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EDMUNDUS

Brother Edmund Hunt, C.S.C.
1909-2005

By

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Brother Edmund Hunt's life unfolds in five, approximately equal parts: equal, not so much in number of years as in importance to the telling and meaning of his story. Part One extends from 1909, the year of his birth in Elwood, Indiana until 1930 when he entered the Brothers of Holy Cross at Watertown, WI, at age 20; Part Two covers from 1930 until his appointment as first Brother-president at St. Edward's University, Austin, TX, in 1946. Part Three includes his six-year term as re-founder of St. Edward's (1946-1952), a two year "sabbatical" in Rome (1952-1954), and a second period of duty at St. Ed's as Dean of Humanities and professor of many classes in foreign language, Ancient History, and Great Books (1954-1965). Part Four takes us from 1965, when he moved to Notre Dame High School in Sherman Oaks, CA, for one year, and then on to Rome again for two-plus years as architect and principal writer of the 1968 post-Vatican II Constitutions for the Congregation of Holy Cross. This period continues until 1983 with seven years at the University of Notre Dame as Visiting Professor in the General Program of Liberal Studies, followed by another seven years of residence and teaching at St. Edward's. Part Five extends from 1983, with two years as Latin teacher at Notre Dame High School, Sherman Oaks, CA, definitive retirement and writing of his *Opus* at Rancho San Antonio, Chatsworth, CA. In 2000, he moved back to Austin for a brief period and then made a final move to Dujarie House, Brothers' infirmary at Notre Dame in 2001 where he died in July, 2005.

In each of these five periods, three identifying characteristics of Brother Edmund (Frederick) Hunt emerge: perfectionism, realism, and altruism. Perfection, of course, began at birth with innate excellence of mind and body which he inherited and developed; realism followed upon the cruelty of events that marred his early years; altruism originated with his Catholic faith, nurtured by a legendary pastor in Elwood, Fr. Balthasar Biegel, and his religious teachers in Catholic schools, both of them named for St. Joseph. Altruism flowered in his adult life with his profession of vows and a religious life dedicated to teaching by word and example, literally, thousands of students.

PART ONE

The name of Our Town is Elwood, Indiana, some 40 miles northeast of Indianapolis, and some 30 miles due west from Muncie, IN, also known as *Middletown, USA*. Population of Elwood? Comes close to 9,000 according to the last census. Elwood began as a small settlement around 1850 known as

Duck Creek; then, after some growth it became known as Quincy. Because another Quincy existed in Illinois, the name confused the post office department. Discovery of natural gas deposits brought population increase, and some of the town fathers gathered in 1869 to stake out a better street plan and give the town a new name. While doing this, they noticed the small son of one of the pioneers playing nearby. The boy's father called his son's name (Elwood!) to correct his behavior and this led one of the men to say, "Hey, that's a good name for our town," and so it became (1). If any of the preceding reminded you of the Stage Manager in Thornton Wilder's play, *Our Town*, you guessed right.

Brother Jim Newberry and I visited Elwood one day last winter. Ranny Simmons, whose family traces back to the town's beginnings, met us at St. Joseph's Catholic church on A Street, one of the town's original four thoroughfares. Ranny, a St. Joseph's parishioner, has served on the board of the Catholic cemetery for thirty years and as its treasurer maintains the cemetery's records. Ranny also does genealogy and he provided us information about the Hunt family. Ranny, Ross Melton, another parishioner and volunteer treasurer for the parish, Brother Jim, and I talked in the rectory for an hour or so about the Hunts; and then we visited the cemetery, a mile or two west of Elwood. We saw a cluster of grave stones known as the Hunt plot, but the remains of Charles Hunt, Brother Edmund's father, do not rest in the Hunt Plot but in an unmarked grave at the cemetery's periphery. Why?

The early history of Brother Edmund's family may help to explain. Otto Hunt, Brother Edmund's paternal grandfather, emigrated to the United States from Baden, Germany, in 1870 at age 19. After arrival in New York, Otto went to Akron, Ohio, and found employment as butcher in a meat market. Five years later in Ohio, he married Elizabeth Knapp, also of German parentage. Otto and Elizabeth had seven children, five boys and two girls. Sometime before 1910, the Hunt family moved to Elwood where the three oldest boys obtained work as glass-blowers in Elwood's burgeoning glass business. By 1920, the elder Hunts and their younger children had returned to Akron; the three older male children remained in Elwood. (2)

Otto and Elizabeth Hunt's oldest child, Lewis Hunt, born in 1877, married Josephine Knapp and they had five children. Lewis, Brother Edmund's uncle, had acquired local fame as a baseball player, and in 1910, the family moved to West Virginia where Lewis hoped to continue his baseball career at a higher level. In 1912, at age 35, Lewis Hunt died instantly in West Virginia, run

over by a train while crossing tracks. In reporting his death, the *Elwood Call Leader*, said in his obituary: "Mr. Hunt was for years one of the well-known glass workers of this City and one of the best-known ball players Elwood has ever produced. He was captain of the Elwood team for a number of years and was one of the best-known athletes of the county. He was a splendid young man. . ." (3) Josephine, Lewis's widow, left with five children, soon after married Claude Miller, and their son, Maurice Miller, became a priest of the La Fayette, IN, diocese. Father Miller died in 2011; unfortunately, I did not get to talk to him about his cousin, Brother Edmund, nor did Edmund ever mention Fr. Miller to me when I visited him at Dujarie House. The tragedy of his uncle's death may well have had some negative influence upon little Frederick. Even at age 3, children (especially a gifted boy like Frederick) have awareness of grief and a feeling of loss as it radiates from parents and others. Another tragedy, compounded by greater loss, soon followed.

Charles Hunt, age 26, the second son of Otto and Elizabeth, married Emma Pflueger, age 19, at St. Joseph's church in Elwood on October 26, 1907. Charles, a glass-blower and his young wife had three children: Ernest, Frederick, and Gertrude. In March of 1914, Charles contracted pneumonia, followed by scarlet fever, and died at age 32. The *Elwood Call Leader* dutifully reported his demise in a front page obituary and added: "Owing to the nature of the disease causing the death, the funeral held at the home this morning was private. Father Biegel delivered the funeral address at the home this morning." (4) Little Fred Hunt, age 4, probably stood at the foot of the porch steps with his older brother Ernest and his mother, Emma, with her youngest child, Gertrude, in her arms. Frederick, already instilled with the family's Germanic stoicism, kept his deep-felt grief in check. Brother Edmund retained no family pictures throughout his life except that of his father, Charles. That Emma, widowed at 26 with three small children, could not afford the considerable expense of burial with a proper marker comes as no surprise and probably accounts for Charles's burial in an unmarked grave. Charles's younger brother, Frank, the only other immediate family member living in Indiana, himself struggling as a glass-blower and newly-married, could not have assumed the cost of his brother's burial, to his regret. Frank and his wife Helen do have grave-stones in the Hunt Plot. Emma dispatched her older son, Ernest, to live with the paternal grandparents in Ohio. Frederick and Gertrude stayed in Elwood, and Emma, taking in laundry and earning \$18 a week, somehow managed to keep the three of them clothed and fed. When the children reached school age, she enrolled them in the parish school. (5) After five years of this heroic parenthood, Emma seized a promising lifeline and married David Weidner in 1919. Frederick, age

secure, but beyond that, we have no insight into their relationship. I do not believe Brother Edmund ever mentioned Mr. Weidner or his entry into their family life on N. 14th Street in Elwood. About Gertrude Hunt, Ranny Simmons, the Elwood genealogist/historian, could find only a single listing in the 1924 Elwood City Directory. She may have had some estrangement from her mother and step-father, David Weidner. Mr. Weidner died in that same year, 1924. Frederick, away at boarding school in Rensselaer at the time, would not have had the funds to disrupt school attendance and return to Elwood for David Weidner's funeral, even if the Nickel Plate Railroad would arrange a non-revenue local stop in Elwood. Brother Edmund felt deeply aggrieved about Gertrude's absence from the family; much later, he employed a private detective to conduct a search, but it came up empty

Brother Edmund tells us that he went to high school in Rensselaer on a "grant," but he does not tell us who provided the grant which paid for his board and tuition. Apart from the pastor of St. Joseph's church, Father Biegel, I can think of no other likely benefactor. The pastor, well-informed of Frederick's academic prowess by the Sisters in the parish school, may very likely have arranged the scholarship. St. Joseph's Preparatory had a minor seminary track of studies along with the general course, and that may have partially influenced the priest to pay the cost of Frederick's education, in hope that the boy might choose the seminary route.

I contacted St. Joseph's several years ago, in the interest of Brother Andrew Angermeier, then in the process of writing "A First Class Classicist," one of the short biographies of the South-West Province's Heritage Project, about Brother Edmund. Whoever responded to my request summarized Frederick Hunt's high school record as "top student," which came as no surprise to me or anyone aware of Brother Edmund's academic superiority. Recently, I contacted the archivist at St. Joseph's who confirmed his attendance and added a couple of details. In high school he participated in band, playing E-flat clarinet, and he captained the basketball team. Although the Indiana state basketball tournament, which admitted all high schools, large and small, on equal terms, started in 1911, there is no record of St. Joseph's participation in 1926-27, Bro. Edmund's senior year. In an interview with an Austin, Texas, newspaper reporter in 1949, Edmund confided that he had played "semi-professional basketball" sometime during his years at Notre Dame. What that exactly meant I leave to some later researcher.

Other evidence of his athletic perfection appears in the *Notre Dame Scholastic*, the primary student publication at the university for many years, which carried sports items in 1942, 1943, and 1944 about Brother Edmund's success in tennis as a member of the faculty entry in intramural competition. Brother Edmund and his doubles partner, Walter Langford, advanced to the finals in 1944. Langford, onetime chairman of the foreign language department, coached varsity tennis at Notre Dame for many years. (6)

After graduation from high school (see p. 7), Brother Edmund tells us that he worked at an "oil refinery." Sometime between 1985 and 2000, while living at Rancho San Antonio, boys' home in Chatsworth, CA, Edmund confided to Bro. Kenneth Hayward, his driver and companion on short car trips, that he worked for a time as a door-to-door salesman for Hoover vacuum sweepers during the interlude between high school graduation and his entering the Brothers of Holy Cross in the fall of 1930. With his gift of fluency, he probably persuaded some Hoosier housewives to consider getting one of the new-fangled replacements for straw brooms. (7) No oil refinery existed in Elwood at any time, according to Ranny Simmons, Elwood historian, and door-to-door salesmen would have a listing in the City Directory. The 1928 and 1929 directories do not have a listing for Frederick Hunt. Brother Edmund did not tell us, but evidently he lived away from Elwood, maybe in Ohio, during those years before reporting to Sacred Heart College in Watertown, WI, in the fall of 1930.

In summary of the early life of Brother Edmund Hunt and in how the three traits of perfectionism, realism, and altruism surfaced and influenced his later career and achievements, I offer the following. Perfectionism. The Stage Manager in Thornton Wilder's *Our Town*, cited earlier, reappears throughout the play. In Act II, in the climactic wedding scene, he takes on the role of minister and quotes a "European fella" in his pre-ceremonial sermon: "Every child born into the world is nature's attempt to make a perfect human being." The only perfect human being came, not from Elwood, but from Nazareth by way of Bethlehem. The Stage Manager knew and we know that perfection doesn't happen otherwise, but some near-misses do occur. Frederick Hunt, early-on, demonstrated near-perfection in academic prowess and athletic skill. While many people come into this world equally endowed, few have the motivation and drive to sustain and fully develop these endowments as Frederick Hunt did. Part of that motivation and drive came from his German antecedents. Otto and Elizabeth Hunt had raised their seven children in an atmosphere of strict (dictatorial) adherence to their Germanic order and

rigor and discipline. German ethnicity partially accounts for Brother Edmund's perfectionism or tendency thereto, even in his childhood and growing-up years.

Realism. In talking to one of Brother Edmund's colleagues from the General Program for Liberal Studies, in which department Brother Edmund taught from 1968 to 1976 at Notre Dame, the professor suggested a different word, "cynicism." Although not applying a whitewash to Edmund's often-detected tendency to devalue "received wisdom" that he recognized as fallacious, I think that the term cynicism does not accurately apply to his distaste for faulty generalizations and conclusions. A realist sees life as it is and not what we want it to be; a cynic holds no hope out for any improvement. Cynicism, in its current usage, could not co-exist with Brother Edmund's third identifying trait, altruism.

Altruism. Oral tradition, hearsay, among Brothers has declared that Frederick Hunt, upon arrival at Watertown, expressed a request for coadjutor status, possibly as a cook. Brother Edmund had never expressed that to me, but it seems consistent with his later history and demonstrated altruism. He spent his life in service to others, not as a cook but as a teacher and college professor. On some occasion when asked about his view on education, he said: "It's about the student, it's all about the student, it's only about the student." (8) He became a man for others: the thousands who would benefit from his instruction.

Since the invention of "teen-agers" especially, in mid-20th century, young people do not always or generally get high marks for altruism. They have belonged to the "ME generation." Young people in Brother Edmund's time had lesser expectations; certainly he had little to celebrate. Upon his graduation from high school, Frederick Hunt's family life had become completely unraveled: father and step-father had both died; his older brother remained in Ohio with grandparents; his sister Gertrude had disappeared, or so it seemed. Apparently, he did not remain in Elwood but sought employment elsewhere. Despite all the turmoil he experienced, he held fast to his Catholic faith and he ultimately made the decision to give his life to God that led to his petition to join the Brothers of Holy Cross.

PART TWO

When asked by an Austin, TX, newspaper interviewer in 1949, his third year as university president and religious superior at St. Edward's, Brother Edmund responded that he could not single out any one person's influence that moved him to choose the religious life. He hinted that his boyhood, marred by

his father's early death and other disruptive events, may have caused a strengthening of his faith and reliance upon God alone. (9) Gifted with astonishing intelligence, he excelled in school at every level. Baptism and Confirmation at St. Joseph's church in Elwood, instruction by the Sisters of St. Joseph at St. Joseph's school, his high school years with the Precious Blood Fathers at St. Joseph's in Rensselaer, IN, may have somehow conditioned him to cast his lot for life with the Brothers of St. Joseph (later renamed Holy Cross) who came to Indiana as missionaries in 1841. Add to that, Father Edward Sorin and six Brothers came by some stroke of Providence or circumstance to found a school in St. Joseph's County, IN, where the St. Joseph's River takes a south bend. St. Joseph played a part in Brother Edmund's vocational decision: What about Our Lady, Notre Dame? In the 1920's Notre Dame's football teams and its immigrant Norwegian coach, Knute Rockne, had captured the imagination of, and a sense of ownership by football fans nationwide and especially Hoosier school boys like Frederick Hunt. Enamored by the exploits of the fabled Four Horsemen and the Notre Dame Rose Bowl victory in 1925, most Catholic boys had total awareness of the Notre Dame football ascendancy. While living in Rensselaer, just 70 miles as the crow flies from the Notre Dame campus, Frederick Hunt surely felt Our Lady's magnetism. While St. Joseph and Our Lady had made their overtures, a delay followed. After graduation from high school (see below), Fred Hunt had made no immediate decision for his future. As previously noted, he had some work experience in the two and one-half years before his enrollment at Sacred Heart College, Watertown, WI. Pam Brown-Seeley, archivist at St. Joseph's, Rensselaer, says they have no record of Frederick's graduation. My conjecture: Brother Edmund did not reveal it, but he possibly dropped out of school in his senior year to go to work and help support his twice-widowed mother. After working for the interim years and months, he looked for a way to continue his education and find some outlet for his perfectionism and altruism. His realism, assisted by the Holy Spirit, guided him to Watertown. At Watertown, he found the answer to his prayers: free admission to a very good boarding school, staffed by master teachers of a respected religious community.

With fewer than sixty resident students, small classes (almost tutorials), an excellent library, a faculty of experienced Brothers with degrees from Notre Dame and elsewhere, a Holy Cross priest as fulltime chaplain, Sacred Heart resembled and matched elite boarding schools of the period. All the boys and young men attended free of charge, subsidized by the Brothers on the mere expression of interest in the religious life. Although the school lacked any trace of luxurious living for its young boarders, it more than compensated for Spartan

conditions by excellence of instruction. Brother Nicholas Ochs, small of stature but noted for his innate firmness of character and classroom control, a classical scholar in his own right, had guided the school as principal and religious superior since 1928. In 1930, when Frederick Hunt arrived, Sacred Heart had a select cadre of outstanding teaching Brothers under Brother Nicholas's direction. Father James Burns, provincial from 1928 to 1938, had made the Watertown juniorate a high priority for his administration. (10) An almost immediate realization by Brother Nicholas of Frederick Hunt's aptitude for study, quickly disposed of the new recruit's request for a non-teaching career track, if indeed he had made such a request. The Brothers, having donated their time and service at Watertown as elsewhere, reserved the right to make such a decision for anyone accepting the school's free board and tuition. Frederick Hunt made optimal use of his five months at Watertown, enjoying the camaraderie of his classmates and garnering top grades in college-level classes taught by Brother Donard Proskovec and others. Those well-taught classes prepared Frederick Hunt for college years to follow at Notre Dame, which would come; but only after a full calendar year in the Holy Cross congregational novitiate on the Notre Dame campus.

Clad in bargain-basement black suits, Frederick and his classmates traveled via South Shore Railroad to the South Bend station and disembarked to take a brief street car ride to Notre Dame. There, in sight of the Golden Dome, they walked to the northeast location on the St. Joseph Lake of the old novitiate building. After welcoming by Father Kerndt Healy, novice master, and an eight-day retreat, they reported in turn to the master's office to receive religious names. Brother Edmund recounted that when his time came, Father Healy said: "How would you like to be known as Moses?" Frederick, somewhat abashed, shot back: "Well, how would you like to be so-named?" The Master reconsidered and offered this intrepid young man another, more acceptable name; and Fred became Ed. For the next twelve months, Brother Edmund's realistic side had to put his self-directed perfectionism on hold to some degree, but the novitiate year surely enhanced his altruism and determination to serve. Brother Edmund later spoke disparagingly of his novitiate experience, but it curbed his ego, as intended. After the long year with "floor-kissing," and listening to Jesuit Alphonsus Rodriguez and various French spiritual writers with their do's and don'ts for beginners in the religious life, Brother Edmund looked forward to the next stage of his formational journey. Then he and his classmates walked the short distance to the more congenial academic environment of the Brothers' scholasticate known as Dujarie Hall.

How should we characterize Brother Edmund's time and performance as an undergraduate at Notre Dame? In a word, spectacular. In those years, 1932-1935, and for some time thereafter, Notre Dame gave percentage grades. In the thinking of most teachers and professors at that time: no mortal should receive a grade of 100. A cursory examination of Brother Edmund's transcript in the Moreau Province archives in Austin, TX, revealed not a few grades of 100% (11). Brother Edmund, in his autobiographical essay and elsewhere, seemed to measure his life experiences by the word "happy." If the novitiate year registered low on the happy-scale, his three and one-half years pursuing a bachelor's degree tilted to the other extreme. He had a romp at Dujarie Hall. Of the 398 bachelor's degree recipients at Notre Dame in June, 1935, only Brother Edmund with a major in Latin and Greek, and one law student received their degrees, *Maxima cum Laude*. (12)

In Brother Edmund's years at Dujarie, a Brother Agatho Heiser held the reins as superior with responsibility for continuing formation of both teaching Brothers, and for lesser periods of time, coadjutor Brothers. Not really to his credit, Agatho made no effort to disguise his preference for the teaching Brothers. One outstanding coadjutor, Brother Valery Greenwell, once told me that he joined the priests' province in 1946 because of unfair treatment by Agatho. On the other hand, Agatho's commitment to the teaching vocation put "stars in the eyes" of the student Brothers in his charge. Brother Agatho wrote an inspirational tract for aspiring teachers entitled, "Into the Field," about the sublime vocation they had undertaken. Brother Edmund charged into the field with his Notre Dame degree in the fall of 1935.

For the 1935-36 school year, Father James Burns, provincial, heeded the advice of Brother William Mang, one of his councilors and spokesman for the Brothers, to send four Brothers to staff a newly-created co-institutional boys' department at Vincentian Institute, a parish high school in Albany, N.Y. Brother John Baptist Titzer, appointed as superior and principal of the new venture, then and there became Brother Edmund's mentor as beginning teacher and lifetime friend. When the U.S. Brothers province divided into three parts in 1956, Brother John Baptist became provincial of the new South-West Province and he, in turn, appointed Brother Edmund as a first member of his provincial council. After Brother Edmund's one year at V.I., it became evident to the provincial leadership that they had a diamond, not in the rough, but ready to shine. Father Burns had lobbied, along with Brother Ephrem O'Dwyer, at provincial and general chapters, for more seminarians and Brothers to study for advanced degrees. (13) Father Burns then made the "no-brainer" decision to get

Brother Edmund started in that direction. When it came time for the proclamation of “obediences” in Sacred Heart Church in the summer of 1936, Brother Edmund received marching orders to pursue a PhD in classics at the University of Chicago.

In Brother Edmund’s year of matriculation at Chicago, 1936, that private university of Baptist origin, commanded much attention in news outlets for its radical (in that word’s etymological sense of “roots”) views and vision. Two men in particular led the charge and kept Chicago in the spotlight: the brilliant young president, Robert M. Hutchins, and an also-young Jewish philosopher, Mortimer Adler. Briefly put, Hutchins advocated a return to the sources of true education, the Great Books. Rather than rely upon secondary materials, textbooks and commentaries, go back to the books themselves from which the great ideas came. Adler, the philosopher, took a similar approach in his field of study: a return to original sources, and in particular, to Aristotle of the Greek classical period and to St. Thomas Aquinas of the medieval period. These two icons of philosophy, for Adler, should receive primary focus in college education in their original form, not in manuals with someone’s distillation of what they might have said. Brother Edmund spoke highly of attending “Monday night classes,” conducted by these already-famous educational reformers. (14)

Apparently, Hutchins and Adler held these cross-disciplinary sessions to indoctrinate as many as they could reach on the direction that higher education had taken at Chicago. Edmund admired them for their personal qualities as well as their scholarship, in characterizing them as “two of the finest persons I have ever known.” (15)

When Brother Edmund went to Chicago to study for the doctorate, only one other Holy Cross religious, Brother William Mang, had preceded him in gaining this opportunity for educational advancement. One or two other Brothers of exceptional intellect had made some movement in this direction at Catholic University or Notre Dame, but no Brother had undertaken it at a school of national renown like Chicago – Baptist (save the mark) in its educational foundation. Brother Edmund himself made this observation. (16) Brother William Mang, the ground-breaker, a low-risk man who wore the nebulous identity of “conservative” in every detail, differed considerably from the dapper, “good-looking Brother,” as a correspondent to the *Notre Dame Alumnus* described Brother Edmund in 1938. (17). In reflecting upon his two required years of “residence” at Chicago, even though he received university permission to live off-campus in those years with the semi-monastic community

at Holy Trinity High School, he did not go un-watched by his religious superiors from Notre Dame. He has told us that the provincial, Father James Burns, and the superior general, Father James Donahue, checked on him from time to time to see that no designing co-educational student may have entrapped him. (18) Shortly before he died at Dujarie House in 2005, Brother Edmund confided to me that this premonition may not have had unfounded purpose. A man who loved a conversation, Brother Edmund socialized with other graduate students before and after classes. On one such occasion, a co-ed degree candidate beckoned him aside and said: "Say, Hunt, when are you going to ask me for a date?" As a young man and even well into his middle and even late years, Edmund, as the correspondent to *The Alumnus* had observed, had strikingly good looks. Brother Richard Daly, in his eulogy for Brother Edmund, commented that the Scholastics from Vincent Hall stood in awe of him as an icon and spoke of him as the "Greek god." (19) The Scholastics used that term more in connection with his subject matter, largely concerned with classical Greek language and antiquity, but "Greek god" is a common code word for Adonis, the epitome of good-looking maledom. With his carefully-coiffed hair and majestic facial features, he had some appeal to the designing females feared by concerned religious superiors. When I say "carefully-coiffed" hair, I do not mean that he paid undue attention to it; he just had perfect hair by some accident of nature, and he kept it for his entire life. Brother Luke Bauer, my barber for almost thirty years in California, did barber's duty in Texas, in addition to his farming chores and "prefecting" in the 1940s. Luke, who had enormous milker's hands, did not have a reputation for tonsorial nicety. He once told me that he had the president of St. Edward's University in his chair and halfway through the procedure, probably interrupting Luke in mid-sentence, Brother Edmund tossed off the protective sheet and said, "That's enough, that will do," and he hurried off to some appointment.

Anyone who pursues a PhD knows that she or he needs some latitude in living conditions and time-management. For that period of time, the pursuant must focus almost totally on her or his objective. Brother Edmund had a commission from his superiors to study for the PhD at scholastically-pristine Chicago. In the interest of even more attention to a university's primary purpose, President Hutchins shut down its football program and Big Ten membership in 1939 despite Chicago's having had early success and fame under Amos Alonzo Stagg and having produced football's first Heisman Trophy winner, Jay Berwanger, in 1935. Brother Edmund, as noted, had accompanying caveats from religious superiors and restrictions in living

arrangements. He would live with the religious community at Holy Trinity and follow its regular discipline and horarium; Brother Maximus Cszyszewski, superior at Trinity, would see that he did so. The pre-WW II Brothers' House on Division Street had few amenities; Brother Edmund once described it to me as a "lean-to." He had to make a difficult commute by El every class day in the city's fickle weather to the fairly-distant campus. Despite these hampering conditions, Brother Edmund completed his PhD in three years, the final year spent back at Notre Dame while teaching part-time, and he received the doctorate in classics in 1940.

From 1938 to 1946 at Notre Dame, Brother Edmund taught the following courses in the Department of Classics: Introductory Latin, A Survey of Latin Literature, Elementary Greek, Intermediate Greek, Cicero (*De Amicitia*, *De Senectute*), Roman Comedy, Ovid, Elementary Latin I and II, Orations of Cicero, Readings in Vergil and Ovid, Readings in Seneca. In the Department of History, from 1939 to 1946, he taught The Ancient Mediterranean World and Historiography and Seminar. (20) Combining his teaching in the two departments, he taught twenty or more credits hours weekly in six of his seven years between 1938 and 1946 at Notre Dame. In at least one summer session, he taught a course in "The Religion of Greece and Rome."

Nor did Brother Edmund limit his activity to classroom teaching. He had done his dissertation for his doctoral degree at Chicago, in Latin, on *Johannes Dominici: Lucula Noctis*. In 1940 he published a translation of that study for Notre Dame's Medieval Institute. In 1941, with another member of the classics department, he co-authored a textbook, *Survey of Latin Literature*, published by Ypsilanti Press. In the early 1940's he produced two scholarly articles for the *Classical Journal*. His translation of *Letters of Leo the Great* appeared in a 1957 series, published by Fathers of the Church, Inc.(21)

The Notre Dame Scholastic, a weekly newspaper and principal student publication at the time, published items about Brother Edmund's ancillary activities. In the war years, 1941-1945, Notre Dame had many, perhaps a majority, of United States Navy enrollees, and to accommodate them the university employed a trimester, year-round schedule of classes. Perhaps to provide some diversion from the stress of academic and military rigor, the Department of Athletics sponsored a slate of intramural sports, tennis included. Three times in August of 1942, and once each in August of 1943 and 1944, *The Scholastic* reported on the success of a faculty team in this competition, headed by Walter Langford, varsity tennis coach, and Brother Edmund. The 1943

article said, "Walter Langford led all rivals with 12 wins. His teammate, Brother Edmund, was a very close second with 11 victories to his credit. These 'kids' spelled plenty of trouble for whomever they met." (22)

Department heads, aware that their rising star would leave Notre Dame after the 1945-46 school year to assume presidency of St. Edward's in Texas, saw to it that he fulfilled some special needs in his remaining time. *The Scholastic* reported that he fulfilled one of the assignments on March 29, 1946, when he gave a talk to the Bookmen's Club on "The Origin and Development of Satire"; then on April 5 the paper noted that Brother Edmund served as chairman for a discussion on "Church and State in the Medieval Period," in the Rockne Memorial Lounge. (23) On May 31, 1946, another item in *The Scholastic* announced: "Brother Edmund is preparing an edition of the Paduan Cardinal Barozius' three books of poems, and an investigation of medieval *Consolationes*..." (24)

Obviously, the young Brother became a workhorse in the School of Arts and Letters at Notre Dame, just as he would later at St. Edward's during his presidency, 1946-1952, and again upon his return from Rome in 1954 to 1965. From 1968 to 1976, in the General Program of Liberal Studies at Notre Dame, he again assumed heavy teaching loads, often twenty hours a week as before. Only in his third stint at St. Edward's, then in his 70s, did he accept any reduction. That forced acceptance of reduction led to his seeking employment elsewhere: at Portland University which first extended and then withdrew an invitation to him to teach in humanities, and finally in 1983 at Notre Dame High School, California, where he had spent one of his "happiest years" in 1965-66. On the "happy scale," those final two years contending with high school students did not register impressively. After fifty years in teaching, he retired and went to live at nearby Rancho San Antonio in Chatsworth, CA. Reflecting in the 1990s at this decision to retire from teaching, he said: "I should not have stopped." (25) So, his ego told him that he should have continued to teach until he dropped in his tracks. And again, thank God for ego because nothing much would get accomplished in this world without it.

For two years, 1938-1940, Brother Edmund lived in Lyons Hall with some responsibilities as prefect; following that, he received an assignment to perform the same work and live at Carroll or Brownson, the large dormitories in the Main Building. When he asked about moving into Corby Hall with priest-professors for a living style more congruent with his academic work, the



BROTHER EDMUND HUNT, C.S.C.
72 YEARS-OF-AGE

PHOTO BY BROTHER SIMON SCRIBNER,
C.S.C. APRIL 1982

superior of Corby said: "You can move in, but I would have to move out." So much for Congregational parity in that era.

Before leaving this reflection upon Brother Edmund's first seven years as a college professor at Notre Dame, we should probably consider a perduring condition that related to his perfectionism. All of his intellectual, social, and athletic achievements at Notre Dame, following hard upon a *maxima cum laude* performance as a student-Brother, may have had no little connection with the competitive place where it germinated and unfolded. Competition reigns at Notre Dame. A feisty Frenchman, Edward Sorin, a doubly-aggressive Norwegian, Knute Rockne, and generations of Fighting Irish have contributed to it. Competition flourishes in the classrooms, on the playing fields, in residence halls, in offices and wherever people congregate. You come to Notre Dame, you come to compete. Not everyone who comes and discovers this milieu gets enamored with it. We had a Holy Cross priest-chaplain at Notre Dame High School in Sherman Oaks who spent many years as student and professor at the university and suffered intensely from the on-going pressure at all-male Notre Dame. He expressed the problem cryptically to me once when he said: "Everyone at Notre Dame speaks out of the side of his mouth." Along with Rockne and the football machismo, the mind-set probably became reinforced by the tough-guy roles played on the silver screen in the 1930s by James Cagney and Edward G. Robinson. Whatever its origin, Brother Edmund could accept it and compete successfully with all-comers; his perfectionism made him a winner.

Did Brother Edmund like this competitive atmosphere? His realism told him to withhold any enthusiasm, but his altruism and his immersion in the Holy Cross spirit of service to others made him self-satisfied with his brilliant performance. In reflecting upon this period, though, in his autobiographical paper, he said of it: "not a very happy time." (26)

PART THREE

If perfectionist Brother Edmund, after seven years as professorial phenom at a prestigious university expected to find a modicum of perfection in Texas, his realism took over immediately upon his arrival at St. Edward's in the summer of 1946. Brother Lambert Barbier met him and Brother Simon Scribner, his designated vice-president with newly-minted PhD in English from Catholic University, and Lambert transported them in "100 degree heat to the front of the Main Building with its 'lawns' covered by foot-high dead grass and weeds." Brother Edmund soon discovered that the university had pre-enrolled

“two college students, deferred in WW II draft,” his new office furnished with one desk, and no Southern Association accreditation. He wrote, “I was appalled.” (27)

Despite the grim prospect that they faced, a reinforcement of young and capable Brothers soon arrived and they pitched in to assist in every way, including assistance in the late, and somewhat unexpected, enrollment of discharged veterans of WW II. Public Law 346 (the G.I. Bill) rescued the 1946-47 school year and put St. Edward's on a course of complete recovery to its present state of more than 5,000 students.

By the third year of Brother Edmund's re-foundational leadership, the enrollment had swelled from almost none to 300. He had negotiated with federal authorities for the transfer to the campus of several surplus government buildings from nearby, closed military installations. By the end of his canonically-mandated six-year term in 1952, another source of enrollment, student-Brothers dispatched from Indiana to the Austin campus, had climbed to sixty. In the post-war period, vocations had become so numerous that Dujarie Hall Scholasticate at Notre Dame could not accommodate the increase.

A trickle of Brother scholastics had started as early as 1946 at St. Edward's with the enrollment of Brother Celestis Mueller. By 1952 student Brothers had accounted for 113 placements at the university. Brother Edmund, while serving as president and religious superior, concurrently undertook a teaching schedule of twenty weekly credit hours. Every student Brother in those years most certainly had Brother Edmund as teacher in one or more classes.

When Brother Edmund finished his six years as resuscitator of St. Edward's, Brother Ephrem O'Dwyer, provincial of the U.S. Brothers Province, rewarded him with a “sabbatical” year in Rome. The considerable irony in description of his next assignment as sabbatical (rest) did not escape Edmund. He would join Brothers Ellis Greene, Loyola Christoph, and Donard Steffes in an entirely new venture in Rome named Notre Dame International School. At this new boarding high school, he would teach six classes, prefect meals and dormition, and have other responsibilities (coaching, e.g.) as needed. The provincial administration extended his assignment to Rome for a second year to save travel expense. This two year hiatus had its upside; in the summers of 1953 and 1954 he took classes in French literature at The Sorbonne in Paris.

After completing the classes, he spent the duration of those summers in touring Europe, visiting museums, and photographing works of art. He had attended the General Chapter in Rome in 1950, and following these meetings, he had toured France, Italy, Greece, and Egypt on photographic expeditions. At the time of his return to the United States and to St. Edward's as professor and Dean of Humanities in 1954, he had a collection of 2,500 colored photographic slides to augment his lectures on ancient history and art.

Brother Edmund maintained his double load of teaching twenty credit hours per week for this entire second tour of duty at St. Edward's, 1954 to 1965. Anyone attending St. Ed's between 1946 and 1978 may, and probably did, have Brother Edmund for one or more classes. The total number of Brother Scholastic placements in those years comes to 1,397. (28) That number, 1,397, means that Brother Edmund inspired, educated a generation or two of teachers, mainly for Catholic schools. Perhaps half of all surviving Holy Cross teaching Brothers came under his sway. Many more also taught for some years in our schools before leaving the Congregation, and others who left early-on and followed a teaching career also received the stamp and credential of his superior instruction.

In support of that claim of his superiority of instruction, I will now cite the words of three of his former students: one from his presidency years (Marcel Doleac); and two from his second period at St. Edward's, 1954-1965, (Charles Mc Gannon and Brother Richard Daly).

Marcel, who had a long career as teacher and disciplinarian in several Holy Cross schools, wrote the following on hearing of Edmund's death in 2005:

Brother Edmund was a great man, an excellent teacher, and a spellbinding monologist. He would extemporize for an entire class period without referring to a note, relating anecdote upon anecdote. And, of course he had been to every historical site he mentioned. He certainly whetted my appetite for the classics. On campus, he would not acknowledge a scholastic, even were he to be greeted by one. But on vacation with the scholastics at Holy Cross Villa in Waveland, MS, he would joke and banter with us, referring to each one of us by name. He was one of the group, a totally different person at those times.(28)

referring to each one of us by name. He was one of the group, a totally different person at those times.(28)

Charles Mc Gannon, a master teacher of English in his own right, wrote the following to Brother Edmund in 2000:

Thank you for being a great inspiration for me when I was at St. Ed's (1952-1956). After my first World History with you, I took everything I could schedule that you taught -- from French to Great Books. Indeed, it was a great pleasure to see the truth of any lesson a la Edmund - - a man who knew, and a man who could teach, a man who cared. (Of course all this had to be Providential, but your hard work made it an actuality for myself and all of your students.) (29)

Brother Richard Daly in his eulogy for Brother Edmund spoke of his college mentor as an "icon." Brother Richard, who has become something of an icon himself at St. Edward's, said the following:

As everyone knows, Brother Edmund was an incredible teacher. ..He was, of course, a classical scholar with proficiency in Greek, Latin, and French and a knowledge of history and literature that was incredibly impressive. . . Brother Edmund's lectures, replete with slides that he had taken all over the world, especially the classical world, were unforgettable experiences. (30)

Like most of us who attended Catholic high schools and colleges in the mid or early 20th century, Brother Edmund, apart from Chicago, had almost totally unisex educational experience; for him, both as learner and teacher. He probably had a few college girl students at St. Edward's when it went co-ed in 1968, and at Notre Dame when it did the same in 1973. He may have had high school girls in class at Notre Dame High School, Sherman Oaks, CA, at the time that school first admitted girls. Interestingly, he did not remain long with any of these changes. He had some evening classes with women students at St. Edward's. One of these students, Susan Owensby, traveled to California to see him at Rancho San Antonio in the 1990s and stayed there for a few days. She wanted his advisement about an impending marriage to an opera singer, which

asks that should anything happen to Brother Edmund (then in his late 80s), to let her know of it. (31)

PART FOUR

With the creation of the South-West Province in 1956 and Brother John Baptist's appointment as provincial, Brother Edmund served on the provincial council for its nine-year duration and remained at St. Edward's. For whatever reason, he left St. Edward's in 1965 and went to Notre Dame High School, Sherman Oaks, CA, to teach. Whenever referring to this year of "teaching six classes, all honors students," he always identified it as "one of the happiest" on his happiness scale. In further reflecting upon that year, he said, "I really thought I was a great teacher." (32) Did he then not award himself that accolade for his preceding twenty-five years of college teaching, for which he received rave reviews in unofficial evaluations by many students at Notre Dame and St. Edward's?

I served on the same faculty and shared daily living with Brother Edmund that year. Our all-boy school had gained enormous popularity with San Fernando Valley clientele. Enrolling 1,200 boys and having fewer than thirty classrooms, we burst at the seams. At age 44, I did not feel far removed from Brother Edmund, age 56, and I had always related well to older people; but we did not become close because we both had not the time for much fraternization. I taught my usual five classes, managed an oversize speech and debate program, and took graduate school classes at night at UCLA. Brother Edmund taught six classes every day and devoted after school hours to coaching tennis or repairing cracks in the tennis courts' surface (Ed Note: the cracks have survived to this day in 2013). The Vietnam War had heated up and disrupted the country. Despite all, Brother Edmund had a "happiest" experience in Southern California that year, due to his all-honors students and freedom from the competition and in-fighting that surfaces in college environments.

Father Germaine Lalande, Superior General, came to California in the 1965-66 school year, and while there asked Brother Edmund to come to Rome to serve on a committee to re-write the post-Vatican II Constitutions for consideration at the 1968 Congregation of Holy Cross General Chapter. He complied, of course, and spent the next two years in devotion to that task. Later, evaluating what he and the committee had done, he said: "I thought we did a good job . . . we took away most of the powers of the Superior General."

Edmund also said that during siesta period at that time in Rome, he would go to the International School to teach Latin and English. The General, he said, considered it crazy for him to do so. His perfectionism and workhorse history would not allow him to accept a leisurely life style. (33) At the chapter, Father Ted Hesburgh, Notre Dame president, always on the lookout to bring the best teachers and scholars to Notre Dame, asked Brother John Baptist, South-West provincial, to allow Brother Edmund to return to Notre Dame to teach. Father Hesburgh said that he made this request because he considered Brother Edmund as one of the best scholars the Congregation had ever had. (34)

Brother Edmund returned from Rome in the fall semester of 1968 to the University of Notre Dame campus where he had first set foot at the old novitiate in the winter of 1931. The ensuing seven years of brilliant performance as Visiting Professor in the General Program of Liberal Studies could have constituted a fitting completeness and conclusion to an illustrious career at the place where his star first ascended, Notre Dame du Lac. He now became a perfect fit for the needs of the General Program, originally known as Great Books. Inspired by what Hutchins and Adler had done at Chicago in promoting the Great Books as central to higher education and by the Great Books immersion commitment at St. John's College in Annapolis, MD, Notre Dame undertook the Great Books approach as a department within the university. As an elitist program for the few rather than for the many, it fell short of the grand design at Chicago and at St. John's; but it had its enthusiastic subscribers in those enrolled. Seminars in Great Books and encouragement of student involvement and discussion proceeded well; but attempts to incorporate and integrate Fine Arts into the program did not get favorable student response. Until Brother Edmund's arrival in 1968, the General Program had no offering or requirement in Fine Arts. That year, Brother Edmund taught a two-hour credit, year-long class in art and music appreciation, focusing upon esthetics and criticism. Instructors from art and music departments each taught one semester, using a hands-on, utilitarian model of instruction in art and music which had some value, but did not fit the General Program's overall intent. To a committee set up to review the place of Fine Arts in the General Program, Brother Edmund spoke of his approach as more in keeping with the Program's projected purpose. In his words: "The original idea seems to have been a good one if we accept the Greek idea of education in the Arts - - doing, not so as to become a professional, but for better appreciation and ability to form judgments about the products of professionals." By 1970, the Fine Arts became consolidated as a six-hour credit offering with Brother Edmund as teacher. (35)

As at Notre Dame in his first period of teaching in the departments of Classics and History, 1938-1946; and at St. Edward's during his presidency and on his return in a potpourri of classes in the humanities and foreign language, his classes in the General Program received high praise from students enrolled in them. In 1971 Brother Edmund spoke to the *Notre Dame Scholastic* on the employment and importance of the Seminar as crucial to the General Program's teaching objective in the article that follows in the student publication.

Brother Edmund Hunt sees the Seminar leader's role as one which questions the students in order to elicit their ideas. He does not lecture in his Seminar and is always searching for an aggressive student to "shape" the discussion. He requires no papers, determining the student's grade through performance in class and the oral final. Although Brother Hunt minimizes the Seminar leader's role, his insights and ability to keep the discussion moving have made this course a popular one. (36)

In a feature which critiqued course offerings in the General Program for the convenience of students looking to enroll, *The Scholastic* offered the following on Brother Edmund's Art 353: Ancient and Classical.

The basic presentation of this course takes the form of slides, but the essence of the course resides in the amazing array of knowledge exhibited by Brother Edmund Hunt. There are no prerequisites for the course unless they be an acute sense of humor and an interest in the ancient foundations of myth and religion. The opportunity of studying under Brother Hunt is one that most any student should welcome. The man is not only a teacher but has experienced this era of art longer than most of us have been alive (sorry, Brother) . . . Brother Hunt's lectures are thorough and very interesting. His understanding of each period of art, and its relation to the total historical development of art is extensive and insightful. In the past, the workload has not been oppressive, and Brother Hunt has been especially helpful with advice and source material on the papers. . . A requirement for General Program sophomores, this class will be a rewarding and enjoyable one for non-majors. (37)

Brother Edmund has told us that the provost's office at Notre Dame had repeatedly reminded him of the compulsory retirement age then in force for all faculty at age 65 and that he had exceeded that terminus by two years in 1976. Retirement did not appeal to Brother Edmund. Like a well-known football coach at Florida State, Bobby Bowden, he felt that after retirement came only one other big event. That big event did not come for him for another twenty years; and he loved to teach. As previously said, he could have considered his participation in the General Program as a fitting conclusion to a brilliant career. Not so for him, but he retired from Notre Dame as ordered.

PART FIVE

Far from satisfied with all he had done, Brother Edmund returned to his beloved St. Edward's and resumed his professorship in Great Books, History, and French. After seven more years at now coeducational St. Edward's, he received notice from some department head who had the effrontery to suggest a reduction by half in his teaching schedule. Somewhat disgruntled, he looked elsewhere and pursued an apparent invitation to continue teaching at Portland University. After traveling to Portland, he there discovered that they had no opening for him as previously thought. Brother Marco Daly, veteran Latin teacher at Notre Dame High School, Sherman Oaks, CA, died in August of that year, 1983. Someone apprised Father John Bitterman, principal at the school, that Brother Edmund might have become available to fill the vacancy at Sherman Oaks. Edmund, recalling his "happiest" first experience in California, accepted the offer to teach once more in high school at age 74. Not even a master teacher of his quality could manage volatile high school students at that age without undue wear and tear, but he stayed on for two years. In 1985, South-West provincial Brother Donald Blauvelt advised him to retire for good and he complied.

Brother Edmund spent his next fifteen years, 1985-2000, in residence at Rancho San Antonio, Chatsworth, CA. For most of that time, he spent his mornings in repairing furniture and other equipment at the boys' home, and his afternoons in writing his reflections upon a multiplicity of topics and modern problems, most of it Biblically-centered. He called the 326 page compendium his *Opus*.

Brother Edmund himself, in this collection of analytical-critical essays, cautioned readers about the challenge it presents for reading it sequentially, given its stream-of-consciousness composition and organization, or lack

thereof. Some editor may at some time impose some organizational pattern to the entire collection; it could become a valuable resource for authors in search of support for their own ruminations about the New Testament and human behavior.

In relationship to the life and work of Brother Edmund, as I have reflected upon him as perfectionist, realist, and (though it may seem a stretch), altruist or man-for-others, this *Opus*, this tour de force, brings this narrative to a close. As perfectionist, he wanted to set all things right in the religion to which he had committed himself in his vows and his faithful adherence to them. As realist and like the Chaucerian pilgrim who “gladly” taught all who came, and as putative teacher to all other pursuers of the truth, he knew that apparent or literal contradictions in Scripture or tradition should not bother or threaten our faith. He highlighted these contradictions to pre-condition and warn against a naivete or credulity and a sentimentality that falsely passed for true religion. Like Cardinal Newman, he would say: “Dogma has been the fundamental principle of my religion: I know no other religion; religion as mere sentiment is to me a dream and a mockery.” (38) As altruistic man-for-others, he dedicated his life of scholarship and rhetorical genius to the cause of our betterment and eternal salvation.

I have cited a time or two in this paper the Austin, TX, journalist, Dudley Early, who interviewed Brother Edmund in 1949 and wrote a comprehensive and complimentary feature article about him and I will now borrow his closing words.

The writer is a non-Catholic; but whether it be Catholic or non Catholic, he can spot something out of the ordinary in human guise. We give you, therefore, Bro. Edmund Hunt, member of the Congregation of Holy Cross, doctor of philosophy, president of St. Edward’s University, scholar, and administrator. And that, ladies and gentlemen, is a toast. (39)

ABOUT THE DOCUMENTATION FOR THIS PAPER; I have relied heavily upon Brother Edmund's own words in an autobiographical summary that he wrote at the behest of the provincial in 1991, and on several letters in the Moreau Province Brother Edmund Hunt file, made available to me. The provincial office had requested Edmund to set down in writing a summary of his life and work for possible use by some future writer for the South-West Province Heritage Project. Somewhat grudgingly, Brother Edmund wrote and submitted the two-page paper identified at the end of this study as Appendix 1. Had I known of this autobiographical statement's existence previously and his disclaimer in it of wanting anyone to attempt such a commentary, I might not have undertaken this effort; but I am glad I did. For someone committed rhetorically to self-deprecation and trivializing his substantial achievements in teaching and administration, he left behind a lot of evidence to the contrary. He really wanted us to know and to appreciate all that he had done as a teaching Brother. He had a lot of ego, and as I say in the paper: "Thank God for ego because nothing much would get done in this world without it."

In addition to Brother Edmund's autobiographical essay, letters and his 326 page *Opus*, I benefited from generous assistance, of those now acknowledged, in development of the five parts of this paper.

Part One (1909-1930)

Ranny Simmons, Elwood genealogist and historian, provided census records and other research related to the Hunt family. I am deeply indebted to him. Pam Brown-Seely, archivist at St. Joseph's College, Rensselaer, IN, confirmed Frederick Hunt's attendance at their then-existing high school (1923-1927). Of the short period of his employment between high school and enrollment at Sacred Heart College, Watertown, WI, I relied upon Brother Kenneth Hayward, Brother Edmund's driver and confidant during his years at Rancho San Antonio, the California Boys' Home, for anecdotal information about the Hunt family.

Part Two (1930-1946)

Brother Larry Stewart, Midwest Province archivist, made documents available relevant to the structure of and personnel involved in the formation house at Watertown, WI, (1930-31) and at Dujarie Hall, Notre Dame (1932-35). University of Notre Dame assistant archivist Kevin Cawley and his co-workers cheerfully provided materials related to Brother Edmund's undergraduate years and his seven years as an assistant professor in the Classics and History departments.

cheerfully provided materials related to Brother Edmund's undergraduate years and his seven years as an assistant professor in the Classics and History departments.

Part Three (1946-1965)

Brother Fred Cosgrove, Moreau Province archivist, assisted me throughout the writing process, and his making the Brother Edmund Hunt file readily available especially helped in this part which included Brother Edmund's presidency of St. Edward's University and his lengthy (1954-1965) second tour at St. Ed's as Dean of Humanities and professor of numerous classes in Ancient History, art, Great Books, and foreign language.

Part Four (1966-1976)

Emeriti professors in Notre Dame's General Program for Liberal Studies, Michael Crowe and Walter Nicgorski, generously came to Columba Hall for an extended interview about Brother Edmund's participation in that department, 1968-1976.

Part Five (1976-2005)

This final part includes Brother Edmund's third tour at St. Edward's, 1976-1983, two years of teaching at Notre Dame High School, Sherman Oaks, CA, (1983-1985), retirement at Rancho San Antonio, CA, (1985-2000), a short period in assisted living in Austin, TX, and his final years at Djuarie House Infirmary, 2001-2005.

Moreau Province archivist, Brother Fred Cosgrove, went to the considerable effort and expense of providing a copy of Brother Edmund's *Opus* which supplied a wealth of Edmundiana; and its availability brought reinforcement and closure to the study in part five.

END NOTES

1. "History of Elwood," published by the Woman's Council, Elwood Chamber of Commerce, under the auspices of the Elwood Centennial Committee, nd.
2. Hunt Family History by Ranny Simmons, Elwood, IN, genealogist and historian (see appendices)
3. Elwood *Call-Leader*, June 7, 1912 (see app 2)
4. Elwood *Call-Leader*, March 24, 1914 (see app 3)
5. Angermeier, C.S.C., Brother Andrew, "A First Class Classicist," South-West Province Heritage Project, August 2007, p.2
6. University of Notre Dame archives, Brother Edmund Hunt digital file (hereafter NDA BEH)
7. Hayward, C.S.C., Brother Kenneth, friend and confidant of Brother Edmund at Rancho San Antonio, 1985-2000, currently living at Columba Hall, Notre Dame
8. Angermeier, p. 17
9. Early, Dudley "Edmund Hunt, Brother, President, Doctor of Philosophy, and Swell Guy," in *Austin Statesman*, 1949, Moreau Province Archives, Brother Edmund Hunt file (hereafter MPA BEH)
10. Kearney, Anne "James A. Burns, C.S.C., 'Molder of Men,'" doctoral dissertation, University of Notre Dame, 1983, p. 25
11. MPA, BEH file
12. NDA, BEH file
13. Kearney, p. 25
14. Hunt, C.S.C., Brother Edmund, Autobiographical Essay, 2 pages (see app 1) - - hereafter Auto
15. Ibid, see app 1
16. Ibid, see app 1
17. NDA, BEH file
18. Auto, see app 1
19. Angermeier, p. 23
20. NDA, catalogues 1938-1946
21. Auto, see app 1
22. NDA, BEH file
23. Ibid
24. Ibid
25. Auto, see app 1

26. Auto, see app 1
27. Ibid
28. Doleac, Marcel, letter to author, 2005
29. Mc Gannon, Charles, letter to Brother Edmund Hunt, MPA, BEH file
30. Angermeier, p. 24
31. MPA, BEH file
32. Auto, see app 1
33. Ibid
34. Angermeier, p. 24
35. "Report on the Fine Arts in the General Program of Liberal Studies,"
Walter Nicgorski, PhD, chairman, pp 2, 3 - - app 4, ff
36. NDA, BEH file
37. Ibid
38. Newman, John Henry, *Apologia Pro Vita Sua*, Doubleday and
Company, Inc, 1958, pp 163, 164
39. Early, Dudley, MPA BEH file

re: Brother Edmund Hunt, C.S.C.

I am not sure there is any worth in recounting all you ask for, and I am hazy as to exact dates. I used to have a curriculum vitae to pass out, but I must have discarded it when I became a quasi nonentity. I'd be pleased if much of this were ignored.

Born Dec. 2, 1909 in Elwood, Indiana. Can anything good come from a town of 10,000? Well, Wendel Wilkie, a would-be president, and I, a would-be I'm not sure what. My father died when I was but three years old; so a mighty tough job for my mother. We had one Catholic church and one priest for forty years; so I absorbed the usual parochial education for eight years. Through a grant I attended a boarding high school in Rensselaer, Indiana (Precious Blood Fathers), then got a job in an oil refinery.

I arrived in Watertown the day before Brother Francis Borgia, in the fall of 1930, at the novitiate the next February. Of the 11 in our group only the three teachers are still alive in the Congregation. In retrospect I cannot figure how I endured the medieval novitiate. Aside from the readings, the floor kissing, etc. I recall that Father Healy (to get me a new name) asked me how I would like to be called MOSES; I then asked him how he would like to be so called. But he did not take offense.

After three years and summer schools I was graduated ^{from N.D.} in '35 (I think) and was sent to Vincentian Institute for an apprenticeship (with John Baptist, Giles, and Joel).

(I at times consider that I was among the first at openings: Vincentian, Rome International School, a wild airplane ride to Wichita Falls for an opening speech, on the first provincial council of the Southwest Province (in old Sorin Hall at St. Edward's). (openings, but some of them sadly have been shut down).

After one year in Albany I was sent to the University of Chicago. Brother William Man^g had preceded me in south Chicago, but Father Burns insisted that I live at Holy Trinity; so I spent two hours daily getting a seat on street cars and studying Greek vocabulary. They were glorious days, Monday night classes with Hutchins and Adler, some of the finest men I've ever met (and at a Baptist priented institution frowned on by the diocese). I began teaching at U. of Notre Dame in the summer of 1938, but I got my PhD (how I don't know since I think I was not that good) in 1940 (with Hutchins presiding in the sanctuary of the Gothic church), Father Donahue and the provincial used to check on me regularly.

SO...in and out three times at N.D. ...three times at St. Edward's.

1938-1945 teaching classics and English at N.D. (not a very happy time)

1945-1951 president and superior at St. Edward's. (Brother Simon and I arrived on the Missouri-Pacific; Brother Lambert picked us up in a beat up Plymouth in 100 degree heat. Front of the main bldg. was covered by a foot high dead grass and weeds, one desk (in my NEW office), two college students (deferred in WW II), no Southern Association accrediting. I was appalled. The high school was not bad at all. With nine Brothers and a couple laymen (I could not even afford a secretary) we made a go of it---mostly by luck and because most of the Brothers performed several tasks; these men have never fallen from my fond memory. So, after six years of little sleep, twenty hours of class a week, collecting war surplus and whatnot (a lot of my buddies have stories), the provincial said that I had to go (rules allowed only six years then), and I feel he was anxious to try someone else since I had not succeeded in raising millions. No women at St. Edward's then. I was at times asked to make tapes of those six years, but I hate whitewashed history, and much of what I had to say was not nice.

1952-1952 I was given a sabbatical at the starting International School in Rome (six classes a day, prefecting meals and dormition. The provincial insisted on a second year (too expensive to have me come for just one.)

1954-1969 I returned to St. Edward's to teach, be in charge of Humanities, and serve on the provincial council. Those dates may be OFF a year or so. One year before my term was over I left to go to Notre Dame, Sherman Oaks (1969-70)- one of the happiest years of my life, six classes a day all honors students; I really thought I was a great teacher. Then Father Lalonde came out to ask

me to work on a new set of Constitution-Statutes. So, 1970-1972 at the generalate. I thought we did a good job, perhaps not as good as the last re-writing. Used to go over during the siesta period to teach Latin and English at the International (the General considered this crazy). At the chapter

One advantage; I could spend summers at the Sorbonne in Paris. I was only one there with a habit on; called 'Monsieur l'Abbé.'

APP 1 (C) 2

Father Hesburgh asked B. John Baptist if he would allow me to return to Notre Dame, which I did for seven years (I was promised the best of students, which they indeed were but frankly not much different from those I had at St. Edward's subsequently).

(COMMUNITY=wise: aside from that Rome chapter, I attended ever provincial and general chapter from 1938 to the general chapter in Montreal, when?)...after that, none whatever. I have lived under four constitutions, two of which I worked on. Since only the recent one (to which I contributed nothing) has survived, I must assume that I was not very prevoyant.)

1942-1948 teaching in the dept. of Liberal Studies (Great Books) at U. Notre Dame.

76-1983
1979-1987
With the old retirement rules (65 years) I got constant calls from the provost that I was two years beyond; I could stay indefinitely without raise in pay, with loss of tenure, etc. I just applied at St. Edward's, where I stayed for 7-8 years at much better conditions. Brother Stephen Walsh even gave me an honorary PHD for giving the commencement talk (he said 3 minutes; I took 8-10) (For years I gave high school commencement talks....again, how non-prevoyant I was. People simply do not listen to such talk.)

I am rather proud of this period. Even in California I run into ex-students who are unduly laudatory. Letters I get a lot of, one just last week from a man in San Antonio who had read a reprint of the Los Angeles Daily News of four months before. I should not have left St. Edward's; I got fedup with the non-removable department head policy, and I was invited to the University of Portland only to find that they no use for a humanities man with so few students in that area. After three months I agreed to take over at Notre Dame in Sherman Oaks after Brother Marco died. I worked very hard at this but I did not have the best students in English or Latin, and the provincial thought that after half a century of teaching I should throw in the towel.

1987-1991 I have stayed at Rancho Santonio, Boystown of the West. I repair electronic equipment, dorm furniture, and lend my illustrious presence (I'm kidding). Everyone is kind to me, especially the superior. I could not have chosen a more desirable place (in lieu of a cave in Australia). But one thing is certain: I miss teaching, and while at 82 I am not physically as spry as before, I may, deo volente, compos mentis: my classes might not be as entertaining, but they would be more truthful. be,

I want to express after 60 years my gratitude to my Brothers and Priests in Holy Cross for their kindness and tolerance. Brother Andre came down for a vacation (habit on) in Albany in 1936, and I lived with old Brother Cornelius, who raised peanuts, flowers and rocks at St. Ed's, and sang songs to Our Lady in a foreign tongue, next to my room in old St. Joseph Hall, when he was not in chapel. I remember two, but I am sure we have a lot more saints, and helpful friends. My congratulations to the other jubilarians; if they are younger, may they accomplish more than I. I have built a career of penuriousness; let me assure you all here at the end: I never buy anything cheap, just inexpensive.

In looking over this lousy typing, etc. it just ^{seems} rather gloating to me. I just got started to reminisce. Feel free to drop out anything, correct the dates, or just print nothing-- which I would prefer.

lovely floating gerund

reputation for

by Brother Edmund Hunt, C.S.C.

ELWOOD CALL

APP 2

"ELWOOD Business Is Good"

ELWOOD, IND., FRIDAY, JUNE 7, 1912

missed.
rested yesterday
charges of wife
here last ev-
y gave bond for
hurt this after-
today, Squire
the evidence,
d be better for
to settle their
it of court and
lecture in which
seem to try a lit-
eace in the fam-
e charge. Hef-
he is acquaint-
the woman he is
ttle too intimate
hurt that he had
more than four
stood there will
ard of the Hef-

Home.
buggies a large
ople of this city
s home 3 1/2 miles
here they were
ned last even-
and games were
vening and were
uests.

THE
LER SEX

MET DEATH UNDER TRAIN

Lewis Hunt Instantly Killed
in West Virginia
Yesterday.

BODY TO BE BROUGHT HERE

Last evening over the long distance telephone, local relatives were told of the death of Lewis Hunt, 35, and until two years ago a resident of Elwood. The young man was run down and instantly killed by a passenger train at his home at Fairmount, West Virginia, Thursday afternoon and the remains will be returned here for burial.

Because of the difficulty in understanding the conversation over the wires, full details of the tragedy were not learned last evening, but the report of the death rapidly spread throughout the city and the deepest sorrow was expressed by the hundreds of person who knew Mr. Hunt during his long residence here.

Death Came Instantly.

Arrested for Forgery.

William Moore, a resident of this city but who has been making his home at Muncie for some time, was arrested here this afternoon at the request of the Muncie police who state that he is wanted there on forgery charges. Moore is said to have forged small checks on several Muncie firms, and to have later stuck an Anderson man for a suit of clothes. He was wearing part of these clothes when arrested today, having pawned the coat at the Cox establishment this morning. He will be returned to Muncie this evening.

Two Police Court Cases.

George Richards who had a little trouble with a fellow near an up-town livery stable last evening, was arrested on assault and battery charges and paid the usual fine assessed. Fred Dass was arrested on intoxication and unable to pay his fine was taken to the county jail this morning.

Try a Call Leader Want Ad, 6 times for 25 cents.

BOTH ENTER GUILTY PLEAS

Men Arrested for Landis-

Apr 2 (c)
Says Weak
ave no Place
ulpit.

STOR SCORED

has not the streng-
the will power to
temptations, has no
ulpit in the capa-
y church, is the op-
Gilles, one of the
ne Baptist church,
nse at the sermon
day by Rev. Mr.
erson, in which he
would be fewer
grace were it not
s placed in their
n.

Her Sex.

has been a church
rises up in her
er sex, in the fol-
ating letter which
ail Leader today
d which she dir-
the Anderson pas-

re.

publication of the
ared on Sunday
you discussed the
J. C. Osell in a
ner, I would like
son who believed
life, approves of
wrongdoing; be he
in the ordinary
rtainly agree with
dress. But when
ex as silly women,
a minister of the
Jesus said to the
ultery. Not that I
a woman in her

during his long residence here.
Death Came Instantly.
The deceased left Elwood with his
wife and 5 children two years ago,
going east with the intention of play-
ing in one of the larger base ball lea-
gues. He filled the position of pitcher
on several teams during the past
summer but since then had been
working in a coal yard at Fairmount.
His duties were such as to require
him visiting several firms in the busi-
ness section of the city each day and
it was in crossing the railroad tracks
while pursuing his duties, that he
was struck by the train and instantly
killed. It is understood that the body
was badly mangled.

Prominent Ball Player.

Mr. Hunt was for years one of the
well known glass workers of this city
and one of the best known ball
players Elwood has ever produced.
He was captain of the Elwood team
for a number of years and was one
of the best known athletes of the
county. He was a splendid young
man, having friends throughout all
of Madison county and the news of
his death is learned with general and
deep regret.
It is understood that the body will
be brought here for burial but ar-
rangements for the funeral have not
yet been made. Two brothers of the
deceased, Frank and Charles Hunt
and an uncle, Peter Knapp, reside
here.

Cutting at Broad Ripple.

The annual cutting of the Prudential
insurance company will be held at
Indianapolis tomorrow, and special
cars will leave Anderson in the morn-
ing stopping at Alexandria, Elwood,
Tipton and Noblesville for those from
such cities as have planned to at-
tend the splendid program that has
been prepared. Those who will at-
tend from here are: Mr. and Mrs.
J. W. Griffin, Mr. and Mrs. S. B. Van-
haman, Mr. and Mrs. G. R. Howitz,
Mr. and Mrs. A. R. Cowley, Mr. and
Mrs. L. D. Pentloest and Miss Olga

Men Arrested for Landis- ville Murder Will Not Demand Trial.

TO RECEIVE SENTENCE SOON

Ralph E. Broom and Orville All-
son, cousins and pals in crime, plead-
ed guilty in the Marion circuit court
Thursday morning when they were
arraigned on grand jury indictments
charging them with murder in the
first degree. The men charged with
the murder of the Landisville mer-
chant, who was killed in his store last
December.

They were returned to jail without
sentence being pronounced. The pen-
alty for their crime probably will be
fixed within a few days.

Handcuffed Together.

The prisoners, bound together with
hand-cuffs, walked between Sheriff
George and Deputy Fowler in the trip
to and from the court house. Persons
who happened to be on the north side
of the public square recognized the
bandits, but before the word had
spread that Broom and Allison were
about to be arraigned in court the
prisoners were enroute back to the
jail. Only a few persons in addition
to lawyers and court house attend-
ants were in the court room when the pris-
oners faced Judge Paulus and admit-
ted their guilt.

"The sun hurts my eyes," remarked
Broom upon reaching the outside of
the jail. It was the first time that
he had seen the sun in more than two
weeks and the bright light affected
his eyes.

This was Broom's only comment in
the trip from the jail to the court
house. Allison walked in silence.

Upon reaching the court house the
prisoners were taken direct to the cit-

DEATH CALL AGAIN HEAVY

**Four Adults Answer Final
Summons After Long
Illness.**

ANNOUNCEMENT OF FUNERALS

Pneumonia followed by a severe attack of scarlet fever, Saturday evening caused the death of Charles Hunt, age 32, a resident of the city for the past twenty years and widely known throughout the community. He had been seriously ill for the past four weeks and despite the brave fight he made, death claimed him as a victim Saturday.

The deceased was a member of St. Joseph's church and was a splendid man highly respected by all who knew him. He was employed at the Macbeth factory where he had worked for a number of years, and he was one of the most trusted men at the plant. He was one of the early members of the Loyal Order of Moose here and the death has come as a heavy blow to that order. A wife, three children and a number of more distant relatives survive him. The deceased was a brother of Lewis Hunt, the well known ball player formerly on the local team.

Owing to the nature of the disease causing the death, the funeral held at the home this morning was private. Father Biegel delivered the funeral address on the porch at the home this morning. Interment followed in the city cemetery.

Death of Mrs. Price.

HELD AT INDIANAPOLIS

Man Thought to be Wanted Here is
Under Arrest.

Local police have received word that a man by the name of Doyle has been arrested at Indianapolis and is being held there on larceny charges until the officers from here can identify him. The man gave his name as Jack Doyle but is suspected of being Lewis Doyle, formerly of Elwood, who is wanted here.

Several days ago Supt. Parsons received a letter from Thomas Satterly, living in a town in Michigan, asking that he arrest Doyle who he alleged had stolen a considerable sum of money from him and had then disappeared. It was supposed that he had returned to his former home here. Doyle gained considerable notoriety here a few years ago when he left the city and it was alleged that he had run away with the wife of another man. He has not been seen in the city since then.

Mrs. Wayne Leeson and daughter, Mrs. Terril Houston and her daughter, Laura Nelle have returned from a short visit with friends and relatives at Alexandria.

COLLEGE BOYS TO SING HERE

**Indiana University Glee Club
Secured for Good
Program.**

ELWOOD BOYS WILL APPEAR

A musical treat that will be out of

ANNIVERSARY OF DISAS

**First Flood Danger R
Here One Year A
Today.**

WEEK OF HORROR FOR

One year ago today, it was Sunday, March 23, 1913, the day which had continued for the part of the preceding week almost a cloudburst, making torrents out of the already high waters, and the terror the most disastrous in the Indiana had begun. The week which followed is remembered as clearly in Elwood as were but a few weeks ago a few years before the memory days of anxious waiting and the safety of loved ones in districts in other parts of the states are even in a measure.

Storm Sunday Night

For several days previous Sunday the rain had been most steadily and while the of Easter morning was but the indication of a clear day began again during the afternoon in the evening the storm became the most severe ever locally.

Early in the day the water began overflowing the north part of the city and in the evening it was evident that becoming dangerous. A flood in the low districts began to be dangerous and left the

APP 4

REPORT ON FINE ARTS
IN THE GENERAL PROGRAM OF LIBERAL STUDIES

Submitted to the Chairman and Faculty
of the Program, May 1975, by the Ad Hoc
Committee on the Fine Arts Component
of the Program

I. Introduction

On September 13, 1974, Professor John Lyon, Chairman of the General Program of Liberal Studies, acting with the approval of the faculty of the Program appointed a committee composed of Brother Edmund Hunt, C.S.C., Professor Walter Niegorski (Chairman), and Professor Katherine Tillman to study the curricular offerings and all related aspects of Fine Arts in the General Program. This committee (hereafter to be referred to as the Fine Arts Committee) was to report back to the Chairman and faculty as soon as possible but no later than the Spring of 1975.

The appointment of the Fine Arts committee was occasioned by the demise during 1973-74 of the General Program's junior year studio course in the Fine Arts; this year-long, one credit per semester course had been offered by Professor Douglas Kinsey of the Art Department as a General Program course since the autumn of 1969. The gradual death and then official termination of the course in 1973-1974 chiefly resulted from a mutual loss of interest in the course ---mutual in the sense that both many of our students and the Art Department preferred to abandon that type of course. During the present academic year, Fine Arts I & II, the sophomore sequence taught by Brother Hunt, has become a six-credit rather than four-credit sequence, absorbing the two credits of the now defunct

junior year studio course.

Before 1968, the General Program did not have any course or requirement in the Fine Arts (to be understood as pertaining to art and music). In 1968-69, the General Program began a two-credit (one per semester) sophomore sequence known as Fine Arts I & II; during the first year, the course took the form of a year-long music appreciation and theory course taught by Professor Eugene Leahy of the Music Department. In the following year, the course was assigned four credits, two for each semester, and Brother Hunt taught art in one semester, and Professor Arthur Lawrence of St. Mary's College taught music in the other semester. The music component, especially in the first year, was not well received by General Program students; the reasons for this are not clear or free from dispute, but those that have been mentioned are (1) the lack of integration of this component with the rest of the Program, (2) it being a one-credit per semester course, (3) it being a very large class that could not be taught in tutorial fashion, (4) the style of teaching, and (5) a special aversion in contemporary students to music education as compared with art education. In the next year (1970), the full responsibility for the Fine Arts sequence fell to Brother Hunt who began to develop the course that he presently offers to GP sophomores.

Brother Hunt explained the development of his course and subsequent developments in the Fine Arts component in the following excerpt from a memo to the Fine Arts committee.

I too used a historical approach from 1970 on (although "sequential as to periods" would better describe it since I have never asked students to know the material as history -- dates, names, who painted what?); but I integrat-

ed music and the visual arts (American, baroque, romantic, etc.). Until this year I had but two periods a week; hence I covered anything up to the Renaissance somewhat topically or cursorily, the only music being Greek and relations to Plato's Republic, Gregorian chant, and mostly the five main elements of music. In the second semester I covered period by period in art and music from the baroque to the 20th century. For the last three years the remaining 2 credit hours were implemented by Mr. Kinsey's studio course, one day a week for 2-3 hours (some students thought this too much time for a year just to receive 2 credits)this course was to be an introduction to many visual arts in practice: drawing, silk screen, mosaics, paintings, and what not...taught occasionally by other members of the art department. It did not turn out that way, and in any case, the art department was not interested in continuing a 1-credit course. No such effort for a practicum was made for music. Actually, the original idea seems to have been a good one if we accept the Greek idea of education in the arts---doing, not so as to become a professional but for better appreciation and ability to form judgments about the products of professionals. In the current year, with the dropping of the "do it yourself" class, I am teaching two semesters for 6 credit hours. I began with paleolithic caves and finished in the first semester the same amount of music noted above, and with visual art to the baroque. I am intending to reach the 20th century, the big change being that I am able to do much more in music with the added period. The whole course is sequential, but it is constantly adapted to the GP: a lot of aesthetics, criticism, development, relation to ideas in seminar books, how to visit museums, and the like. But I do not require readings other than the texts in books on aesthetics, criticism, or theory. The class has become too large, with students from outside GP; but that can be corrected for September. In September 1975, I will veer much more to the topical approach.

II. Procedures of the Committee

The Fine Arts committee has met two or three times each month since late September. In these meetings, we have met individually with persons whom we felt could help us with our project; we have read and discussed articles and text books, as well as the classical sources on the Fine Arts in liberal education; and we have presented our questions to and dialogued with our colleagues and students in the General Program. A highlighted report of our findings follows.

1880 United States Federal Census

For more family history charts and forms, visit www.ancestry.com/save/charts/anchart.htm

State: 0210 County: SYRAC City: WATERVILLE Page:
E.D.: Call #/URL: Enumeration Date:

[illegible]

Enumeration District: 101
Sheet Number: 7

Enumeration Date: 6 June 1980

[illegible]

County: Tierron

1910 United States Federal Census

Enumeration District

Sheet Number

City, township: MAOISON TOWNSHIP (PAGER) Call Number/URL: _____

Enumeration Date: 29 April 1960

[illegible]

1920 United States Federal Census

State: ILLINOIS County: MAISON City / Township: ELWOOD Ward 3
 Call Number/URL: 187 Enumeration District: 187 Sheet Number: 28 Enumeration Date: 2-8-1920

NORTH 14th STREET

Line Number				Place of Abode			Name of each person whose place of birth is in this family	Relationship of that person to the head of the family	Tenure		Color or Race	Personal Description			Citizenship		Education		
Street, avenue, road, etc.		House number or farm	Dwelling number	Number of family, in order of visitation	Home owned or rented	If owned, free or mortgaged			Age at last birthday	Single, married, widowed or divorced		Year of immigration to the United States	Naturalized or alien	If naturalized, year of naturalization	Attended school anytime since Sept. 1, 1919	Able to read	Able to write		
1	1023	42	46	DAVID WEIDNER	HEAD	O	M	M	W	42	M	Yes	Yes						
2				EMMA WEIDNER	WIFE		F	W	32	M		Yes	Yes						
3				FREDERICK HEART	STEP SON		M	W	10	5		Yes	Yes						
4				GERTRUDE HEART	STEP DAU.		F	W	8	5		Yes	Yes						
5				KAROL															
<p>Place of birth of each person and parents of each person enumerated, if born in the United States, give state or territory; if foreign birth, give the place of birth, and, in addition, the mother tongue.</p>																			
Nativity and Mother Tongue																			
Person		Mother Tongue		Father		Mother		Able to speak english		Industry, profession or particular kind of work done		Industry, business or establishment of work done		Employment, salary or wages, working or working on own account		No. of farm schedule			
Place of Birth	Mother Tongue	Place of Birth	Mother Tongue	Place of Birth	Mother Tongue	Place of Birth	Mother Tongue	25	26	27	28	29	30						
OHIO	20	INDIANA	21	INDIANA	22	INDIANA	23	Yes	Good	Roll	Yes	Yes							
INDIANA		GERMANY		GERMANY		GERMANY		Yes	None										
INDIANA		OHIO		INDIANA		INDIANA		Yes	None										

JOINED THE BROTHERS OF THE HOLY CROSS IN 1931

BROTHER EDMUND'S FATHER

CHARLES HUNT

PARENTS: OTTO HUNT & ELIZABETH

BORN: OCT 8, 1881 IN OHIO

DIED: MARCH 21, 1914 IN ELWOOD, IN.

BURIED IN: ST JOSEPH CEM. ELWOOD, IN.

MARRIED ON: OCT 26, 1907 IN TIPTON CO, IN.

TO: EMMA PFLUEGER ^{AND HARRIS}
DAVID WEIDNER

PARENTS: ADOLPH PFLUEGER & JOHANNA L. JACKE

BORN: JUNE 1888 IN IND

DIED: IN

BURIED IN:

THEIR CHILDREN WERE:

NAME	BORN	DIED
1. EARNEST HUNT	1908/1909	
2. FREDERICK W. HUNT	1909	
3. GERTRUDE HUNT	1912	

OTHER PERTINENT INFORMATION:

DIED OF PNEUMONIA. EMPLOYED AT MACTBERTH
FACTORY

IN 1900 CHARLES HUNT LIVED IN MADISON CO. IN.

IN 1910 HE LIVED IN MADISON TWP. TIPTON CO, IN.

Ben. Edwards' uncle
LEWIS T. HUNT

PARENTS: OTTO HUNT & ELIZABETH (KNAPP)
BORN: Dec. 8, 1877 IN OHIO
DIED: JUNE 6, 1912 IN FAIRMOUNT, WEST VA.
BURIED IN: ST JOSEPH CEM.

MARRIED ON: JULY 3, 1901 IN MADISON CO. IND
TO: JOSEPHINE A. MACK ^{2ND MARRIED} CLAUDE MILLER

PARENTS: _____
BORN: _____ IN _____
DIED: _____ IN _____
BURIED IN: ST JOSEPH CEM.

THEIR CHILDREN WERE:

NAME	BORN	DIED
JOSEPH HUNT		
GENEVIEVE K. HUNT	1904	2000 ST JOSEPH CEM.
MARY ELIZABETH HUNT		
ROBERT PAUL HUNT	1909	1986 ST JOSEPH CEM.
JAMES JOHN HUNT		

OTHER PERTINENT INFORMATION:

IN 1900 LEWIS T. HUNT LIVED MADISON CO. IND.

LIVED IN FAIRMOUNT, W.V. WORKED IN COAL YARD
AT TIME OF DEATH.

OTTO HUNT

PARENTS: _____

BORN: _____

SEPT 1851

IN

BROOK
GERMANY

DIED: _____

IN

BURIED IN: _____

MARRIED ON: _____

1875

IN

TO: _____

ELIZABETH KNAPP

PARENTS: _____

BORN: _____

OCT 1847

IN

OHIO

DIED: _____

IN

BURIED IN: _____

THEIR CHILDREN WERE:

NAME	BORN	DIED
CHARLES HUNT	1881	1914
LEWIS J. HUNT	1879	1912
WILLIAM HUNT	1883	
FRANK HUNT	1885	
RICHARD HUNT	1889	
EMMA HUNT	1884	
HILDA R. HUNT	1903	

WIFE HELEN ST JOE
CEN.

OTHER PERTINENT INFORMATION:

IN 1920 OTTO HUNT WAS LIVING IN AKRON, OHIO

IN 1910 OTTO HUNT LIVED IN ELWOOD, IN.

1870

NEW YORK

OTTO HUNT IMMIGRATED TO THE U.S. IN 1870
(SEE 1900 CENSUS)

ERNEST A. HUNT

PARENTS: CHARLES HUNT & EMMA PFLUEGER

BORN: APR 1909 IN INDIANA

DIED: _____ IN OHIO (?)

BURIED IN: _____

MARRIED ON: _____ IN _____

TO: _____

PARENTS: _____

BORN: _____ IN _____

DIED: _____ IN _____

BURIED IN: _____

THEIR CHILDREN WERE:

NAME	BORN	DIED
<u>There are none.</u>		

OTHER PERTINENT INFORMATION:

IN 1900 ERNEST WAS LIVING IN AKRON, OHIO
WITH HIS GRANDPARENTS OTTO & ELIZABETH HUNT
(IN 1910 LIVING IN TIDON CO. ILL WITH PARENTS.)

EMMA PELUEGER

PARENTS: _____

BORN: 3 JUN 1888 IN IND.

DIED: _____ IN _____

BURIED IN: _____

^{2ND} MARRIED ON: 20 DEC. 1919 IN MADISON CO., IN.

✓ TO: DAVID WISOMER

PARENTS: _____

✓ BORN: _____ 1876 IN _____

✓ DIED: _____ 1924 IN _____

BURIED IN: _____

THEIR CHILDREN WERE:

NAME	BORN	DIED
WISOMER		

OTHER PERTINENT INFORMATION:

1924 ELWOOD IN. CITY DIRECTORY
WISOMER, EMMA MRS. CLERK HOME 1023 N. 14TH ST.
EDINER
6315.
DAVID - ELWOOD CALL LEADER 1-31-1924

GERTRUDE HUNT

PARENTS: CHARLES HUNT & EMMA PFLEGER

BORN: _____ IN _____

DIED: _____ IN _____

BURIED IN: _____

MARRIED ON: _____ IN _____

TO: _____

PARENTS: _____

BORN: _____ IN _____

DIED: _____ IN _____

BURIED IN: _____

THEIR CHILDREN WERE:

NAME	BORN	DIED
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

OTHER PERTINENT INFORMATION:

1924 ELWOOD, IND CITY DIRECTORY
HUNT, GERTRUDE CIGAR WORKER RENT 222 N. 16TH ST

A. D. 1907 die 25 mensis
 Septembris in vinculo
 matrimonii conjuncti
 sunt Coram me infra
 missum Gulielmus
Dane natus die 31 mensis
 Augusti 1881 ex Joanne
 Dane et Pauline nata
 Faustich et Cora Deora
 natus die 12 mensis
 Julii 1889 ex Henrico
 Devers et Amanda
 nata Hutter.
 Tres perclamationes
 bannorum processerunt
 Testes fuerunt:
 Francis Dane et
 Katharine Dane
 Pres P. P. Riegel

ST. JOSEPH PARISH, ELWOOD, IN - MARRIAGE RECORD OF CHARLES
 HUNT AND EMMA PFLUEGER - BROTHER EDWARD'S PARENTS

A. D. 1907 die 26 mensis
 in vinculo matrimonii conjuncti
 sunt Coram me Charles Hunt
 Catholicus natus A. D. 1880 die
 18 mensis Octobris ex Otto
 Hunt Elizabetha. Huappo
 et Emma Pflueger nata
 die 3 mensis Junii 1888
 ex Adolph Pflueger et Johanna
 Lake, dispensatione ab
 impedimento de parentatis
 cultus obtenta
 Testes fuerunt
 Franciscus Mayers et
 Emma Busch.

On October
 26, 1907,
 Charles Hunt
 (b. Oct 18, 1880
 son of Otto Hunt and
 Elizabeth Huappo)
 m. Emma
 Pflueger, daughter
 of Adolph Pflueger and
 Johanna Lake,
 witnesses:
 Francis Mayers
 and Emma Busch
 Catholic Rite;
 no impediment