years and the Extension grant was sent elsewhere. Finally in 1931 conditions were such that the church could be built. With another grant from the Extension Society, a small frame church was built on the corner of Main Street and Seventh Avenue. The first Mass in the new edifice was celebrated in April 1932. The little church was named Notre Dame in honor of Bishop Finnigan's alma mater.
MISSOULA

One of Bishop Finnigan's first official duties as Bishop of Helena was to dedicate the new St. Francis Xavier Grade School in Missoula. The ceremony took place October 2, 1927, in the afternoon. It was followed in the evening by a reception in the new auditorium.

ARLEE

In order to better serve the Indians on the Kutenai-Salish Indian Reservation, plans were made to build a church at Arlee. Thomas Bradley of New York, through the Marquette League, donated $2,500.00 for the project. Work began in the spring of 1929 and was completed during the summer. Bishop Finnigan dedicated the church to the Sacred Heart on October 6, 1929.

POLSON

In 1930 work began on the Kerr Hydroelectric Dam project just west of Polson. The influx of workers and their families put a strain on the Hotel-Dieu's existing facilities. On August 5, 1931, excavation work began on a new hospital. The brick building with a capacity of thirty beds was completed two years later.

KALISPELL

In the late 1920's the Sisters of Mercy in Kalispell found themselves in financial difficulties coupled with a shortage of personnel within their Order. The only solution appeared to be their withdrawal from
the Diocese of Helena. Fortunately, Bishop Finnigan was able to work out an agreement with the motherhouse whereby they would continue to supply Sisters provided salaries would be paid to those who taught in the school.\textsuperscript{11} By 1929 the situation in Kalispell had stabilized and the crisis passed.

TROY

In the far northwestern corner of the diocese in the small town of Troy, a small frame church was built. It was dedicated to the Immaculate Conception on May 9, 1931, by Bishop Finnigan. Troy then became a mission of Libby.

CONRAD

When the Sisters of the Humility of Mary left Conrad in 1924, the hospital became Conrad General and came under secular management. In the meantime attempts were made to interest other religious orders in the institution. The Sisters of Mercy were the first ones contacted, but a shortage of Sisters and a fear of incurring more debts led them to reject the proposal. Similar responses were received from the Sisters of Charity of Leavenworth and the Sisters of Providence.\textsuperscript{12}

Finally in 1928, at the urging of Bishop Finnigan, the Dominican Sisters at Mount St. Charles College agreed to take over the hospital. Nine more Sisters were brought over from Germany, seven of whom were
sent to Conrad. Mother Belina of the original group was appointed superior of this new community. They took charge of the hospital on January 1, 1929, and promptly changed the name back to St. Mary's.

AUGUSTA

At Augusta a fire partially destroyed St. Matthias Church in 1930. Between the insurance money and donations from parishioners, the church was rebuilt. Also in 1928 the parishes at Augusta and Choteau were consolidated with the pastor living at Augusta and the assistant at Choteau.

SHELBY

Fire also damaged St. Patrick's Church in Shelby in 1930. Although the building was not completely destroyed, it had become too small, so the decision was made to build a new one. A grant was received from the Extension Society with the stipulation that the name of the church be St. William. The building was dedicated on May 17, 1931, by Bishop Finnigan.

BROWNING

During the difficult years after 1929, Bishop Finnigan often had to look for financial help outside of the diocese. The Catholic Extension Society was always willing to help mission parishes as much as it was able. For parishes with substantial Indian populations, the Marquette League was a great benefactor.
By the 1920's St. Michael's Church in Browning was becoming inadequate for the needs of the parish, but the parishioners did not have the resources themselves to build a new church. In 1931 the Marquette League informed Bishop Finnigan that Mr. and Mrs. Thomas Bradley, who had built the church in Arlee, had generously donated sufficient funds to build a church in Browning. The Bradleys wished the church built in memory of their parents and dedicated to St. Therese, the Little Flower of Jesus.\textsuperscript{13} The beautiful varicolored stone church was dedicated on May 25, 1932, by Bishop Finnigan. Other prelates in attendance were Bishop Edwin O'Hara of Great Falls, Bishop Charles White of Spokane, and Bishop Joseph Crimont, S.J., Vicar-Apostolic of Alaska. Special guests were Monsignor William Flynn of the Marquette League and the Thomas Bradleys.

**HEART BUTTE**

Elsewhere on the Blackfeet Reservation Father Joseph Hannan, a diocesan priest, took over the care of Heart Butte in 1932. St. Peter Claver Church up to this time had been cared for by the Jesuit Fathers at Holy Family Mission. Father Hannan was the first priest to live full-time at Heart Butte. He was supported by the mission which sent food and other supplies out twice a week. After two years Father Hannan left and was replaced by Father Egon Mallman, S.J.
CLERGY

Bishop Finnigan took a strong personal interest in his priests. He visited them in their parishes doing what he could to improve their living quarters as well as making suggestions about the parish operation. In return his own home was always open to them anytime they wished to come and stay. On his tours seeking funds for the Indian apostolate, he also sought help for his mission parishes. Bishop Finnigan's interest in his priests extended beyond their active years. He took an active role in the operation of the Clergy Relief Society for retired and infirmed priests and encouraged the same among the people. He personally donated $2,000.00 during his episcopacy and left a bequest of $5,000.00 in his will to the Society's permanent fund.14

As were his predecessors, Bishop Finnigan was concerned about the development of a native clergy. In pastoral letters and during visits to parishes, he talked about the need for vocations and urged priests, Sisters, and Brothers to do the same. Young men who showed a predisposition to the priesthood were frequently interviewed by the Bishop himself.

On the practical side, Bishop Finnigan established seminary burses to provide financial aid to seminarians. He encouraged each parish in the diocese to begin one.
On two separate occasions he matched funds raised by individual parishes. To raise these matching funds he used some of the money received from his various eastern tours. He also appealed to individuals and organizations to establish burses. The Catholic Extension Society agreed that one thousand dollars deposited with the Society would guarantee a five thousand dollar burse to the diocese upon the death of a pastor of a parish.  

LAITY

The Diocese of Helena was singularly honored in 1928 when James A. Walsh, prominent Helena lawyer and exemplary Catholic, was made a Knight of the Order of St. Gregory the Great by Pope Pius XI. He was the first Montanan to be so honored. This order was founded in 1831 by Pope Gregory XVI and is the highest honor a Pope can bestow on a lay person. Walsh served as legal counsel for the diocese beginning with Bishop Brondel in 1888 and extending through the episcopate of Bishop Finnigan. The honor was bestowed on Walsh by Bishop Finnigan at a Pontifical Mass in St. Helena's Cathedral. This was followed by a testimonial banquet at the Placer Hotel given by the Knights of Columbus of which Walsh was a member.
DAUGHTERS OF ISABELLA

The Daughters of Isabella is an organization of Catholic women founded in New Haven, Connecticut, on May 14, 1897. Named for Queen Isabella of Spain, members engage in social and charitable works of Catholic interest as well as provide friendship and mutual support among themselves.

The first circle in Montana was formed in Helena on October 28, 1928. Kathleen Cotter, a national organizer, conducted the meeting. The circle took the name Little Flower. The second circle was organized in Butte on May 18, 1930, and entitled Our Lady of Victory. Circles in Anaconda, Helmville, and Missoula soon followed.

Delegates from Helena, Butte, Missoula, and Anaconda met in Butte in June 1930 to organize a Montana State Circle. The first officers were Mabel Everett, State Regent; Rose McDonald, Vice-State Regent; Maude McCrae, Secretary; and Mabel Gormley, Treasurer.

PRISON RETREAT

In April 1932 Bishop Finnigan conducted a three-day retreat at the Montana State Prison in Deer Lodge. Although these retreats were an annual affair, this was the first year that services were conducted by a bishop. Bishop Finnigan returned to the penitentiary in July to confirm fourteen inmates. Ten of these had been baptized the day before by Father Joseph Hannan,
prison chaplain. They had decided to enter the Church because of their retreat with Bishop Finnigan.

MOUNT ST. CHARLES COLLEGE

One of George Finnigan's great interests as Bishop of Helena was Mount St. Charles College. Coming from one of America's leading Catholic universities, he realized the value and importance of Catholic higher education. Therefore, he spared no effort in furthering the college's development. He recognized that two very important things had to be accomplished. First, the college had to be accredited. To secure a sufficient number of students, Bishop Finnigan encouraged pastors to send their young men to the college. The Bishop himself canvassed communities seeking potential students. To improve the academic standing of the faculty, a specialization fund was established in 1929 by Cornelius J. Kelley of the Anaconda Company. This was to aid priest-professors to do work required for master's and doctor's degrees. Bishop Finnigan also brought in an educational specialist from Holy Cross Provincial House at Notre Dame who worked with Father Norbert Hoff, Mount St. Charles president, modernizing the college's educational procedures and stabilizing its curriculum. In 1931 these efforts resulted in the recognition of Mount St. Charles College as a degree granting
institution by the North Central Association of Colleges and Secondary Schools. This gave the college standing among other similar schools and allowed its graduates to attend other colleges for more specialized training. Mount St. Charles was also accepted as a member of the Association of American Colleges in 1932.

The second goal for the college set by Bishop Finnigan was increased financial support. In addition to securing a sizeable contribution to the endowment fund from John D. Ryan, Bishop Finnigan insured himself with the Knights of Columbus naming the college endowment fund as beneficiary. This, along with other insurance policies, resulted in a $90,000.00 addition to the fund at the time of the Bishop's death. In addition a group insurance plan was instituted whereby each diocesan priest was insured for $5,000.00 payable to the college upon his death.

With the college accredited and on firmer financial ground, Bishop Finnigan decided that the time had come to change the school's name. Although the change had been contemplated for some time, the Board of Trustees did not adopt the change until March 1932. At the commencement exercises that year Bishop Finnigan announced that henceforth the name of the school would be Carroll College in honor of its beloved founder, Bishop John P. Carroll. At the same time a bronze bust of Bishop Carroll,
commissioned by Bishop Finnigan, was unveiled by Mrs. J.C. McCarthy, sister of the late bishop. This move on the part of Bishop Finnigan was indicative of the great esteem in which he held his predecessor.

Catholic Press

One of Bishop Finnigan's greatest contributions to the Diocese of Helena was the "Register." He and Bishop Edwin O'Hara of Great Falls had discussed the possibility of printing their own newspaper for Montana, but because of the difficulties involved and the lean economic times, both dioceses decided to affiliate with the "Register" system. Two editions, one for each diocese, were published. On March 6, 1932, the "Register, Western Montana Edition" made its debut as the official diocesan newspaper. The first few pages of the paper were devoted to national Catholic news. The last few pages contained local diocesan news and advertisements. The first diocesan editor was Father James Major. Bishop Finnigan wrote a weekly column entitled "The Bishop Says." The "Register" with subsequent changes and modifications would serve the Diocese of Helena for the next forty years.

Religious Education

The religious correspondence program set up by Bishop Carroll and Monsignor Day provided for the sacramental
preparation of children living in rural areas. However, Bishop Finnigan felt that additional religious education was needed for Catholic children of all ages who were attending public schools in both rural and urban areas. Therefore, in January 1932 he officially established the Confraternity of Christian Doctrine with the directive that units be formed in all parishes. The program encompassed three parts: religious vacation schools for grade school children; diocesan clubs for high school students; and Catholic youth organizations for the social and recreational needs of high school students. The religious vacation school was the first part to be introduced into the diocese.

To insure the proper establishment of the CCD units, a committee headed by Father Joseph Gilmore, diocesan chancellor, traveled to each parish, meeting with the priests and parishioners and helping to set up the program. Miriam Marks, a national representative of the National Council of Catholic Women, also traveled with the committee. In many instances the Bishop himself addressed the meetings.

Religious vacation schools opened in many of the parishes in the diocese in the summer of 1932. They were staffed by Sisters from parochial schools as well as lay teachers. These latter attended special CCD training sessions. Each week in the "Register" there
was a column entitled "Confraternity Aids" which contained stories and lessons as well as addresses where materials could be purchased. The schools continued throughout the summer and were enormously successful.

SPECIAL EVENTS

The first Eucharistic Congress ever to take place in the Diocese of Helena was held in Butte on April 22, 1931. The Congress began with a Pontifical High Mass at St. Patrick's Church celebrated by Bishop Finnigan. During the day papers were delivered by Father John Murtaugh and Father Emmett Shea on frequent Communion and the Holy Hour, respectively. The Congress concluded with Holy Hour presided over by Bishop Finnigan. Throughout the day the Blessed Sacrament was exposed for the veneration of the faithful. Clergy and lay alike came from all over western Montana to attend the Congress. Lay organizations, such as the Knights of Columbus, Confraternity of Christian Doctrine, and Ladies' Catholic Benevolent Association, also sent representatives.

DEATH OF BISHOP FINNIGAN

George Finnigan had been consecrated a bishop at the age of forty-two making him one of the youngest prelates in the country. He strongly believed in physical activity, talking daily walks around Helena and the
surrounding hills and riding his horse Danny Boy whenever possible.\textsuperscript{20} But in 1930 he suffered severe sinus trouble which greatly weakened his health. Yet he continued to keep a steady pace: accepting speaking engagements, giving retreats, collecting money for his diocese, and visiting his parishes. During his eastern tour in 1931 he caught a bad cold and sore throat forcing a cancellation of some speaking engagements. He wrote Father Gilmore, "For over a week I have felt everytime I went to bed that I would be carted to the hospital in the morning."\textsuperscript{21} But he continued the tour returning home after three months.

During the early months of 1932 Bishop Finnigan traveled around the diocese helping to organize CCD units in the parishes. He celebrated the funeral Mass for Father Daniel Foley in April followed by a Pontifical High Mass for the Silver Jubilee of St. Mary's Parish in Helena. He conducted the retreat at the state prison at the end of April and then began his Confirmation tour. In May the Diocese of Helena acquired the former home of T.C. Power on Harrison Avenue for use as an episcopal residence. However, there were no immediate plans to move the Bishop's household. He participated in graduation exercises at Carroll College as well as St. Vincent's Academy.

From August 2 to August 5, the bishops of the Oregon
Province held their Provincial Synod in Glacier National Park. Among the guests present was the Reverend Doctor Hubert L. Motry of Catholic University. At the end of the Synod Doctor Motry returned to Helena with the Bishop who organized an outing at Lake Helena on August 10. When they returned home from the lake that day, Bishop Finnigan suggested that he, Doctor Motry, and Father Mathias Weber from the Cathedral take a horseback ride up to Unionville. During the ride the Bishop became ill and was forced to return to his residence. At first his illness was not thought to be serious. But when he was no better in the morning, Dr. Bernard McCabe was called who immediately diagnosed the illness as a heart attack. For the next three days the Bishop steadily worsened although he remained conscious and lucid to the very end. Father James Tougas administered the last rites to the Bishop who accepted his impending death with Christian resignation. Finally, on the afternoon of August 14, 1932, with Monsignor Victor Day at his side, George Finnigan, third Bishop of Helena, dropped his head on his chest and died at the age of forty-seven.

The funeral took place on August 19, one day after the fifth anniversary of Bishop Finnigan's installation. Archbishop Howard of Portland celebrated the Pontifical Requiem Mass. Father Stephen Sullivan delivered the eulogy. With the exception of Bishop Edward O'Day
of Seattle, who was ill, all of the bishops of the Province were there. In addition bishops from Alaska, Wyoming, Colorado, and Nebraska were in attendance. Many Holy Cross priests were present as were Bishop Finnigan's three sisters and two nephews.

Following the final absolution, the coffin was draped with the American flag and taken from the Cathedral to the funeral home. At 5:30 that afternoon a large crowd of clergy, religious, and laity gathered at the funeral home and formed the procession to accompany the Bishop's remains to the railroad station for their final journey to Notre Dame. Because of Bishop Finnigan's army service, it was a military procession led by a drum and bugle corps. The most poignant scene in the solemn procession was Bishop Finnigan's horse Danny Boy who, according to military tradition, followed the hearse draped in mourning with an empty saddle and the riding boots and stirrups reversed. At the station the coffin was loaded onto the train and, as it slowly pulled away from the station, a single bugler sounded "Taps."

It is customary for bishops to be buried within the confines of their diocese. But Bishop Finnigan requested that he be buried in the community cemetery at Holy Cross Seminary at Notre Dame. So on August 22, 1932, following a Pontifical Requiem Mass at Sacred Heart
at Notre Dame, Bishop George Joseph Finnigan of the Congregation of the Holy Cross was laid to rest.

Bishop Finnigan easily overcame any apprehensions that the diocesan clergy may have had at his appointment in 1927. His openness and friendly attitude endeared him to religious and lay alike. But he suffered terribly from the separation from his religious community. He was an Order priest and as such missed the companionship of his fellow priests living in community. Still he loved Montana and its people.

Although Bishop Finnigan's episcopacy lasted only five years, he had a lasting impact on the Diocese of Helena. He left little in the way of physical monuments, but his contributions in the fields of religious education and the Catholic press as well as his work for Carroll College are still with us today.

SEDE VACANTE—AUGUST 14, 1932 TO OCTOBER 5, 1933

At a meeting of the Diocesan Consultors on August 18, 1932, Monsignor Victor Day was chosen for the third time to act as Administrator of the Diocese of Helena. In this capacity and because of his close friendship with Bishop Finnigan, he along with several others was to accompany the body to Notre Dame. But he became ill on the train and was forced to disembark at Logan and return to Helena. Monsignor Day was in his mid-sixties
and the strain of the past week told on him. Still, he would discharge his duties with the utmost care.

Shortly after Bishop Finnigan's death, Father A.J. Coudeyre, S.J., pastor of St. Francis Xavier Parish in Missoula, announced that Loyola High School would not reopen in September. Financial difficulties in recent years were the cause of the decision. There was opposition to the closure, but the Jesuits felt that it was in the best interests of all to close the school for a year or two.

A number of priests also passed away during the year. Two of them, Father James Vermaat and Father Francis Batens, were pioneers who had come to Montana during the time of Bishop Brondel but had since retired. Two active priests also died. Father John Meehan, assistant at St. Patrick's in Butte, contracted pneumonia and passed away after only four days of illness. Father Patrick McVeigh, professor at Carroll College, died of a heart ailment which he had for less than a year. The deaths of these two priests, both of whom were just approaching forty, came as a great shock to the diocese.

Death also claimed the lives of two of the diocese's greatest friends: John D. Ryan of the Anaconda Company and Senator Thomas J. Walsh. Ryan died at his home in New York City. Funeral services were held there
in St. Ignatius Loyola Church and burial was at Kenisco, New York. Senator Walsh died enroute to Washington, D.C., where he was to become U.S. Attorney General in the cabinet of President Franklin D. Roosevelt. Funeral services were held in both the United States Senate Chambers in Washington and at the Cathedral in Helena. Burial was in Resurrection Cemetery.

On a more positive note, three young men were ordained in Rome for the Diocese of Helena. They were Daniel J. Harrington, John Sheehan, and Leo Belanger. Father Gerald Shaughnessy became Bishop of Seattle and Father James Kearney was appointed Bishop of Salt Lake City. On June 23, 1933, the fourth Bishop of Helena was named. He was Father Ralph Hayes, pastor of St. Catherine of Siena Parish in Pittsburgh, Pennsylvania.23
V

BISHOP RALPH L. HAYES 1933-1935

Ralph Leo Hayes was born September 21, 1884, in Pittsburgh, Pennsylvania. He was the son of Patrick Hayes and Mary O'Donnell, the eighth of thirteen children of whom eleven lived to adulthood. His early years were marked with a poverty of material goods but a wealth of love and religious faith. In the early 1890's the family moved to Crafton, a suburb of Pittsburgh, where they were members of St. Philip's Parish. Here the future bishop received his early education. He attended the public high school in Crafton for two years before entering Holy Ghost College, now Duquesne University, in Pittsburgh. He completed his secondary education and then went on to receive his Bachelor of Arts degree in 1905. As a student he was noted for his intelligence, deportment, and application. He was class valedictorian and received the Bishop Phelan gold medal for general excellence at graduation. In addition to his studies Ralph enjoyed sports, especially baseball. He played shortstop on the college team for four years. Upon the recommendation of the president of the college, Ralph Hayes was chosen by Bishop Regis Canevin to attend the North American College in Rome to study for the priesthood. Again his intelligence
and deportment resulted in an excellent academic record at the college. He was ordained in Rome on September 18, 1909. Among his classmates were the future Bishop James Griffin of Springfield, Illinois, Bishop Alphonse Smith of Nashville, Tennessee, and Samuel Cardinal Stritch of Chicago.

Father Hayes' first assignment was as assistant pastor at Holy Rosary Church in Pittsburgh. He then attended Catholic University in Washington, D.C., and also the Apostolic Mission House there. He returned to Pittsburgh in 1913 and was appointed to the Pittsburgh Mission Apostolate. The purpose of this group was to give missions, to preach, and to administer the sacraments to Catholics living in areas of the diocese unable to support a resident priest. After four years Father Hayes was appointed Diocesan Superintendent of Schools, a position he held for nine years. In 1925 he was also appointed pastor of St. Catherine of Siena Parish in Pittsburgh. It was here that Father Ralph Hayes received word of his elevation to the See of Helena.

The consecration took place on September 21, 1933, which was also Bishop Hayes' forty-ninth birthday, at St. Paul's Cathedral in Pittsburgh. Bishop Hugh Boyle of Pittsburgh was the consecrator assisted by Bishop Smith of Nashville and Bishop Griffin of Springfield. Archbishop Stritch of Milwaukee preached the sermon.
Eight priests from Helena journeyed to Pittsburgh to attend the consecration of their new bishop. They were Monsignor Victor Day and Father Stephen Sullivan, Father William Joyce, Father Joseph Gilmore, Father Denis Meade, Father Philip Mellady, Father Peter Marnane, and Father Patrick Casey.

After a few days rest Bishop Hayes traveled to Helena accompanied by Bishop Smith and Bishop Griffin. He was installed at St. Helena's Cathedral on October 5 by Archbishop Edward Howard of Portland. Bishop Griffin delivered the sermon. The ceremony was followed by a banquet at the Placer Hotel and a civic reception in the evening at Carroll College. In addition to the many prelates and clergy present at the ceremonies, there were delegates from all of the religious orders in the diocese and lay representatives from all the parishes. At the civic reception Bishop Hayes performed his first official act. He appointed Monsignor Victor Day as Vicar General of the diocese.

INDIAN MISSIONS

HOLY FAMILY MISSION

In June 1934 Holy Family Mission was struck by a devastating hailstorm which severely damaged the buildings and destroyed the gardens and grain fields. Through the generosity of the Marquette League and Bishop Hayes,
many of the urgent repairs, such as roof and the windows, were made. However, the food supply for the mission was ruined. In addition the mission's finances were in a precarious position. To cut operating expenses at the mission, Bishop Hayes revolutionized traditional teaching methods by having the Ursuline Nuns teach the boys as well as the girls. Father Ignatius Dumbeck, S.J., superior of the mission, obtained a government allotment for about half of the Indian orphans supported by the mission. Again Holy Family Mission was able to stay "afloat," but it was rapidly losing its buoyancy.

PARISHES
TOSTON and WOLF CREEK

For the Catholics in Toston the bad economy meant the closure of their church in the winter of 1933. They could no longer pay the traveling expenses for a priest to come from Helena. At the same time the pastor at Choteau wished to be relieved of the responsibility for Wolf Creek. He was already caring for Choteau and Augusta and the Catholics from Fairfield were asking for Mass twice a month. To solve both the problem of Toston and Wolf Creek, Bishop Hayes in February 1935 assigned Father Bernard Topel, who taught at Carroll College, to care for these two areas. Two Sundays a month he traveled to Wolf Creek; the other two Sundays
he was in Toston.

BASIN

In the small mining community of Basin, west of Boulder, St. Michael's Church was in poor condition and money for repairs was very difficult to obtain. Since Basin was only nine miles from Boulder, Bishop Hayes instructed Father Frank Harrington, pastor of St. Catherine's, to close the Basin church in January 1934.6

RONAN

Thomas Bradley, benefactor of churches in Browning and Arlee, again donated $5,000.00 to the Marquette League to build a memorial chapel in honor of his parents. Monsignor William Flynn of the League informed Monsignor Day in late 1932 of this gift. Because of the League's commitment to the Native Americans, the parish at Ronan was chosen recipient of this generous gift. The Gothic brick church was completed in the late summer of 1933, but its dedication awaited the appointment of a new bishop. Finally on October 25, 1933, Bishop Ralph Hayes dedicated the new Sacred Heart Church. Although the Bradleys and Monsignor Flynn planned on attending the dedication, they were unable to do so because of other commitments.7

FAIRFIELD

In the farming community of Fairfield Mass was celebrated as early as 1915. Private homes were used for Mass,
but there was no regular schedule of services. In 1932 the priest at Choteau began saying Mass in Fairfield twice a month. In late 1934 Bishop Hayes gave Father Schulte of Choteau permission to move St. John's Church from Collins to Fairfield for use by the Catholics of that community.  

CLERGY

An event of celebration for the Jesuit Fathers in Montana was the golden jubilee of Father Louis Taelman, S.J. For three days in late September 1935, Indian and white, clergy and laity, Catholic and non-Catholic, all gathered at St. Ignatius to honor this beloved missionary who had worked among the Indians of Montana for over thirty years.

During Bishop Hayes' episcopacy Carroll College's role in the development of a native clergy began to bear fruit. In 1934 John Cronin, Edward Moran, Russel Scheidler, Lawrence Keller, and George Gerner were ordained to the priesthood. The following year Thomas Conran and James DeGroat joined the ranks of the clergy. Five were graduates of Carroll and four of them were natives of the Diocese of Helena.

EPISCOPAL VISITATIONS

Holy Savior Parish in Butte was visited on October 20,
1935, by Archbishop Gregory Rozman of Ljubljana, Slovenia, Yugoslavia. Father Michael Pirnat, pastor at Holy Savior, met the Archbishop at the Eucharistic Congress in Cleveland and invited him to visit Butte. The Holy Savior congregation was made up largely of Slovenians and Croats. During his stay Archbishop Rozman celebrated Mass and preached the sermon at Holy Savior Church. He was also feted at a banquet in the parish school and at a luncheon at the Finlen Hotel. He also made a brief trip to Helena.

On September 10, 1934, Bishop Hayes left Helena on his first visit to Rome as Bishop. He was accompanied by the chancellor, Father Joseph Gilmore. This was the first trip to Rome by a Bishop of Helena in almost fifteen years. Enroute the episcopal party visited Pittsburgh for a few days. While there Bishop Hayes quietly celebrated the twenty-fifth anniversary of his ordination by celebrating Mass in St. Philip's Church in Crafton, Pennsylvania, for his immediate family and a few close friends.

On October 16, 1934, Bishop Hayes met with Pope Pius XI. Also attending the audience were Father Gilmore and John Sullivan, a student at the North American College from Butte. Among the topics discussed were the campaign for decent movies and missionary work among the American Indians. Pope Pius presented three medals to Bishop Hayes during the audience. The medals-
one gold, one silver, one bronze—were struck the previous year to commemorate the 1933 Holy Year. On one side was a likeness of Pope Pius XI. On the reverse side were the cross and the likenesses of seven saints who were canonized during his pontificate. The Pope gave Bishop Hayes these medals to aid in the mission appeal for the Indians in the Helena Diocese. They were to be given to the three largest contributors to the appeal. In addition to the medals Bishop Hayes also received from the Pope a papal rescript imparting an apostolic benediction on the readers of the "Western Montana Register." The audience ended with Pope Pius giving his apostolic blessing to the diocese which Bishop Hayes would transmit on his return home.

Bishop Hayes spent three weeks in Rome, a city he truly loved. He celebrated Mass in the Chapel of the Holy Cross where he said his first Mass twenty-five years before. He inquired about the government under Benito Mussolini and expressed admiration for what had been accomplished. As to the talk of impending European war, Bishop Hayes felt this was more in the minds of the press rather than of the people.

The episcopal party returned to New York in early November. Before coming home Bishop Hayes attended a meeting of the American Board of Catholic Missions in Chicago. While there he participated in the silver
jubilee celebration of the consecration of George Cardinal Mundelein. Bishop Hayes and Father Gilmore returned to Helena in early December.

LAITY

The Knights of Columbus took on two special projects in 1934. On January 3 the Americanization School of Meaderville reopened under the sponsorship of the Knights' Butte Council. This was done at the request of Bishop Hayes. Since 1929 the school had been maintained by the diocese. However, financial concerns dictated the change. The school's purpose was to help newly-arrived immigrants learn English and to prepare them for their American citizenship examinations.

The second project was the installation of a Columbian Squires Circle in Butte in January 1934. The Squires was an organization of young men between the ages of fourteen and seventeen sponsored by the Knights of Columbus to inculcate their principles in prospective members. Candidates had to be recommended by their pastors for their character and qualities of leadership. The Butte circle was the first one in Montana. A second one was initiated in Helena in December 1934.

Also in 1934, a Catholic Youth Organization was established in Butte. Its purpose was to foster athletics among children in the Catholic grade schools. A board
composed of four Butte priests guided the organization. The CYO was one of the units of the Confraternity of Christian Doctrine instituted in the diocese by Bishop Finnigan.

Catholic nurses in the diocese began to organize in 1935 when a chapter of the National Federation of Catholic Nurses was established in Butte. The Federation was affiliated with the National Council of Catholic Women. The goal was to establish a unit in every town where there was a Catholic hospital and eventually a diocesan chapter.

CARROLL COLLEGE

The depression forced Carroll College to drop intercollegiate athletics in 1933. The college concentrated its meager resources on the development of a strong intramural program. The decision was met with regret from other colleges which had engaged in athletic contests with Carroll.

A new president was named for Carroll College in 1934. Father Emmet Riley, an education professor at the college, was appointed by the Board of Trustees to succeed Father Norbert Hoff. Prior to his selection Father Riley had served as acting president for two years in the absence of Father Hoff who was taking advanced studies in philosophy at the University of
Notre Dame. Two months before his appointment, Father Riley was named to the Montana State Board of Education by Governor Frank Cooney.

NATIONAL ORGANIZATIONS

One of the national movements to gain prominence in the Helena Diocese during Bishop Hayes' episcopacy was that of the Legion of Decency. In a pastoral issued August 6, 1934, Bishop Hayes inaugurated the movement in his diocese. At the beginning of the school year each child in the Catholic schools would take home a Legion of Decency pledge card to be signed by every member of the family. The pledge card was then to be returned to the local pastor. The pastoral letter was read at all the Masses on August 12 and the pastors preached on the movement and encouraged their congregations to join.

SPECIAL EVENTS

On May 5, 1934, Bishop Hayes celebrated Mass in the home of Mr. and Mrs. Christopher Lannen in Bearmouth, Montana. He was assisted by Father Joseph Gilmore, Chancellor; Father Patrick Casey of Drummond; and Father Timothy McCormack of Helmville. The Mass commemorated the fiftieth anniversary that Eucharist had been celebrated in this same house beginning with Father Remigius DeRyckere.
The house had been built in 1884 by John Lannen who had settled with his family at Bearmouth in the mid-1860's.

The Holy Name Society of Immaculate Conception Parish in Butte sponsored a Field Mass at Columbia Gardens in the mining city in September 1935. Approximately five-thousand people were present with representatives from all the parishes in the diocese. The celebrant was Father Joseph Gilmore who was assisted by Father Daniel Sullivan and Father Edward Moran. The sermon was preached by Father James Rooney. Monsignor Day represented Bishop Hayes who was unable to attend.¹³ Music was provided by a vested male choir directed by Monsignor Joseph Willging and the solemn procession to the site of the Mass was led by a military honor guard. The Fourth Degree Knights of Columbus flanked both sides of the procession. The Holy Name Society hoped to make this Field Mass an annual event.

SEPTEMBER 13, 1935 TO DECEMBER 16, 1935

Bishop Hayes had shepherded the Diocese of Helena for only two years when he was appointed to be rector of the North American College in Rome.¹⁴ Although he expressed regret at having to leave Montana, this new appointment was eagerly accepted by him for many reasons. First of all, he was an educator. Secondly, he loved Rome. Thirdly, he was the first bishop ever appointed
to this position. As far as the Diocese of Helena was concerned, Bishop Hayes would remain the Ordinary until he was appointed to another See. In the meantime the Vicar General would assume the usual obligations after Bishop Hayes' departure for Rome and until the See of Helena became vacant and an administrator appointed. On October 1, 1935, the clergy of the diocese held a farewell dinner for the Bishop at Carroll College. Two nights later the Knights of Columbus sponsored a civic farewell dinner for him. Bishop Hayes left Helena on Sunday, October 6 after preaching his final sermon at the Cathedral.

On November 5, 1935, Monsignor Victor Day, Vicar General of the diocese, received a telegram from Archbishop Amleto Cicognani, Apostolic Delegate to the United States, informing him that Bishop Hayes had been transferred to the titular See of Hierapolis and that a meeting of the Diocesan Consultors should be called within eight days to elect an administrator. Two days later Monsignor Day was elected Administrator for the diocese for an unprecedented fourth time.\textsuperscript{15} But his term this time was quite short, since six weeks later, on December 16, a new bishop was named. He was Father Joseph M. Gilmore, Chancellor of the Diocese of Helena.\textsuperscript{16}
Although the transition from Bishop Hayes to Bishop-elect Gilmore was quick and smooth, it occurred against a backdrop of severe upheaval for the Catholic Church in Helena. Beginning in early October 1935, the city was hit with a series of devastating earthquakes each one a little worse than the last. On the evening of October 18, at about 9:50 p.m., an earthquake lasting between thirty and forty-five seconds left two people dead, more than thirty injured, and nearly $3 million in property damages around the city.

At the Cathedral one small exterior tower toppled to the ground. This was the only exterior damage despite the rumor that one of the two large spires would fall at any moment. The greatest damage was to the interior. The large marble cross above the altar fell, severely damaging the main altar and the steps leading up to it. After an inspection by structural engineers, a certificate of occupancy was issued and services resumed the following week-end.

Damages from the earthquake forced the Sisters and the girls from the House of the Good Shepherd to seek shelter in a summer house on the grounds. However, these accommodations soon proved inadequate due to the cold weather. Within a week they were all moved to the old T.C. Power residence, now owned by the Bishop
of Helena but as yet unoccupied.

Classes were suspended at all the Catholic schools but were resumed within a week. Patients who could walk were released from St. John's Hospital and sent home. Damage to the Catholic institutions, all of which were affected, was estimated at about $250,000.00. Bishop Hayes, enroute to Rome, returned to Helena on October 28 for one day to view the damages and outline a program of repair.

Smaller earthquakes continued to rock Helena for the remainder of October but things were slowly returning to normal. Then, on the last day of the month at about twenty-three minutes before noon, Helena was struck by another devastating tremor lasting about twenty seconds. This was followed by several sharp tremors lasting half an hour. Although not as severe as the October 18 earthquake, these tremors destroyed many previously weakened buildings. Among the most severely damaged were Catholic institutions.

On Catholic Hill all of the patients were moved out of St. John's Hospital by late afternoon of October 31. They were taken to private homes, other hospitals outside of Helena, and an emergency hospital set up at the Green Meadow Farm. The hospital building was damaged beyond repair and would have to be rebuilt. However, the hospital would not be closed. The new
Montana Children's Home on Helena Avenue would be used to house the hospital temporarily until a new one could be built. The Home was not yet completed on the interior so it became a top priority for the Federal Emergency Relief Administration. On March 1, 1936, the building was ready and St. John's Hospital reopened in its new, temporary location.

St. Vincent's Academy was also a total loss and the Sisters were forced to abandon the building. Classes were temporarily suspended. Immaculata Hall was also severely damaged. The senior class resumed their studies at the end of November in a building on the hospital grounds which housed classrooms for the nurses. The other classes were housed in St. Helena's Elementary School which suffered little damage and reopened after the first of the year. St. Ann's Infants' Home was also a total loss. The babies were taken to the Cathedral rectory and later on were moved to Deer Lodge and housed in the old St. Joseph's Hospital.

Out in the valley the children at St. Joseph's Orphans' Home spent the first three nights after the earthquakes in Northern Pacific Railway coaches. Food was provided by the Red Cross and the Eddy Cafe. Senator James Murray, owner of the Boulder Hot Springs Hotel, turned over the facility to the Sisters and their charges. Hotel guests were requested to leave, and on November 3 two
large buses transported the over one-hundred children to their temporary home.

At Carroll College the only extensive damage was done to the south wing where coping stones were loosened and a part of two gables were taken out. There were some interior cracks and falling plaster, but structurally the building was sound. Both high school and college classes were resumed in mid-November.

There was very little additional damage done to the Cathedral by the second severe earthquake. But St. Mary's Parish was not so fortunate. Both the combination church-school and the rectory were severely damaged by the major tremors. The foundation of the church was loosened and sections of a brick wall fell. At the rectory the porch and one side of the house were almost completely demolished. Sts. Cyril and Methodius Church in East Helena was damaged, and at Resurrection Cemetery tombstones and monuments were toppled.

By the time the tremors had subsided, damages to the Catholic institutions were estimated at $500,000.00. An appeal was made by Bishop Hayes on October 28 to all of the bishops in the United States seeking help for Helena. By the time the appeal reached many dioceses the second major tremor had occurred and the need for help became even more acute. Special collections were taken up in many dioceses around the country. A parish
in Tacoma, Washington, held a card party with all the proceeds going toward earthquake relief in Helena. Pope Pius XI directed that the Peter's Pence collection from western Montana be sent back to Helena for relief work. Donations also came from parishes within the diocese. By the end of December the earthquake relief fund had reached $36,000.00 and was still growing.\textsuperscript{17} Repairs to the buildings began immediately.

With the coming of the new year, 1936, things brightened considerably in Helena. The Cathedral, St. Helena's School, St. Mary's Church, and Carroll College had all reopened. St. John's Hospital was preparing to move to its new quarters. The students from St. Vincent's Academy were attending classes at St. Helena's. The girls from the Good Shepherd Home and the children from St. Joseph's Orphanage were comfortably situated in temporary facilities. Most important of all the Diocese of Helena was making preparations to consecrate one of its own priests as the fifth Bishop of Helena.
Joseph Michael Gilmore was born March 22, 1893, in New York City. His parents, John Gilmore and Mary Theresa Hanrahan, came to America from County Galway, Ireland, and were married in St. John's Church in New York City in 1887. In 1898 John and Mary Gilmore moved their family of five sons to Anaconda, Montana, where he worked at the smelter. They settled in St. Peter's Parish where young Joseph attended parochial school.

The future bishop attended high school and college at St. Joseph's in Dubuque, Iowa. He received his Bachelor of Arts degree in 1911. Because of his intelligence and aptitude he was chosen by Bishop John Carroll to attend Propaganda University in Rome. He was awarded the degree of Doctor of Sacred Theology in 1915 which resulted in his being fondly called "Doc" by his closest friends. He was now ready to be ordained but he was only twenty-two years old. Therefore, a special dispensation was given by Pope Benedict XV, and on July 25, 1915, at the Basilica of St. John Lateran in Rome, Joseph M. Gilmore was ordained by Cardinal Pompili. He celebrated his first Mass the following day in the chapel at the Villa of Castel Gandolfo. He immediately returned to Montana where on August 22
he celebrated his first solemn high Mass in his home parish of St. Peter's.

Father Gilmore's first assignment was on the faculty of Mount St. Charles College where he taught Latin and English and served as director of athletics. In 1920 he received his first parish assignment when he was appointed pastor of St. Teresa's in Whitehall. His second pastoral assignment was to St. Helena's in Meaderville in 1926. He also served as chaplain at St. James' Hospital.

Bishop George Finnigan appointed Father Gilmore as Chancellor of the diocese in 1927. He was reappointed to this position in September 1933 by Bishop Hayes. In addition he was appointed economus of the diocese by the diocesan consultors during the interregnums following the tenures of Bishop Finnigan and Bishop Hayes. His appointment as Bishop came while he was serving as Chancellor.

The date chosen for Bishop-elect Gilmore's consecration was February 19, 1936. Because he was from the Diocese of Helena, the consecration took place in St. Helena's Cathedral. It was the first such ceremony held in the state of Montana. The consecrating prelate was Archbishop Amleto G. Cicognani, Apostolic Delegate to the United States. Co-consecrators were Bishop Joseph McGrath of Baker City, Oregon, and Bishop Edwin O'Hara of Great
Falls. Archbishop Edward Howard of Portland preached the sermon. He had taught Bishop Gilmore at St. Joseph's College in Dubuque. More than twenty members of the American hierarchy attended the impressive ceremonies along with scores of priests from within the diocese and from neighboring dioceses. Each parish sent representatives as well as the religious orders and Indian tribes of the diocese. The ceremonies were followed by two banquets, one for the clergy and one for the laity. In the evening a civic reception was held at Carroll College.

When the ceremonies and receptions were over and the dignitaries had returned home, Bishop Gilmore began the formidable task of shepherding this large diocese. America was coming out of the Depression, but the world was approaching the brink of war. Helena was just beginning to recover from the devastating earthquakes which had rocked the city for over a month. It was a time that called for strong leadership, and Joseph M. Gilmore was the man for the time.

INDIAN MISSIONS

HOLY FAMILY MISSION

The Bureau of Indian Affairs in 1936 informed Father John Prange, S.J., superior of Holy Family Mission, that governmental allotments would stop until the mission
built new sanitation and recreational facilities and met specific health requirements. In anticipation of government as well as tribal funds, Father Prange borrowed money and began the necessary repairs. But the government and tribal funds were not forthcoming and the mission fell deeply into debt.

In the meantime however the Marquette League made the gift of a new church at the mission. It was dedicated by Bishop Gilmore on May 16, 1938. But this event was overshadowed by the worsening financial problems. Unable to secure any more loans and unable to pay their bills, the mission became the target of a class action suit in July 1939 filed by one of the mission's major creditors.\(^2\) Because of these problems the mission school was not opened that September and the Ursuline Nuns left.

The mission struggled along for another year attempting to extricate itself from its financial dilemma. Late in 1940 an agreement was made between the Bureau of Catholic Indian Missions, the Bishop of Helena, and the Society of Jesus for payment of the debt.\(^3\) By June 1941 all claims against the mission had been settled. The Jesuit Fathers closed the mission in September 1940 and withdrew their priests. Father Egon Mallman, S.J., pastor at Heart Butte, took over the care of the Indians living near the mission.

Although the mission itself remained closed, some
of the land was leased out to local people for farming and grazing. Father Mallman offered Mass periodically at the mission church. From time to time discussion arose as to the possible uses for the property: a boarding school, an orphanage, a home for the aged, a monastery, but no concrete plans were made. In 1961 Bishop Gilmore approached the Bureau of Catholic Indian Missions about giving the mission to the Diocese of Helena. An agreement was reached whereby the diocese would purchase the property. By 1962 the sale was completed and Holy Family Mission was transferred to the Diocese of Helena.

PARISHES

HELENA

One of the first tasks of Bishop Gilmore after his consecration was the rebuilding of the Catholic institutions in Helena damaged by the earthquakes. Repairs to the interior of the Cathedral were completed before his consecration. After the Christmas holidays all four classes from St. Vincent's Academy were housed in St. Helena's School. When the Sisters of Charity decided not to rebuild the academy, Father James Tougas, rector of the Cathedral, approached Bishop Gilmore about the possibility of opening a coeducational high school. He believed this approach would reach more Catholic students. The Bishop agreed. At Carroll College
graduation exercises in the spring of 1936, the Bishop announced the creation of Cathedral High School through the fusion of St. Vincent's and Carroll's high schools. The new school opened the following September with an enrollment of one-hundred and twenty-five in remodeled quarters in St. Helena's Grade School. Father Mathias Weber was named first principal. The faculty consisted of four Sisters of Charity of Leavenworth and two lay persons.

With the demise of the academy a new convent had to be found for the Sisters. When Bishop Gilmore moved into the remodeled T.C. Power mansion in 1937, he turned the house at 720 Madison into a Sisters' residence.

Because of the great difficulty in heating the Cathedral, Mass was always celebrated in the basement during most of the year. In 1940 a fund drive was begun to install a heating plant which would make the upper church usable all year-round.

When the plans had been drawn up for the construction of the Cathedral, twenty-nine niches were built into the exterior to hold life-size statues. Because of finances the statues were not immediately installed. This became a project which Father Tougas assumed, and a contract for the statuary was signed in August 1945. They were delivered the following May in the same week that now Monsignor Tougas died after twenty-
three years at the Cathedral. 6

From its beginning in 1936 Cathedral High School grew steadily until its quarters in the grade school became inadequate. Monsignor Tougas considered converting the empty Cathedral basement into classrooms and an auditorium. 7 However, it was decided to use that space for a social center and a lunchroom for the school hot lunch program which was initiated in 1946. By 1949 however a separate high school became imperative so a fund drive began. But collection of funds was slow, so construction was postponed. Finally, ground was broken in March 1953. The new high school opened in April the following year.

St. John's Hospital, whose building had also been destroyed in the earthquakes, remained in its temporary quarters in the Montana Children's Hospital for almost four years while a new hospital building arose on the site of the former St. Vincent's Academy. On June 24, 1939, the cornerstone of the old hospital was re-cemented into the new building. Six months later the new St. John's Hospital opened on Catholic Hill. The nursing school, which had closed after the earthquakes, reopened the following September. Immaculata Hall was rebuilt and enlarged to house student nurses. In 1958 an addition was built on to the hospital to house a new kitchen and cafeteria as well as to provide additional space
for other departments.

The third floor of St. Joseph's Orphans' Home in the Helena Valley was condemned because of earthquake damage. It had to be removed which greatly reduced the home's capacity. Other repairs, including plumbing, new sleeping quarters, and reinforcement of outside walls, were made to the home. The children and Sisters returned from Boulder Hot Springs in March 1936.

In addition to providing for the material and spiritual needs of the children, the Sisters also conducted an elementary school at the orphans' home. This was gradually phased out however and by 1960 the children were all attending classes at St. Mary's Elementary School.

After the earthquakes the number of children at the home was reduced from two-hundred to eighty-five. The numbers steadily dwindled during the 1940's and 1950's until only ten children remained at St. Joseph's by the summer of 1962.

St. Ann's Infants' Home was so severely damaged in the Helena earthquakes, that it was decided to relocate the home in the old St. Joseph's Hospital in Deer Lodge. The Sisters repaired and redecorated the Deer Lodge building using salvaged materials from St. Vincent's Academy. The new home was ready to receive infants, as well as expecting mothers, early in 1936.
The Sisters and the girls from the House of the Good Shepherd in Helena remained at the former T.C. Power residence for five months while the earthquake damage to their building was repaired. An offer was made to the Sisters to relocate their mission to Spokane where a completely furnished house was available, but the Sisters refused to leave Helena.9

Over the years the Good Shepherd Sisters worked successfully to improve their facilities. In 1949 their high school, called St. Mary's of the Mount, was accredited by the State Department of Education. A trained social worker and a certified psychologist were added to the staff in the 1950's. More contact by the girls with the Helena community became an important part of the home's program.10 A need for better recreational facilities resulted in a gymnasium being built in 1961. It also housed a bowling alley and a stage. The main floor was used for dances. The building was dedicated by Bishop Gilmore on January 22, 1962.

In 1937 Bishop Joseph Gilmore purchased the Aubrey Holter home at 642 Madison in Helena. He wished to establish a residence hall for young Catholic women working in the city. He asked the Dominican Sisters from Carroll College to operate the home which opened in October 1937. It was named after St. Catherine of Siena and was known as the Siena Club. The Sisters
operated the residence until the mid-1950's when Carroll College took it over for use as a girls' dormitory.
The Sisters had hoped to open a similar home in Butte, but their plans failed to materialize. The Dominicans also took over the domestic duties at Bishop Gilmore's residence in Helena in 1941.

In 1952 Mother Mary Stanislaus McDonald approached Bishop Gilmore about the possibility of forming a religious congregation in the diocese. Mother Stanislaus was an Ursuline Nun who had left that order due to ill health but desired to continue in religious life. Her great devotion to the Blessed Virgin Mary also led her to contact the Blue Army of Our Lady of Fatima in New Jersey. An agreement was made whereby Mother Stanislaus and her two companions would travel to California to teach school and establish their order under the guidance of the Blue Army. In the meantime, Bishop Gilmore would remain as the group's superior. They were given the name Handmaids of Mary Immaculate and they adopted a blue and white habit with a long brown scapular.

The Handmaids left for Fresno, California, in September 1953. For the next six years they taught school in the dioceses of Monterey-Fresno and San Diego. Their members steadily increased until the small community numbered eight. In the summer of 1957 Sister Mary Joseph
and Sister Ann Mary took up residence at the Blue Army International House in Fatima, Portugal. Here they hoped to make their canonical novitiate qualifying them to be mistresses of novices. This would be a first step toward becoming a religious congregation with papal approval.

By 1959 the Handmaids decided to return to Montana. Their plans for joining the Blue Army had been temporarily halted. They asked Bishop Gilmore to establish them as a diocesan congregation with simple vows under the jurisdiction of the Bishop of Helena. But before this could occur, the Bishop decided they needed further religious formation. Therefore, he moved the small community to Anaconda, into the former Benedictine convent at St. Paul's Parish, for a year's novitiate.

In 1960 the Handmaids were asked to teach CCD vacation schools in some of the smaller, rural parishes in the diocese. Some of them moved to Browning where they taught catechism classes and conducted family visits. Mother Mary Stanislaus, elderly and quite ill, remained in Anaconda with two companions.

Sister Mary Celeste, who held a Master's Degree in education, was asked to join the Carroll College faculty in 1962. At the same time the Handmaids who remained in Anaconda also moved to Carroll where they took up residence in the former Dominican convent.
At St. Mary's Parish in the northeast section of Helena, the earthquakes had resulted in severe damage to the church-school building. Although it was habitable, repair work had to be done to the foundation, the roof, and the windows. All new plumbing and a new heating plant were also installed. The interior work was completed by the week of January 18, 1937. Only some exterior work remained. The parishioners were justifiably proud of their reconditioned building and, after a year of hard work and sacrifice, were ready to enjoy it. But their joy was short-lived. Shortly after noon on Sunday, January 24, a fire broke out in the sacristy of the church. Vessels, furnishings, and vestments were all ruined. The rest of the building suffered smoke damage. Repair work began immediately and Mass was celebrated temporarily in the parish hall upstairs. The church was ready by Easter Sunday and was blessed by Bishop Gilmore that day.

To meet the increasing enrollment in St. Mary's School, a fourth classroom was opened in 1957. This necessitated the addition of a lay teacher to the faculty.

EAST HELENA

Sts. Cyril and Methodius Church in East Helena also suffered earthquake damage. The church was repaired with the addition of a new sanctuary which increased the church's capacity. The basement was then renovated
for use as a parish hall. The increased enrollment in St. Ann's School called for additional classrooms which, along with a multi-purpose room, were completed in 1959.

One of the missions of East Helena was Our Lady of Lourdes in Marysville. Since 1911 the priest from Sts. Cyril and Methodius had traveled to the old mining camp once a month to offer Mass. Bishop Gilmore solemnly rededicated the little church on September 7, 1947.

WOLF CREEK

Sacred Heart Church at Wolf Creek, which had been attended by priests from Carroll College, was without the services of a priest during World War II. In 1947 Father Patrick Brown was appointed to Wolf Creek. When he left in 1951, the priests from the Chancery in Helena took over the care of the church. It reverted to the care of the Carroll priests in 1957.

BASIN/BOULDER VALLEY

St. Michael's Church in Basin, which was closed for a time, reopened in the late 1930's. The priest from Boulder celebrated Mass there two Sundays a month. The other two Sundays he traveled to St. John's Church in the Boulder Valley. In 1951 the church at Basin, which was in poor condition, was razed. A new foundation was then laid and the church at Trask was moved to Basin to become the new St. Michael's. By the late
1950's however the Catholic population had dwindled and the church was closed. St. John's in the Boulder Valley is lovingly attended by the descendants of early pioneers and continues to be used for Mass to the present day.

TOWNSEND

Between the years 1951 and 1954 the United States Bureau of Reclamation constructed Canyon Ferry Dam north of Townsend. The area flooded by the reservoir was the Missouri Valley where St. Joseph's Church was located. The Bureau agreed to pay for the church's relocation including a new foundation. In 1952 the church was moved to higher ground near the Canton Cemetery. Because so many people moved from the valley as a result of the dam construction, services were discontinued at St. Joseph's. The remaining Catholics attended church in Townsend. Immaculate Conception Church in Toston also became part of the Townsend parish in 1939.

THREE FORKS

Holy Family Parish in Three Forks was hard hit by the depression of the 1930's. As more and more parishioners lost their jobs, parish revenues declined to the point that even the most necessary repairs could not be made to parish buildings. By the late 1940's however conditions had begun to improve and the need for a new church became evident. In 1948 Bishop Gilmore called a meeting
of the pastor and some people from the parish to discuss plans for a new church. Ground was broken during the summer of 1949 and the new church was completed two years later. It was dedicated on September 16, 1951, by Bishop Gilmore.

BOZEMAN

For many years Holy Rosary High School in Bozeman had been handicapped by its lack of a gymnasium. An attempt was made to purchase the old YMCA building, but it proved futile. So Father John O'Kennedy, the pastor, and his parishioners undertook the task of building a gymnasium themselves. It took the form of an annex to the school building which would house not only the gymnasium but additional classrooms and a parish hall as well. Work began in the spring of 1938. The brick for the exterior was purchased by the parish from an old mansion which was being demolished and was cleaned by the boys from Holy Rosary School. The new annex was dedicated on January 28, 1939. Twenty years later land was purchased in the southwest section of the city for a new school. In 1961 Father Paul Mackin, pastor at Holy Rosary, was given permission by Bishop Gilmore to proceed with construction plans and a fund drive.

WEST YELLOWSTONE

For many years the small town of West Yellowstone
on the edge of Yellowstone National Park was attended by priests from Idaho, although it was actually located in the Diocese of Helena. By the 1940's however the year-round population and the number of summer tourists had grown to the point where a permanent church building was needed. One of the prime movers behind the West Yellowstone project from the very beginning was Alice Hansen, the local postmistress. Securing land and money proved somewhat of a problem. Finally, a grant was received from the Extension Society and a site was donated by James Woods. In September 1948 construction began. The work progressed slowly because of the long and severe winters in West Yellowstone. In addition people were employed elsewhere during the summer, so work was done on the church between seasons. The church was designed to blend in with the environment of West Yellowstone. It was a log structure with a steep, sloping roof giving it an alpine look as well as preventing snow build-up. The interior furnishings were all of logs. It was an original as well as unique design. The church was completed in the summer of 1950 and solemnly dedicated by Bishop Gilmore on August 20 with the name Our Lady of the Pines.

A small apartment was built in the basement of the church for a resident priest. From 1949 until 1954 a priest resided at West Yellowstone during the summer
which was the only time the church was open. In the summer of 1955 Monsignor Vincent Kavanagh, president of Carroll College, traveled to West Yellowstone to offer services but did not reside there. The following summer Our Lady of the Pines was assigned as a mission to Holy Rosary Parish in Bozeman. Religious vacation schools were conducted for summer residents by lay teachers and the Franciscan Sisters from Bozeman.

WHITE SULPHUR SPRINGS/HARLOWTON

A similar alpine design was used for the new church and rectory in White Sulphur Springs. The new St. Bartholomew's was dedicated by Bishop Gilmore on August 24, 1957. The missions of Judith Gap and Shawmut were attached to Harlowton in 1955, and St. Peter's in Hedgesville was closed.

By the 1940's St. Joseph's Church in Harlowton was badly in need of repair. The renovated church and the new rectory were dedicated on May 25, 1952, by Bishop Gilmore.

BUTTE

In Butte there was a tremendous amount of construction during Bishop Gilmore's episcopacy. Almost every parish built new schools or churches.

At St. Lawrence O'Toole a new school was built in 1936 following a fire in February which completely destroyed the old building. From February until June
of that year, the children attended classes in two public schools where they were taught by the Sisters. The new parish school was ready by the following September. A new school was also built at St. Mary's in 1952 and at St. Patrick's in 1956. St. Joseph's School was rebuilt in 1959.

Some of the parishes built entirely new plants. St. John's built a new school in 1938 to which an addition was built in 1957. Upon completion of the addition, work began on a new church. On September 13, 1959, Bishop Gilmore blessed all of the buildings in St. John's Parish which included a new rectory and convent.

At St. Ann's Parish on the "Flats," a new church, school, and auditorium-gymnasium were built between 1948 and 1951. The church and school were dedicated on May 15, 1950, by Bishop Gilmore. Four years later an additional classroom was built on to the school.

Immaculate Conception Parish also did some extensive building. In 1937 a new parish center was built and dedicated. Four years later a magnificent church of white stone with a monolithic spire was completed. The new Immaculate Conception Church was dedicated by Bishop Gilmore on August 20, 1941. The school building, erected in 1907, was completely renovated and expanded in 1958.

By the late 1930's Girls' Central High School was
badly in need of a new building. The current one was old, in need of repair, and unable to accommodate the growing number of girls who wished to attend the school. In addition convent space was needed for the Sisters who taught there.\textsuperscript{14} There was some inquiry into the possibility of leasing Washington Public School,\textsuperscript{15} but it was later decided to construct a new building which could house both a school and a convent. The plans were begun but soon abandoned when America entered World War II. Following the war building plans were resumed and a fund drive started. Actual construction began in the summer of 1949 and the new Girls' Central High School was dedicated on September 9, 1951.

St. James' Hospital in Butte steadily expanded and renovated its facilities over the years. Improvements were made in surgical, obstetrical, pediatrics, and x-ray departments as well as the laboratories and the department treating miners and other industrial accident victims. But despite these renovations the building was old, and by the late 1950's the Sisters were faced with the need to replace major portions of it. In late 1959 the Anaconda Company approached the Sisters of Charity about taking over the management of Butte Community Memorial Hospital.\textsuperscript{16} The Company had built the hospital in 1951 and had financially maintained its operation. Now it wished to be relieved of this excessive
financial burden. An agreement was made whereby the Sisters would operate the new hospital and gradually phase out operation of St. James'. By the summer of 1962 the phase-out was complete and St. James' Hospital closed its doors. The new facility was called St. James' Community Hospital.

WHITEHALL/DILLON

The Harrison and Pony churches were closed in 1940, and Catholics in the area were encouraged to affiliate themselves with St. Teresa's Parish in Whitehall. The parish at Lima was closed in 1943. Lima and Melrose were then attached to St. Rose's Parish in Dillon as missions.

ANAconda

There were two major building projects in Anaconda during Bishop Gilmore's episcopacy. The first was a new high school. For over forty years St. Peter's School housed both elementary and secondary classes, and students from both parishes attended St. Peter's High School. By 1950 the need for a new building was imperative. Ground was broken on August 4, 1950, and the new building was completed a year and a half later. Bishop Gilmore dedicated the new Anaconda Central High School on December 16, 1951.

As Anaconda grew the people tended to settle in the new residential areas in the west end of town. As early
as 1949 there was discussion as to the establishment of a third parish. Land was even acquired from the Anaconda Company. However, it was not until 1957 that the parish became a reality. At the Anaconda Central commencement exercises of that year, Bishop Gilmore announced the creation of St. Joseph's Parish on Anaconda's west end with Father James Dowdall as pastor. The first Sunday services in the new parish were held October 13, 1957, in the Washington Public School. However, the facilities were too small, so the services were moved to the Anaconda Central auditorium until the parish's own facilities were available. Plans called for the school to be the first building constructed. Ground was broken on November 12, 1957. In December the multi-purpose room was finished and available for Sunday services. Classrooms for the first four grades were completed the following September and the Sisters of Charity of Leavenworth staffed the school. Eventually all eight grades were opened. The completed building was dedicated on September 14, 1959, by Bishop Gilmore.

In the late 1940's the Ursuline Nuns were forced to reexamine their commitments to the Diocese of Helena because of a shortage of vocations. As a result of their deliberations, the Sisters decided to retain Villa Ursula School at St. Ignatius but withdraw from St. Paul's Parish School in Anaconda at the end of
the 1948-49 school year. Father Joseph Schulte, pastor at St. Paul's, and Bishop Gilmore immediately began looking for replacements. On his return trip from Rome in 1949, Bishop Gilmore made a visit to the Benedictine Sisters of Pontifical Jurisdiction at St. Joseph, Minnesota.

The Benedictine Order of Sisters was founded in 529 by St. Scholastica, the sister of St. Benedict. The first foundation of Benedictine Sisters in the United States was in Pennsylvania. A small group of nuns, headed by Mother Benedicta Riepp, O.S.B., arrived in the Diocese of Pittsburgh in 1852 to engage in educational work. They established themselves in the community of St. Mary's which was part of a Catholic colony founded by Mathias Benzinger and J. Eschbach.

In 1857 Mother Benedicta led the group of four Sisters and three postulants to St. Cloud, Minnesota, to do educational work. Six years later the community moved to St. Joseph, just outside of St. Cloud, where they established their motherhouse and novitiate. The community of St. Joseph has the distinction of being the largest community of Benedictine Sisters in the United States.

As a result of Bishop Gilmore's visit, the Mother Superior of the St. Joseph community agreed to send Sisters to Anaconda. However, they could not supply a complete faculty immediately, so an agreement was made whereby the Ursulines would withdraw from St.
Paul's gradually. For the next ten years both orders shared the teaching duties at the school. Finally, in 1959 there were enough Benedictines available to assume full operation of the school, and the Ursulines withdrew completely after more than fifty years of service in Anaconda.

St. Ann's Hospital in Anaconda needed improvements and modernization of its facilities by the early 1950's. Financially unable to undertake the project themselves, the Sisters approached the Anaconda Company which agreed to help with the project. The old building was completely renovated and a three-story addition was built. Improvements included enlarged out-patient facilities, increased patient capacity, new facilities for many departments, and new convent space for the Sisters. Equipment and furnishings for the hospital came from federal funds and private benefactors. Bishop Gilmore dedicated the newly renovated St. Ann's on May 1, 1955.

DEER LODGE

In August 1959 a severe earthquake, centered in Yellowstone National Park, jolted southwestern Montana. The Catholic institutions in the immediate vicinity suffered very little damage. However, St. Mary's Academy in Deer Lodge was not so fortunate. Built in 1882 it was not designed for an earthquake area. It lacked special design details such as floor anchorages as well as
reinforcement of its masonry construction. After a damage inspection it was recommended that the building be repaired and receive some structural reinforcement, but that it only be used for a year or two and then be abandoned in favor of a new building. As the academy had been taken over entirely by the parish two years before, Father Edward Moran began making plans for a new school and convent.\textsuperscript{18}

In October 1961 the Montana State Board of Health relicensed St. Joseph's Hospital in Deer Lodge with the condition that a new ventilation system be installed. The Sisters, aware of other deficiencies as well as the need for modernization and expansion, decided their best course was to build a new hospital and convert the present building into a home for the elderly. However, they were not in a position to finance the project themselves. It was proposed that the surgical and obstetrical departments be closed temporarily until a new hospital could be erected. The Powell County Commissioners became concerned over the possible loss of hospital facilities and entered into a discussion with the Sisters of Charity concerning alternative plans for keeping the hospital open.

HELMVILLE

On November 5, 1948, a fire destroyed St. Thomas Church in Helmville. Without delay plans were made
to replace the structure. Bishop Gilmore secured a
grant from the Extension Society, but construction
was held up because of difficulties in selecting a
site. Finally in 1950 a site was chosen and work began.
The church and adjoining rectory were completed by
November and dedicated on June 24, 1951, by Monsignor
Denis Meade in the absence of Bishop Gilmore.

Beginning in 1956 Mass was offered during the summer
months in the small community of Lincoln by the priest
from Helmville. The school or community hall was rented
for services. In 1960 Edward Naughton made possible
the purchase of some land for a future church.

MISSOULA

For over twenty-five years St. Anthony's Parish in
Missoula consisted of a school, with the auditorium
used for a church, and a rectory. In 1949 a building
program began which culminated in a modern, up-to-date
parish plant. The first step was to build a temporary
church and then renovate the school and convert the
auditorium into classrooms. Next, a new rectory was
built followed by additional classrooms built on to
the school and a convent. The final step of the plan
was accomplished in 1962 when construction began on
a new, permanent church.

When Loyola High School in Missoula closed in 1932,
it was believed that it would only be for two or three
years. That two or three stretched into twenty since the school did not re-open until 1952. The building was enlarged and modernized, and an agreement was made between the two Missoula parishes to share equally in the school's debt and operating expenses.19

At St. Patrick's Hospital in Missoula, a new school of nursing was built in 1945. Two years later plans were begun for an addition to the hospital. The addition turned out to be a six-story building with a capacity of two-hundred and twenty-five beds. It was formally opened in March 1952.

BONNER

St. Ann's in Bonner became a parish in 1939 with Father John Connolly as first pastor. One of his first duties was to build a new church. With the use of volunteer labor, the church was completed by Christmas of 1939. It was formally dedicated by Bishop Gilmore on August 25, 1940.

STEVENSVILLE

St. Mary's Parish in Stevensville had been using the old mission church built in 1868. By the late 1940's, the church was woefully inadequate. A grant was received from the Extension Society, and the pastor, Father James Dowdall, toured the Diocese of Harrisburg, Pennsylvania, to raise funds through their annual missionary appeal. A new, modern church was erected next to the
mission and dedicated on September 12, 1954, by Bishop Gilmore.

THOMPSON FALLS

The church in Thompson Falls had been closed in the 1920's due to its bad location and the difficulty in heating it. In 1937 Father Phillip Mellady, pastor at Plains, decided to revive Catholic interest in the small community by celebrating Mass once a month. However, he and Bishop Gilmore both agreed that the church was unusable, so he sold the building to the local school district. Father Mellady then made arrangements with a parishioner in Thompson Falls to use her home for Sunday Mass. In 1947 Father William Curran, then pastor at Plains, purchased some lots in anticipation of building a church. These plans came to fruition in 1955 when St. William's Church was completed with the first Mass celebrated on Christmas Day. The building was dedicated on September 20, 1956, by Bishop Gilmore.

SUPERIOR

With the help of a $10,000.00 donation from the Extension Society, a new church was built in Superior in the late 1950's. St. Mary, Queen of Heaven was dedicated by Bishop Gilmore on August 15, 1959, in conjunction with the Diamond Jubilee of St. John the Baptist Church in Frenchtown.
On Sunday, December 11, 1960, a fire broke out in St. John Berchmans' Church in Jocko while Mass was being celebrated. Although the interior furnishings were saved, the building itself was a total loss. Only eight years before it had been renovated. The Jocko church's congregation was overwhelmingly Indian and the church had become the center of their religious faith. There was however a desire on the part of the Bishop and the priests at St. Ignatius to integrate the whites and Indians into a single parish which would mean the closing of St. John Berchmans' permanently. However, they also felt this process should move slowly or many Indians would be lost to the faith. After some discussion it was decided to replace the church destroyed by fire. At St. Ignatius Mission there was a chapel which was part of the original boys' school. The school building was to be dismantled, but it was decided to move the chapel to Jocko. A new foundation was laid and, once the building was in place, a new roof was added, all by volunteer labor. The first Mass in the new church was celebrated on November 27, 1961, the feast of St. John Berchmans.

ST. IGNATIUS

The Sisters of Providence were in the diocese longer than any other order for women. At St. Ignatius, the
site of their original foundation, they operated Holy Family Hospital. Over the years considerable remodeling was done to the original building. By 1959 however the almost one-hundred-year-old hospital needed to be replaced. They asked permission of Bishop Gilmore to build a thirty to forty-bed hospital and new convent in St. Ignatius. However, actual construction did not begin until 1962.

KALISPELL

A fire broke out in St. Matthew's Church in Kalispell in February 1938. It spread through the basement and broke through into the sanctuary. The interior furnishings were badly burned and the entire building badly stained from smoke and water. The school auditorium became a temporary church while cleaning and repairs took place.

In 1941 St. Matthew's High School in Kalispell was closed, but the elementary department remained open. By the early 1950's however the school building had become too small for the eight grades. With the support of the parishioners Father James Sheerin, the pastor, purchased the lots on Main Street which adjoined the school. Also, the old school building was purchased from the Sisters of Mercy. Ground was broken for a new school in April 1957 and one year later, on May 21, Bishop Gilmore dedicated the new school building
which also housed a convent.

The Sisters of Mercy hospital in Kalispell also needed modernization and enlargement. Bishop Gilmore gave permission for the new construction and work began in May 1947. A new wing was completed the following year and housed the surgical department, kitchen, and cafeteria and increased the hospital's capacity to eighty-six beds. In the 1950's a pharmacy, pathology, and radiology departments were added. A full-time medical records librarian and a lay business manager were also hired.

COLUMBIA FALLS

A new parish was established in Columbia Falls in 1941 with Belton and Bigfork as missions. The new pastor was Father Hugh Faley. It was a large parish, some ninety miles in length, and embraced a portion of Glacier National Park. Father Faley was also appointed chaplain at Kalispell General Hospital and was responsible for the construction workers and their families at Hungry Horse Dam. Father Faley was relieved of his duties at the hospital in 1948 and was given an assistant priest in 1950. Somers became a mission of Columbia Falls in 1943. Fifteen years later it was placed under the care of the chaplain at the Kalispell hospital.

With the establishment of the Anaconda Company aluminum plant in Columbia Falls in the mid-1950's, along with
the expanding lumber industry, the old St. Richard's Church became too small to accommodate the growing population. A fund drive was launched in April 1958 and construction began the following summer. The church and rectory were completed by October 1959 and dedicated by Bishop Gilmore the following March.

BIGFORK

Mass had been celebrated in Bigfork for the first time in the summer of 1938 by Father William O'Maley, hospital chaplain at Polson. After Bigfork became part of the Columbia Falls Parish, Mass was celebrated on a regular basis. Interest in building a church in Bigfork began as early as 1923. St. Catherine's Altar Society raised funds for several years for the purpose of building a chapel. Land was even purchased in 1942. Finally, in 1958 the work began. The church was completed in October of that year and, in honor of the women of the Altar Society, it was named St. Catherine's. Bishop Gilmore dedicated the church on September 29, 1959.

WHITEFISH

St. Charles' Church in Whitefish had been greatly enlarged over the years to accommodate the growing congregation, but pastors and parishioners knew that eventually a new church would have to be built. Father James Shea
purchased three lots adjoining the church in 1938, but a new church was not built until 1953. It was dedicated by Bishop Gilmore on September 1, 1954. The old church was transformed into a parish hall through the volunteer labor of the people of the parish.

LIBBY

Farther north, the town of Libby experienced a population increase after World War II which soon overcrowded the little St. Joseph's Church. In addition, the parishioners were anxious for a parish hall suitable for meetings, religion classes, and social gatherings. Therefore, a combination church-hall was built in 1951. But the parish continued to grow and within five years the new facility was inadequate. So in 1956 Bishop Gilmore gave his approval for the building of a new church. It was built the following year and dedicated on May 20, 1958, by the Bishop. The other building then became the parish center.

EUREKA

In the small town of Eureka there was a need for a parish hall, especially for the younger members of the parish. So in 1938 a building was purchased and renovated for just such a use. That same year the small church at Fortine was closed. By 1947 the parish hall needed repairs but the pastor felt the parish could not afford them nor could it afford the upkeep on the
building any longer. Therefore, the building was closed and eventually sold. By the late 1950's it became evident that a new church was needed in Eureka. In the spring of 1959 a site was donated and a fund drive was launched. One year later the Extension Society gave a grant of $5,000.00 to the Eureka project.

POLSON

On March 16, 1947, a fire severely damaged the Immaculate Conception Church in Polson. As a result the church was completely renovated. During construction Mass was celebrated in the high school auditorium.

As with many of the hospitals in the diocese, Hotel Dieu in Polson needed modernization. Plans were made to build a new facility. In addition to a fund drive in the Polson area, money was also received from the Ford Foundation, the Hill-Burton Act, and Public Law 85-151 which provided funds for the care of Indian patients in non-Indian hospitals. Construction began in the summer of 1958 on a three-story, forty-bed hospital. The hospital was completed the following summer. March 19, 1960, the Feast of St. Joseph, was the date set for the dedication ceremony. Bishop Gilmore suggested that the name of the hospital be changed from Hotel Dieu to St. Joseph's since the French title did not indicate "hospital" in the American culture. The Sisters agreed and the Bishop announced the name change
at the dedication.

The Sisters also wished to build a retirement home, so they purchased a parcel of land adjoining the hospital in 1958. However, it was later decided to remodel the old hospital building for use as a retirement facility.

CONRAD

During World War II parishioners at St. Michael's in Conrad purchased war bonds and put them into a building fund for a new church. In 1948 their dreams began to materialize. On August 30, 1950, the new St. Michael's Church was dedicated by Bishop Gilmore. The interior furnishings, including the stained glass windows, were completed three years later.

At St. Mary's Hospital in Conrad, the quality of the medical staff and the care of the Sisters in this hospital attracted patients from all over the northeastern area of the diocese. As a result, the original building soon became too small, and in 1936 the Sisters secured the necessary loan to begin construction of a new facility. At the end of May 1937, the first patients were moved into the new facility. Dedication ceremonies took place on June 29, 1937.

FAIRFIELD

St. John the Evangelist Parish in Fairfield was established in 1941. It comprised the eastern section of Teton County. The first pastor was Father Russell Scheidler.
At the same time a new brick church was built in Fairfield to replace a little frame one which had been moved from Collins. It was dedicated on August 17, 1941, by Bishop Gilmore.

DUTTON/POWER

New churches were also built in Dutton and Power. The new church in Dutton was dedicated on October 28, 1942, and was named St. William's. Guardian Angel Church in Power was built in 1954 and dedicated on June 29 of the following year.

CHOTEAU

With help from the Extension Society, construction began on a new church in Choteau in the summer of 1941. The new church was called St. Joseph's and was dedicated on April 12, 1942. Both the church at Choteau and the one at Dutton shared a benefactor. The estate of Joseph Baart of Choteau, through the Catholic Extension Society, generously supplied funds for the construction of both churches.

NORTHERN MONTANA

Further along the highline, in the parishes administered by the Norbertine Fathers, there was also considerable growth during these years. New churches were built at Valier in 1938 and at Cut Bank in 1942.

Elementary schools were also opened. In 1944 Father Gerald Hietpas, O.Praem., requested that a school be
opened at Cut Bank. The old church was converted into a temporary school and classes began in September 1945. The Dominican Sisters from Speyer, Germany, provided the staff. Three years later a permanent school was built. St. Margaret's was the first parish in the diocese to use school buses. In Shelby, St. William's Parochial School opened in 1947 in a two-room temporary structure. The Dominican Sisters also taught here. Three years later a house was purchased for additional classroom space. Finally, in 1954 the parish built a permanent school.

Father Theodore Vander Loop, O.Praem., came to Sunburst in 1938 as its first resident pastor. As more room was needed in the church, one of his first duties was to build an extension and dig a basement. The work was done by members of the parish with finances raised locally and from the American Board of Catholic Missions. Father Vander Loop was also given charge of St. Norbert's in Kevin and the Sweetgrass mission.

BLACKFEET INDIAN RESERVATION

At Heart Butte the little log church of St. Peter Claver had become too small and had fallen into a state of disrepair. The parish was unable to build a new church. Since the parishioners were Blackfeet Indians, an appeal was made to the Marquette League. The League set aside a $5,000.00 donation from a benefactor in
New York for Heart Butte. The only condition was that the name St. Anne be given to the new church. Work was started in May 1942. The original plans called for a matched log structure, but a frame stucco building was substituted because of war shortages. St. Anne's Church was blessed by Bishop Gilmore on September 27, 1942. Father Bernard Cullen of the Marquette League gave the sermon.

Two other churches were also built on the Blackfeet Reservation. In 1954 Oscar and Thelma Thronson donated a plot of land in Babb for a church. Instead of a new building, the old St. Michael's Church in Conrad was moved to Babb, placed on a foundation, and renovated. The church was dedicated on July 1, 1956, as Our Lady, Queen of the World.

A second church was built at Starr School, just north of Browning, on land leased from the Blackfeet Tribe. Begun in the fall of 1957, it was completed by June of the following year and named Sacred Heart.

A unique "chapel" was established at East Glacier in 1960. It was a railroad chapel car. Developed and outfitted by the Catholic Church Extension Society, the chapel cars were designed for rural areas unable to support a church building. The St. Paul Chapel Car had been in Gardiner, Montana, for many years. When it was decided to build a permanent church there, the
chapel car was moved to East Glacier over both Great Northern and Northern Pacific Railroad tracks. By early summer of 1960 St. Paul's Chapel Car was in place on the eastern edge of Glacier National Park.

CLERGY

The dream of Bishop John Carroll to provide the Diocese of Helena with a native clergy came to fruition during the episcopacy of Bishop Gilmore. He ordained seventy young men to the priesthood, the majority of whom were Montana natives and graduates of Carroll College. He also ordained the first Blackfeet Indian to the priesthood, Father John Brown of the Society of Jesus.

Bishop Gilmore also saw a number of his priests raised to the rank of Domestic Prelate with the title of Monsignor. They were James Tougas, Emmet Riley, William Joyce, John Pirnat, Francis O'Farrell, and Denis Meade in 1945; Michael Halligan, Michael English, and James O'Neill in 1949; Daniel Harrington in 1951; Vincent Kavanagh and Norbert Hoff in 1955; Edward Gilmore, Mathias Weber, and Raymond Hunthausen in 1958.

Two diocesan priests were also raised to the episcopacy during Bishop Gilmore's time. In December 1941 Monsignor Joseph Willging, pastor of Immaculate Conception Parish in Butte, was appointed first bishop of the newly created Diocese of Pueblo, Colorado. Father Bernard Topel,
a Bozeman native and faculty member at Carroll College, was named Bishop of Spokane in September 1955.

For the office of Vicar General, Bishop Gilmore reappointed Monsignor Victor Day who had served in that capacity under three previous bishops. Monsignor Day continued in this position until 1939 when he retired from active ministry. He was succeeded by Monsignor Joseph Willging, Monsignor William Joyce, and Monsignor Denis Meade. For the office of Chancellor of the diocese, Bishop Gilmore appointed Father Edward Gilmore (no relation) who served for two and a half years. Subsequent chancellors were Father John Sullivan, Father Joseph Oblinger, and Father Robert McCarthy.27

There were other honors bestowed on priests in the Diocese of Helena. In 1949 Father Daniel Harrington was appointed spiritual director of the North American College in Rome, a post he held for three years. Father Anthony Brown became the first candidate to complete the degree of Doctor of Education at the University of Montana in 1958. One year later Father Emmett O'Neill became the first priest in the Diocese of Helena to graduate from the University Law School and be admitted to the Montana Bar.

During World War II many priests from the Diocese of Helena served in the armed forces. Father James Shea, Father James O'Neill, Father George Gerner, Father
Frank Mullen, Father Emmett Shea, Father James DeGroat, Father John Sheehan, and Father John Cronin were chaplains in the Army. Father Frank Burns served in the Navy.


Any history of the Diocese of Helena would not be complete without mentioning Monsignor Victor Day. He came to the diocese from Belgium in 1893 as a young priest ordained only two years. He spent his whole priestly career in Helena, first at the Cathedral and later as chaplain at St. John's Hospital. He served as Vicar General of the diocese for forty-five years and served as Administrator on four separate occasions when the episcopal chair was vacant. Monsignor Day was a scholar and among his published works are: The Cathedral of St. Helena, An Explanation of the Catechism, and translations of Gottfried Kurth's The Church at
In 1939 Monsignor Day retired and returned home to his native Belgium. However, when the Germans invaded he was forced to return to Helena. A stroke in April 1945 accompanied by a progressive loss of vision severely curtailed his activities. On November 7, 1946, he died. A solemn requiem Mass was celebrated on November 12 by Monsignor Emmet Riley since Bishop Gilmore was in Washington, D.C., and unable to return in time for the funeral. Burial took place in the priests' plot in Resurrection Cemetery in Helena.

**EPISCOPAL VISITATIONS**

Bishop Gilmore made three ad limina visits to Rome. His first trip was planned for 1939. Because of the war in Europe the State Department asked Americans to stay home and so the trip was cancelled. The war also prevented him from going in 1944. It was not until 1949 that Bishop Gilmore made his first official ad limina visit to Rome.\(^{28}\) His second trip was in 1954. While in Rome he attended the canonization of Pope Pius X in St. Peter's Square. Bishop Gilmore again traveled to Rome in the spring and summer of 1959. This time he met the newly elected Pope John XXIII. On each of these trips Bishop Gilmore visited the major
capitals of Europe as well as some of the major Catholic shrines. He also took the opportunity to visit many of his relatives in Ireland.

Bishop Gilmore traveled extensively in the United States as well. In addition to attending consecrations, jubilees, and other commemorative events, he participated in many activities of the National Catholic Welfare Conference. As a member of the Episcopal Committee of the Confraternity of Christian Doctrine, he attended and spoke at many CCD congresses all over the nation. He also attended national meetings of the Catholic Church Extension Society, the Serra Club, National Council of Catholic Women, Catholic Rural Life Conference, Society for the Propagation of the Faith, and many other meetings.

LAY ORGANIZATIONS

KNIGHTS OF COLUMBUS

By 1955 there were twelve local councils of the Knights of Columbus in the Diocese of Helena. They were involved in many different activities all designed to further the work of the Catholic Church. Among these activities were annual scholarships to Carroll College, a seminary burse, sponsorship of outdoor Masses, earthquake relief, and help in the preservation of St. Mary's Mission in Stevensville. Individual councils also took on many
local parish projects.

COUNCIL OF CATHOLIC MEN

After its start in 1921 the Diocesan Council of Catholic Men failed to take hold in the Diocese of Helena. In 1958 Bishop Gilmore decided to reorganize the council. On April 28 a convention was held at Girls' Central High School in Butte and the Diocesan Council of Catholic Men was officially reestablished. Martin Work, Executive Director of the National Council, presented the charter of affiliation to Rod Cooney of Butte, diocesan president. Other officers elected were Clyde Fickes of Missoula, vice-president; T. Dale Edwards of Kalispell, secretary; and Robert Tubbs of Helena, treasurer. The council was organized at the parish and deanery levels. The first project undertaken by the men was the diocesan-wide census which was carried out the following October.

SERRA CLUB

Another men's organization which was very active in the diocese during Bishop Gilmore's episcopacy was the Serra Club. It was established to give material and spiritual assistance to the promotion of vocations to the priesthood and religious life. There were three clubs organized in the diocese: Butte, founded in 1942; Helena, founded in 1944; and Missoula, founded in 1950. The clubs held monthly dinner meetings with prominent Catholic speakers and participated in spiritual exercises
in which they prayed for vocations. Once a year each club held a "Bishop's Night" when they honored Bishop Gilmore and presented him with a check for the seminary fund.

**DIOCESAN COUNCIL OF CATHOLIC WOMEN**

By the 1940's the DCCW was organized at both the parish and the deanery levels with fourteen committees carrying on the work of Catholic action in the parishes. Their activities included parish study clubs, "Register" subscription drives, teaching CCD classes, Home and School Associations in parishes with Catholic schools, and working with Catholic Charities and the Good Shepherd Home in Helena. World War II resulted in individual parish councils of women establishing and operating USO centers for servicemen. Two women from the Diocese of Helena served on the National Board of Directors: Mrs. Thomas Moran of Helena and Elizabeth Maloney of Missoula.

**DAUGHTERS OF ISABELLA**

The Daughters of Isabella, through their six local circles, also carried on a wide variety of activities in the Diocese of Helena. During the episcopacy of Bishop Gilmore they placed copies of the "Register" in all state institutions and public libraries. They supplied Catholic literature to inmates at the state prison at Deer Lodge and the state hospital at Warm
Springs. They participated in charitable drives for cancer, heart disease, polio, and tuberculosis research and in the work of the Red Cross. They also worked continuously for diocesan charitable programs. The Butte and Missoula circles awarded annual scholarships to a boy and girl from the Catholic high schools in those cities. The Daughters also supported vocations to the priesthood through the Daughters of Isabella Burse.

DIOCESAN COUNCIL OF CATHOLIC NURSES

Although Catholic nurses began organizing in 1935, it was not until 1949 that a diocesan organization was formally established. In that year Sister Mary Bede, S.P., of St. Patrick's Hospital in Missoula, organized a local unit of the National Council of Catholic Nurses. Within a year units were formed in Anaconda, Butte, and Helena, and a diocesan council was established with Beatrice Hruska as first president.

The purpose of the Nurses' Council was to promote the spiritual and professional advancement of each individual nurse as well as the nursing profession. They participated in diocesan projects such as the Bishop's Building Program, assistance to the new St. Joseph's Parish in Anaconda, and Christmas food baskets for the needy. They also sponsored lectures by resource people in health care professions. They chose to assist
the dying as their main spiritual apostolate.

CHRISTIAN FAMILY MOVEMENT

Recognizing that the family is the basic unit of society, the Diocese of Helena introduced the Christian Family Movement in 1953. The first group was started in the Cathedral Parish by Father Robert Hartman and five couples. The movement soon spread to Bozeman, Conrad, and Butte. The purposes of CFM were to promote the spiritual advancement of its members and to work in parishes with married couples and families. Among the activities of CFM were days of recollection for married couples, family spiritual exercises, parish picnics, and nursery services during Sunday Masses. Two offspring of the CFM were the Cana Conferences for married couples and the Pre-Cana Conferences for couples preparing for marriage.

STUDENT CATHOLIC ACTION CONFERENCE

In keeping with his predecessors Bishop Gilmore promoted total Catholic education for the youth of the diocese. He realized the future of the Diocese of Helena depended on Catholic youth and their faith commitment. Therefore, he was a strong supporter of Catholic schools and the Confraternity of Christian Doctrine for students in public schools. Bishop Gilmore also saw the need for a Catholic student organization to further promote the spiritual welfare of youth.
On October 9, 1936, Bishop Gilmore called a convention of young men and women from the Catholic high schools and academies in the diocese. It was held at Girls' Central High School in Butte. This new organization was called the Helena Student Catholic Action Conference. Its purpose was to train young people for leadership in parish organizations, to promote religious unity among the schools, to foster Catholic student ideals, and to assist in the development of religious organizations. It was hoped that the organization would coordinate and give direction to the numerous spiritual and social action activities already taking place in each high school. The Conference sponsored a convention, an essay contest, and an apologetics contest each year. Some of the themes of these contests were: Catholic Press, Atheistic Communism, Christian Social Order, Living Our Faith, and For God and Country.

NEWMAN CLUB

For many years the spiritual needs of Catholic students attending public universities and colleges in the Diocese of Helena were met through local parishes. Eventually, Newman Clubs were formed on campuses with the local parish priest serving as chaplain. Early in 1960 Father George Ferguson was appointed chaplain of the Newman Club at Montana State University in Missoula. He decided it was necessary to establish a Newman Center
near the campus where students could gather for spiritual, intellectual, and social activities. He located a residence on Gerald Avenue which was owned by the university. In March 1961 the residence was purchased by the diocese with financial support from students, their parents, Catholic alumni, and friends of the Newman Club. In addition to serving as a gathering place for young Catholic students, the Newman Club also provided living quarters for nearly twenty-five male students. Father Ferguson continued to live at St. Anthony's Parish but maintained his office in the new center. On April 16, 1961, Bishop Gilmore formally blessed the Newman House.

CATHEDRAL OF ST. HELENA

As the Cathedral of St. Helena approached the fiftieth anniversary of its cornerstone laying, it became obvious the years had taken their toll. Water was leaking into the building through the roof. The exterior masonry needed tuckpointing, the roof tiles needed to be replaced, and the priceless stained glass windows needed protection. In addition to a program of restoration, Bishop Gilmore had long contemplated the decoration of the Cathedral's interior. A meeting was held in October 1956 and attended by Bishop Gilmore, Father Edward Gilmore, rector of the Cathedral, and a number of prominent building experts:
Erhard Stoettner and Carl Abraham, stained glass craftsmen; Angelo Hoffman of Hoffman Roof Company; Eugene Griewe of Griewe Decorating Company; and J.J. Sherer, an architect. After much discussion and consultation with the diocesan consultors, a restoration program was formulated and approved. Work began in June 1957.

On the interior, the ceiling and the ribs of the vault were replastered. All of the oak woodwork including the pews was refinished. Oak grills were constructed to cover the heating units over each entrance. Stencil designs, including chevrons, fleur-de-lis, and the Cross and Crown, were used on the vault ribs, the arches, the window reveals (the area beneath the clerestory windows and the top of the arches facing the nave), and the ceilings of the two side altars. Stencils cut for the sanctuary included choirs of angels below the clerestory windows as well as above the arches. The predominant colors used in the decorations were red, grey, and gold.

In the sanctuary a brass baldachin was placed over the high altar which was also flanked by brass ornamental grill work in the arches. New marble was installed for the altar, communion rail, pulpit, baptismal font, and bases for the statues of St. Anthony and the Sacred Heart. New tile flooring and carpeting were also installed. Over the entrances were placed hand-carved wood statues
of St. Peter, St. Paul, and St. Helena.

All of the electrical wiring in the church was replaced and updated. New light and sound systems were installed. The main organ was rebuilt and the bells in the north tower electrified so that the Angelus would ring automatically.

Because St. Helena's is the Cathedral Church of the diocese, all of the parishes in the diocese contributed to the restoration. The work was completed by spring of 1959 in time for the double celebration of the seventy-fifth anniversary of the founding of the diocese and the fiftieth anniversary of the cornerstone laying of the Cathedral.

CARROLL COLLEGE

Despite the adverse economic conditions and the earthquakes of the 1930's, Carroll College continued its slow but steady growth. Damage caused by the earthquakes was mainly to stone gables, cornices, and plaster walls. Classes were suspended for two weeks while repairs were made. In late 1936 the college resumed intercollegiate sports after a four year absence. A basketball team was fielded that winter and football practice began in the spring of 1937. Carroll had secured affiliation with the Catholic University of America and the National Catholic Education Association of Secondary and Higher
Schools. In the late 1950's Carroll entered into a cooperative liberal arts-engineering program with the University of Notre Dame and Montana State College at Bozeman.

When America entered World War II, Carroll faced a situation similar to that of many other colleges and universities, a critical decrease in enrollment. To counteract this trend several changes took place on the campus. In the summer of 1942 the Civilian Pilot Training program was converted into a military operation. Army and Navy personnel who were trainees in this program were fed and housed at the college. When this program was terminated in June 1943, Carroll became involved in the Navy V-5 program which trained Navy pilots until August 1944. On April 30, 1943, Father Emmet Riley announced that Carroll had been accepted by the Navy Department as a V-12 training school for naval officers. For civilian students Carroll adopted an accelerated program which offered three sixteen-week semesters annually beginning in June 1943. Also, high school juniors who were in the top third of their class were admitted into Carroll.

At the end of the war, Carroll returned to civilian status. This return also brought with it many military veterans seeking a college education with G.I. benefits. Many of these veterans were married, so the college
acquired housing for them near the campus which became known as "Carroll Village."

A major development at the college occurred in 1946 when Carroll inaugurated a nursing program in conjunction with the Sisters of Charity of Leavenworth nursing schools in Butte, Helena, and Billings. All of the students would take their first year at Carroll and their last two years at one of the affiliates. In the fall of 1946, for the first time in its thirty-six year history, the Carroll campus had women students. Eventually women were accepted into the other academic departments of the college making the school completely co-educational by the 1950's. The first coeds were housed at Immaculata Hall with the women nursing students. In 1953 the college purchased the Siena Club and renamed it Siena Hall. Three years later the William Nichols' home on Harrison was purchased as a second women's dormitory and was named Dean Hall.

After nineteen years as president Monsignor Riley resigned in 1951. He was succeeded by Father Vincent Kavanagh who had been on Carroll's faculty since 1931. Except for the addition of the two women's residences which were not on campus, Carroll's campus remained unchanged for thirty-five years. By the mid-1950's however the shortage of space became critical. In September 1955 Bishop Gilmore announced a diocesan-wide building
campaign for the college to erect a library-science building and a residence for young men studying for the priesthood. The latter was named Borromeo Hall. The campaign proved very successful, and on October 12, 1957, in the presence of eight members of the hierarchy, Bishop Gilmore formally dedicated the new buildings. But physical expansion did not end there. Three years later ground was broken for a new women's residence hall on campus and for a student center. Guadalupe Hall and Carroll Commons were dedicated a year and a half later.

In May 1961 Mother Garina, O.P., wrote a letter to Bishop Gilmore asking his permission for the Dominican Sisters to withdraw from the college. Due to increased enrollment the culinary responsibilities had become greater, and fewer Sisters and candidates in the order were willing to continue this type of domestic work. She suggested that a food service company be hired. Although he regretted their decision, Bishop Gilmore understood the problems they faced and granted their request. Of the five remaining Sisters at Carroll that year, Sister Eugenia had arrived in 1925 with the original group and had spent the next thirty-six years at the college.

In the spring of 1957 Monsignor Kavanagh became critically ill and died. As his successor the Carroll Board of
Trustees named Father Raymond Hunthausen, chemistry professor and athletic coach at the college.

SOCIAL WELFARE

Although social concerns were always a part of the work of parish priests, there was no formal organization in the diocese devoted solely to social work until 1938. In that year Bishop Gilmore established the Catholic Social Services Bureau under the direction of Father Frank Harrington. Father Harrington had been specially trained for this work having received a Master's Degree in Social Work from Catholic University along with practical training in a number of large eastern cities. The Bureau acted as a central office in the diocese for the Society of St. Vincent DePaul, an organization of Catholic laymen who assist needy families in their parishes. Among the duties of the Bureau were child welfare cases, employment problems, and eligibility determination for people applying for public assistance.

In March 1939 the DePaul Hospitality House opened in Butte at 502 South Montana Street. It was essentially a home for transients where they could receive a warm meal, a bath, night clothes, and a clean bed for an evening. There were also facilities for transient families and an area where donated clothing was cleaned, sorted, and distributed to needy families and transients by
volunteers from the Butte parishes.

Child adoptions had always been handled by the Catholic hospitals. In the late 1940's however the State of Montana changed the social welfare laws and began licensing adoption agencies and requiring the presence of trained social workers on their staffs. In order to continue the adoption work of the hospitals and to meet the new criteria, Catholic Charities was established in 1953. The first director was Monsignor Daniel Harrington. The agency was housed in a building behind St. John's Hospital in Helena. Bishop Gilmore blessed the new offices on October 26, 1953. The St. Vincent DePaul Salvage Bureau opened in Butte in 1956 under the auspices of Catholic Charities. During the copper strike of 1959 and the depressed economy of the 1960's, the Bureau provided clothing, furniture, and even part-time jobs to the miners and their families.

The original function of Catholic Charities was an adoption agency and its related activities: protection of unwed mothers, care for abandoned children, family counselling, etc. Eventually the agency came to encompass the work previously done by the Social Services Bureau. Catholic Charities also became involved in refugee and resettlement programs.
REFUGEE AND RESETTLEMENT PROGRAMS

In the aftermath of World War II many thousands of Europeans were left homeless either because of the ravages of war or because of the take-over of their homelands by the Soviet Union. Legislation was introduced in the U.S. Congress to admit 400,000 of these displaced persons into the United States over a four year period without altering the current immigration laws. Preference would be given to relatives of U.S. citizens. Sponsors were needed who could pay for transportation from the U.S. port of entry to the final destination and could supply adequate housing and job opportunities.30

The War Relief Services of the National Catholic Welfare Conference became very involved in this work. Resettlement programs were set up in dioceses all across the country. In January 1948 Bishop Gilmore appointed Father Russell Scheidler as Diocesan Resettlement Director. Each parish was asked to conduct surveys in its community to find housing and employment opportunities for displaced persons and then report their findings to the Chancery. A Diocesan Resettlement Fund was also established which solicited contributions from individuals and organizations.

The first refugees began arriving in the summer of 1949. By the next year over three-hundred and fifty had been resettled in Montana. The program continued its work over the next six years. In January 1957 the
Diocesan Resettlement Program itself was discontinued, but its work was taken over by Catholic Charities.

Two priests came to the Diocese of Helena from Europe in the tumultuous years following World War II. Father Joseph Mavsar came in 1948 and Father Dusan Okorn in 1949, both from Yugoslavia.

When the Hungarian uprising occurred in 1956 and Soviet troops occupied the country, thousands of people fled their homeland. Under the Refugee Relief Act many were allowed to enter the United States under the sponsorship of the National Catholic Welfare Conference. The Diocese of Helena again opened its doors and over forty of the refugees found homes in western Montana.

The year 1959 began with the overthrow of the Batista regime in Cuba. The revolution was engineered by a young man named Fidel Castro. Although his rise to power was initially greeted by an enthusiastic response in many parts of the world, disillusionment soon set in as the new government came increasingly under Soviet influence. Beginning in 1960 many Cubans left their native land and flocked to the shores of Florida. Many parents, unable to leave Cuba, sent their children. In early 1961 Monsignor Dan Harrington of Catholic Charities traveled to Miami to view the situation and to see what the Diocese of Helena could do. With the permission and the blessing of Bishop Gilmore, Monsignor
Harrington began looking for housing for Cuban children in Montana. By January 1962, one-hundred and two children between the ages of eight and eighteen were relocated in the diocese. Thirty-six lived at St. Joseph's Orphans' Home.

CONFRATERNITY OF CHRISTIAN DOCTRINE

The Confraternity of Christian Doctrine program, begun under Bishop Finnigan, grew steadily during Bishop Gilmore's episcopacy. Religious vacation schools were augmented by religion classes during the regular school year for both elementary and high school students. Units of the Catholic Youth Organization were established not only in the urban parishes but in the rural areas as well. Bishop Gilmore introduced adult discussion clubs into the diocese in 1936 as part of the CCD program. He also appointed Father James Major as the first diocesan director of the CCD. Two other priests served in this position during Bishop Gilmore's episcopacy: Father Daniel Harrington, 1947-1949 and Father Charles McCarthy, 1949-1965.

In the early years of the CCD program the religion classes were taught by priests, religious, and seminarians. But the need for lay involvement and assistance was soon recognized. By 1961 more than three-hundred lay teachers had completed the CCD teacher-training courses
and half of these were actively engaged in teaching. More than five-hundred other lay persons were involved in some phase of the CCD program: assisting the teachers, performing secretarial duties, driving or escorting children to classes, and visiting homes in their parishes. These lay people also engaged in evangelization by distributing Catholic literature to their non-Catholic friends and neighbors and inviting them to inquiry classes.

The CCD program in the Diocese of Helena was very successful. By the end of Bishop Gilmore's episcopacy more than eight-thousand five-hundred persons were involved in one phase or another of the program. This strong foundation of religious education would prove very valuable in the years to come.

NATIVE VOCATIONS

One of Bishop Gilmore's chief concerns, as was his predecessors', was the fostering of vocations to the priesthood and the religious life. He realized that the future welfare of the Church depended upon his work in this area now. In January 1945 Bishop Gilmore established the Opus Vocationum or "Work for Vocations." He named Father Bernard Topel of Carroll College as its first director. In order to assist him, a vocations committee was formed with representatives from each
religious community working in the diocese as well as a priest from each deanery. Yearly conferences on religious vocations were sponsored for the clergy, religious, and seminarians to attend. Once a year, on Vocation Sunday, Masses, communions, and special prayers were offered for vocations to priesthood and religious life. Eventually this Sunday was extended to an entire Vocation Month. Posters were placed in all churches, displays set up in Catholic high schools, and the Diocesan Director of Vocations made parish visitations. Father Topel served as Vocations Director for ten years. He was succeeded by Father Raymond Hunthausen, Father John Flynn, and Father Joseph Sullivan.

Bishop Gilmore's work in the area of vocations to the priesthood proved very successful. When he was consecrated in 1936, there were fifteen young men in the diocese studying for the priesthood. Twenty-five years later there were sixty-two seminarians, thirty-three at Carroll College and the rest at various seminaries in this country and Europe.

CATHOLIC PRESS

In February 1950 Bishop Gilmore appointed Father James White as editor of the "Register," succeeding Father Patrick Casey. At the same time the offices of editor and business manager were separated. Robert
Callaghan was hired for the latter position. He was subsequently succeeded by Father Leonard Spraycar, Father William Garrity, and Father Emmett Lowney.

Many changes took place in the "Register" during Father White's tenure as editor. In August 1950 the paper began publishing in two sections. The first covered diocesan news while the second carried national and international news. Eight years later the two sections were combined with a mixture of diocesan, national, and international news.

Circulation changes were also made. People throughout the diocese were asked to subscribe to the newspaper. The subscriptions were collected once a year on Catholic Press Sunday. In 1957 Bishop Gilmore inaugurated a plan which put the "Register" in every Catholic home in the diocese through a combination of subscriptions and parish subsidies.

SPECIAL EVENTS

In 1940 the Diocese of Helena marked the first centennial of the coming of Father Pierre-Jean DeSmet to Montana. To honor this important event Bishop Joseph M. Gilmore made arrangements for a Field Mass to be held at Lahood Park ten miles east of Whitehall. There, in a large open field, a log altar was erected and surmounted by a large wooden cross. The day selected for the
celebration was Sunday, August 18, 1940. Some three thousand people gathered for the historic event. Bishop Gilmore celebrated the Mass assisted by Monsignor Victor Day, Father Emmet Riley, Father J.A. Rooney, Father Frank Harrington, Father John Sullivan, Father R.V. Kavanagh, and Father Louis Taelman, S.J. The music was provided by the choir of Immaculate Conception Parish in Butte. Father Michael English of St. Ann's Parish in Butte preached the sermon. Special guests included Bishop William Condon of Great Falls and three representatives of the Flathead Indian tribe: Sam Big Dust, Joseph Woodcock, and Baptiste Buckskin Scraper. Following the Mass Shadan Lahood hosted a luncheon for the clergy and special guests at his Modern Tourist Camp.

This celebration marked the beginning of another important centennial in the diocese, for 1941 was the 100th anniversary of the establishment of the first Catholic mission in Montana at St. Mary's Mission in the Bitterroot Valley. August 27 was chosen as the date for the official celebration which took place in Stevensville. In addition to the main celebration each parish was asked to participate in the centenary by writing a parish history, conducting a mission, and having its own special Sunday celebration with appropriate prayers and memorials. Also, special prayers for the success of the centenary celebration were offered
in each church on the first Sunday of each month prior to the August 27 celebration. The written histories were published in a series of special "Register" supplements all of which were eventually bound in a special souvenir edition. Institutions and organizations of the diocese also wrote their histories for inclusion in the centenary edition.

Bishop Gilmore commissioned Patricia Corley, formerly of Montana but residing in California, to write the official booklet for the centenary. It was titled "The Story of St. Mary's Mission." The Northern Pacific Railroad also published a booklet entitled "Montana Catholic Centenary" which included brief sketches of Father DeSmet, Stevensville, and the centenary program. The Union Pacific Railroad also issued a leaflet with a brief sketch of Father DeSmet and calling attention to the celebration in Stevensville. A series of radio broadcasts on the history of St. Mary's Mission were aired across the state prior to August 27 in order to stimulate interest in the centennial observance. Among those participating in the broadcasts were Bishop Gilmore, Monsignor Willging, Father James Dowdall, Father Arthur Dussault, S.J., Father Gabriel Menager, S.J., and Thomas McNulty.

In conjunction with the liturgical celebration in Stevensville, a pageant was staged at the University
Student Union Theater in Missoula. Written by Father Louis Egan, S.J., and staged by Larrae Haydon of the university drama department, the pageant depicted the coming of the Blackrobes, the founding of St. Mary's, and the spreading of the Catholic faith throughout Montana.

The main celebration of the centenary was the Pontifical Mass which was celebrated at 12:00 noon on August 27 in Stevensville. The liturgical setting featured an open air, three-tiered platform, one-hundred feet deep and one-hundred and six feet wide, for the altar and the participating prelates and priests. Rough-hewn logs, knotted pine, tree bark, and fir boughs were used in construction. Directly behind the altar sat the seventy-voiced St. Helena Cathedral Choristers under the direction of Father Mathias Weber. Thirty prelates from all over the nation, provincials of religious orders, many monsignors, and religious and diocesan clergy were in attendance. The celebrant of the Mass was Archbishop Amleto Cicognani, Apostolic Delegate to the United States. He was assisted by Monsignor Joseph Willging, Father Louis Taelman, S.J., Father Patrick Treacy, Father James O'Shea, and Father Joseph Rooney. The sermon was delivered by the Most Reverend Ralph Hayes of the North American College in Rome and former Bishop of Helena. Among the special guests at
the Mass were Governor Sam Ford, Senator James Murray, Congresswoman Jeanette Rankin, and Attorney General John Bonner. Representatives from the Blackfeet and Flathead tribes also attended. The Mass was followed by a banquet at the Florence Hotel in Missoula. Among the speakers were Archbishop Cicognani, Archbishop Edward Howard of Portland, Bishop Gilmore, and Edward Murphy of Missoula. Other events of the centenary included a solemn Pontifical Mass at St. Helena Cathedral and the dedication of the new Immaculate Conception Church in Butte.

In 1954 St. Ignatius Mission celebrated the 100th anniversary of its founding. A three-day celebration to honor the event took place on September 24, 25, and 26. Special guests were Francis Cardinal Spellman of New York, chairman of the Board of Directors of the Bureau of Catholic Indian Missions; Father James Tennelly, director of the Bureau; and Father Bernard Cullen of the Marquette League. The celebration began with Bishop Gilmore and Cardinal Spellman being greeted by a delegation of Flathead and Kootenai Indians on horseback and escorted to the mission grounds. After vesting in the Ursuline school the procession of distinguished prelates and clergy made its way to the open-air sanctuary near the church. There a Pontifical High Mass was celebrated by Bishop Gilmore with Cardinal Spellman giving the
sermon. Father Louis Taelman, S.J., translated the sermon into the Salish language for the Indians who were present. Over five thousand people attended the Mass which was followed by a luncheon at Villa Ursula. Speakers at the luncheon included Justice R.V. Bottomly of the Montana Supreme Court, Walter McDonald of the Tribal Council, and Father Michael Shannon, S.J., superior of St. Ignatius Mission.

Although Cardinal Spellman had to leave after the luncheon, the mission's celebration continued for two more days. Among the events were Indian dancing, the re-enactment of the traditional Good Friday burial of Christ, a parade, and a pageant entitled "One Hundred Years of Achievement" which took place out-of-doors. Special Masses were also offered for the deceased of the mission as well as for the mission school's alumni. Bishop Gilmore participated in all three days' activities.

A double jubilee was celebrated in 1959 to commemorate the 75th anniversary of the founding of the Diocese of Helena and the 50th anniversary of the laying of the cornerstone of St. Helena's Cathedral. The day set aside for the celebration was April 16. Special guest was James Francis Cardinal McIntyre, Archbishop of Los Angeles. The archbishops in attendance were Edward Howard of Portland, Leo Binz of Dubuque, Thomas Connolly of Seattle, and Urban Vehr of Denver. Also
twenty-seven bishops and over four-hundred priests and religious were present. Civic leaders included Governor and Mrs. Hugo Aronson and Mayor and Mrs. Otto Brackman. Representatives from each parish and the two Indian reservations in the diocese occupied reserved seats.

A Pontifical Mass in honor of the Blessed Trinity was offered by Bishop Gilmore. He was assisted by Monsignor Edward Gilmore, rector of the Cathedral, and Father Edward Moran and Father James Flynn, both natives of the Cathedral Parish. Bishop Ralph Hayes of Davenport, formerly of Helena, preached the sermon. At the conclusion of the Mass Cardinal McIntyre imparted the Papal blessing to all present. Bishop Gilmore received a pleasant surprise when Archbishop Howard announced that Pope John XXIII had named the Helena Bishop an assistant to the Papal Throne in recognition of his distinguished service to the Church. This honor was to be formally bestowed when the Bishop attended the forthcoming Ecumenical Council in Rome. A jubilee banquet at the Western Life building followed in the afternoon. Program speakers were Cardinal McIntyre, Archbishop Howard, and Bishop Gilmore. On the following day the Cardinal celebrated Mass in St. Charles' Chapel at Carroll College for as many students and faculty that the chapel could accommodate. He addressed the congregation after Mass
and then toured the campus before his departure for Los Angeles.

Helena was the scene of a second jubilee celebration in 1961 when Bishop Gilmore celebrated the 25th anniversary of his consecration. A Solemn Pontifical Mass of Thanksgiving was offered by the Bishop in the Cathedral on February 21, 1961. Present in the sanctuary were Archbishop Howard of Portland and Joseph Cardinal Ritter of St. Louis who had received the red hat from Pope John XXIII in January. Bishop Condon of Great Falls preached the sermon. Although fifty other bishops and archbishops were scheduled to be present, a strike by Western Airlines on February 17 forced many prelates to cancel their plans. Still, some twenty-eight members of the hierarchy were able to be present, along with many members of the Bishop's family.

There were other special events in the diocese during Bishop Gilmore's episcopacy. In May 1953 a May Day celebration was held in the Butte Civic Center. The rally consisted of a living Rosary, a May Crowning, several Marian hymns, a sermon by Bishop Timothy Manning, Auxiliary of Los Angeles, and Benediction of the Blessed Sacrament by Bishop Gilmore. Nearly two thousand students from Butte's Catholic schools participated in the program before some ten thousand people.

Pope Pius XII declared 1954 a Marian Year in honor
of the 100th anniversary of the promulgation of the dogma of the Immaculate Conception. To honor this year a joint confirmation rite and Marian ceremony was held in the Butte Civic Center. Bishop Gilmore and Bishop William Condon of Great Falls confirmed over eight-hundred students from Butte's ten parishes as well as parishes in Dillon, Laurin, Whitehall, and Boulder. Close to two-hundred adults were also confirmed. It was one of the largest confirmation ceremonies ever held in the Pacific Northwest.

Father Patrick Peyton, C.S.C., conducted his Family Rosary Crusade in the diocese in the fall of 1956. The Crusade began on September 16 with a pastoral letter from Bishop Gilmore urging lay participation in the Crusade through the Family Rosary Pledge. Radio broadcasts and school projects served to foster family recitation of the rosary. The Crusade culminated in a series of rosary rallies conducted by Father Peyton. The rallies were held in Butte, Missoula, Helena, and Kalispell with over fifteen thousand people in attendance. By the time the Crusade ended on October 25, over twenty-five thousand people had signed rosary pledge cards.

In the fall of 1950 the Diocese of Helena played host to the Fourth Northwest Regional Congress of the Confraternity of Christian Doctrine. The Congress was an annual event sponsored by the bishops of the Province
of Portland and held in a different diocese each year. It was held in Butte from September 29 to October 2. Bishops, priests, religious, and laity from all over the Pacific Northwest participated. Guest Speakers included Bishop William O'Connor of Madison, Wisconsin; Bishop Martin Johnson of Nelson, British Columbia; and Bishop Francis Carroll of Calgary, Alberta; Father Francis Hansberry of Washington, D.C.; Father Robert Dwyer of Salt Lake City; Sister Mary Presentina of Baker, Oregon; and Mary Condon, Montana Superintendent of Public Instruction. During the Congress the cornerstone was laid for the new Girls' Central High School in Butte.

LEGENDARY LODGE

In 1950 Bishop Gilmore purchased Legendary Lodge from Randolph Bohrer, a Chicago attorney, for use as a diocesan summer residence. The Lodge, located on Salmon Lake in western Montana, was built by William A. Clark, Jr., as a summer home for himself and later for his son, W.A. Clark, III. By 1934 all of the Clarks were gone and the Lodge changed hands several times until it was acquired by Bohrer in 1945. Bishop Gilmore used the Lodge not only as his summer residence but also as a place where the clergy and the seminarians of the diocese could relax. The boys of the Cathedral
Choristers spent time there during the summer at the invitation of Bishop Gilmore as a way of thanking them for their musical services at all the pontifical ceremonies at the Cathedral.

When Bishop Gilmore acquired the Lodge, one of the first things he did was to transform one of the cabins into a chapel where Mass was offered for guests of the Lodge. By the mid-1950's however there was growing pressure for a public Mass in the Seeley Lake area. Beginning in July 1955 regular Sunday Mass was offered at the Lodge. Plans were begun the following year to build a chapel on the public side of the lake just off the highway. The chapel was completed in June 1958 and formally dedicated to St. Joseph on July 6. It was a gift of Sam Best of Los Angeles and the Randolph Bohrer family. It was built as a memorial to Joseph Boniberger, a close friend of Sam Best and Randolph Bohrer, who had passed away the previous year.

DEATH OF BISHOP GILMORE

On February 19, 1962, Bishop Joseph M. Gilmore noted the 26th anniversary of his consecration. As he looked back, he saw a long record of material and spiritual growth in his diocese. There were thirty-three Catholic schools covering all three educational levels with nearly ten thousand students, double the number enrolled
in 1936. New churches had been built in over twenty parishes. There were three-hundred and fifty religious working in the diocese at forty-four different locations. Bishop Gilmore had confirmed approximately twenty-two thousand people. The number of spiritual exercises, missions, days of recollection, Holy Name and Marian rallies, and religious pilgrimages had increased dramatically. Eight lay retreats for men and women were offered annually at Carroll College. Bishop Gilmore had not neglected the social welfare of his diocese. Every hospital had either built a new plant or renovated an existing one. More than four-hundred displaced persons were resettled in the state. Catholic Charities was coordinating the charitable work throughout the diocese.

But the Bishop was not willing to rest on his laurels. Plans were in progress for new churches in Townsend, Ennis, and Missoula. New schools were planned for Bozeman and Deer Lodge and a new hospital in St. Ignatius. Ground had also been broken for two new buildings on the Carroll campus. He was also making plans for the CCD regional Congress which Helena would host in September. On the day of his consecration anniversary Bishop Gilmore sent a check to cover the deposit for his fare on the S.S. Constitution leaving for Europe on September 27. He was to attend the first session of the Second Vatican Council where he would be honored as an Assistant to
the Papal Throne. In the meantime he attended the 75th anniversary celebration of the Diocese of Cheyenne, the funeral of Archbishop William O'Brien of the Catholic Extension Society in Chicago, and the installation of Leo Binz as Archbishop of St. Paul, all in the month of February. While in Cheyenne the news was received that three new dioceses had been cut from San Francisco and Sacramento-Santa Rosa, Oakland, and Stockton—and Bishop Joseph McGucken of Sacramento was the new Archbishop of San Francisco. When he arrived back in Helena, Bishop Gilmore sent a letter of congratulations to Archbishop McGucken. Two weeks later, on the Feast of St. Joseph, he accepted an invitation to attend the installation ceremonies in San Francisco April 2 to April 5. Traveling by himself, Bishop Gilmore flew from Helena to San Francisco on Monday April 2, 1962.

At 10:30 p.m. on that same Monday, Monsignor Edward Gilmore received a telephone call from Bishop William Condon in San Francisco. Bishop Gilmore had passed away that evening at a dinner for the prelates attending the installation. A doctor had been summoned but he arrived too late. The Bishop had received the last rites of the Church before his death. Monsignor Gilmore and Father Emmett Kelly immediately notified the Chancellor, Father Joseph Oblinger, and the work of preparing for the funeral began.
Because the Bishop had traveled to San Francisco by himself, Monsignor Denis Meade and Father James Major flew there in order to accompany the body home. The train bearing the casket arrived in Butte early on the morning of April 6. A delegation of clergy, Sisters, and students from Boys' Central met the train. The body was then brought to Helena by hearse.

On Monday morning the Bishop's body, attired in violet pontifical vestments and a white miter, was transferred to the Cathedral to lie in state. A solemn Requiem Mass for the children was offered that morning by Monsignor Gilmore. On Tuesday a second Requiem Mass was offered by Monsignor Meade for the Cathedral parishioners. The funeral took place Wednesday, April 11, with Archbishop Edward Howard of Portland celebrating the Pontifical Requiem Mass and Bishop William Condon of Great Falls preaching the eulogy. Also present in the sanctuary were Cardinal McIntyre of Los Angeles and Archbishop McGucken of San Francisco. More than thirty bishops and three-hundred members of the clergy from the United States and Canada attended the services. Numerous public officials were also present including Governor Tim Babcock. The final absolutions were given by Bishop George Leech of Harrisburg, Bishop Hubert Newell of Cheyenne, Bishop Bernard Topel of Spokane, Archbishop Howard, and Cardinal McIntyre who conducted the graveside
rites. Bishop Gilmore was laid to rest in Resurrection Cemetery in Helena adjacent to the graves of Bishop Brondel and Bishop Carroll, two of his predecessors.

SEDE VACANTE-APRIL 2, 1962 TO AUGUST 30, 1962

Father Timothy Moroney, senior consultor, called a meeting of the Diocesan Consultors on April 3, 1962. At that meeting Monsignor Denis Meade, Vicar General, was elected administrator and economus.34 One of his first tasks was to prepare a detailed statistical report on the diocese, including its religious, spiritual, and financial condition, for Archbishop Egidio Vagnozzi, Apostolic Delegate. When this was completed, there was a myriad of diocesan concerns which Monsignor Meade had to address.

Work continued on a number of construction projects which had been approved by Bishop Gilmore. Some property which the Bishop had decided to sell was sold. Retreats, both lay and clergy, which had been planned for the summer were held. Seminarians were assigned to major seminaries to begin their work in the fall. Bishop Eldon Schuster, Auxiliary of Great Falls, pontificated on Holy Thursday at St. Helena's Cathedral and blessed the oils for the Helena Diocese. Bishop Topel ordained nine young men to the priesthood for the Helena Diocese on June 2, the largest class ever ordained for the diocese.
All confirmation ceremonies were postponed as was the CCD Regional Congress scheduled for Helena in September. The day-to-day operation of the diocese continued while everyone waited for word from Rome. It was believed that a bishop would be named soon because of the forthcoming Vatican Council which all the bishops of the Church were required to attend. Finally, on July 11, 1962, the announcement was made. Monsignor Raymond G. Hunthausen, president of Carroll College and a native of Anaconda, was to become the sixth Bishop of Helena.35
VII

BISHOP RAYMOND G. HUNTHAUSEN 1962-1975

Raymond Gerhardt Hunthausen was born in Anaconda, Montana, on August 21, 1921. His parents were Arthur Hunthausen and Edna Tuchscherer. Raymond was the oldest of seven children, three of whom entered the religious life. He was baptized by Father Amatus Coopman in St. Paul's Church. He received his early education at St. Paul's grade school and graduated from St. Peter's Central High School in 1939. The future bishop excelled both scholastically and athletically in high school.

His high academic standing earned him a scholarship to Carroll College where he studied chemistry with the idea of pursuing a degree in either medicine or engineering. By the end of his junior year in college however his career choice was made. Raymond Hunthausen would become a priest.

He graduated from Carroll in 1943 and took his theological studies at St. Edward's Seminary in Seattle, Washington. Raymond took an accelerated course, which included summer school, and finished in three years. He was ordained to the priesthood along with William Morley on June 1, 1946, by Bishop Gilmore. The impressive ceremonies took place in St. Paul's Church in Anaconda which was the Bishop's home parish as well as that
of the newly ordained priests.

Father Hunthausen's first assignment was as assistant at St. Paul's for the summer. That fall he was appointed to the faculty at Carroll College where he taught chemistry and math. For the first few years he pursued his graduate studies during the summers at the University of St. Louis, Catholic University, and Fordham. During the 1952-53 academic year Father Hunthausen enrolled full-time at the University of Notre Dame to pursue his Master's degree in chemistry.

Between 1953 and 1957, in addition to his teaching duties, Father Hunthausen served as athletic director and coach, guiding Carroll to several conference titles in both football and basketball. He was also Diocesan Director of Vocations and moderator of the Borromeo Club for seminarians at Carroll.

When Monsignor Vincent Kavanagh died in April 1957, Father Hunthausen was appointed to succeed him as president of Carroll College. One year later he was appointed a Domestic Prelate with the title of Monsignor.

Following the death of Bishop Gilmore in 1962, Raymond Hunthausen was chosen to succeed him. When the public announcement of his elevation to the episcopacy was made, Monsignor Hunthausen was attending a meeting in Billings accompanied by his mother. Mrs. Edna Hunthausen had the joyous privilege of being the first to congratulate
Because the Vatican Council was scheduled to open on October 13, plans for the consecration began immediately. The solemn ceremony took place on August 30, 1962, in St. Helena's Cathedral. Archbishop Egidio Vagnozzi, Apostolic Delegate to the United States, was the consecrating prelate assisted by Bishop William Condon of Great Falls and Bishop Bernard Topel of Spokane. Archbishop Edward Howard of Portland preached the sermon. Among the clergy assisting at the ceremonies were members of the Carroll faculty including Father John Hunthausen, the Bishop's brother. Also attending in a special place of honor in the front pews were the Bishop's mother, three sisters, two brothers, and their families. Seventeen members of the hierarchy were present for this historic event—the consecration of the first Montana-born priest as Bishop of Helena. The consecration ceremony was followed by a dinner at Carroll College for clergy and relatives and then a public reception at the Carroll Commons. Bishop Hunthausen offered his first Pontifical Mass in his home parish of St. Paul's in Anaconda on September 9.

Within two months after his consecration, Bishop Raymond Hunthausen departed Helena for Rome and the opening of the momentous Second Vatican Council. Called by Pope John XXIII and continued by Pope Paul VI, the
Council held sessions each autumn for four years. One of the purposes of the Council was to find ways to relate the Church's teachings to the languages and developments of the modern world. In the document "The Pastoral Constitution on the Church in the Modern World," the task was given to both individuals and local churches to "help all men, whether they believe in God or do not explicitly recognize him, to understand their destiny more clearly; to build a world more in keeping with man's dignity; to seek a deeper universal brotherhood; and to respond generously with a common effort to the urgent needs of our time."2

The closing of the Council in 1965 marked the beginning of efforts by Bishop Hunthausen to implement its principles in the Diocese of Helena. For many people the experience was a difficult one fraught with uncertainty and apprehension. Their Church, which had remained the same for so many generations, was now changing in so many ways some could not accept it. A few others became dissatisfied with the pace of renewal once it began. In the early years following the Council some people became alienated from the Church because of the reform and renewal and others because it did not go far enough for them.

For the large majority who weathered the storm, the negative experiences of Vatican II gradually gave way to revitalization and growth. Lay Catholics became
more active participants in the liturgy and in the
decision-making processes of the parish and diocesan
Church. The new emphasis on spiritual renewal led to
the development of Cursillo, Search, Genesis, and Marriage
Encounter programs in the diocese and a new demand
for personal and group retreats. The Charismatic Renewal
movement attracted people from many different walks
of life who began coming together in weekly prayer
meetings.

The Church began making its presence known in the
world with its pronouncements on social justice and
moral issues. This led many individual Catholics in
the Diocese of Helena, motivated by the social implica­
tions of the Gospel, to become active in public and
private agencies for change as well as parish community
organizations working to improve social conditions.
Missionary efforts in foreign lands were geared not
only to conversion but also to improving living conditions
by providing medical care and instituting self-help
programs. Missionaries were learning to work within
cultures and not against them. This led to the establish­
ment of the Helena Diocese missions in Guatemala.

Bishop Hunthausen set out to make the documents and
spirit of Vatican II a reality in the Diocese of Helena.
This was the thrust of his twelve-year administration
of the Helena Diocese and the whole tone of his episcopacy.
GUATEMALA MISSIONS

The Diocese of Helena's interest in Latin America began in 1959 when Father Lawrence Simons visited with Bishop Constantino Luna of the Diocese of Zacapa, Guatemala. Father Simons was very interested in missionary work and this visit resulted in Bishop Luna's requesting Father Simons' services for a few years. Although the Diocese of Helena did not have an abundance of priests, Bishop Gilmore recognized the need for missionary priests in Latin America, so, in December 1959, the Bishop granted Father Simons permission to go to Guatemala. However, his plans to work in the Diocese of Zacapa fell through and, after looking into other areas, he settled in the Diocese of Santa Anna, El Salvador in the summer of 1960. There he worked with homeless boys. Father Simons remained in El Salvador for two years, returning to Helena when the country's political situation became more unstable.

When Bishop Hunthausen attended the first session of the Second Vatican Council in the fall of 1962, he met Bishop Angelico Melotto of Solala, Guatemala. In a country ninety percent Catholic, Bishop Melotto's diocese suffered from a severe shortage of priests. The Bishop made the effort to enlist the aid of his episcopal brothers in providing his diocese with badly needed clergy.
In the spring of 1963 Bishop Hunthausen presented a plan to begin a diocesan mission in Guatemala to the diocesan consultors. The proposal was to send two priests to Guatemala to work at first in the Spokane Diocese mission in the Solala Diocese. After a one-year apprenticeship the Diocese of Helena would then request from Bishop Melotto a mission territory for which it would be responsible. With the support of the consultors Bishop Hunthausen established a Guatemalan Mission Office in the Helena Chancery. On July 31, 1963, departure ceremonies were held in St. Helena's Cathedral for Father James Tackes and Father John Ward, the diocese's first two Guatemalan missionaries. They were joined a year later by Father James Hazelton. After a year and a half an agreement was made between the Diocese of Helena and the Diocese of Solala which gave the Helena missionaries the responsibility for the towns of Santa Maria, Santa Clara, Santo Thomas La Union, and the cantons of Nahuala and Ixtahuacan. This agreement was to be renewed and revised if necessary every five years. In July 1965 Father Ward was forced to return to the United States after a bout with infectious hepatitis. Two other priests, Father Eugene Saycich and Father James Mondloch, replaced him the following September.

In addition to clergy serving in the missions, a number of lay persons have also worked there as Papal
Volunteers in Service to Latin America (PAVLA). The first was Eileen Driscoll who was the first Carroll College graduate to become a Papal Volunteer. After her initial training she spent a year teaching in Guatemala City in a girls' school operated by Maryknoll Sisters. She then went to Santo Thomas Mission in early 1967 where she spent two and one half years. Because she was a teacher, Driscoll's work was mainly in the field of catechetics. She trained women as religion teachers and helped develop programs on sacramental preparation and Christian family life. Later she became involved in vocational education and the establishment of cloth manufacturing cooperatives.

In February 1966 two more Papal Volunteers arrived in Guatemala to work in the Helena Mission. They were Emma Ries and Sheila McShane. As registered nurses they were mainly interested in health care and succeeded in establishing a medical clinic in Santo Thomas. They were joined in December 1967 by another registered nurse, Sheila McGlynn. To aid the clinic, women's groups in Butte, Libby, and Charlo, collected medical and hospital supplies including medicine which was shipped by the diocesan office to Guatemala. This was discontinued in 1972 when rising shipping costs made the effort too expensive. Medical help also came from doctors and dentists who donated their skills during trips.
to Guatemala. In addition to providing medical care they also trained Guatemalans in basic medical procedures such as tooth extraction and suturing. Another addition to the medical team was Jeanne Zugel, a Montana medical technologist who arrived in Guatemala in 1970. The emphasis at the missions' clinic was on preventive medicine and health education. In addition to treating patients the medical personnel taught the Indians basic hygiene procedures to combat disease.

When Bishop Hunthausen visited the motherhouse of the Sisters of Charity of Leavenworth in February 1965, he discussed with Mother Leo Francis and the Council the possibility of Sisters working in the Guatemala missions. The Sisters were already working in Peru and Bolivia. Although very receptive to the idea Mother Leo Francis did not have the available personnel at that time. However, her interest did not flag, and in June 1966 she informed Bishop Hunthausen that the community would be able to provide three or four Sisters by January 1968. The four Sisters eventually chosen to go were Sister Del Rey McGloin, Sister Joseph Angela Reichenbach, Sister Ann Denise Shea, and Sister Ann Louise Turk. Two would be teachers while the other two would be involved in health care education. The Sisters arrived at Santa Maria in December 1967. Because of personnel shortages in the States, Sister Joseph
Angela returned to the States the following summer to accept a teaching assignment. A year later in September 1969 Mother Leo Francis informed Bishop Hunthausen that they were withdrawing from Santa Maria. The Council had re-evaluated their involvement in the foreign missions and decided that if there was further expansion it should be in those areas closer to their other missions in Bolivia and Peru where the culture-language problem would not be so great.

The personnel at the mission changed over the years. Father Tackes left in 1967, Father Saycich in 1973, and Father Mondloch in 1975. In 1972 Father Eugene Hruska of the Diocese of Great Falls applied to work in the missions with the approval of his Ordinary, Bishop Eldon Schuster. He remained for three years, returning in August 1975. He was replaced by Father George Ferguson. Father Pedro Barron worked at the mission as a deacon the summer before his ordination. The Papal Volunteers all returned home when their commitments were finished. Sheila McShane returned home in 1971 and went to work in Browning. However, one year later she returned to Santo Thomas Parish in Guatemala.

The Guatemala mission also attracted workers from outside Montana. Peg McLean was a Peace Corps volunteer who stayed on in Guatemala after her term of service had ended. She was a public health nurse who continued
the preventive medicine program in the outlying villages begun by Sheila McGlynn. Loretta Lape was also a nurse who came to Guatemala in 1974 from New York.

To support the mission in Guatemala, an office was established in the Chancery under the direction of Father Joseph Oblinger. When Father James Provost became Chancellor in 1967, he took over the directorship of the diocesan Latin American missions. A column entitled "From Guatemala" was begun in the diocesan newspaper as a means of communicating news of the mission as well as seeking financial support for it. When the Diocesan Offertory Program was instituted, the Guatemala Mission became one of its major recipients.

PARISHES

Many changes took place within parishes of the diocese during Bishop Hunthausen's episcopacy. The new churches that were built reflected the liturgical changes which were taking place as a result of the Second Vatican Council. With the increased emphasis on catechetical education, many parishes built CCD centers instead of schools which also served as parish social centers.

In the larger cities people were moving to the outskirts where new houses were being built on larger tracts of land than in older neighborhoods. This caused a drop in the involvement of these people in inner city
parishes. New satellite parishes were begun in these new population areas, often in shared Protestant churches before parish buildings were erected.

HELENA

By the mid-1960's the new growth on Helena's southeast side mandated a larger church for St. Mary's Parish. In January 1965 Bishop Hunthausen announced plans to build a new church and rectory. Work began that summer and the buildings were dedicated on August 31, 1966. At the same time that the new church was opened, the parish boundaries were changed. Since this would result in an increased school enrollment for St. Mary's, which the present school facility could not accommodate, it was decided to consolidate St. Mary's and St. Helena's elementary schools, using the latter's facilities. A board of education, composed of pastors and lay representatives from both parishes, administered the school which was called Bishop Gilmore Elementary.

St. Helena's was chosen as the site for the new consolidated grade school because of the additional space available in the former high school facility. For many years there had been a recognized need for a new Catholic high school facility in Helena. The old Cathedral High School lacked adequate library, physical education, and fine arts facilities. Finally, in September 1964 ground was broken for a new high school and gymnasium.
One year later enough of the school was completed for the students to begin classes there. The high school, called Helena Catholic Central, was dedicated on February 26, 1966, by Bishop Hunthausen.

St. Mary's Parish included the Helena Valley which for many years consisted of a few scattered farms and houses. In the early 1960's a new period of growth began in the valley with the development of large subdivisions precipitated by the attraction of lower taxes and more space. In 1974 Father Richard Sodja, an assistant at St. Mary's, began offering a regular Sunday Mass in the Helena Valley Baptist Church for the Helena Valley Catholics. St. Mary's Parish also took over responsibility for Our Lady of Lourdes Church in Marysville.

TOWNSEND

One of the first churches built to reflect the liturgical changes recommended by the Second Vatican Council was Holy Cross Church in Townsend. Although preliminary plans for the church predated the Council, minor changes were made which accommodated the recommendations. The new parish plant also included a rectory and a CCD center. The entire parish plant was dedicated on May 19, 1965, by Bishop Hunthausen.

BOZEMAN

For many years the priests from Holy Rosary Parish in Bozeman served as chaplains for the Catholic students
at Montana State University. In September 1965 Bishop Hunthausen established the Newman Foundation Parish and appointed Father Edward Courtney as the first full-time chaplain to care for the over one thousand students attending the school. The parish was to take care of the single students as well as the married students and their families. A residence was purchased on South Willson to serve as a Newman Center. Because the facility was not large enough to hold Sunday Mass, space was rented from the university, usually an auditorium.

In 1974 Bishop Hunthausen established the Newman Foundation as a parish no longer strictly confined to the campus of Montana State University. To indicate its new status, an appropriate name was chosen—Resurrection Parish. At the same time plans were begun for a new facility near the campus where parishioners could gather for Sunday liturgies, attend adult religious education activities, come for counseling, and socialize with fellow parishioners. On May 3, 1975, groundbreaking ceremonies were held in Bozeman for the new Resurrection Parish facility.

Holy Rosary High School in Bozeman was badly in need of new facilities, having shared a building with the grade school some forty years. Recognizing the need, Bishop Gilmore started a building program and work began in the fall of 1961. The school, although not
quite finished, was in use one year later. It was dedicated
by Bishop Hunthausen on August 19, 1963.

THREE FORKS and WHITE SULPHUR SPRINGS

In February 1965 Father James Ryan, pastor at Holy
Family in Three Forks, closed the mission church at
Manhattan. A year and a half later, in August, fire
completely destroyed St. Mary's Church in Logan. Although
the church had not been in regular use for a number
of years, the loss was keenly felt. St. John's Church
in Ringling was also closed in 1965, but when Father
Neil Chisholm became pastor at White Sulphur Springs,
he reopened the Ringling church.

BUTTE

Butte was one of the urban areas where the population
was shifting to the outskirts of the city. The majority
of the churches were uptown and suffered from this
shift. St. Ann's however was in the midst of this new
growth area and its church was showing the strain.
Although plans for a new building were formulated in
1963, actual construction did not begin until two years
later.9 The magnificent white stone structure was solemnly
dedicated on May 10, 1967.

In 1960 the Anaconda Company began purchasing property
in Meaderville and east Butte in order to extend their
open pit mining operations. Their plans affected three
parishes: St. Helena's, Sacred Heart, and Holy Savior.
Because the parishioners affected were being relocated all over the city of Butte and could be absorbed into other parishes, the Bishop decided not to relocate these three parishes, but simply to close them. It was a painful decision for many families who had spent their entire lives in these parishes. Equally difficult was the fact that two of the parishes had strong ethnic ties and had provided cultural as well as religious unity for their people.

The first parish to close was St. Helena's, the Italian church in Meaderville. By the fall of 1965 the people had been relocated and the Anaconda Company purchased the parish land and buildings. The last Mass was celebrated in the little Italian church on February 27, 1966, by Father Joseph O'Donnell. The church building was later moved to the World Museum of Mining near the Montana College of Mineral Sciences and Technology in Butte.

Sacred Heart Parish on East Park Street closed July 1, 1970. The final Mass in the Spanish style church was celebrated by Bishop Hunthausen. The portions of the parish not affected by the expanded mining operations were divided among St. Mary's, St. Joseph's, and St. Patrick's parishes.

The last Butte parish in this series to close was Holy Savior in the McQueen Addition. In December 1973
the Anaconda Company purchased all of the properties of Holy Savior and Sacred Heart as well as St. Mary's Elementary School. A dinner at the Finlen Hotel for present and former members of Holy Savior Parish was held June 26, 1974. Four days later Bishop Hunthausen celebrated Mass for the final time in the brick church on Leatherwood Street.

The three parishes had come into being as a result of increased mining activity in Butte in the early years of the century. Ironically, their demise also came about as a result of expanded mining operations. The best eulogy for these parishes was given by Bishop Hunthausen at the closing of Sacred Heart. "It has been quoted that a house is not a home until it has been lived in. Surely this church has seen a great deal of living and given thousands the blessings which have come about through the honoring of God . . . for this we give thanks to God."

SOUTHWEST MONTANA

Elsewhere in the Butte Deanery new facilities were being built. A modern combination church and parish hall at St. Teresa of Avila's Parish in Whitehall was dedicated on August 29, 1971. On October 24 of that same year the new St. Rose Family Center was dedicated in Dillon. The new St. Patrick's Church in Ennis was completed in the spring of 1962. The old church was
sold to the Mormons at Ennis.

DEER LODGE

Prior to his death, Bishop Gilmore gave Father Edward Moran permission to replace St. Mary's Academy in Deer Lodge with a new school and convent. Work on the project continued during the interim period between bishops. The Sisters and the students moved into the new facility on February 14, 1963.

HELMVILLE

In the small town of Lincoln, in northern Lewis and Clark County, a small church was built in 1963 and named St. Jude's. It was a mission of St. Thomas' Parish in Helmville. St. Joseph's Chapel at Legendary Lodge, along with Seeley Lake and Condon, also became part of the Helmville parish in 1970.

GARRISON/AVON

When St. Theodore's Church in Garrison was threatened by highway construction in 1972, it was decided by Bishop Hunthausen and Father William Flemming, pastor at Drummond, to move the church to Avon and establish a mission there. The building was moved in the spring of the following year and rededicated in its new location by Bishop Hunthausen.

MISSOULA

The new St. Anthony's Church in Missoula was opened at Christmas in 1963, ending one of the longest parish
building programs in the diocese—over forty years. Because the interior was not completed, dedication ceremonies were postponed until May 26, 1964.

When Bishop Carroll established St. Anthony's Parish in 1921, he foresaw that Missoula's growth would be south of the river. By the late 1960's that growth had exceeded one parish's ability to provide spiritual care. Two new satellite parishes were established in 1971 and 1972 on Missoula's south and southwest sides. Pope John XXIII shared facilities with Prince of Peace Lutheran Church while Holy Family found a home at Atonement Lutheran Church. The first pastors were Father Robert Noonan and Father James Hogan, respectively. Holy Family Parish also included the community of Lolo, about ten miles south of Missoula. At the request of Catholics living in this area, Father Hogan begin celebrating regular Sunday Mass in Lolo in May 1973. For the first two years classrooms in the Lolo public school were rented for Sunday services. However, this arrangement ended in mid-1975, and the Longhorn Supper Club agreed to rent their dining room for Sunday morning Mass.

By the mid-1960's it was estimated that two thousand Catholic students were attending the University of Montana in Missoula. Although there was a Newman House near the campus, it did not have the facilities for offering Sunday Mass for the students. In the fall
of 1964 land was purchased on the opposite corner from the Newman House for the purpose of building a multi-use facility. A parish center, which housed a large chapel, offices, meeting rooms, and a kitchen, was completed in January 1966 and dedicated by Bishop Hunthausen on May 19 of that same year. The Newman House continued as a student center and living quarters for the chaplain. This house was later sold to the University for use as the president's residence.

On September 1, 1965, Bishop Hunthausen erected the chapel at the Newman Center as a Semi-public Oratory under the title of Christ the King. This meant that the chapel was restricted to people attached to the university community. Other Catholics could attend and fulfill their Sunday obligation but could not claim membership in the Newman Oratory.

HAMILTON

For many years there was talk of building a school at St. Francis Parish in Hamilton. However, resources were never sufficient for the project so the parish maintained a vigorous CCD program. In 1965-66 a CCD center was built behind the rectory to provide classrooms as well as provide space for multiple parish activities.

JOCKO and ARLEE

Although St. John Berchman's Church at Jocko was in use shortly after it was moved from St. Ignatius,
the building needed new siding, interior repairs, and a sacristy addition. With help from the Catholic Extension Society and volunteer labor, the work was completed in 1966. A bell tower was also built to house the historic bell from the DeSmet Mission in Idaho. Two beautiful paintings of an Indian Christus and an Indian Madonna were hung in the church. Dedication of the mission church took place on October 30, 1966. A multi-purpose building was erected next to Sacred Heart Church in Arlee in 1974. It was to be used as a catechetical and recreation center for the Jocko-Arlee area.

THOMPSON FALLS

A new parish was formed in the western part of Sanders County in August 1963. This was St. William's in Thompson Falls and the first pastor was Father Patrick Brown.

POLSON

At the southern end of Flathead Lake in Polson, Immaculate Conception Church was becoming too small for the summer crowd, and more room was needed for CCD classes. In 1964 Mr. Leslie Sheridan approached the pastor, Father Leonard Jensen, with a proposal that he would match any funds which the parish would raise for the construction of a new church. His offer was gratefully accepted and the planning began. Mr. Sheridan also played a very active role in the building of the church, donating the land and choosing an interior designer with whom
he worked closely. The church was ready for use in May 1967 and was dedicated by Bishop Hunthausen on July 2.

EUREKA and WHITEFISH

By the mid-1960's Our Lady of Mercy Church in Eureka was well over fifty years old and inadequate for the needs of the area. With the help of the Extension Society, a new church was built in 1965-66. The little mission church of Our Lady of Perpetual Help in Rexford was sold to the U.S. Army Corps of Engineers in 1967 to make way for the construction of Libby Dam. St. Charles Church in Whitefish built a parish center in 1973 which was attached to the church.

BIGFORK

St. Catherine's in Bigfork became a parish in 1963 with St. Ann's at Somers attached as a mission. Father Dusan Okorn was named administrator and was later appointed pastor.15

CONRAD DEANERY

In rural areas and farming communities, churches served not only as places of worship but also as gathering places for social interaction among the members of the congregation. To foster this sense of community, many parishes in the Conrad Deanery built parish centers in the late 1960's and early 1970's. The first to be built was at St. John the Evangelist Parish in Fairfield
in 1964. In 1967 two more CCD centers were built, one at St. Michael's Parish in Conrad, the other at Little Flower Parish in Browning. St. Margaret's Parish in Cut Bank built a parish center in 1973.

Two small mission churches in the Conrad Deanery were closed—St. Patrick's at Bynum in 1967 and Sacred Heart at Williams in 1971. This latter church served the Belgian colonists who settled in the Williams' area around 1914. Holy Angels Church in Coutts, Alberta, which also served Sweetgrass, Montana, had been taken care of jointly by priests from Sunburst and Milk River, Alberta. In 1966 an agreement was made by Bishop Hunthausen with Bishop Francis Carroll of Calgary whereby Milk River took over sole responsibility for the Coutts church.

AUGUSTA

One of the first churches planned and built in accordance with the liturgical changes from the Second Vatican Council was St. Matthias in Augusta. The altar was moved forward so the priest could celebrate Mass facing the people. Also, there was seating on three sides facing the sanctuary. Behind the church proper there was a parish social hall. The edifice was completed in 1964 and dedicated by Bishop Hunthausen. St. Matthias, formerly attached to Choteau, became a mission of Fairfield in 1962.
A new parish was created in the Conrad Deanery in 1962. St. William's Parish in Dutton, a former mission of Fairfield, was formally established on September 19, 1962. Guardian Angel Church in Power became a mission of this new parish. The first pastor was Father Thomas Fenlon.

RELIGIOUS ORDERS

The 1960's and early 1970's were years of transition for the many religious orders of women working in the Diocese of Helena. The great increase in religious vocations which occurred after World War II reached its peak in the early 1960's and then begin to decline. This, coupled with the advancing age of many Sisters and the increasing number returning to lay life, led to a shortage of Sisters, especially those engaged in teaching, all across the country. For the orders engaged in hospital work, there was a problem of ever-rising medical costs and the continual need to update facilities and equipment in order to remain licensed as well as competitive. Many of the religious communities simply could not meet these increasing expenditures.

During this period many of the orders conducted evaluation programs whereby they set their priorities and allocated their resources accordingly. In addition many orders
were changing the process by which assignments were made. No longer were schools being automatically staffed. Instead, openings were publicized and Sisters could accept them or not, depending on their abilities and needs. The result, when all of these factors were taken into consideration, was that many orders were reluctantly forced to close many of their institutions.

SISTERS OF PROVIDENCE

The Sisters of Providence were able to maintain St. Patrick's Hospital in Missoula and even modernize and expand their facilities. At St. Ignatius however Holy Family Hospital was in financial difficulty and in 1975 the Sisters began the process of closing it.

SISTERS OF CHARITY OF LEAVENWORTH

Because the Sisters of Charity of Leavenworth was the largest order working in the diocese, they especially suffered from the financial problems and the personnel shortages. St. Joseph's Hospital in Deer Lodge closed its doors in 1963. St. Ann's Hospital in Anaconda was transferred to a local municipal corporation in 1969. Despite renovation and the addition of an extended care unit in 1966, more remodeling was needed by 1973 at St. John's Hospital in Helena, which the Sisters could not afford. In addition, a study by a medical planning firm showed the need for only one general hospital in Helena. So the Sisters closed St. John's
in the summer of 1973. The building was sold and the extended care unit kept open as a privately-run nursing home. St. Joseph's Orphans' Home had housed mainly Cuban refugee children since the early 1960's. But they were soon reunited with their families so the Home closed in the summer of 1965 after the five remaining non-Cuban children were properly placed in foster homes or other institutions. School closures in Butte, Helena, Deer Lodge, and Anaconda also curtailed the work of the Sisters of Charity in the Helena Diocese.

GOOD SHEPHERD SISTERS

The Good Shepherd Sisters reluctantly closed their facility in Helena in the summer of 1967. Due to decreasing enrollment, it was no longer economically feasible to operate the Home. Also, their services were being requested in other dioceses in the midwest.

SISTERS OF MERCY

In 1965 a new wing was added on to the Kalispell General Hospital, but within ten years a new hospital was needed which the Sisters of Mercy were unable to finance. In 1973 an agreement was made to transfer ownership of the hospital to the Kalispell community for a token stipend. The Sisters were willing to continue working in the hospital as long as the new administration wanted them.
DOMINICAN SISTERS

The Dominican Sisters in Conrad entered into a unique arrangement with Pondera County in regard to St. Mary's Hospital. The county built a new hospital in 1970 and leased it to the Sisters to administer. When the management contract came up for renewal in 1975 however the Sisters decided against staying in Conrad due to personnel shortages.

HANDMAIDS OF MARY IMMACULATE

By 1965 the Handmaids of Mary Immaculate numbered only four members, three of whom were on the faculty at Carroll College. Their founder, Mother Mary Stanislaus, died in 1969, and three years later the three remaining members moved to Detroit to begin working for the Blue Army of Our Lady of Fatima which had been their objective since their founding. In 1975 the Sisters moved to Washington, New Jersey, headquarters of the Blue Army. Responsibility for the group was then transferred from the Bishop of Helena to the Bishop of Trenton.

RELIGIOUS HOSPITALLERS OF ST. JOSEPH

The Religious Hospitallers of St. Joseph suffered from the same problems as the other religious orders: advanced age of members and lack of new personnel. In 1971 they closed the nursing home and extended care facility of St. Joseph's Hospital in Polson. Two years later the Sisters announced their intention to leave
Poison. Attempts to interest other orders in the hospital failed. It was also proposed that a non-profit organization, such as Catholic Charities, purchase the property. It was finally decided that the Religious Hospitallers would retain ownership of St. Joseph's, hire a lay administrator, serve on the Board of Directors, but not staff the hospital.

Although the religious communities were forced to close many of their institutions, this did not mean an end to their ministry in the diocese. In 1965 the diocesan CCD office in Helena hired two Sisters of Charity of Leavenworth. They were later joined by Sisters of Providence, Sisters of the Blessed Virgin Mary, and Dominicans who worked in Helena, Butte, and Missoula. When the schools closed in Helena, Butte, and Anaconda, some of the Sisters remained to work in the parishes as part of pastoral teams. Some parishes which never had Sisters, except for religious vacation schools, now had Sisters working in them year-round. Sisters from several different religious communities joined the faculty at Carroll College. Many new ministeries were entered into by the Sisters, such as counseling, both in Catholic and public institutions; special hospital work, such as medical technology and dietetics; and campus parish ministry. Sister Joeann Daly, a Sinsinawa
Dominican and an artist, directed the Copper Village Museum and Art Center in Anaconda. Work among Montana Indians also attracted some women religious.

Although some religious orders left the diocese completely, new ones came to take their place but in fewer numbers. Some of these new communities were the Sisters of the Holy Name of Jesus and Mary, Sister of the Humility of Mary, Sisters of St. Joseph, Sisters of the Presentation of the Blessed Virgin Mary, Congregation of the Third Order of Saint Francis of Mary Immaculate, and Dominican Sisters of the Congregation of the Most Holy Cross. Their work included religious education, pastoral ministry, and teaching at Carroll College. In 1975 there were one-hundred and twenty-one Sisters working in the Diocese of Helena. Although this number was considerably reduced from earlier years, their ministeries were more numerous and varied. They reached out to a greater range of people—adults as well as children, non-Catholics as well as Catholics. The number of religious women working in the Helena Diocese had diminished during the episcopacy of Bishop Hunthausen, but the variety of ministeries in which they were engaged had increased.

PERMANENT DIACONATE

In 1968 the National Conference of Catholic Bishops announced the establishment of a permanent diaconate
program in the United States. This distinct ministry dated back to the first centuries of the Church and was reactivated by Pope Paul VI in 1967. Married and unmarried Catholic men of mature years were eligible for ordination as permanent deacons. They would be able to administer baptism, dispense the Eucharist in Holy Communion to themselves and others, assist at and bless marriages, administer sacramentals, officiate at funeral and burial services, read the Scriptures to the faithful, and preside at worship and prayer for the people. These duties could vary depending on individual diocesan needs. Deacons could serve on a full-time basis or in conjunction with an occupation or trade. The permanent diaconate was viewed as an adjunct ministry to priests, as members of pastoral teams, and where there was a shortage of priests.

The permanent diaconate program was established in the Diocese of Helena in 1969. A two-year preparation program was instituted and directed by training teams of clergy and religious. These teams were established in the areas where the deacon candidates were located. Training included academic sessions, self-help sessions, and field work. At the end of two years the candidate, after consultation with his wife, the training team, and the diocesan director, could request ordination. Eventually a third year program was added after ordination.
Beyond that, deacons and their wives were encouraged to continue their studies and their involvement in the diaconate formational program. The first diocesan director of the diaconate program was Father Gary Reller. The program accepted its first candidate in 1970. By 1975 there were four ordained permanent deacons in the Diocese of Helena and two more enrolled in the training program.

**DIOCESAN PRIESTS**

One of the thrusts of the Second Vatican Council in regard to priests was the call for shared responsibility between the Bishop and his priests in the management of the diocese. Bishop Hunthausen established a Priests' Senate in 1966. This collegial body, which also became the Board of Diocesan Consultors, consisted of fifteen members representing each deanery, different age groups, order priests, and priests of Carroll College. Three years later a Personnel Board was formed to advise the Bishop on personnel policy and the placement of priests in different assignments. Shared responsibility at the parish level was implemented through the introduction of team ministries and co-pastorships. Some priests began to develop specialized ministries in spiritual renewal movements and social outreach programs.

The Council document on priestly formation called
not only for changes in seminary education but also for additional training for priests already working in the diocese. In the Helena Diocese a program for continuing clergy education was begun whereby priests were encouraged to attend out-of-diocese institutes and workshops. Specialists were also brought into the diocese to conduct educational programs locally.

Four priests were singularly honored by Pope Paul VI for their service to the Church. Monsignor Denis Meade was named Protonotary ad Instar, Chief Clerk of the Papal Court, in 1964. Father Anthony Brown and Father John O'Connor were invested as Domestic Prelates, with the title of Monsignor, in 1965. Father John McCarthy, who worked with the Sacred Congregation for Oriental Churches in Rome, was named to the Papal Household with the title of Monsignor in 1969.

ECUMENISM

The Decree on Ecumenism, issued by the Second Vatican Council in 1964, marked the full entry of the Catholic Church into the ecumenical movement. In the Diocese of Helena, the movement began on a parish level as individual pastors participated in ecumenical prayer services with other Christian denominations. Some newly established parishes shared facilities with Protestant churches. In May 1971 Bishop Hunthausen established
a Diocesan Ecumenical Commission to promote the restoration of Christian unity on a diocesan-wide basis. Among the activities were the promotion of the observance of the Week of Prayer for Christian Unity each year and encouraging joint prayer services on national holidays throughout the year.

Also in 1971 the Diocese of Helena entered into a dialogue with other Christian churches which eventually led to the formation of the Montana Association of Churches in October 1973. The purpose of MAC was to demonstrate Christian unity and foster ecumenical cooperation in Montana. Among the member Churches were Baptist, Lutheran, Christian, Episcopal, Catholic, Methodist, Presbyterian, and Church of Christ.


LAITY

The lay apostolate had always existed in the Catholic
Church but had remained in the background overshadowed by the ordained ministry and the institutions of the Church. Because of the emphasis of the Second Vatican Council on the role of lay people in the Church, a major document that emerged from the Council was the Decree on the Apostolate of the Laity. The decree called for lay action in the following areas: church communities, family, youth, social environment, and national and international affairs. The laity were encouraged to extend the Church in these areas either as individuals or as members of different lay organizations.

Historically, the Diocese of Helena had always had an active laity. The Catholic Church had come to Montana at the invitation of the Flathead Indians. Many of the early churches were built at the instigation of the local Catholics. Men's and women's organizations had been active in all of the parishes for many years. Now the Church was asking the laity to take a more active role in the liturgy and in the operation of the parishes. On March 8, 1969, Bishop Hunthausen established the Diocesan Pastoral Council consisting of clergy, religious, and lay people active in their local parishes. The Council's purpose was to establish the general policy of pastoral activity for the diocese. For the first few years however they concentrated on assisting the newly developing parish councils. These
parish councils, whose members were elected by the congregation, assisted in the operation of the parishes. The DPC established specific commissions to implement the Decree on the Laity in the Helena Diocese: the Commission on the Family and the Social Action and Human Development Commission, each one consisting of clergy, religious, and lay members.

Traditionally, diocesan business and financial affairs were handled by the Bishop and the Chancellor. In 1970 Bishop Hunthausen hired a lay Director of Business Administration and eventually developed a separate office for the financial administration of the diocese. The office included an accountant, bookkeeper, and a secretarial staff. The Chancery staff was also expanded to include additional lay personnel. A lay communications consultant was also hired in 1974 to provide more effective communications within the diocese at all levels.

A new diocesan women's organization was formed in the wake of Vatican II. The Association of Women in Ministry grew out of Bishop Hunthausen's request for women religious to consider a Sisters' Senate. A steering committee of fourteen Sisters met in September 1974 to talk about women's role in ministering in society and in the Church. The outgrowth was an organization for religious and lay women alike whose purpose was to strengthen the opportunities for the contribution
of women in leadership and ministerial roles in the Church, to provide mutual support, and to offer women opportunities for prayer and education.

CARROLL COLLEGE

Carroll College experienced considerable plant development during the 1960's. To meet the increased student enrollment, new buildings were constructed. A new wing was built on to Guadalupe Hall. O'Connell Hall, a combination administration-classroom building, was built in 1966 and named for J.E. O'Connell, a major contributor to the building and a long-time supporter of the college. Then a physical education building was completed in 1970. Besides housing the gymnasium, this building included a swimming pool, handball courts, weight rooms, offices, classrooms, and multi-purpose space for a variety of sports.

Carroll grew in other ways also. In 1966 a faculty council was established with representatives from each of the academic divisions. The purpose of the council was to assist the president in matters pertaining to the faculty. Students were also involved in policy formation, especially in the area of curriculum, through the establishment of faculty-student committees. The Thomas Walsh Lecture Series brought nationally known speakers to the campus for the benefit of the Helena
community as well as the college. In the spirit of the Second Vatican Council, the college Board of Trustees was expanded in 1968 to include more qualified lay people.

In 1963 an Office of Development was established to help the college increase its financial resources. At the same time the Carroll College Foundation was incorporated for the purpose of administering funds and property which came to the college in grants, gifts, and bequests.

One of Bishop Hunthausen's first duties as new Ordinary was to appoint a president for Carroll College to succeed himself. He appointed Father Anthony Brown who had served on the faculty for nine years, most recently as Dean of Studies. Father Brown, later Monsignor, guided the college for seven years when he resigned to become administrative vice-president of St. Thomas College in St. Paul. He was succeeded by Father Joseph Harrington, another member of the Carroll faculty and Dean of Studies, in 1969. When Father Harrington resigned in the spring of 1973 to return to teaching, a nation-wide search was conducted by the Board of Trustees. The result of this search was the first lay president in the college's sixty-five year history. Francis Kerins, who had been president of the College of St. Francis in Joliet, Illinois, assumed his new position in the
fall of 1974.

The college received a blow in September 1969 when the Sisters of Charity of Leavenworth announced the closing of St. James' School of Nursing in Butte at the end of that academic year. Because Carroll depended so heavily upon St. James' for nursing students, they were forced to suspend their nursing program. A study was made as to the possibility of a four-year baccalaureate program for nurses at Carroll, but it was determined to be financially unfeasible for the college at that time. However, in 1973, with a grant from the Department of Health, Education, and Welfare, Carroll did inaugurate a four-year baccalaureate program in nursing, the second such program in the state.

SOCIAL SERVICES

During the late 1960's, Catholic Charities, the social agency of the diocese, expanded its services by serving as a catalyst for new programs which were later turned over to other agencies for sponsorship or were able to function independently. Some of these programs were: Big Brothers and Big Sisters of Helena; an experimental group home for children from the State Children's Home in Twin Bridges; low-income housing projects in Butte and Missoula; and thrift stores in Butte and Helena. Perhaps the most ambitious program undertaken by Catholic
Charities was the opening of the New Horizon Alcoholic Halfway House in Helena, the first of its kind in Montana. The program was later turned over to the Rocky Mountain Development Council. Catholic Charities also administered the Butte Youth Services Center which provided counseling and referral services to delinquent children referred by the courts. The program was directed by Father Joseph Finnegan. In 1973 the program was separated from Catholic Charities, and Father Finnegan was granted a leave of absence from the diocese to continue directing the program. The Cuban Children's Program functioned from 1961 until 1966 when all of the children had either finished their schooling or were reunited with their families.

When Catholic Charities was organized in 1953, it was primarily an adoption agency whose functions were to care for abandoned children and unwed mothers. This was the work in which the agency consistently engaged. By 1975 they had placed over eight-hundred children in adoptive homes and assisted over one thousand single, pregnant women. For many years these women were cared for in Catholic hospitals until the time of their delivery. But in the late 1960's the hospitals ceased to offer these services, so Catholic Charities opened a home for unwed mothers in Chessman Flats, a group of row houses on Ewing Street in Helena. The home was later
moved across the street into Brondel Hall.24

In 1972 Catholic Charities expanded its operation statewide and became Catholic Charities of Montana. Bishop Eldon Schuster of Great Falls and three representatives from his diocese were added to the board of directors. Plans were made to open offices in Great Falls and Billings. In 1973 the directorship of Catholic Charities was assumed by the director of the Montana Catholic Conference.

In September 1968 representatives from the Diocese of Helena and the Diocese of Great Falls met in Great Falls to discuss the formation of a state-wide organization which would serve as a forum for the Church to speak on public policy issues, such as education, health care, social justice, human life, and legislation affecting these issues. The result was the Montana Catholic Conference. A board of directors, made up of the two Bishops, a priest, and lay representatives from each diocese, was set up to direct the Conference. John Frankino was hired as executive director.

The Montana Catholic Conference involved itself in a number of issues which were of public as well as Catholic importance. Among these were abortion, ecumenism, gambling, capital punishment, tax credits, tax exemption, lettuce and grape boycotts, Catholic education, medical ethics, and Indian ministry. The Conference also played
an active role in Montana's Constitutional Convention in 1972. Its work included review of documents prepared by the Constitutional Preparatory Commission; monitoring candidates for the Convention and keeping informational files on eventual delegates; attending workshops on various Constitutional articles; preparing and distributing memos on encouraging good candidates to run for the Convention; and providing speakers for the "Education and the Montana Constitution Conference" sponsored by the Department of Public Instruction. During the Convention the Conference secured people to testify at various hearings and provided them with background and research material on constitutional issues of concern to the Catholic Church. The executive director talked to Catholic lay groups on the importance of the Convention and lobbied during the Convention for the Conference. A column appeared in the diocesan newspaper concerning the Convention as well as articles written by witnesses at the hearings. One of the major results of the Conference's efforts at the Constitutional Convention was the effective presence of the Church in the process and the impact it was able to have on substantive issues.

In 1973 the Supreme Court decision concerning abortion sent shock waves through the American Catholic Church. Although the movement to liberalize abortion laws began in the 1960's, this decision gave it a new impetus
by calling into question the criminal abortion laws in over thirty states, including Montana. Bishop Hunthausen and Bishop Schuster of Great Falls issued a joint statement deploring the decision and reaffirming the idea that moral conviction, not law, should guide Christians in upholding moral values. Religious, lay, and youth organizations all joined with the Bishops in voicing their protest and calling for a constitutional amendment to protect the rights of the unborn.

Before the Supreme Court made its decision, there were attempts in Montana's Legislature to change the state's abortion laws. To counteract this movement, the Montana Catholic Conference formed the Montana Right-to-Life Committee in the spring of 1970. After the 1971 legislative session, the Conference felt the Committee should assume direct responsibility for its continued operation. Therefore, a reorganization took place and the Montana Right-to-Life Association was formed. Although the Association was now separate from the MCC, it retained close ties with the Conference in terms of support, direction, and coordination during subsequent legislative sessions.

SPIRITUAL RENEWAL

For many years the main source of spiritual renewal for people in the Diocese of Helena was the retreat
movement. Annual retreats were held for the clergy and the laity at Carroll College and for high school students at their schools. In 1966 the diocese, in conjunction with the Sisters of Charity of Leavenworth, renovated the former St. Joseph's Hospital in Deer Lodge for use as a year-round retreat house. Father Patrick Brown was named first director of the new facility. He was succeeded a year later by Father Emmett Lowney. St. Joseph's offered retreats for clergy, lay men and women, and special groups such as high school students and Knights of Columbus. One of the special features of St. Joseph's was the retreats held for members of Alcoholics Anonymous and Alanon. Unfortunately, not enough people took advantage of the retreat house to justify its existence. It was felt that more people would make retreats if the programs were brought to the individual parishes rather than having a separate facility in one town. So in the spring of 1968 St. Joseph's Retreat House closed.

The Cursillo Program was begun in the diocese in 1964 under the direction of Father Patrick Brown. Two years later the Search Program, which was an adaptation of the Cursillo for high school and college students, was inaugurated under the leadership of Father Paul Feldman. These programs were held at various times throughout the year at different locations around the
diocese. By 1975 over twelve-hundred men and women had participated in Cursillos and over eighteen-hundred high school and college students had made Searches. The Cursillo and Search programs were combined in 1972 under the direction of Father Feldman. An offshoot of these programs was Genesis which was a faith renewal experience for adult couples and or mixed singles.

Among the most visible changes brought about in the Church by the Second Vatican Council were those in the liturgical areas. The idea was to make the Mass more meaningful by making it more intelligible and personal. The altar was moved forward so that it was closer to the congregation. The language was changed from Latin to the vernacular. Parts of the Mass which bore little relation to the central celebration of the Eucharist were eliminated. The congregation was encouraged to participate through the recitation of parts of the Mass and the singing of hymns. Parishes established liturgical committees composed of clergy and laity who were asked to develop meaningful liturgies for their congregations. Each of the sacraments was revised in order for their significance to be more clear to individuals and, at the same time, more a celebration for the community. Changes were introduced gradually with careful catechesis in order to help people understand the reasons for change and to accept
them. Despite misunderstandings and a few complications, the majority of the people made the transition without serious problems. Bishop Hunthausen's style of leadership, which was calm and prayerful, was a major factor in the transition.

EDUCATION

The First Provincial Council of Baltimore in 1829 decreed that, wherever possible, all Catholic children were to be educated in Catholic schools. The Diocese of Helena, especially under the direction of Bishop John Carroll, followed this dictum by establishing elementary and secondary schools in all the larger urban areas as well as some rural areas. Many religious orders were brought into the diocese to staff these schools. But the fathers gathered at Baltimore and the early Helena clergy could not foresee the crisis which would confront Catholic education in the 1960's.

For years the Catholic school system in America relied upon teaching Sisters for their staffs. However, by the 1960's many religious communities were suffering severe personnel shortages which meant increased financial burden for the schools because it became necessary to hire lay teachers at higher salaries. In addition there had been a steady increase in operational costs over the years. The need to update facilities and equipment
in order to retain state accreditation and to remain competitive with public schools also put a squeeze on the Catholic schools' limited finances.

Because of the practical considerations of personnel and finances, there was a growing change in the attitudes of the Church in the post-Vatican II era. For years the Church had made its schools available to Catholics and practiced a somewhat benign neglect of those who did not use them. Now the emphasis was shifting from a singular involvement in Catholic schools to a greater outreach to those not in the schools, adults as well as children.

All of these factors were present in the Diocese of Helena. Between 1950 and 1967 two new high schools had been built to replace old facilities, and eight elementary schools were either completely renovated or had erected new buildings. Although the percentage of lay teachers in the diocese remained well below the national average for many years, by the late 1960's it had jumped to over 50%. Also, since 1966 there had been an increasing emphasis on religious education with the creation of a diocesan department with a full-time director and staff.

The beginning of the end of the Catholic school system, as it had existed in the Diocese of Helena for well over fifty years, came in late January-early February
1967. Mother Leo Francis of the Sisters of Charity of Leavenworth and Mother Mary Consolatrice of the Sisters of Charity of the Blessed Virgin Mary both wrote to Bishop Hunthausen advising him of their personnel problems and the need to withdraw Sisters from the diocese.26

In order to accommodate this loss in personnel Bishop Hunthausen, in consultation with Father John McCoy, school superintendent, and the Priests' Senate, decided to close two schools, St. Ann's in East Helena and Sacred Heart in Butte, and consolidate two others, St. Lawrence's and St. Mary's in Butte.27 In addition all of the grade schools staffed by the Sisters of Charity of Leavenworth and the Sisters of Charity of the Blessed Virgin Mary, with the exception of St. Joseph's in Anaconda, eliminated their first grades. Although this move was viewed as a drastic one by Catholics in the diocese, it was only a first step.

In February 1968 the Holy Rosary Parish Council in Bozeman announced that grades one through six in their elementary school would close at the end of the present school year. The seventh and eighth grades would move to Holy Rosary High School. The decision was a joint one made by the parish council, education supervisors, and the Bishop. At about the same time the diocese, along with the parish councils in Helena and Butte,
began studying the Catholic educational systems in those cities as both the Sisters of Charity of Leavenworth and the Sisters of Charity of the Blessed Virgin Mary announced further personnel cuts.

Through the secular and Catholic press, at general parish meetings, and from the pulpits, Catholics were informed of the continuing financial plight of the schools and its strain on the parishes. In Helena attempts were made to increase donations to the Offertory Program to help the schools. Many lay people became very concerned over the educational situation and involved themselves in the Montana Association of Non-Public Schools which lobbied the 1969 Legislature for state aid in the form of grants to students in parochial schools. But their efforts failed, and ad hoc committees were formed in Butte and Helena to study the school situation and make recommendations.

While the problem in Butte was mainly one of personnel, in Helena it was complicated by the presence of the new Catholic Central High School building and the non-support of the high school by Catholics in the Helena area. The new facility was built with an increased enrollment in mind which never materialized. In fact, proportionately, the enrollment actually decreased. This resulted in a large debt and operational deficit on the building. By 1969 the Helena Catholic Community
could not pay the interest much less the principle, and the operational expenses to be subsidized by the parishes far exceeded their ability to pay. The diocese had already committed emergency funds to the new school. Borrowing from banks would mean a high rate of interest and a greater debt.

An ad hoc committee on Helena schools met in January, February, and March 1969. A number of alternatives were discussed concerning which parts of the school system had to be closed and which parts could be retained. Last-ditch efforts by Helena Central High School parents and supporters succeeded in raising $400,000.00 in pledges, but this was a far cry from the amount necessary to eliminate the debt.

Finally the decisions were made. On February 24 the Butte committee met with Bishop Hunthausen and issued a statement. Butte would adopt a plan similar to Bozeman. Seventh and eighth grades would be retained at Immaculate Conception and St. Ann's schools and would be known as North Central and South Central, respectively. A co-educational Catholic Central High School would be operated in Girls' Central and St. Patrick's School. All other Catholic schools would be closed. Sisters, Christian Brothers, priests, and lay teachers would form the staffs of the new schools.28

The announcement in Helena came two weeks later.
At the end of the current school year both Bishop Gilmore Elementary and Helena Catholic Central High School would close.

Although the closures in Butte and Helena were the most dramatic, other communities and parishes suffered similar losses. In January 1971 Mother Leo Francis informed Bishop Hunthausen that because of declining enrollment and a shortage of Sisters, it would be necessary for them to withdraw from St. Mary's School in Deer Lodge at the end of the current academic year. Personnel shortages also forced the Dominican Sisters to withdraw from Cut Bank in 1968. Bishop Hunthausen attempted to find other religious communities to staff the school but failed.29 Four years later the Sisters left St. William's School in Shelby because of an inability to replace the Sisters there who were ready for retirement.

The Ursuline Nuns at St. Ignatius closed their boarding school in 1962. They purchased two school buses so they could expand their day school to all Catholic children within transportation distance. But finances were always a problem for Villa Ursula. In 1970 the Nuns discontinued the school's upper grades and the operation of the school buses. Because of the extra space now available in the school, the Nuns sought a federal grant for a tutorial program in basic school skills for adults. However, their attempts were unsuccessful
and two years later Villa Ursula closed. Some of the Ursuline Nuns remained in St. Ignatius where they became involved in religious education and pastoral ministry.

The Anaconda schools faced the same financial and personnel problems as other schools in the diocese. But in 1969 there appeared a ray of hope that their system might be saved. On April 25 of that year the Public School Board of Deer Lodge County decided to submit to the voters a special high school levy at an election on May 27. This levy would allow the school board to hire eight lay teachers as full-time employees and assign them to teach at Anaconda Central High School. They would provide a standard course of instruction and would be paid from funds derived from the special levy. Within a month a petition from a resident taxpayer had been filed with the Court to prohibit the election from being held because this special levy violated both the state and federal constitutions. Because there were other issues of importance on the ballot, the election was allowed to proceed. The special levy was approved by the voters but was enjoined from being imposed by a peremptory writ of prohibition issued by the Third Judicial District Court. The School District appealed to the Montana Supreme Court. Amicus Curiae, or friend of the court, briefs were filed by the Montana Catholic Conference and by the Protestants and Other
Americans United for the Separation of Church and State.
The case was submitted to the Supreme Court on May 14, 1970, and was decided on July 28 of that same year. The Court held that the District Court was correct in issuing the writ of prohibition thus ending the possibility of any public aid for Anaconda's Catholic schools.

Despite this setback the Anaconda Catholic school system held on for a few more years. But the continuing financial problems soon forced the parish councils and the school board to make some hard decisions. The elementary schools were consolidated in the fall of 1972 with grades one through five at St. Peter's and St. Joseph's and grades six through eight at St. Paul's. At the same time the parish councils and the school board began a series of meetings to decide the future of the Catholic school system. A number of proposals were made, each one advocating retention of all or part of the system. But each of these proposals also meant a deficit for 1973-74 anywhere from $45,000.00 to $113,000.00 and no guarantees that subsequent years would be any better.30 "Save Our School" Club at Anaconda Central and the local Knights of Columbus Council tried to raise enough money to keep all or part of the school system open. Although they raised over $40,000.00 in pledges, they were far short of the amount needed to
maintain the present system for one year. At a meeting on February 19, 1973, after hearing the group's report, the parish councils voted to close all of the schools.

Holy Rosary in Bozeman continued its struggle to keep its school open. Grades five and six were even reinstated in 1974. But Holy Rosary too faced severe problems which would be resolved by the next bishop.

The former schools were used in a variety of ways. Some parishes used them for their expanded religious education programs. Others were leased out to federal programs such as Head Start and Concentrated Employment. Still others were sold to public school districts which faced the awesome task of absorbing large numbers of Catholic students into their school systems. At St. Joseph's in Anaconda, which had a school but no church, the parish began sharing facilities with the First Lutheran Church when their own building was sold.

Although Bishop Hunthausen actively participated in the process, the final decisions about school closures were made by the parish councils and the Catholic school boards. They were not made hastily nor in a vacuum. Months of study, exploration of possible alternatives, attempts to seek public aid, efforts to raise the needed funds all led to the final outcome. It was a painful decision to make and, for many, an even more painful one to accept. But once the decision was made it became
time to move ahead. Father Joseph Oblinger, Vicar General and rector of St. Helena's Cathedral, remarked that the Church is always changing and "perhaps it is time to channel our money and energy in a new direction." That new direction was in the field of religious education.

**RELIGIOUS EDUCATION**

For many years the emphasis of the Confraternity of Christian Doctrine (CCD) program in the Diocese of Helena had been on grade school children in rural parishes and on those not attending Catholic schools. It began with summer vacation schools and gradually expanded to classes during the regular school year. Priests, religious, lay persons, and seminarians were all involved. In later years more emphasis was placed on high school students, especially through CYO. Father Charles McCarthy served as diocesan director of CCD for sixteen years. He was succeeded by Father John McCoy, who was also superintendent of schools, in 1965. In the same year Bishop Hunthausen decided to expand the CCD program by establishing a central office in Helena with a full-time staff and by implementing a religious education program for children and adults. Mother Leo Francis of the Sisters of Charity of Leavenworth assigned two Sisters to the CCD program—Sister Mary Emmanuel and Sister Mary Roberta. It was their duty to travel around the
diocese setting up programs in parishes, assisting teachers, sponsoring workshops, etc. At first their offices were in St. Helena's School but were later moved to Brondel Hall and then to the Helena Catholic Center (the former Cathedral High School). In order to help the parish programs an audio-visual lending library was set up by the Sisters.

In addition to the Sisters of Charity of Leavenworth, other religious orders supplied personnel for the expanding religious education program. They were assigned to work full-time in the individual deaneries. A priest from each deanery was appointed to serve as a CCD director for his area.

With the school closures of the late 1960's and early 1970's, religious education took on a new importance. Centers were established in Anaconda, Bozeman, Butte, Helena, Kalispell, and Missoula. They were staffed by clergy, religious, and laity. Once the religious education centers were established in local communities and assumed more responsibilities, the central office reduced its staff. Father Ernest Burns served as director from 1967 to 1970. He was succeeded by Father Maurice Medina and Sister Mary Hopkins, O.P.

The growing importance of religious education programs was reflected in the curriculum of Carroll College. In the 1970's a Bachelor of Arts Degree in Religious
Education and a Certificate in Religious Education began being offered through the Department of Theology.

The emphasis in diocesan religious education programs has shifted over the years. It began essentially as a program for grade school children. Eventually more emphasis was placed on high school students. In the post-Vatican II era stress was placed on adult education beyond the old "inquiry classes." By the 1970's there was a growing awareness of the need to integrate all of these groups into a total family program in religious education.

CATHOLIC PRESS

Father John Shea succeeded Father James White as editor of the "Register" in 1968. His tenure was cut short however in July 1971 when he died in a tragic automobile accident. He was replaced by Sister Mary Catherine Dougherty, S.C.L., the first non-priest editor as well as full-time editor of the paper.32

Shortly after her appointment the diocese decided to affiliate the newspaper with the "Inland Register" in Spokane, Washington. While it shared pages with the "Inland Register," this new paper had more local editorial control allowing it to better reflect the direction of the diocese. March 17, 1972, saw the first issue under this new affiliation. The name "Register"
was dropped and the paper was now called the "WestMont Word." Also, an editorial board was formed to serve in an advisory capacity to the paper.

BISHOP HUNTHAUSEN'S TRANSFER TO SEATTLE

At 8:00 a.m. (EST) on February 25, 1975, Archbishop Jean Jadot, Apostolic Delegate to the United States, announced the resignation of Archbishop Thomas Connolly of Seattle. At the same time Archbishop Jadot announced that Archbishop Connolly's successor was Bishop Raymond G. Hunthausen of Helena. At the time of the announcement Bishop Hunthausen was in Anaconda at his home parish of St. Paul's as the main speaker at a Lenten mission.

The date of the installation in Seattle was set for May 22. Until that time Archbishop-Designate Hunthausen would serve as administrator of the Diocese of Helena. Once he was installed in Seattle the Helena See would be vacant. On April 17, the Priests' Senate met in Polson and chose Father Joseph Oblinger as administrator of the diocese beginning May 22, 1975.

This new appointment necessitated some changes in the Archbishop-Designate's schedule. His Holy Year Pilgrimage around the diocese ended on March 12 in Conrad. All confirmations were cancelled after March 12 except those in parishes where high school seniors were to be confirmed. However, the Archbishop-Designate
did manage to dedicate the new Sacred Heart Church and Multi-Purpose Center at Arlee on March 9. A week later in Browning, while confirming, he was made an honorary member of the Blackfeet tribe and given the name Holy Traveler. In between these two events he flew to Seattle for a press conference at Sea-Tac Airport at which the Seattle news media had their first look at the new Archbishop. He then returned to Helena to begin his final duties as Bishop of Helena. Some of these included participating in the Easter ceremonies, meeting with the Diocesan Council of Catholic Women Executive Board on Palm Sunday, attending ground-breaking ceremonies at Resurrection Parish in Bozeman, and making clergy assignments.

The priests of the diocese held a special day of recognition for Bishop Hunthausen on May 15 at Carroll College. On Pentecost Sunday at St. Helena's Cathedral, he preached at all the Masses for the last time. A public reception was held at Carroll College that afternoon. The next morning Archbishop-Designate Raymond Hunthausen left for Seattle where, on May 22, he was installed as second Archbishop of Seattle. For the sixth time in its history the Diocese of Helena was without a bishop.
With the installation of Raymond Hunthausen as Archbishop of Seattle, the Diocese of Helena began the long wait for a new bishop. The day-to-day operation of the diocese however continued unabated. Archbishop Hunthausen returned to the diocese in June to ordain Michael O'Neill to the priesthood at St. John's Church in Butte.

St. James' Community Hospital was shut down by a strike on June 23. The walk-out was staged by the licensed practical nurses, aides, orderlies, and technicians. The labor dispute was settled a month later and the hospital reopened.

Resurrection Parish in Bozeman moved into its new facilities in January 1976. After months of study, public meetings, and joint discussions inaugurated in August 1975, the three parish councils in Anaconda voted on February 2, 1976, to merge into one parish operation. Formal recommendation for the move was sent to the diocese to await ratification by the new bishop.

Carroll College established a new Division of Health Sciences. It consisted of the departments of Nursing, Dental Hygiene, Medical Records Administration, and Medical Technology. The new chairman was Dr. R. Theresa Sullivan.

Father Emmett Lowney and Father Timothy Moroney passed away during the summer. Between them they had served
more than eighty years in the diocese. Father Moroney was the oldest priest in the diocese. He died two days short of the 63rd anniversary of his ordination and was buried in Anaconda. Father Lowney had spent the last six years in Oxford, Michigan, but was buried in Butte.

During the year that the Diocese of Helena was without a bishop, a careful study was being made of the conditions of the diocese so as to determine what special qualifications the new bishop should have. Involved in this process was the Committee on the Selection of a Bishop established by the Diocesan Pastoral Council. It was decided to develop a profile of the diocese and a list of qualifications desired in a bishop by submitting a questionnaire to the members of the diocese through the "WestMont Word." Questionnaires were also sent to priests, Sisters, parish council members, and people on diocesan commissions and agencies. Open forums conducted by members of the committee were held in different regions of the diocese. The information gathered through the questionnaires and forums was compiled into a report which was then submitted to the Diocesan Pastoral Council and the Priests' Senate for comments. The final report was sent to Archbishop Jadot, Apostolic Delegate, along with a list of names drawn up by the committee for the Apostolic Delegate to consult with personally.
Now began the task of searching for qualified candidates and making careful investigations into their backgrounds. This was the responsibility of the Apostolic Delegate. The results of his investigations, along with a list of candidates, was sent to the Congregation for Bishops at the Vatican who reviewed the report adding any information it had on file. A final list of three candidates was then submitted to the Holy Father who made the final decision. On March 6, 1976, Father Elden Francis Curtiss, president-rector of Mt. Angel Seminary at St. Benedict, Oregon, was named seventh Bishop of Helena.34
Elden Francis Curtiss was born on June 16, 1932, in Baker, Oregon, the son of Elden and Mary Curtiss and the eldest of four boys. He received his elementary and secondary education at St. Francis Academy at Baker, graduating in 1950. He then entered St. Edward's Seminary in Kenmore, Washington, to begin his studies for the priesthood. On May 24, 1958, he was ordained a priest for the Diocese of Baker in St. Francis De Sales Cathedral by Bishop Francis P. Leipzig.

Father Curtiss' priestly career involved a wide variety of ministeries. In addition to pastoral duties at a number of parishes in the diocese, he also served as chaplain at St. Joseph's Hospital at La Grande, chaplain for Catholic students at Eastern Oregon State College, vocations director, "Catholic Sentinel" director for Eastern Oregon, religious education director, and superintendent of diocesan Catholic schools.

Father Curtiss pursued graduate and post graduate studies at Fordham University, the University of Portland, and the University of Notre Dame. He received a Master of Divinity degree in Theology from St. Edward's in 1958 and a Master of Arts degree in Educational Administration from Portland University in 1965.
Father Curtiss served on the committee for the formation of a Priests' Senate in the Diocese of Baker and was also elected to that first Senate. To aid his work as director of the Baker edition of the "Catholic Sentinel," Father Curtiss spent one summer working at the paper's office in Portland to gain a first hand knowledge of journalism. He also worked on a degree in journalism at Eastern Oregon College.

In 1970 Father Curtiss became director of pastoral training at Mt. Angel Seminary in the Archdiocese of Portland. A year and a half later he became president-rector. In 1972 he was named an "Outstanding Educator of America." He was serving as president-rector when the announcement came of his appointment to Helena.

The selection of Father Curtiss as seventh Bishop of Helena was greeted with relief in the Diocese of Helena because of the long interim period. His experience in many areas of ministry as well as his relative youth (he was 43 years old when appointed) uniquely fitted him to the diocesan profile for Bishop which had been developed. Father Joseph Oblinger, administrator of the diocese, and Father John Robertson, vice-chancellor of the diocese, traveled to Mt. Angel the day after the announcement to confer with Bishop-designate Curtiss.

April 28, 1976, was the date chosen for the ordination and installation of the new Bishop. He chose to be
ordained among the people he would serve, so the ceremony took place at the Carroll College Physical Education Center where the greatest number of people could be accommodated. A prayer service in the afternoon at St. Helena's Cathedral preceded the main ceremony. Presiding were Archbishop Jean Jadot, Apostolic Delegate to the United States, assisted by Archbishop Raymond Hunthausen (former Bishop of Helena) and Bishop-designate Curtiss. During this ceremony the Bishop's insignia, ring, mitre, and crozier were blessed, and the diocesan Board of Priest Consultors signed the Bishop's new appointment documents indicating their acceptance of the credentials of the new Bishop. At the evening ceremony, attended by nearly four thousand people, the principal consecrator was Archbishop Cornelius Power of Portland who also gave the homily. Assisting him were Bishop Thomas Connolly of Baker, Oregon, and Bishop Francis Leipzig, former Bishop of Baker. Archbishop Jadot extended greetings from Pope Paul VI. Also present were nine other archbishops and bishops and two abbots. The ordination rite featured large numbers of lay men and women who participated in the ceremony and many representatives from other religious denominations who were present for the ceremony. In a few brief remarks at the conclusion of the ceremony, Bishop Curtiss said he had chosen as his motto, "That we all may be one." He indicated the need for himself
to get to know the people of his diocese and for them to know him. "It is Christ . . . (who) is our security in the midst of change and confusion . . . (It) is through Him . . . that we shall all indeed be made one."1

GUATEMALA MISSION

Until the mid-1970's the work of the diocesan mission in Guatemala had been concentrated in the areas of pastoral ministry, education, and health care. Schools were established in villages where there were no public schools. The teachers were young Indians with a minimum of a sixth grade education and trained by the missionaries. The clinic personnel treated patients, developed health education programs, and trained Indians in basic health care so that they could work at the clinic and in the small villages when the nurses were unavailable.

In 1974 the Diocese of Helena Mission Program entered into a cooperative project with the Christian Children's Fund in order to expand the mission's services into the areas of nutrition, family help, and community development. Shelters have been constructed for use as schools, nutrition centers, and community halls. Water systems have been constructed in villages where there were none. Nutrition centers have been established in many villages and children now receive a hot lunch.
every day of the school year.

In 1976 agricultural projects were begun in conjunction with Christian Children's Fund with the hope of eventually becoming independent of outside economic help. The projects include fruit orchards, coffee bushes, vegetable gardens, bee hives, fish ponds, wood lots, and laying hens. Because the fathers of the children enrolled in the Christian Children's Fund projects had to give a certain amount of worktime to the project, they learned new farming techniques which benefitted the families for the future.

To provide further support for the Guatemala mission, an advisory board was formed in 1980. The members were Father Pedro Barron, Father John Sladich, Sister Alice Ann Byrne, Sheila McGlynn Devitt, Eileen Driscoll, Mrs. Robert Thometz, Edward Maronick, Ward Shanahan, and John Thomas. Ex-officio members were Bishop Curtiss and Father Norman Bauer who had become director of the Missions the previous year. He was succeeded by Father Robert Beaulieu in 1981.

Father George Ferguson left Guatemala in 1977 and Loretta Lape left the following year. Two Christian Brothers of LaSalle, Manuel Estrada and Pedro Rohre, began working at the mission as teachers. Brother Manuel left in 1980 while Brother Pedro remained at Santa Maria. Sheila McShane, who worked as a nurse at the
mission for sixteen years, left Guatemala in 1983. Presently, the mission in Santa Maria is staffed by Father James Hazelton, who has been there since 1964, and Judiann McNulty, a lay volunteer from Townsend. Mary Haag, a nurse from Spokane, and Dr. Roberto Galvez staff the clinic at the parish of Santo Thomas. Father Jordi Sayeras, a Spanish priest, serves as the pastor of the parish.

In recent years the political situation in Guatemala has become increasingly tense. Government policy has discouraged the education and development of the Indian people which is the main concern of the Helena mission. Many religious have been forced to flee the country because of the violence between leftist guerillas and the government security forces. Since 1976 eleven priests have been killed or reported missing. Over sixteen hundred Indian lay leaders have met the same fate. At least twenty-seven thousand civilians were slain in 1981. The governments of Guatemala and El Salvador have been accused of serious violations of human rights during the last several years according to the Council of Hemispheric Affairs, a private organization which monitors human rights violations. But despite the violence and the dangers, the Helena missionaries continue their work in Guatemala.
PARISHES

During the first six years of Bishop Curtiss' episcopacy, four new parishes were established in the city areas where developing subdivisions extended beyond existing parishes. The Catholic populations had become large enough to warrant separate facilities. Growth in the rural areas led to the building of several new mission churches. The emphasis of these new facilities was on worship-activity centers where liturgies, religious education programs, meetings, and social events could all take place under one roof. These buildings reflected the new sense of community which was developing in the Catholic Church.

HELENA

By the early 1980's the magnificent gothic Cathedral of St. Helena was beginning to show signs of age. Cracks and discolorations had appeared in the scagliola pillars and wainscoating.2 The carpet padding had disintegrated into a powder. The finish on the oak pews had worn away and the kneeler pads were cracked and worn. Leading in the stained glass windows was crystallizing with age. The pipe organ was severely damaged years before by a leak in the ceiling and now needed extensive repair work. There was a need to update the sound system. In addition the Cathedral was badly in need of general clean-up and repair.
At the same time serious discussion about interior modifications were begun in order to better implement the liturgical developments since the Second Vatican Council. The goal would be a liturgical environment more conducive to community celebrations.

Also, discussion about the renovation of the basement social center, in order to provide greater versatility, had taken place over a long period of time as well as some discussion about the landscaping of the Cathedral grounds. There was also preliminary discussions about future use of the old St. Helena's Grade School presently used by government agencies.

Plans for the restoration began in earnest in 1981 when teams of experts were invited to assess the condition of the Cathedral to determine what steps should be taken to make the necessary repairs and prevent further deterioration. Several liturgical experts were also consulted concerning the restoration which was to be based on documents pertaining to church environment in the post-Vatican II era prepared by the National Conference of Catholic Bishops. At the invitation of Bishop Curtiss the Cathedral Parish staff and Parish Council were requested to begin a process of planning for the restoration-renovation project. Four committees composed of staff and parishioners were formed to recommend liturgical modifications; to educate and inform people
about the renovation; to study ways of financing the project; and to determine what to do with the downstairs social center, the old grade school building, the parking lot, and general landscaping. These committees made recommendations to the Parish Council which in turn made recommendations to the Bishop who made the final decision.

Meetings were held with the parishioners in November in order to dialogue about the renovation and the liturgical modifications. In February three letters were distributed to the parish on consecutive Sundays explaining the progress of the project. After the final decision was made in March 1982, presentations were made to parishioners after all the Masses on two consecutive Sundays with blueprints and sketches of the proposed renovation, a list of estimated costs, and an explanation of the overall plan by a member of the parish staff.

The overall cost of the project was estimated to be $820,000.00. The diocese would contribute $300,000.00 with the Cathedral Parish responsible for the balance. Other parishes in the diocese were not assessed for the project as in past renovations. Bishop Curtiss was able to use the interest from the sale of Helena Catholic Central High School in 1969 to satisfy the diocesan obligation for the renovation.

The parish fund drive began officially on June 27, 1982,
and ended in the middle of August. General campaign chairman was Edwin Jasmin, president of Northwestern Bank, aided by volunteers from the parish. Serving as consultant was Joseph O'Shaughnessy of Community Counseling Service, a professional church fund raising company located in San Francisco.

Work began on the Cathedral on August 23, 1982, and the upstairs church was closed for three and one-half months. Liturgies were celebrated in a temporary basement chapel in the social center during this period. The work was completed enough to allow the celebration of Christmas Eve Mass in the upstairs church. The completion of the downstairs social center, the exterior repair of the Cathedral, landscaping, and the disposition of the old grade school building will occupy the Bishop and the Cathedral staff for the next decade.

In August 1978 construction began on a new church in the Helena Valley under the direction of Father Richard Sodja. With an Extension Society grant coupled with generous parish support, he was able to begin the new parish facility. Seven months later, on February 24, 1979, Our Lady of the Valley Church was dedicated by Bishop Curtiss. On July 11, 1979, the valley church was established as a parish with Father Sodja as first pastor. Sacred Heart Church in Wolf Creek became a mission of this new parish along with Our Lady of Lourdes
in Marysville.

CANYON FERRY

A new mission church was built at Canyon Ferry Lake in 1981. Our Lady of the Lake is part of the East Helena Parish and serves the lake's summer residents.

BOZEMAN

The Newman Center at Montana State University in Bozeman also underwent some changes in the summer of 1979. It was officially named Resurrection Parish, and its membership was expanded to include not only those associated with MSU but also those who voluntarily wished to register as members of the parish.3

One of Bishop Curtiss' first duties after his ordination and installation was a difficult one. When the Catholic schools in Helena, Butte, and Anaconda closed in the late 1960's and early 1970's, Holy Rosary School in Bozeman managed to stay open. But the debt on the new school built in 1962 drained parish resources causing other pastoral needs to be neglected. Less than two hundred students were enrolled in the school. Continued operation of the school divided the parish between those who supported it and those who concluded that the benefits for a limited number of students were outweighed by other parish needs. Eventually a group of parishioners decided to put their regular church contributions into an escrow account until the school problem was resolved.
The Parish Council, having tried in vain to reach a solution in the face of increasing division and alienation, asked the new Bishop to make a decision. On May 22, 1976, at a special parish meeting Bishop Curtiss announced that Holy Rosary School would close at the end of the current academic year. Although a strong supporter of Catholic school education, the Bishop realized there was no other way out of the serious financial problems at Holy Rosary Parish and the mounting discord of the people. He also called upon everyone in the parish to concentrate on an improved religious education program for all elementary and secondary students. He offered to send an associate pastor to the parish whose main responsibility would be this program. In addition he called for a spiritual renewal program in the parish in order to ease tensions and heal divisions in the community.4

BELGRADE

For many years the Catholics residing in Belgrade traveled to Holy Rosary Church in Bozeman for Sunday Mass. Beginning in September 1975 Mass was celebrated every Sunday in Belgrade to accommodate the growing Catholic population. The Federated Church in Belgrade was rented for this purpose. In 1977 Belgrade became a mission of Three Forks. As the Belgrade Catholic Community continued to grow, the people began to talk
about building a church. Their plans became reality on May 6, 1983, when the Valley of Flowers Catholic Church was dedicated.

WHITE SULPHUR SPRINGS

When Father William Dornbos was transferred from White Sulphur Springs in the summer of 1980, Bishop Curtiss had no one to replace him. Therefore, he asked Father Wilson Smart of Harlowton to serve as temporary administrator of St. Bartholomew's in addition to his duties at St. Joseph's. He continued in this capacity for over a year when Father George Gerner came out of retirement to care for White Sulphur Springs. After six months however he was forced to leave due to ill health. Priests from Carroll College then began traveling to St. Bartholomew's every week-end to celebrate Mass. Finally, in the summer of 1982 Father Charles Fabing, who had retired the previous year, agreed to become pastor of White Sulphur Springs.

BUTTE

The expansion of open pit mining operations in Butte which forced the relocation of many people and the closure of some parishes, also meant an expanded population on the "Flats." As a result St. Ann's Parish population grew steadily which put a strain on its staff. In the summer of 1978, under the direction of Father Joseph Sullivan, a new south parish was formed, comprised
of territory from both St. Ann's and St. John the Evangelist's. The old Holy Savior rectory was moved and became the parish residence and Mass was celebrated at the Home Atherton Firehall. The parish was officially established in July 1979 under the name Holy Spirit.

But despite the optimism which surrounded the establishment of the new parish, Butte's economic future became clouded. The depressed copper market forced continual cutbacks and lay-offs in the Butte operations. The final blow came in the spring of 1982 when Atlantic Richfield, which had purchased the Anaconda Company in 1976, announced the closure of the Berkeley open pit mining operation in favor of a much smaller open pit mine nearby. The closure had a demoralizing as well as an economic effect on the people in Butte. The Catholic schools, which had been struggling to survive, were forced to retrench. In the spring of 1982 the diocese announced that North Central and South Central schools would move into the former St. Patrick's Elementary School in September. Butte Central High School, which had been using St. Patrick's, would move all of its classes into the high school building, utilizing an upper floor previously closed. In addition Bishop Curtiss announced the formation of a task force in Butte to analyze conditions, forecast future needs, and recommend a pastoral plan for the Butte Catholic
Community.

St. James' Community Hospital added a new wing in 1977-78 housing an emergency department, an intensive care/coronary care unit, and a materials management center. Four years later the Sisters of Charity of Leavenworth purchased Silver Bow General Hospital from the city-county government. The facility, renamed St. James' East, contained the Care Unit for treatment of chemical dependency, a short-term surgical and medical unit, and a nursing home for the aged.

MADISON VALLEY/RUBY VALLEY

In the Madison Valley the town of West Yellowstone was developing a sizeable year-round population. Our Lady of the Pines had been a mission of Holy Rosary Parish in Bozeman for many years. But distance and the increasing responsibilities of a larger city parish precluded any ministry in West Yellowstone other than one Sunday Mass. In order to develop the Church in the Madison Valley, Bishop Curtiss announced in the spring of 1981 the establishment of a new parish in the Madison Valley composed of West Yellowstone and Ennis. The new pastor of the Madison Valley Catholic Parish was Father John Kirsch. Across the mountains in Laurin, a realignment was in order because Ennis had been part of that parish. Twin Bridges, which had been a mission of Whitehall, was attached to Laurin
and Sheridan and a new pastoral unit in the Ruby Valley was established.

ANAconda

The proposal to merge the three existing parishes in Anaconda into one Catholic community was endorsed by Bishop Curtiss in 1977. The community was then using two parish plants plus other facilities in town. St. Paul's Church was however close to ninety years old and badly in need of significant repairs. Also, the new emphasis on a unified Catholic community indicated the need for a center where people could gather for liturgies, religious education, meetings, and social events. After some months of study and prayerful deliberations, the decision was made to build a new facility which would serve all these needs, replacing St. Paul's parish facilities. On August 25, 1979, ground was broken for the new Anaconda Catholic Community center to be named Holy Family. On the same day special rededication ceremonies were held for the recently restored St. Peter's Church. One year later St. Paul's Church was solemnly closed with a special liturgy and Holy Family Center was formally dedicated. The new center was designed with an emphasis on energy conservation and community service. Solar heating, twelve inches of insulation along with earth insulation, special window shutters, and individually heated rooms guaranteed the energy
efficiency and utility of the center, in addition to its architectural beauty and maximum use of space.

DRUMMOND

The untimely death of Father James Barry in the summer of 1980 left Drummond without a priest and Bishop Curtiss had no one to replace him. Father Gregory Burke of Deer Lodge was named administrator of Drummond-Gold Creek while Father Juan Diphe of Helmville was given charge of Avon-Elliston. The Jesuit Fathers from St. Francis Xavier in Missoula agreed to say one Mass each week-end in Drummond. The next year Gold Creek was made a mission of Deer Lodge and Avon a mission of Helmville. Father Louis Geis, S.J., was named administrator of Drummond but resided at St. Francis Xavier in Missoula.

LOLO

The Catholics in Lolo, which was a mission of Holy Family Parish in Missoula, had been attending Sunday Mass in the Longhorn Supper Club. When the club closed in 1977, the Catholic community decided to build their own church. Named Spirit of Christ the combination church/social center was blessed by Bishop Curtiss on April 28, 1978.

MISSOULA

In February 1979 Father James Hogan received permission to build a parish center for Holy Family in Missoula. Ground was broken that spring and the multi-use facility
was dedicated by Bishop Curtiss the following November.

The Catholic school system in Missoula survived the crisis of the late 1960's and early 1970's. However, it did undergo some major changes. In 1974 Loyola High School and Sacred Heart Academy merged to form Loyola Sacred Heart, a coeducational institution. In 1979, after a year of study by an educational task force, it was decided to form a consolidated Catholic elementary school, named St. Joseph's, to be located in St. Francis Xavier Grade School and Loyola. At the same time Loyola Sacred Heart would move its quarters to the former St. Anthony's Grade School. These changes took place over the summer and the schools opened in their new locations in the fall of 1979. Loyola Sacred Heart High School was rededicated on September 22, 1979, and St. Joseph's Grade School was dedicated on April 24, 1980.

In 1981 the Sisters of Providence announced plans to add a new $30 million complex to their present facility at St. Patrick's Hospital. Work was scheduled to begin in the summer of 1982 with completion and occupation set for 1984.

In February 1982 St. Patrick's Hospital announced that it had entered into an agreement with the Granite County Memorial Hospital and Nursing Home in Philipsburg. St. Patrick's would provide management services and
clinical consultation. They would also hire a hospital administrator, subject to approval by the Granite Hospital, who would report to St. Patrick's administrator. The agreement went into effect January 1, 1982, and is renewable on a year-to-year basis.

DARBY

As early as 1954 Bishop Gilmore had in mind the building of a church in Darby in the upper Bitterroot Valley.\textsuperscript{10} However, more than twenty years passed before the church became a reality. The Extension Society gave a grant of $20,000.00 with the stipulation that the new church be named St. Philip Benizi. The facility was dedicated by Bishop Curtiss on December 2, 1981. It is part of St. Francis' Parish in Hamilton.

HOT SPRINGS

The Sacred Heart Altar Society in Hot Springs, a mission of Plains, won the bid on a former school building which they hoped to use as a parish center. However, once the building was moved, it was discovered that it required more repair than was previously thought. In the spring of 1981 a grant was received from the Extension Society and the repair work began.

FLORENCE

During 1979 the Catholics in Florence built an addition on to St. Joseph's Church. To mark the completion of the project, a special liturgy and blessing were celebrated
on November 3 by Bishop Curtiss.

SEELEY-SWAN LAKE

In the area of Swan Lake Father Dusan Okorn established a house of prayer, which he called the Sycamore Tree, in the summer of 1978. One year later Father Okorn was also given the responsibility of a new mission territory which covered the Swan Lake-Condon area. Father Okorn was appointed administrator. In 1980 the mission was expanded to include the area around Seeley Lake which previously had been part of the Helmville Parish.

ST. IGNATIUS

In November 1975 the Sisters of Providence asked Father Joseph Oblinger, the diocesan administrator, for the necessary authorization to close Holy Family Hospital in St. Ignatius. Because of the importance of such a request, he asked that they wait for the appointment of a new bishop. Shortly after Bishop Curtiss' installation in 1976, the Sisters asked his permission to withdraw from the hospital and he granted their request. A local group took over operation of the hospital in April 1977 and the Sisters of Providence left St. Ignatius after one hundred and twelve years of devoted service.

After the Ursuline Nuns closed Villa Ursula School in 1972, they remained in the St. Ignatius area in
pastoral ministry and religious education in order to remain directly involved in the lives of the Indians to whom they had been ministering for over eighty years. However, in 1978 Sister Delores Helbling, O.S.U., Provincial Prioress of the Ursulines, requested permission from Bishop Curtiss to withdraw from St. Ignatius. Bishop Curtiss reluctantly acceded to the request and the Nuns left in mid-June.

KALISPELL

Another growing area in the diocese was Kalispell in the northwest corner of the state. In 1976 Father Gary Reller from St. Matthew's Parish began saying Mass in an area known as Evergreen. He used the facilities at the Calvary Lutheran Church. In July 1979 Bishop Curtiss officially established Risen Christ Parish in Kalispell with Father Reller as pastor. One year later work began on a parish facility. The new church/social center and new rectory were dedicated on October 25, 1981, by Bishop Curtiss.

CHARLO and RONAN

A new mission church was built at Charlo, south of Ronan, in 1977-78. The original St. Joseph's Church was at D'aste. Over the years the population had gradually shifted to Charlo and so the new St. Joseph's was built there. Bishop Curtiss blessed the multi-purpose facility on August 13, 1978. Also, a new parish hall was built

EUREKA

On November 25, 1980, a fire in the rectory of Our Lady of Mercy Parish in Eureka took the life of Father Patrick Brown. He and Father Bernard Sullivan had been visiting the pastor, Father Thomas Fenlon. The portion of the rectory that was destroyed had been a guest room. But when repairs were made, it was converted into a chapel and dedicated in memory of Father Patrick Brown.

EAST GLACIER

One of the missions of Browning is East Glacier on the edge of Glacier National Park. Mass is celebrated once on Sunday during the winter and twice a week-end during the summer tourist season. The St. Paul Chapel Car from the Extension Society served the area for a number of years but soon proved inadequate. Mass was then celebrated in the public library in the winter and in the Glacier Park Lodge in the summer in order to accomodate the large number of tourists. But the Catholics who live in East Glacier year-round wanted a church of their own. In 1981 Helene Edkins donated an acre of land in East Glacier to the diocese for the purpose of building a church. Work was begun on the Church of the Feast of the Ascension in 1982.
DIOCESAN PRIESTS

During the history of the diocese priests had served in the roles of parish priests, chaplains, and sometimes teachers. Some served in the armed forces but returned to parish assignments when their tours of duty were over. By the mid-1970's however the diocese began to utilize its priests in a variety of different ministeries. Father James Barry opened a stained glass studio in Philipsburg where, before his automobile death, he designed and made stained glass windows for many churches in the area. Father Edward Courtney became a full-time alcoholic counselor in Butte. Monsignor Anthony Brown, after a very distinguished career in Catholic higher education, became a full-time family counselor at St. James Community Hospital in Butte. Father Stanley Malnar began studies to become an M.D. in family medicine. Father Cornelius Kelly was allowed to begin studies for a law degree at the University of Montana.

Some priests with specialized degrees were allowed to serve the larger Church: Father James Provost, canon lawyer at Catholic University in Washington, D.C.; Father James Sullivan, biologist at St. Louis University; Father Thomas Flynn, philosopher at Emory University in Atlanta. Father William Greytak became rector of the American College (seminary) at the University of
Louvain, Belgium, and Father Thomas O'Donnell became president-rector of Mt. Angel Seminary in Oregon. Monsignor John McCarthy continued his assignment in the Sacred Congregation for the Oriental Churches at the Vatican.

Parish priests were also able to take advantage of workshops, seminars, and sabbaticals to improve the effectiveness of their ministry. Continuing education for priests has become an important part of the diocesan program.

Although the number of ordinations has declined from its peak in the 1960's, Bishop Curtiss has had the privilege of ordaining twelve men to the priesthood from 1976 to 1983. One of them, Father Patrick Patton, was an Episcopalian priest serving at St. Peter's Cathedral in Helena when he decided to enter the Roman Catholic Church. He studied for one year at Mt. Angel Seminary and then served as a deacon at St. Francis' Parish in Hamilton where he was ordained conditionally to the Catholic priesthood in November 1978.

Father James Provost served as Chancellor of the diocese from 1967 until 1979. He was succeeded by Father John Robertson in 1979 and Father Robert O'Donnell in 1981. Bishop Curtiss reappointed Father Joseph Oblinger as Vicar-General immediately after his installation. Two years later Father Oblinger was appointed to the new position of Episcopal Vicar for Spiritual Renewal.
Father Bernard Sullivan was then named Vicar-General. Two other diocesan vicariates were also announced at the same time: Father Joseph Harrington as Episcopal Vicar for Carroll College and Father Robert Noonan as Episcopal Vicar for Ecumenical Affairs.

Father Norman Bauer served as director of the Diocesan Pastoral Office and director of the Guatemala Missions from 1979 until 1981 when he was succeeded by Father Robert Beaulieu. Father Bauer also served as Officialis of the Marriage Tribunal and these duties were assumed by Father Robert Noonan in 1981. Father Bauer also served as vocations director from 1973 to 1979 when Father Michael O'Neill took over that position. Father O'Neill was followed by Father Joseph Pelletier in 1980.

In 1978 Father George Burns was assigned as director of the continuing education program for priests and the permanent diaconate program. A year later his responsibilities were expanded to include the Office of Lay Ministeries in the diocese. Father William Stanaway became director of the Office of Continuing Education of Priests in 1980.

Four diocesan priests celebrated their golden jubilees during the first years of Bishop Curtiss' episcopacy. They were Father William Curran in 1976, Father Paul Kirchen in 1979, Monsignor Daniel Harrington in 1982,
and Father Paul Mackin in 1983.

JESUITS

The Jesuit Fathers continued to care for St. Francis Xavier Parish in Missoula, St. Ignatius Parish, and the Heart Butte Parish. However, in 1980 when Bishop Curtiss found he did not have a priest for Thompson Falls, he asked the Jesuit community in Missoula for temporary help. Father Louis Geis, S.J., was appointed administrator of St. William's for one year. At the same time the Jesuits also agreed to care for St. Michael's Parish in Drummond. A year later a diocesan priest was appointed to Thompson Falls and Father Geis became administrator of Drummond. He was followed in 1982 by Father Howard Moran, S.J.

NORBERTINES

The Norbertine Fathers, who had served the northeastern parishes of the diocese for over sixty-five years, announced to Bishop Curtiss in 1982 that they would withdraw from their parishes by July 1, 1983. They were short of priests for all their parishes and missions. They left Shelby and Sunburst in 1982 and were replaced by diocesan priests. The two remaining Norbertines in Valier and Cut Bank left the following year.

OTHER RELIGIOUS ORDERS

In addition to the Jesuits and the Norbertines, priests from other religious orders came to the Diocese of
Helena to work. Father James Roach of the Society of Mary worked in Butte at the Denny Driscoll Boys' Home from 1971 to 1980. Father Michael Smith of the Order of the Most Holy Trinity served in Polson and Columbia Falls for two years and is currently assigned to St. William's Parish in Thompson Falls. He was incardinated into the diocese in 1982. Father Edmund Smith, a Benedictine priest from Mt. Angel Abbey, is pastor of St. Matthew's Parish in Kalispell.

PRIESTS FROM OTHER DIOCESES

Priests from other dioceses also came to work in western Montana in the late 1970's. Monsignor Henry McMurray of the Diocese of Madison, Wisconsin, was pastor at Helmville from 1977 until his drowning death in 1980. Father Gerard Chasse from Rockville Centre, New York, was Newman chaplain at Montana College of Mineral Sciences and Technology from 1977 to 1980. The University of Montana has two priests on its faculty. Father James Flanagan from Dubuque Diocese heads the Department of Religious Studies. Father John Wang of Chocotsun, China, teaches Spanish. He was incardinated into the Diocese of Helena in 1982.

RELIGIOUS ORDERS

When Bishop Carroll began seeking Sisters to minister to his growing diocese, some superiors declined because
of the lack of other convents of their order in the area. Those who did accept were assured of convents with chapels and the presence of confessors for the Sisters. There was a strong emphasis on living in community and community support. By the mid-1970's a great deal of change had taken place in religious life because of changing ministeries. Individual Sisters from different religious orders came to work in the Diocese of Helena. In addition many of the communities which had a long history of service in the diocese continued their work here but in new areas of ministry as well as the traditional ones. No longer were the Sisters required to work only in those areas where there was a convent of their order.

A group of Sisters attempted to establish a foundation in the diocese in the late 1970's. These Sisters came from the Benedictine Community at Mt. Angel, Oregon, to Deer Lodge in November 1976 at the invitation of Bishop Curtiss. They were to explore the possibility of establishing an independent foundation within a three-year period. During this time they would function on their own although they remained technically dependent upon Mt. Angel. The Sisters agreed to teach religious education for the parish, visit the sick and the senior citizens, help with the liturgies, organize prayer groups, and do some general counseling.

The Sisters lived in the convent previously used
by the Sisters of Charity of Leavenworth who had taught at the parish school. In 1977 a benefactor purchased the old St. Joseph's Hospital for the Sisters since they felt more space was needed if they were to establish a novitiate and if their community were to grow.

The Sisters remained in Deer Lodge for almost four years. Unfortunately, they were unable to develop an independent foundation in Montana so they moved to Indiana.

Currently, there are eleven different religious orders of women represented in the Diocese of Helena: Sisters of Humility of Mary, Franciscan Sisters of Perpetual Adoration, Sisters of Charity of Leavenworth, Sisters of Charity of Cincinnati, Sisters of Charity of the Blessed Virgin Mary, Sisters of Mercy, Sisters of Providence, Sisters of St. Dominic, Sisters of St. Francis of the Perpetual Adoration, Sisters of St. Mary of Oregon, and Sisters of the Holy Names of Jesus and Mary.

Although the Irish Christian Brothers did not teach in coeducational schools, an exception was made for Butte Central High School where they have continued to teach. A member of the Congregation of Holy Cross, Brother John Federowicz, served as librarian at Carroll College in the 1970's. Brother Michael Donovan of the Society of Jesus joined Father Daniel Powers, S.J.,
at Heart Butte on the Blackfeet Indian Reservation in 1977.

PERMANENT DIACONATE

The first permanent diaconate program, begun in 1969, continued to grow, first under the direction of Father Gary Reller and later under Father George Burns. In 1982 there were eight permanent deacons working in the diocese. They are assigned to their parishes of residence with the faculties of the diocese.

EPISCOPAL VISITATIONS

Bishop Curtiss made his first ad limina visit to Rome during the months of August and September 1978. This visit coincided with the coronation of Pope John Paul I which Bishop Curtiss was able to attend. He was among a group of fifty bishops who met with the Pontiff on September 21. It was John Paul's first meeting with bishops as Pope and he impressed those present with his simplicity, his evident holiness, and his pastoral sensitivity. Bishop Curtiss was scheduled to return to the United States on September 30. But early on the morning of September 29 church bells in Rome began tolling with the news that Pope John Paul I was dead. Bishop Curtiss was able to concelebrate the first Requiem Mass for the Pope before leaving Rome.
ECUMENISM

The Diocese of Helena's commitment to ecumenism was strengthened in 1979 when Bishop Curtiss created the position of Episcopal Vicar for Ecumenical Affairs. Appointed to this new position was Father Robert Noonan. He was to coordinate diocesan participation in the Montana Association of Churches, the ARC-MONT Dialogues, the Lutheran Dialogues, and other ecumenical activities in the diocese. He was also able to serve as an ecumenical consultant and resource person for the diocese and individual parishes. He would also have the responsibility for all matters pertaining to marriages between Catholics and non-Catholics, pulpit exchanges, and church exchanges.

Diocesan participation in special ecumenical celebrations was the responsibility of Father Noonan. One such celebration was the 450th anniversary of the signing of the Augsburg Confession. This was the document presented to Emperor Charles V at Augsburg, Germany, in 1530 by a group of Christians who were later known as Lutherans. In Montana the Catholic and Lutheran Churches proclaimed a year of prayer and inter-church study of the Confession commencing on October 28, 1979, and ending on October 26, 1980. Some of the events included special prayer services, pulpit exchanges between Catholic priests
and Lutheran ministers, and shared examination of materials relating to the Confession as well as copies of the recent national Lutheran-Catholic Dialogue.

LAITY

The involvement of the laity in the life of the diocese significantly increased in the first years of Bishop Curtiss' episcopacy. At the parish level this involvement was fostered in expanding religious education programs, music ministry, liturgy planning and participation, and social outreach programs. With the permission to administer the Holy Eucharist under both species, many lay Eucharistic ministers were trained and utilized. At the diocesan level lay people continued their involvement in the councils and commissions. In addition more lay people were employed in diocesan leadership positions.

As regards lay organizations, diocesan men's organizations (with the exception of the Knights of Columbus) have declined in recent years. Diocesan women's organizations, such as the Diocesan Council of Catholic Women and the Daughters of Isabella, remain active and strong. At the same time women have continued to increase their membership on diocesan boards, commissions and councils, and in diocesan programs. Women have continued to increase their participation and leadership at every level of parish life.
Although the great majority of Catholics of the Diocese of Helena accepted the spirit and implications of the Second Vatican Council, pockets of resisters developed in several communities in the diocese. These people aligned themselves with dissident priests who were not in union with the local Bishop. These various movements have not disrupted legitimate Catholic life in the diocese and have waned in the later years.

CARROLL COLLEGE

Carroll College continued to grow at a steady pace during the late 1970's. Some programs expanded to offer major concentrations for the Bachelor's degree. A new Department of Dental Hygiene was created. A Native American Studies Program was introduced. More faculty members were recruited with a great variety of backgrounds to provide a broader range of experience and academic expertise.

With this continuing growth it became more and more obvious that a new library was needed. The old library, housed in the Library-Science Building, was built in 1957 to accommodate seven hundred students. By 1977 Carroll's enrollment had more than doubled and a new facility became an absolute necessity. Ground-breaking ceremonies for the Library-Learning Resource Center took place on November 9, 1977. The building was completed
a year and a half later and dedicated by Bishop Curtiss on September 16, 1979.

In order to provide a strong relationship between the diocese and the college, in July 1978 Bishop Curtiss named an Episcopal Vicar for Carroll College. Appointed to this position was Father Joseph Harrington, former Carroll president and current faculty member. He was to "provide accountability for the Catholic base and atmosphere for Carroll in terms of the college mission statement, canon law, and diocesan regulations." He was to be the Bishop's personal representative on the Carroll campus. He would serve as coordinator of the priest faculty and oversee the campus pastoral ministry program.

SOCIAL SERVICES

Catholic Charities was incorporated into the Montana Catholic Conference in 1976. That same year the name was changed to Catholic Social Services of Montana. It maintains offices in Helena and Billings. Its purpose is to provide adoption services for unwed mothers and to provide family counseling in the state. The Montana Catholic Conference continued its work in the social areas of ecumenism, medical-moral dialogues, legislation, governmental relations, and the Campaign for Human Development. The director, John Frankino,
participated in the Governor's Conference on Families as well as the White House Conference. The Montana Catholic Conference closely monitors the Montana Legislature every two years in order to provide the Catholic perspective in the legislative process. The same monitoring is done in the United States Congress in conjunction with the United States Catholic Conference.

In 1972 the Catholic bishops of the United States established a national "Respect Life" program to focus on the sanctity of human life and to meet the threats to human life which were developing in modern society. As a partial response to this need the Bishops of Montana, through the auspices of the Montana Catholic Conference, inaugurated an annual Pilgrimage for Life in 1980. Its purpose was to address life issues on a broad scale and to raise the consciousness of the general population regarding human life issues from conception to natural death. Visits were made throughout both dioceses to parishes, hospitals, nursing homes, schools, group homes, neighborhood centers, and institutions both public and private. At each place special events were held to celebrate human life. The first pilgrimage in 1980 concentrated on all aspects of human life. The theme for the second was "Honoring the Aging" with programs and ceremonies emphasizing the contributions made to the Church and society by our elderly. The
third pilgrimage dealt with the gift of Christian sexuality and was highlighted by a workshop on Christian Human Sexuality conducted by Father Thomas Lynch of the United States Catholic Conference. The workshop was held in six different cities in the state.

In 1977 a position of assistant director of the Montana Catholic Conference was established and filled by Sister Marie Damien Glatt, S.C.L. Her job was to provide information to religious education programs and to monitor government policies which affected Catholic schools in the state. She also addressed a great variety of issues facing private education and served as a consultant for the Catholic schools in the state. She monitored state legislation concerning private education and testified on behalf of Catholic schools before different legislative committees. After three years Sister Marie Damien left the Montana Catholic Conference to become principal of a multi-racial school in Colorado.

In addition to issues which affected human life at its beginning and end, the Bishops of Montana addressed many social issues during the early 1980's which affected the quality of life in Montana. On September 24, 1981, Bishop Curtiss and Bishop Murphy of Great Falls-Billings issued a joint statement opposing the escalation of the nuclear arms race, the deployment of the MX missile in Montana, and the MX missile system itself. They
cited an address given by Pope John Paul II to the United Nations in 1979 as well as the Vatican II document "The Church in the Modern World" in support of their position.

In April 1982 Bishop Curtiss issued an open letter to the shareholders of the Atlantic Richfield Company calling upon them to exercise moral responsibility to their employees affected by the major job cutbacks in company operations in Butte and Anaconda. He was especially concerned about adequate severance pay and pension benefits for longtime employees. The Bishop's statement was read at the annual Arco shareholders meeting in Los Angeles by Father Edward Hislop of St. Ann's Parish in Butte. Even though this and other resolutions were ignoree by Arco, the statement by Bishop Curtiss on the moral responsibility of corporations toward their employees received wide publicity in Montana, California, and nationally.

SPIRITUAL RENEWAL

The third new Episcopal Vicar which Bishop Curtiss appointed was for Spiritual Renewal. The position was announced in 1978 and filled by Father Joseph Oblinger. His areas of responsibility were the ministry of prayer, evangelization programs, and the Charismatic renewal. He was asked to coordinate all prayer groups in the
diocese; encourage all forms of prayer ministry in
the diocese among clergy and lay alike; provide outreach
to parishes and organizations in the area of prayer
ministry, and develop a diocesan approach to the ministry
of evangelization. It was also decided at this time
to establish a diocesan retreat center which Father
Oblinger would direct. A motel/apartment complex between
Anaconda and Warm Springs was purchased in June 1978.
Named Christhaven, it was dedicated by Bishop Curtiss
on October 5, 1978.

When Father Oblinger was appointed Episcopal Vicar
for Spiritual Renewal, one of his areas of responsibility
was the charismatic renewal in the diocese. He was
asked to coordinate prayer groups; monitor theological
and spiritual input; direct, counsel, and develop adequate
leadership for this renewal; and monitor the ecumenical
dimension of the charismatic movement. He was also
appointed the Bishop's liason to the regional and national
service committees of charismatic renewal.

The charismatic movement began to develop extensively
in the Diocese of Helena in the 1970's with prayer
groups forming in many parishes. One of the first was
the Power of the Word prayer group in Helena. Established
in April 1973 by Father Joseph Oblinger, the leadership
of the group was eventually assumed by lay members.
In 1978 nearly three hundred people were attending
the Tuesday evening prayer meetings in the Cathedral. In April 1977 the Seat of Wisdom Prayer Community in Missoula hosted the first Charismatic Conference in the diocese with people attending from all over Montana. Beginning the next year the conferences were held in Helena and hosted by the Power of the Word prayer group. This annual event attracts hundreds of people and features nationally known charismatic speakers and leaders.

Father Pedro Barron was appointed director of the Cursillo-Genesis-Search programs in December 1976. However, it became evident that a full-time lay director was needed to carry the organizational and administrative duties of these programs which were so much in demand around the diocese. The first lay director was Thomas Gleason who was appointed in July 1977. He was succeeded one year later by Sam Roberts.

RELIGIOUS EDUCATION

Sister Mary Hopkins served as Diocesan Director of Religious Education from 1974 to 1979 when she resigned to enter the graduate school at Loyola University in Columbia, Maryland. She was succeeded by the first lay person to hold the position in the diocese, Stanley Birnbaum, whose background included a wide variety of experiences in religious education.

The office continued its primary work of service
to the parishes which included teacher training, workshops on materials and methods for using them, and acquainting people throughout the diocese with the excellent resource center in Helena. The center received its first full-time librarian in 1976 when Judy Wright was hired. She was succeeded in 1978 by Madilon Beatty and in 1982 by Carol Peterson. The Religious Education Resource Center offers a variety of audio-visual materials to parish religious education programs.

In 1980 the center was awarded a grant from the Pauline Power Trust Fund to purchase video cassette equipment and ecumenical religious education programming for the diocese. The equipment could be rented from either the Helena office or from two regional centers in Butte and Kalispell. These centers also offered training in the use of the equipment and facilities for previewing programs. The equipment could be used on conventional television sets in private homes for small groups. Although all parishes would benefit from the use of this new equipment, it was particularly advantageous for rural religious education programs.

A second grant from the Raskob Foundation of Catholic Activities in 1982 enabled the Department of Religious Education to institute a new program of catechesis in sexuality for use in parishes and schools in the diocese at the junior and senior high school levels.
It was a program that would maximize the involvement of parents because of their role as the primary sex educators of their children. Carol McEvoy was hired to coordinate this new project. She developed the program, recruited parishes to pilot it, trained local personnel to use it, provided on-going consultation, and evaluated the results. The program was piloted and evaluated before it was made available for general use in the diocese.

CATHOLIC YOUTH COALITION

In March 1977 Bishop Curtiss announced the formation of a new diocesan-wide high school program to be called the Catholic Youth Coalition. The purpose of this new program was to help instill a Catholic identity in high school students, to develop leadership skills among them, and to instill in them a sense of Catholic tradition. The coalition was organized on the parish level to supplement existing high school programs not replace them. The keys to the program were peer leadership and peer ministry.

A core group, composed of three high school students from each parish, attended a one-week training session at Legendary Lodge in June of every summer. This session consisted of formal instruction on a selected topic for that year, training in group organization, and
various liturgical and prayer experiences. These students would then meet with their pastors and local religious education directors and, under their supervision, form student-led discussion groups. The program was to have social as well as educational dimensions. The year culminating activity was the annual spring youth convention held in Helena where resource people would attempt to bring together the ideas and experiences which had been focused by CYC discussion groups throughout the year.

Chosen as first director of the Catholic Youth Coalition was Father Eugene Peoples who had worked with youth in the diocese since his ordination in 1966. He also continued his position on the Carroll College faculty. He was aided by two salaried Carroll College theology majors as well as other college volunteers. In 1978 the diocese hired Nicki Verploegen as associate director of CYC. She had served on the staff while at Carroll and now became the program's first full-time employee. Eventually her position was redefined as program director. When Father Peoples took a sabbatical leave in 1980-81, Nicki managed the entire program with the help of Cindy Stergar who was hired as her assistant. Verploegen left CYC in June 1981 and Stergar took over as program director. Father Peoples continued to serve as spiritual director and consultant for CYC.
PASTORAL OFFICE

In 1936 the diocesan Chancery staff consisted of the Bishop, the Chancellor, and a part-time secretary. By 1976 the Chancery had departmentalized and the staff increased to twenty-three. Much of this increase reflected the changes in the Church in the wake of Vatican II. A Pastoral Office was established in 1979 to provide executive-secretarial services for the Diocesan Pastoral Council, Priests' Senate, and the various boards and commissions of the diocese. The office also coordinated diocesan administrative involvement in such organizations as the Montana Association of Churches and the Montana Catholic Conference.

In 1983 the Pastoral Office took on another task, that of implementing the RENEW program in nearly every parish in the diocese. RENEW is currently the major focus of the Pastoral Office.

DIOCESAN TRIBUNAL

The diocesan Tribunal administers Church law and justice to people involved in broken marriages. Over the years it has focused on determining cases of nullity or dissolution of marriage. As changes were made in jurisprudence regarding these cases and procedures were developed, more marriage cases were introduced. This eventually resulted in a reorganization in the
Tribunal in 1981. Father Robert Noonan was named Presiding Judge while still retaining his pastoral duties at the Cathedral. Vida Egan, who had worked in the office, was named Tribunal Coordinator. Father James Provost, J.C.D., on the faculty of Catholic University, was named Tribunal Consultant along with Father John Wang, J.U.D., on the faculty of the University of Montana.

**DIOCESAN OFFERTORY PROGRAM**

In 1965 the diocese introduced the Diocesan Offertory Program as a means of soliciting financial support from people in the diocese for diocesan agencies and programs. After an initial response which was strong, income from the drive levelled off without a significant increase in the number of donors. In 1971 Community Counseling Service in San Francisco was asked to serve as consultants for the annual DOP drive. As a result of this consultation, the DOP was reorganized and gradually revitalized.

Another specialized program designed to raise funds for diocesan development was deferred giving and estate planning called Deferred Giving for the Helena Diocese. This program focused on long term financial development through wills, annuities, and bequests.

For many years DOP and Deferred Giving were part of the Business Office with the business manager directing all three. In 1976 a Planned Giving Office was established
which included Deferred Giving and DOP. Phillip Gouveia was hired as business manager while Joseph Flynn, who had held that position, became director of Planned Giving. Currently, Patricia Peterson directs the DOP office and Thomas Carlin directs the Office of Planned Giving. The current business manager is Peter McNamee.

DEVELOPMENT OFFICE

In 1983 the Diocese of Helena created the Development Office which coordinates and supervises diocesan development in the areas of planned giving, Diocesan Offertory Program, parish stewardship, and diocesan real estate. Janet Brooke was selected as the first director of this new diocesan office.

With the creation of the new Development Office, the former office of Buildings, Lands, and Cemeteries was dissolved. All matters pertaining to diocesan real estate are handled by the Development Office. Cemeteries are handled in a separate diocesan office which is directed by Donald Hoff.

CHANCERY

For many years the Chancery was located in the Bishop's residence, first on Catholic Hill and later on Madison Street in Helena. When Bishop Gilmore remodeled the T.C. Power house on Harrison Street for his residence in 1936-37, he also remodeled the adjacent carriage house for use as a Chancery office. An addition was
built on in 1947-48 with guest rooms and an apartment upstairs. As the diocesan operation continued to diversify and expand, some of the offices were moved to the Helena Catholic Center (the old Cathedral High School building near the Cathedral). This arrangement proved inconvenient. In 1977 a serious discussion about the possibility of moving all the offices together into one of the two buildings was inaugurated. Neither building proved feasible so further planning was temporarily shelved.

In 1980 the State of Montana offered for sale the former Social and Rehabilitation Services building on Ewing Street behind the Cathedral. This building was a former Jewish synagogue built in 1891. The diocese purchased and remodeled the building and all the diocesan offices moved into their new quarters in the spring of 1981.

CATHOLIC PRESS

The year 1976 saw some major changes in the diocesan newspaper, the "WestMont Word." A new position of assistant editor was filled by Roger Sandon. Sandon had been working on the "Inland Register" staff in Spokane where the "WestMont Word" was printed so he was familiar with the Helena paper. At the same time a full-time secretary and circulation manager was named. It was also decided to begin printing the paper in Helena.
to save postage costs and to exercise greater control over the final make-up of the paper. Also, the paper became a bi-weekly and was printed in tabloid size. On September 1, 1976, the "WestMont Word" began publishing as a strictly Montana Catholic newspaper.

The position of business manager was eliminated in 1977 and the financial affairs of the paper were taken over by the diocesan Business Office. Six months later the first advertising salesperson for the paper was hired. This previously had been one of the duties of the paper's business manager.

Sister Mary Catherine Dougherty remained as editor of the paper until June 1979. She then returned to the Motherhouse in Leavenworth, Kansas, and was replaced by Roger Sandon. He thus became the first lay editor of the paper. Judith Johnston was hired as assistant editor.

On the occasion of its 50th anniversary in 1982, the "WestMont Word" began sporting a new look. The new diocesan logo was incorporated into the paper's masthead. New type styles for page titles, headlines, and text were introduced. Although the changes were essentially cosmetic, they made for greater readability. Both Sandon and Johnston left the paper in the summer of 1982. Robert Saindon is the current editor and is assisted by M. Catherine Tilzey.
SPECIAL EVENTS

As the diocese approached its centennial year in 1984, a number of other churches and institutions around western Montana celebrated their 100th anniversaries: Immaculate Conception Parish in Deer Lodge, 1966; St. Joseph's Church in Canton, 1976; St. John the Evangelist Church in the Boulder Valley, 1980; St. Patrick's Church in Butte, 1981; St. James' Community Hospital in Butte, 1981; St. Francis Xavier Parish in Missoula, 1981.

St. Ignatius Mission celebrated its 125th anniversary in 1979. Additional honors came to the diocese when three of its properties were listed on the National Register of Historic Places: St. Helena's Cathedral, St. Francis Xavier Church in Missoula, and Holy Family Mission near Heart Butte. They joined St. Mary's Mission in Stevensville and St. Ignatius Mission both of which had been previously listed.

In preparation for the diocesan Centennial Connie Flaherty was hired in the fall of 1979 to begin researching and writing a comprehensive history of the diocese. In 1981 Father Robert O'Donnell, Chancellor of the diocese, was appointed coordinator of the Centennial celebration. This event is being planned as a celebration of the gift of faith to the people of western Montana. Special liturgies and social events are being planned at the local parishes and in the deaneries with the
culminating celebration in Helena in August 1984. This Centennial will provide an opportunity for the clergy, religious, and laity to reflect upon the past, re-assess the present, and plan for the future.

EPILOGUE

The history of the Diocese of Helena is a story of faith; a faith whose seed was planted by Iroquois Indians and nurtured by successive generations of religious and laity. It is a story of the remarkable tenacity of the Flathead Indians who successfully persuaded the Jesuit Fathers to come to Montana. It is a story of gifted bishops who were men of vision. It is a story of dedication by priests and brothers to spreading the Gospel across this vast land. It is a story of the courageous spirit of the women religious who left the relative comforts of their homes to minister on the Montana frontier. And it is the story of the Catholic people who came to Montana to make their homes, raise their children, and practice their religious faith. Together these men and women, religious and lay, firmly established the Church in western Montana and handed down this religious legacy to their descendants. This legacy enabled them to face the problems which each new era brought and to seek solutions with the guidance of the Holy Spirit.
Throughout its history the Diocese of Helena has been singularly blessed with innovative leaders, a strong native clergy, active and devout religious orders, and a committed laity. As a result the diocese today is a vibrant, faith-filled community. This written history is a tribute to that faith and to the people who have nurtured it and passed it on to succeeding generations.
CHAPTER ONE


2Lucylle H. Evans, St. Mary's in the Rocky Mountains (Stevensville, Montana: Montana Creative Consultants, 1976), p. 35.

3DeSmet, Life, Letters, and Travels, I:305.

4Ibid., I:314.

5Evans, St. Mary's, p. 90.


7Schoenberg, Jesuits in Montana, p. 16.

8Evans, St. Mary's, p. 54.

9The result of this research became a significant portion of Fr. Mengarini's work, Recollections of the Flathead Mission.

10DeSmet, Life, Letters, and Travels, II:570-571.


13Evans, St. Mary's, p. 110.

14Toole, An Uncommon Land, pp. 61-62.


18 Ibid., p. 92.

19 Ibid., p. 93.

20 DeSmet, *Western Missions*, pp. 299-300.


22 DeSmet, *Western Missions*, p. 301.

23 Ibid., pp. 314-315.


26 Ibid., p. 42.


29 Ibid., II:452.

30 Ibid., II:453.


35 Although priests normally do not have faculties to confirm, special permission to do so was given to Fr. Giorda because of Montana's isolation and great distance from a bishop.


37 Ibid., p. 279.

38 Ibid., p. 281.

39 Diocese of Helena File of Deeds and Abstracts No. 619, LC-1 S(1).


43 *Frontier Woman*, p. 20.


45 *Frontier Woman*, p. 21.


48 Ibid.


The baptisms are recorded in the baptismal records of St. Peter's Mission.


Diocese of Helena (Montana) *Register*, 10 August 1941, sec. 3, p. 3.

Ibid.

Ibid.

Gilmore, *We Came North*, p. 45.


Malone and Roeder, *Montana As It Was*, p. 17.

*Butte* (Montana) *Weekly Miner*, 2 September 1897.

Nell M. Powers, *St. John the Evangelist Church* (One Hundredth Anniversary Booklet, 1980), p. 9, Boulder Valley Parish Records No. 225, Diocese of Helena Archives, Helena, Montana. Hereinafter the archives will be cited as DHA.

Ibid., p. 4.


A detailed explanation of the coming of the Catholic Church to Montana is found elsewhere in this chapter.


Ibid., pp. 216-217.

Archbishop Signay had requested that the territory be erected into a vicariate, but because of the dispute between Great Britain and the United States, he proposed that the vicariate be placed under the immediate jurisdiction of the Holy See. Rt. Rev. Cyprian Bradley and Most Rev. Edward J. Kelly, History of the Diocese of Boise 1863-1952, 2 vols.(Boise, Idaho: Roman Catholic Diocese of Boise, 1953), I:19.


Casper, Church on the Northern Plains, pp. 220-221.

As early as 1869 Bishop Lootens recognized a mistake had been made in establishing a vicariate in Idaho. However, he waited six years for conditions to improve. Bradley and Kelly, History of Boise, p. 197.


Deer Lodge (Montana) New Northwest, 22 August 1879, p. 3.


Ibid., p. 293.

Ibid., p. 244.

Helena (Montana) Daily Herald, 26 July 1882, p. 3.

Deer Lodge (Montana) New Northwest, 28 July 1882, p. 3.


Bishop James O'Connor to Bishop J.B. Brondel, 21 April 1883, John B. Brondel Papers, DHA, Helena, Montana.
CHAPTER TWO FOOTNOTES


2Copy of letter from Bishop John B. Brondel to Bishop R. Gilmour, 31 December 1883, John B. Brondel Papers, DHA, Helena, Montana.


4Davis, History of St. Ignatius, p. 57.


6Ibid., p. 89.

7Ibid., p. 140.


Ibid., p. 24.

Ibid., p. 25.

Ibid., p. 28.

Ibid., p. 29.

Katherine Drexel was a member of a prominent Philadelphia family. When her father died in 1885, he left over $15,000,000 in a trust fund to his three daughters. In 1889 Katherine entered the Sisters of Mercy for training in the religious life and to gain experience for eventually forming her own congregation. Two years later the Congregation of the Blessed Sacrament for Indians and Negroes was formed with Mother Katherine Drexel as the first superior. This congregation was devoted to helping Negro and Indian missions throughout the United States. It was for this work that Mother Katherine Drexel used her inheritance. The Indian missions in Montana were among those that benefitted from her generosity.

Thomas H. Carter was a native of Ohio who moved to Helena in 1882 where he set up a law practice. In 1888 he was elected territorial delegate to the United States Congress from Montana. When Montana became a state the following year, Carter was elected as the first representative to Congress. In 1895 he became the first U.S. Senator from Montana to be elected to a full term. He served in the Senate until 1911. Carter was an active member of the Cathedral Parish in Helena and a strong supporter of the Catholic Church.

Brother James Galdos, a native of Spain, came to Holy Family Mission in 1894. He was to remain for only one year. However, this year stretched into many years and Brother Galdos remained at Holy Family until 1932. Because of his gentle manner and his flowing white beard, Brother Galdos was called St. Joseph at the mission.

Schoenberg, Jesuits in Montana, p. 55.
By the late 1920's the schools at St. Xavier's Mission were all closed and anti-Catholic prejudice, lack of material means, and the opposition of the Indian medicine men threatened the mission's very survival. Beginning in the 1930's the mission experienced a revival. The school reopened in 1935 under the direction of the Sisters of the Third Order of St. Francis from Oldenburg, Indiana. In the 1960's the Capuchin Fathers took over the care of the mission.

27 Schoenberg, Jesuits in Montana, p. 88.
28 Palladino, Indian and White, p. 378.
29 Helena (Montana) Journal, March-April 1892.
30 Malone and Roeder, Montana As It Was, p. 15.
31 Diocese of Helena (Montana) Register, 3 August 1941, sec. 3, p. 3.
32 Malone and Roeder, Montana, p. 144.
33 Diocese of Helena (Montana) Register, 3 August 1941, sec. 2, p. 11.
34 Gilmore, We Came North, p. 74.
35 Ibid., pp 94-95.
36 "Notebook of Events in the Diocese of Helena," 1 January 1886, DHA, Helena, Montana.
37Gilmore, We Came North, p. 79.

38Baptismal Records, Deer Lodge, Montana, 3 July 1872, DHA, Helena, Montana.

39Philipsburg (Montana) Mail, 5 November 1891.

40The author has been unable to determine why Philipsburg became a mission of Deer Lodge instead of one of the parishes in Anaconda which would seem to have been more logical.


42Bishop John B. Brondel to Cyril Pauwelyn, 7 January 1884, John B. Brondel Papers, DHA, Helena, Montana.


44"Record of the Vicariate Apostolic," 19 August 1890, DHA, Helena, Montana.

45Palladino, Indian and White, p. 366.


48Anaconda (Montana) Standard, 4 July 1892.

49Helena (Montana) Independent, 15 January 1895.

50Newspaper article, 3 August, no year, Scrapbook No. II, p. 69, DHA, Helena, Montana.


52Archbishop Diomede Falconio to Bishop John B. Brondel, 18 September 1903, John B. Brondel Papers, DHA, Helena, Montana.

53In 1904 there were only twenty-six counties in Montana. As a result of the homestead boom between 1900 and 1918, there occurred a county-splitting movement. With help from the state legislature in 1915, counties
subdivided as they wished. By 1920 there were fifty-six counties in Montana, the present number.

54 "Notebook of Events in the Diocese of Helena," 19 October 1903, DHA, Helena, Montana.

55 Newspaper article, 6 November 1903, Scrapbook No. IV, p. 73, DHA, Helena, Montana.

56 The Catholic Directory (M.H. Wiltizius Co., 1904), p. 359. At the time of Bishop Brondel's death the Diocese of Helena covered all of Montana. Therefore, these statistics are for the entire state.


58 Pope Pius X, Brief appointing Rev. John P. Carroll to the see of Helena, Montana, 12 September 1904, John P. Carroll Papers, DHA, Helena, Montana.

CHAPTER THREE FOOTNOTES

1 Sister of Bishop John P. Carroll, "Memories of an Older Sister," no date, John P. Carroll Papers, DHA, Helena, Montana.

2 Ibid.

3 There are several letters in Bishop Carroll's Papers from Bishop Brondel in which the latter discusses seminarians sent to St. Joseph's from Helena. The letters are dated from September 1899 to August 1890.

4 "Memories of an Older Sister."

5 Ibid.

6 Davis, History of St. Ignatius, p. 119.

7 Sister Mary Julian, F.C.S.P., to Bishop John P. Carroll, 19 September 1913, Holy Family Hospital Records No. 289, DHA, Helena, Montana.

8 Sister Mary Julian, F.C.S.P., to Bishop John P. Carroll, 7 October 1919, St. Ignatius Parish Records No. 225, DHA, Helena, Montana.

10Sister Mary Perpetua, O.S.U., to Bishop John P. Carroll, 26 April 1922, Villa Ursula Records No. 290, DHA, Helena, Montana.

11Bishop John Carroll and Father John Carroll, S.J., were two different men who were not even related. Mistakes have been made in identifying the two as one and the same person.

12A more detailed study of both the college and the cathedral will be found later in this chapter.


14Malone, Battle for Butte, p. 201.

15Ten years after the school's opening the enrollment had increased by 200 pupils.

16The word "Charity" in the title was actually added ten years later by Bishop Mathias Loras.

17"Agreement between Father Franchi and the Pastors of Silver Bow County regarding Italians," 19 September 1913, St. Helena's Parish in Butte Records No. 225, DHA, Helena, Montana.

18Bishop John P. Carroll to M. Genzberger, 7 January 1920, St. Helena's Parish in Butte Records No. 225, DHA, Helena, Montana.


20Newspaper article, June 1913, Scrapbook No. XII, pp. 87-88, DHA, Helena, Montana.


22Brother P.J. Hennessy to Bishop John P. Carroll, 5 June 1922, Irish Christian Brothers Records No. 416, DHA, Helena, Montana.

24Among these were the Lexington Mine Office and the Hibernian Hall.

25According to the U.S. Census for 1910, Anaconda had a population of 10,134.


27Official Catholic Directory for 1925, pp. 439-440. These statistics are even higher for the years preceding World War I.

28Bishop John Carroll, Ordo for 1913, 22 February 1913, John P. Carroll Papers, DHA, Helena, Montana.

29Palladino, Indian and White, p. 400.


31St. Richard's in Columbia Falls and St. Charles' in Whitefish were considered a single parish from 1906 to 1907. In the latter year the parish was established in Whitefish with Columbia Falls as a mission. St. Richard's was again a separate parish from 1914 until 1916. At that time it again became a mission of Whitefish.


36St. Patrick's Guild to Bishop John P. Carroll, 12 September 1924, St. William's Parish in Shelby Records No. 225, DHA, Helena, Montana.
37 Bishop John P. Carroll, Ordo for 1911, 2 June 1911, John P. Carroll Papers, DHA, Helena, Montana.

38 The National Catholic Welfare Conference (NCWC) had its beginnings in 1917. In that year representatives from the American hierarchy, Catholic lay organizations, and the Catholic press formed a committee to coordinate and mobilize Catholic resources to assist in the war effort. The committee was composed of four bishops with Father John Burke as coordinator. The committee was called the National Catholic War Council. After the war, at a meeting of the American bishops in Washington, D.C., it was decided to continue the organization as a means of fostering Christian principles, especially in the areas of education and social action. Therefore, the National Catholic Welfare Council was formed in 1919 with an administrative committee of seven bishops and Father Burke as executive secretary. At first there was some confusion as to the exact status of the NCWC. There were fears that it would exercise ecclesiastical jurisdiction over the individual bishops. In 1922, in order to alleviate these fears, the NCWC set down two fundamental principles: first, the NCWC is a voluntary organization dependent on the free choice of each bishop for membership and support; second, the NCWC possesses no ecclesiastical jurisdiction or compulsory authority. In an additional move the word council was changed to conference. New Catholic Encyclopedia (Washington, D.C.: The Catholic University of America, 1967), pp. 225-226.


40 Newspaper articles, February 1920, Scrapbook No. XX, p. 81, DHA, Helena, Montana.

41 Newspaper article, 3 November 1919, Scrapbook No. XX, p. 2, DHA, Helena, Montana.


44 Newspaper article, no date, Scrapbook No. XII, p. 16, DHA, Helena, Montana.
45 Bishop John P. Carroll to Rev. Wm. F. Grady, 15 July 1912, Scrapbook No. XII, pp. 3–5, DHA, Helena, Montana.

46 Newspaper article, no date, Scrapbook No. XII, p. 13, DHA, Helena, Montana.

47 For many years stained glass windows imported from Europe were classified as works of art and as such entered the United States duty free. In 1922 a tariff bill was introduced in Congress which placed a 60% duty on these windows. This was the result of an influential lobby of American manufacturers of stained glass windows. The bishops of the United States, led by Bishop John Carroll of Helena, fought this particular provision of the tariff bill. Senator Thomas Walsh succeeded in amending the bill to allow for the duty-free importation of any stained glass windows ordered prior to the passage of the act. As most of the Cathedral windows had been ordered in 1920, they were exempted from the new tariff and so shipments were resumed in 1923.

48 The last twelve windows were installed in 1927 just prior to the installation of Bishop George Finnigan.

49 Bishop Carroll developed a three-fold educational plan for the diocese upon his arrival here:
   1. give each child in the diocese a Christian education;
   2. foster and develop religious vocations;
   3. give the diocese a native priesthood.
   (Rev. Joseph M. Venus, "The History of St. Aloysius Institute.")

50 Bishop John P. Carroll, Ordo for 1914, 20 April 1914, John P. Carroll Papers, DHA, Helena, Montana.

51 Ibid., 23 September 1914.

52 Archbishop James Keane to Sister Mary Gertrude, R.S.M., 16 July 1913, Sisters of Mercy Records No. 444, DHA, Helena, Montana; Mother Angela, O.S.U., to Bishop John P. Carroll, 12 March 1921, Ursulines Records No. 448, DHA, Helena, Montana.

53 Bishop John P. Carroll to Mother Mary Agnes, 15 September 1922, St. Mary's Hospital Records No. 278, DHA, Helena, Montana.

54 Conrad Hospital Association to Bishop John P. Carroll, 4 June 1924, St. Mary's Hospital Records No. 278, DHA,
Helena, Montana.


59 Annual lay women's retreats did not begin in the diocese until 1938.


CHAPTER FOUR FOOTNOTES


6 The American Board of Catholic Missions (ABCM) was established in 1925 as a center for the collection and distribution of funds for the missions of the United States and its possessions which do not receive aid from the Society for the Propagation of the Faith. As a source of income the ABCM receives 40% of the dues for membership in the Society for the Propagation
of the Faith and of the annual collection taken up in all of the parishes on Mission Sunday. The ABCM coordinates the distribution of the funds with those of the Catholic Extension Society and other national Catholic organizations and agencies. The board is composed of nine members elected for five-year terms by the American bishops at their annual meeting. New Catholic Encyclopedia(Washington, D.C.: The Catholic University of America, 1967), I:398.


9J.R. Hobleeus to Bishop George Finnigan, 29 September 1931, St. Mary's Parish in Butte Records No. 225, DHA, Helena, Montana.


11Sister Mary Ildephonse, R.S.M., to Bishop George Finnigan, 29 April 1929, Sisters of Mercy Records No. 444, DHA, Helena, Montana.

12Mother M. Berchmans, S.C.L., to Bishop John P. Carroll, 7 May 1925; Sister Ann Emily, S.P., to Bishop John P. Carroll, 30 May 1925, St. Mary's Hospital Records No. 278, DHA, Helena, Montana.

13"Dedication of Beautiful 'Little Flower' Chapel Unique," The Calumet Summer Number(July 1932): 1,4.


16Cornelius J. Kelley to Bishop George J. Finnigan, 4 July 1929, Carroll College Endowment Fund Records No. 735, DHA, Helena, Montana.

17John D. Ryan to Bishop George Finnigan, 4 November
1927, Carroll College Endowment Fund Records No. 735, DHA, Helena, Montana.


20 The horse was given to Bishop Finnigan by Walter Hansen. The Bishop kept him stabled at St. Joseph's Orphans' Home in the Helena Valley. Bishop Finnigan also had a middle-aged English bulldog named Danny. He lived in the episcopal residence and often accompanied the Bishop on his evening walks.


CHAPTER FIVE FOOTNOTES


4 Rev. Joseph Schulte to Bishop George Finnigan, 3 August 1932, Sacred Heart Church in Wolf Creek Records No. 225, DHA, Helena, Montana.


8Collins was a small farming community between Dutton and Conrad. By 1934 the number of Catholics had decreased to the point where they could no longer support a church.

9Bishop John Carroll visited Rome in 1920. He was on his way there in 1925 when he died in Fribourg, Switzerland. Bishop Finnigan never went to Rome during his episcopacy but may have been contemplating such a trip when he died in 1932.

10Newspaper article, no date, Scrapbook No. XXXIX, p. 103, DHA, Helena, Montana.

11Helena (Montana) Record Herald, 4 December 1934, Scrapbook No. XXXIX, p. 90, DHA, Helena, Montana.

12Bishop Ralph L. Hayes to Devoted Laity of the Diocese of Helena, 6 August 1934, Ralph L. Hayes Papers, DHA, Helena, Montana.

13Bishop Hayes was in Cleveland attending the Eucharistic Congress and conferring with Archbishop Amleto Cicognani, Apostolic Delegate to the United States.

14Archbishop Amleto Giovanni Cicognani to Bishop Ralph Hayes, 2 October 1935, Ralph L. Hayes Papers, DHA, Helena, Montana.


CHAPTER SIX FOOTNOTES

1 According to Canon Law, once a diocese is vacant the diocesan consultors elect an administrator. They may also appoint an economus whose duty is to manage diocesan finances. The consultors may charge the administrator with the responsibility for these duties.


5 Rev. J.G. Tougas to Bishop Joseph M. Gilmore, 12 April 1936, St. Helena Cathedral Records No 225, DHA, Helena, Montana.

6 Outside statuary on the Cathedral:

   Copernicus                     Christopher Columbus
   St. Methodius                  Tekakwitha
   St. Cyril                      John Barry
   Gutenberg                     Palestrina
   Dante                          Raphael
   Ampere                         Michaelangelo
   Jeanne Mance                   St. Helena
   St. Jerome                    Daniel O'Connell
   St. Augustine                 Pasteur
   St. Thomas Aquinas            Mother Cabrini
   St. Paul                      St. John Chrysostom
   Father Damien                 St. Norbert
   St. Joan of Arc               Cardinal Newman
   St. Patrick                   Charlotte Lawrence Tougas
   Father DeSmet

7 Msgr. Tougas to Bishop Joseph M. Gilmore, 20 April 1946, St. Helena Cathedral Records No. 225, DHA, Helena, Montana.


9 Helena (Montana) Record Herald, 5 November 1935,
Scrapbook on Helena Earthquakes, DHA, Helena, Montana.

10The Sisters began inviting the public to open houses at the Home and to plays put on by the girls at the Civic Center. Many Helena families invited the girls into their homes. Many girls from Cathedral High School, this author included, were invited to the Home to visit with the girls and join in their recreation. Attendance at Helena entertainment functions became more frequent. Dances were also held with boys invited from Cathedral High School. Some of the girls were even allowed to attend Cathedral High School.

11Handmaids of Mary Immaculate to Bishop Joseph M. Gilmore, 8 August 1959, Handmaids of Mary Immaculate Records No. 447, DHA, Helena, Montana.


14In 1936 the diocese purchased the old W.A. Clark mansion on West Granite for use as a convent. When the new Girls' Central High School was built, it included convent space so the Clark mansion was sold.


16Mother Mary Ancilla, S.C.L., to Greater Butte Community Hospital Corporation, 28 December 1959, St. James' Hospital Records No. 277, DHA, Helena, Montana.


18The academy's boarding school was discontinued in 1957.


21 The parish functions at St. Ignatius had been increas­ingly taken over by whites. Over the years the Indians had withdrawn from the mission in favor of St. John Berchman's. The Oregon-Jesuit, February 1961, pp. 3 & 15, St. Ignatius Parish Records No. 225, DHA, Helena, Montana.

22 The hospital building had been the original log church at the mission built in 1864.

23 C.F. Kelley to Bishop John P. Carroll, 4 January 1923, St. Catherine's Parish in Bigfork Records No. 225, DHA, Helena, Montana.


25 Diocese of Helena (Montana) Register, 19 April 1959, sec. 2, p. 72.


28 This was the first ad limina visit of any Bishop of Helena since 1919 when Bishop John P. Carroll visited Rome.

1924-postponed because of Cathedral consecration.
1925-Bishop Carroll died enroute to Rome.
1929-Bishop Finnigan had not yet completed two years of his episcopacy and so was not required to go.
1934-Bishop Hayes had not yet completed two years. He did visit Rome, but it was not an official ad limina visit.
1939-World War II.
1944-World War II.

29 The name was not changed to the University of Montana until 1964. At that time Montana State College in Bozeman became Montana State University.

30 The legislation that was eventually passed called for the admission of 205,000 refugees over a two year period.

31 The actual Cathedral anniversary was 1958. However,
it was officially celebrated in 1959 because of the
restoration project and the diocesan diamond jubilee.

32Mrs. Leslie D. Davies to Bishop Joseph Gilmore,
26 July 1954, St. Thomas Parish in Helmville Records
No. 225, DHA, Helena, Montana.

33Bishop Joseph M. Gilmore, Ordo for 1962, 19 February
1962, Joseph M. Gilmore Papers, DHA, Helena, Montana.

34"History of Events on the Occasion of the Death
of Bishop Joseph M. Gilmore," no date, Joseph M. Gilmore
Papers, DHA, Helena, Montana.

35Pope John XXIII, Brief appointing Msgr. Raymond
G. Hunthausen to the See of Helena, Montana, 8 July
1962, Bulls and Records of Consecration Records No.
201.1, DHA, Helena, Montana.

CHAPTER SEVEN FOOTNOTES

1Fr. John Hunthausen is a diocesan priest. Sr. Edna
Hunthausen is a Sister of Charity of Leavenworth. Both
of them are currently serving in the Diocese of Helena.

2This is the Church in the World Today, Grail Simplified

3Bishop Constantino Luna to Bishop Joseph Gilmore,
24 May 1959, Rev. Lawrence Simons File No. 254, DHA,
Helena, Montana.

4Rev. Lawrence Simons to Bishop Joseph Gilmore, 16
May 1960, Rev. Lawrence Simons File No. 254, DHA, Helena,
Montana.

5Bishop Raymond G. Hunthausen to the Diocesan Consultors,
30 April 1963; Bishop Raymond G. Hunthausen to Rev.
Jim Tackes, 25 March 1963, Guatemala Mission Records
No. 236, DHA, Helena, Montana.

6Agreement between the Diocese of Helena and the
Diocese of Solala, December 1964, Guatemala Mission
Records No. 236, DHA, Helena, Montana.

7Mother Leo Frances, S.C.L., to Bishop Raymond G.
Hunthausen, 17 June 1966, Sisters of Charity of Leavenworth
Records No. 440, DHA, Helena, Montana.


Diocese of Helena Property Records for Silver Bow County No. 619, DHA, Helena, Montana.

Ibid.

With the exception of St. Helena's Church and the Holy Savior Rectory, all of the buildings purchased by the Anaconda Company were eventually demolished. The records for all of the closed parishes were deposited at St. Patrick's, the mother church of Butte.


Fr. Dusan Okorn came to the Diocese of Helena in 1949 as a refugee from Yugoslavia. He served as an assistant priest at a number of parishes until 1963 when he was named administrator of Bigfork. He could not be named pastor until he was formally incardinated into the Diocese of Helena. This occurred in October 1963. He was then named pastor of St. Catherine's.


The school closures were mainly the decisions of the Bishop and the local parishes and will be discussed.
in a later chapter.


22Eventually ordained deacons would form part of the team.


24Brondel Hall was the former home of Governor Joseph K. Toole. It had been purchased by the diocese in 1962 to house the Cuban children and later served as offices for both the CCD and Catholic Charities. The diocese sold the building in 1977.


27This new school was named St. Raymond's and was housed in the former St. Mary's School.

28The Brothers were not allowed to teach in co-educational schools but received special permissions to continue their work in Butte.

CHAPTER EIGHT FOOTNOTES


2Scagliola is an imitation marble-like covering found on the pillars and walls of the Cathedral. It is water soluble and hardens and cracks with age and Helena's frequent earth tremors.


7St. Joseph's Parish, which never had a church, shared facilities with the First Lutheran Church after its
school closed in 1972. When the Anaconda Catholic Community was formed, this arrangement ended and St. Joseph's Parish ceased to exist.


14Diocese of Helena Property Records for Glacier County No. 619, DHA, Helena, Montana.


16Article from the Catholic Sentinel, 3 December 1976, Benedictine Sisters Records No. 441, DHA, Helena, Montana.

17Copy of Agreement between Benedictine Sisters and Immaculate Conception Parish, Deer Lodge, 20 December 1976, Benedictine Sisters Records No. 441, DHA, Helena, Montana.


19Ibid.


SELECTED BIBLIOGRAPHY

ARCHIVAL RECORDS

Archives of the Diocese of Helena

John B. Brondel Papers
John P. Carroll Papers
George J. Finnigan Papers
Ralph L. Hayes Papers
Joseph M. Gilmore Papers
Raymond G. Hunthausen Papers
Pastoral Letters of Bishops
Clergy Files
Parish Records and Reports
Baptismal and Marriage Records of Parishes (Microfilm)
Institution Records
Religious Order Records
Mission Records
Organization Records
Property Records
Miscellaneous Records
Diocesan Scrapbooks

Archives of the Montana State Historical Society

Thomas Carter Papers
Rev. Pierre-Jean DeSmet Papers
Thomas Francis Meagher Papers

Archives of the Archdiocese of Portland in Oregon

Letterbooks of Archbishop Charles J. Seghers
Rev. Gerard Steckler, S.J., Papers

Archives of the Indiana Province of the Congregation of Holy Cross

Rev. Michael J. Early, C.S.C., Papers

NEWSPAPERS

Anaconda Standard
Butte Semi-Weekly Miner
Butte Weekly Miner
Calumet (Marquette League)
Helena Daily Herald
Helena Daily Independent
Helena Independent Record
Helena Journal
Helena Record Herald
Miles City Journal
New Northwest (Deer Lodge)
Philipsburg Mail
Register (Diocese of Helena)
Townsend Star
Weekly Missoulian (Missoula)
WestMont Word (Diocese of Helena)

UNPUBLISHED MATERIALS


Provost, Rev. James H. "Canonical Opinion-Status of Diocesan Administration between February 25, 1975, and the time a new Bishop takes possession of
the Diocese." Diocese of Helena, 1975. (Typewritten.)


Venus, Rev. Joseph M. "The History of St. Aloysius Institute." Diocese of Helena, no date. (Typewritten.)


ARTICLES


COMMEMORATIVE BOOKLETS


Daly, Christopher. St. Patrick's Parish, One Hundred Years. Butte, Montana, 1981.


BOOKS


Brothers, Beverly J. Historical Butte. Butte, Montana:


Campbell, William C. From the Quarries of Last Chance Gulch. Helena, Montana: Montana Record, 1951.


Edmund Ignatius Rice and the Christian Brothers. Dublin: M.H. Gill and Son, Ltd., 1926.


In the Early Days. St. Louis: B. Herder, 1912.


(McBride, Clothilde Angela, O.S.U., Mother). Ursulines of the West. 1936.


*These Men They Called Knights.* New Haven, Connecticut: Knights of Columbus, 1969.


