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From Depression Through War: Carroll College Under The Presidency Of Emmet J. Riley, 1932-1951

Robert Dorroh
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FROM DEPRESSION THROUGH WAR:
CARROLL COLLEGE UNDER THE PRESIDENCY OF
EMMET J. RILEY, 1932-1951

A thesis submitted to the Department of History at
Carroll College in partial fulfillment of the
requirements for academic honors with a
B. A. Degree in History and a minor
in Philosophy.

Robert Dorroh
April 2, 1984
This thesis for honors recognition has been approved for the Department of History.

Robert P. Swartout, Jr.
Dr. Robert Swartout, Director

Fr. Jeremiah Sullivan

Dr. William Thompson

April 2, 1984
DEDICATION

To all the people who have given me leadership and love in life including:

Mrs. Naomi Teague Dorroh
Mrs. Etta Yvonne Dorroh Jensen
Mr. Charles Carlton Dorroh
Mr. Carlton Dorroh (grandfather)
Mrs. Ruth Olleig Dorroh (grandmother)
Dr. Robert Swartout
Father Jeremiah T. Sullivan
Father Robert McCarthy
Father William Greytak
Father Paul Kirchen
Father John Cronin
Mr. Gary Hoovestal
Mark J. McGinley
James Kammerer
Teresa John
Lynne Johnson
Therese Larson
Glenn Tremper
Richard Perko
Joseph Kujawa
Mark Bird
Carroll Holst

Summas gratias vobis ago.
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I extend many thanks to David McGoldrick and Harry Obert for helping me develop the photos for this paper. Their unselfishness and sacrifice of time on my behalf are most appreciated. Furthermore, David provided me with valuable sources which I used in the first chapter of this thesis, and Harry has been most helpful in providing knowledge about Carroll's history.

I bestow very special gratitude to my cohorts: M.J. McGinley, Jim Kammerer, Terri John, and Lynne Johnson, for being my best friends and confidants during my stay
at Carroll. I love you dearly, my friends. Thank you to all my other friends and teachers at Carroll College. Finally, I give all my love to my mother, Mrs. Naomi Teague Dorroh, and my sister, Mrs. Yvonne Dorroh Jensen, who both raised and guided me through life. My father, Mr. Charles C. Dorroh, has been a quiet and strong inspiration to me.
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PREFACE

It had been suggested to me in the fall of 1983 that a good history of Carroll College had not, as yet, been written. This fact challenged me to write my honors thesis in history about some aspect of Carroll College. The initial problem I encountered was narrowing down this topic so that the project would not become too broad and cumbersome. After doing some initial research, I decided to focus my thesis on the presidency of Monsignor Emmet J. Riley because his tenure as president was the longest in the college's history. Moreover, he guided Carroll College from the Great Depression through World War II, years which nearly saw the college close due to lack of enrollment and the subsequent financial hardship.

Instead of doing a chronological history from 1932 to 1951, I chose a topical approach of historical development. I began in the first chapter with an account of the origins and development of Carroll, formally known as Mount St. Charles College. In the following chapters I proceed to give a brief biographical history of Monsignor Riley, and then chart the development of the students, faculty, and curriculum at Carroll during Riley's administrative years between 1932 and 1951.
The purpose of this paper is to help those interested in Carroll College history to understand the school's present situation through a study of its past. It is my hope that, after reading this thesis, readers will be enriched by the efforts of those who preceded us and helped to make Carroll College the successful educational institution it is today.
CHAPTER I

CARROLL: ITS ORIGINS AND EARLY DEVELOPMENT

The idea of building a Catholic diocesan college in Western Montana was first conceived on October 14, 1884. On that date Bishop John Baptiste Brondel, first bishop of Montana, stated that "an extraordinary appropriation is asked, as I desire to build a college for boys."1 A Catholic diocesan college would meet the spiritual, as well as the academic needs, of the Catholic student. However, it would be sixteen years before the college was finally opened.

The patterns for opening up Catholic colleges in the United States were varied. In the west, missions were scattered throughout the territory in an effort to carry the faith to the people of those areas. At their inception, the missions were used to teach the rudiments of faith to the Indians; but, as white settlement increased, and the demands for a basic education intensified, the missions would try to meet these demands through the establishment of elementary schools. In the east, many colleges began as high schools or prep schools, seminaries, and junior colleges. A number of different people and religious orders established these colleges, from individual bishops
to such groups as the Order of St. Benedict and the Society of Jesus (Jesuits). It follows that while each of these persons or orders shared the goal of opening a college, the ability to capitalize on that desire and follow it through was another matter altogether.

As gold was discovered in the 1860's, families began to arrive in great numbers in Southwestern Montana, precipitating a greater demand for educational facilities for whites. In order to meet some of this demand, Father J. D'aste, S.J., opened a mission school in Helena in 1864. The curriculum of his school provided only a basic elementary education. Then, in 1869, the Jesuits opened a grammar school on Capital Hill.* The new school for boys, St. Aloysius, was placed in the old printing establishment of the Rocky Mountain Gazette, which had been purchased by the Jesuits in the winter of 1867-68. Eventually, the boys were transferred to another location in 1875. The boys moved into the old Sacred Heart Church, their residence at the time of Bishop Brondel's arrival in 1883. Brondel then gave authorization to Father Lawrence B. Palladino, S.J., to build a new school for boys in 1889. The new facility (also named St. Aloysius) was opened in 1890 on Catholic Hill. It served both as a high school and Parish Hall. St. Aloysius expanded from a grammar school to include high school courses. Unfortun-

*Catholic Hill is found south of the old courthouse on Ewing Ave.
ately, the school was closed in 1902 due to lack of support.\textsuperscript{5}

By 1903, the Catholic Church in Montana had reached the point where Bishop Brondel felt he could not justly serve as pastor for the entire state. Following his death on November 3, 1903, the Diocese of Montana was split in two, the dioceses of Helena and Great Falls. On October 1, 1904, the \textit{Helena Independent} announced that the former Loras College president (Iowa), the Reverend John Patrick Carroll, would be the new bishop of Helena.\textsuperscript{6}

An able educator, Bishop Carroll, like his predecessor, envisioned a Catholic College in Helena. He reopened St. Aloysius High School in September of 1905. At that time, it was only a day school, thus excluding out-of-town boys from attending. As a result, Sister Cornelia of St. John's Hospital offered to provide room and board to such students. Bishop Carroll then opened St. Aloysius Institute on September 8, 1906, as a day and boarding school. At its inception, only first year high school courses were taught. However, the student body expanded rapidly over the next few years, and therefore it became apparent early in 1908 that a new and bigger building was needed.\textsuperscript{7} Bishop Carroll's goal was to establish a complete parochial school system in his diocese. In fact, he had already begun to take a few of the preliminary steps which, when entirely worked out, would result in a high school and college for the Catholic denomination.
Bishop Carroll's vision was to establish "an institution of learning that will compare with any in this western region."8

The bishop's goal was to get the land needed for the site of the college. Northwest of Catholic Hill was Capital Hill. When Helena became the capital city of Montana, the people of the city planned to put the capital building on this hill, thus the name. But for various reasons, the capitol was not built there, and, as a result, the land was open for other uses. Even though the land was not within the city limits, the site was considered ideal for erecting a college. This site was also enhanced by a beautiful, panoramic view of the Prickly Pear Valley, as well as the possibility of a city park next door.9

The tract of land consisted of fifty acres, half of which was owned by the family of former Governor Samuel T. Hauser, and the other half held jointly by the Great Northern Railroad Company and Mr. George Bertine of New York City. It had been determined by the owners that this land would not be sold unless it was guaranteed that a structure of pride for the city and its residents were to be built upon it. Since Bishop Carroll's plan seemed to meet this requirement, Mrs. A.P. Thather (daughter of Governor Hauser), Mr. James J. Hill, Chairman of the Great Northern, and Mr. Thomas Marlow, agent for the Bertine estate, donated the whole fifty acres to the college. The college stands where it does today through their gener-
ous contribution. The second goal of Bishop Carroll was to secure the needed capital to construct the college. This was a complicated task indeed; however, the Catholic citizens of Western Montana were very enthusiastic about the construction of a Catholic college and thus gave generously to the building of it. The Ancient Order of Hibernians of Butte contributed $5,000 to the building fund of the college on September 26, 1908. The Burke and Balahlava Mine was willed to Bishop Brondel by a Mr. James Twohy. Bishop Carroll sold this mine and put it into the building fund. Moreover, in 1913, Bishop Carroll proposed to James J. Hill the plan of raising an endowment fund of $200,000, the interest of which would be devoted to the extinguishing of any deficit which might occur in the running of the institution and towards creating a sinking fund for necessary repairs and the erection of future buildings. Without a moment's hesitation he generously pledged one fourth of the amount, or $50,000, with the expectation that we raise the other three fourths. What pleased most about Mr. Hill's donation, aside from its generosity and spontaneity was the fact that it was made—in Mr. Hill's words—'because religion is taught in your college.' Mr. Hill was a firm believer in religious educational institutions. His contribution to the endowment fund is interesting when one considers that Mr. Hill was a non-resident of Montana and a non-Catholic. Bishop Carroll, however, could not be outdone in generosity. On September 23, 1914, Bishop Carroll's Silver Jubilee to the priesthood, he handed the note on the debt
of the college over to the president, Father John L. McMullen, with the instructions to tear it up. The payment on the note in the amount of $23,000 had been made by Bishop Carroll with the aggregate gifts that had been presented to him in honor of his Silver Jubilee. This magnanimous action left the college free from debt and ready to assume the burdens of academic development. Furthermore, the aggregate gifts bestowed upon Bishop Carroll signified the extensive popularity he enjoyed with the people of the diocese.14

The college passed through many different phases of construction: design, contract, breaking of the ground, and laying of the cornerstone. Mr. A.O. VanHerbulis of Washington, D.C., who also designed the Helena Cathedral and the St. Helena School, designed the original college building. A five-story structure 180 feet in width and 55 feet in depth, was approved by Bishop Carroll on October 12, 1908. This building was to be the first of three; the other two were to be added when needed. The structure would become known as St. Charles Hall. The vision of Bishop Brondel and its fulfillment, through Bishop Carroll, was finally coming true. On April 16, 1909, Bishop Carroll broke ground for the new building in the presence of the St. Aloysius Institute student body and the priests of the city. The building was to be constructed of red porphyry, a native stone, with a steel roof and concrete and marble stairways.15
The President of the United States, William Howard Taft, and Bishop Carroll were at the laying of the cornerstone. After the stone was in place, both the bishop and president made short speeches. Bishop Carroll emphasized the philosophical foundation of Carroll's mission:

The aim of Capital Hill College will be to give the young men of Montana a thorough, liberal education which will fit them for leadership in any vocation they may choose and at the same time so surround them with a religious atmosphere they may ever follow conscience as their king.16

The president responded in kind:

It gives me great pleasure to participate in the laying of cornerstones of institutions of learning, whether of Church or State, the college you are building here will be a blessing to Helena and to the whole state of Montana.17

Now that the college was under construction, a search for a name was undertaken. Because it was a Catholic college, a more appropriate name was needed than Capital Hill. The original blueprints of the college contained the name St. James College. It was finally decided that St. Charles Borromeo would be the patron of the college, since it was the 300th anniversary of Borromeo's canonization and Pope Pius X had issued an encyclical commemorating that event. (In the Council of Trent, 1545-63, it was St. Charles who promoted and perpetuated the idea of a diocesan college.) Thus, the name St. Charles College was given to this new structure, the title used for the next twenty-three years, until March 30, 1932, when, in honor of its founder, the name was changed to Carroll
College through a resolution of the college board of corporators.\textsuperscript{18}

The expected opening of Carroll College was supposed to take place on September 14, 1910, according to a pastoral letter issued by Bishop Carroll to all the parishes. The courses of the college would include four years of high school, four years of college, and a preparatory department for boys ten or older. Bishop Carroll stressed the need for the priests of the diocese to encourage students to enter St. Charles College. The letter emphasized the need for a college with a sound intellectual foundation that would attain high intellectual training and provide the diocese with vocations to the priesthood.\textsuperscript{19}

When we consider the amount of planning, designing, campaigning and executing that went into establishing the college, it is not surprising that the bishop laid great emphasis on a carefully selected and highly trained faculty. Seven diocesan priests and six laymen, all of them specially prepared and trained, made up the pioneer staff of the college. In the fall of 1910, after a month's delay, the school opened its doors to students. The courses offered were only on the grammar and high school level. It was not until the beginning of the following year that the first students on the college level were registered.

The editor of the \textit{New World} of Chicago commended the course of study at Carroll:
Now we have been greatly impressed with the wisdom shown in the arrangement of the curriculum of Mount St. Charles College. It is admirable. We refer especially to the departments of English and history. These courses as set forth are broad, and we are going to add, all bracing. . . . We regard the curriculum of Mount St. Charles College as excellent and we predict for this Catholic institution of learning a marked success.21

When Mount St. Charles opened on September 22, 1910, there was an enrollment of fifty-six students. Thirty-three entered the senior-high level. On September 12, 1911, two students entered college level courses. They had two courses of study to choose from, a Bachelor of Science degree, and a Bachelor of Arts degree in Latin and Greek. Neither of these two were the first to graduate, however, That was reserved for Patrick McVeigh of Butte, in the spring of 1916. McVeigh then went on to become the first Montanan to be ordained a priest. Father McVeigh would later teach chemistry at the college, remaining until his death on February 20, 1933.20

One of the first tasks of opening a college is to have it incorporated and chartered. Mount St. Charles College was incorporated under Montana State Law in 1916, with Bishop Carroll as the chairman of the board. The high school department was admitted to the North Central Association of Colleges and Secondary Schools in 1919, and the junior college in 1921. In 1924, the college became affiliated with the Board of Regents of the University of the State of New York. The college received accredi-
tation from the North Central Association of Colleges and Secondary Schools as a degree-granting institution in 1932. Later on, under the administration of President Riley, the college was granted, by the Montana State Board of Education Examiners, the right to offer Secondary Teaching Certificates to graduates of the college who had completed the prescribed courses in Education. The college also had its pre-medical courses listed by the American Medical Association.

There were several important developments which took place in the early years of the college. In 1917, two pre-professional courses were added, Law and Medicine. In 1921, a two-year course was added in Basic Engineering. The Department of Education opened in 1923, and soon became very popular. The elementary school at St. Charles was closed in 1922, and in 1936 the high school classes were transferred to Cathedral High School. A most significant event occurred in 1946 when, with the opening of the Nursing Department, the first women were allowed to enroll at the college.

New construction took place in the years following the opening of the college. The main building was placed on an eminence, Capitol Hill, with a campus of fifty acres. Five stories in height, built of native red porphyry, and laid in random ashlar, its perpendicular Gothic style dictated the design of the building in Northwest. This original building, affectionately known as "Charley's,"
remained in its original form until the disastrous earthquake of 1935, when the structure changed. Originally, it contained the administration offices, classrooms, and three floors for residential purposes.25

The gymnasium was constructed on the north slope of Capital Hill in 1917. It was a three-story building designed eventually to carry a superstructure. It housed the office of the Director of Physical Education, shower and locker rooms, the Biology Department with laboratories, and the Chemistry Department with laboratories. A Residence and Library Building was constructed in 1923 and 1924. This structure, rising six stories on the south slope of Capital Hill, balanced the gymnasium. In addition to the library, the two main floors allocated space to the common rooms, chapel, assembly and dining hall. A steel and concrete kitchen, mechanically equipped and modern to the last detail, occupied an annex at the northeast end of this building. A student recreational center occupied the ground floor. The three upper floors were designed for residence.27

Two blocks from the college campus was Carroll Village and Carroll Club. Carroll Village comprised twenty family housing units, constructed through the joint efforts of the college and the Federal Housing Administration. The college was granted full title to the project in September, 1948. Carroll Village was located at the northeast corner of Benton and Euclid Avenues, only a short walk from the
campus. Carroll Club adjoined Carroll Village. The former twenty-room brick mansion had been converted into five apartments to house veterans attending Carroll College and their families.28

On August 12, 1925, at the invitation of Bishop Carroll, eleven sisters of St. Dominic arrived from Germany to take charge of the domestic affairs of the institution. A stone convent on the east slope of the campus was erected for them. The convent was converted into a women's dormitory after the nuns left. In the summer of 1982, the women's dormitory was changed into a social hall for students, and is now called St. Albert's Hall.29

There were some facilities at the college which are no longer present. One was a sixty-square-foot covered handball court, which was located behind Charley's, approximately where the parking lot is today. A lake, 300 feet by 200 feet, was built west of the college in 1916. During the winter it was used as a skating rink. These features enhanced the recreational atmosphere at the college and were used frequently.

When earthquakes struck Helena in the fall of 1935, considerable damage was done to institutions in Helena. In the two major shocks, which struck October 18 and 31, Carroll itself suffered damage amounting to $12,000—mainly to stone gables, cornices, and plaster walls. The disaster necessitated the dismissal of classes until November 11, 1935. By November of 1936, the damage had been completely
repaired.\textsuperscript{31}

An astronomical observatory on the south slope of
the college campus was built by the students in 1937 to
house a telescope designed and constructed by them under
the supervision of Dr. Edward Neuman. On May 24, 1942,
the Grotto of the Blessed Virgin Mary on the north side
of the campus was formally dedicated. Originally the
idea of Bishop George J. Finigan, the work of construction
was begun in 1934 by Father Mathias Weber. Work ceased
for lack of people willing to continue the project until
1939, when it was resumed by Father John Cronin and Coach
Ed Simonich.\textsuperscript{32}

In conclusion, Carroll has grown in seventy-five
years to include eleven buildings, a faculty of seventy-seven
and a student body of 1,533.\textsuperscript{33} The dreams and aspirations of Bishops Blondel and Carroll are being fulfilled.
Carroll College has provided a valuable Christian education
to thousands of people who have embarked on many different
careers. Yet, as we will see in the following chapters,
the growth that has been nurtured into the current prosperi-
ty of the college has been, at times, very difficult.
One depression and two world wars have threatened to close
the college. The most difficult burden was left on the
shoulders of President Emmet J. Riley, who was president
at Carroll from 1932 to 1951. He guided the college through
its most desperate and financially troubled years. We
will now turn to a brief biographical history of Monsignor
Riley.
ENDNOTES

1John Skoop, ed., The Pioneer: A Retrospect of Twenty Years (Helena, Mt.: Senior Class of Mount St. Charles College, 1930), 26.


4Skoop, p. 27.


7McGoldrick, p. 7.

8The Helena Independent, 15 August 1906, as cited in Lenert, p. 48.

9The Montana Daily Record, 12 October 1908, p. 13.

10Mount St. Charles Scholastic, 7 October 1912.

11Skoop, p. 29.

12Mount St. Charles Scholastic, 1 July 1913, vol. 2, pp. 3-4.

13Ibid.

14Lenert, p. 56.
15 Ogle, p. 28.

16 Mount St. Charles Scholastic, 1 July 1913, vol. 2, p. 7.

17 Mount St. Charles Scholastic, sec. 2., pp. 7-8.

18 Ibid., pp. 8-9; Lenert, p. 52; and The Register: Western Montana Edition (Diocese of Helena newspaper), 8 November 1959, p. 8; hereafter cited as Register.

19 McGoldrick, p. 12.

20 Mount St. Charles Scholastic, 7 July 1912, p. 10.

21 The New World (Chicago), 19 August 1910, as cited in Lenert, pp. 53-54.

22 Helena Independent Record, 21 May 1978, p. 26; and The Register, 3 August 1941, p. 16.


27 Ibid.

28 Ibid.

29 Ibid.


31 Register, pp. 61-62.

32 Ibid., pp. 61-62.

33 Enrollment Records, Office of the Registrar, Carroll College, Helena, Montana.
CHAPTER II

MONSIGNOR EMMET J. RILEY:
HIS BACKGROUND AND PHILOSOPHY

President Emmet J. Riley was the real force behind Carroll's survival at a time when even he thought that the college might close. In a moment of apparent anguish or desperation in the early forties, he had wired Bishop Gilmore, who was out of the diocese, requesting possible permission to close the school. It is still not clear what Bishop Gilmore's response was to this request, but it is certain that either he or President Riley, in reconsideration, decided to keep the college open.

Monsignor Emmet J. Riley was a man of strong faith and character. At his funeral, Helena Bishop Raymond Hunthausen (now the Archbishop of Seattle) gave a fitting description of a man who had devoted his life to the ideal of service to people:

This beloved priest who died Saturday knew trials that come to those who follow in the footsteps of Christ. He knew also the bond between him and those of his family, those he gave up to follow Christ.... His greatest legacy to them was strong faith and buoyant hope fostered by his powerful example during the happy years of their lives together....

The Right Reverend Emmet J. Riley has been associated
with Carroll since 1910. He matriculated at Mount St. Charles as a high school and college student. He received his A.B. degree from Mount St. Charles College on June 5, 1921. Concerned with higher education, he pursued his M.A. degree in 1922 at the Catholic University of America. Serving on the Carroll faculty for six years, he returned to Catholic University and was awarded his Ph.D. in 1931.3

Father Riley studied philosophy under the tutelege of Dr. Fulton Sheen, who would later become Bishop Sheen of Rochester, New York. Bishop Sheen was and still is one of the most widely read and popular Catholic writers and lecturers of the twentieth century. It may be fair to assume that Monsignor Riley was affected by this great man of renowned inspirational qualities, for even though Father Riley was a humble sort who kept a low profile, he indeed would prove inspirational through his courageous and resilient leadership during the most trying of times.

Father Riley was active in educational, church, and civil affairs throughout his life. He was a man who exemplified the work ethic. He was a conscientious man who was not afraid to voice his opinion about any subject. His political and spiritual convictions were especially strong. He was on the executive board of the National Catholic Educational Association, college division; a consultant for the National Catholic Welfare Council; and a member of the Montana Institute of Letters, Arts,
Crafts, and History. Father Riley was also director of many drama productions while he was at Carroll, and he remained an enthusiastic supporter of the arts in Helena. In addition, he was also director of the lay retreat movement in the Diocese of Helena. Monsignor Riley was very much concerned about the balance between educational objectives and cultural activities at Carroll. His efforts to promote music, art, and theater on the campus would prove intriguing when one considers that, in those years of 1932-43, there was little, if any, funds to support these efforts.  

From 1934 to 1962, Father Riley served as a member of the Montana State Board of Education, the longest tenure in the history of the Board; and from 1943 to 1945, he was a member of the Regional War Board. He continued to serve as a member of the State Board of Education, although the demands of the office continued to grow. When first appointed to the Board, it held meetings four times yearly. However, in 1962 the Board was meeting once a month to settle the many and varied problems of the state educational and custodial institutions.

It is probable that Monsignor Riley was not reappointed to the Board of Education again in 1962 for political reasons. The Republican governor, then Donald G. Nutter, apparently appointed John E. O'Neill to take Father Riley's place on the Board because O'Neill's educational philosophy more nearly matched that of Nutter's. The selection of
O'Neill followed the previous Nutter appointments of three other new members to the Board, all Republicans. 7

An Honorary Doctor of Laws degree was conferred upon Father Riley at the 1962 Commencement of Montana State College, honoring him for his important role in Montana education for forty years. 8

Father Riley was also active in civic and labor affairs. This could have been a factor that influenced his dismissal by Nutter:

Father Riley has always been active in civic affairs in Helena and Montana. Last summer he acted as mediator of a strike of the East Helena smelter workers, and since then he has been taking a prominent part in other local affairs. 9

The above comments were made in the college newspaper, the Prospect or, in 1939. Upon considering Bishop Carroll's pro-labor stance, one can possibly conjecture that Father Riley embodied the traditional Democratic leanings of Montana's Catholics, and this could have been another factor in Governor Nutter's decision. However, despite his reluctance to reappoint Father Riley to the Board, Nutter did issue a statement praising the twenty-eight years of service Father Riley put in:

Msgr. Riley, who has served on the board longer than any other person, has performed a great service to the people of Montana and to education in particular. We owe him our deepest gratitude. 10

Despite Father Riley's pro-labor stance, he was not a liberal democrat in the classical sense. His traditional
spiritual values were consistent with the Vatican I mindset. He opposed atheistic Communism wholeheartedly. He felt that with the departure of Christian faith, go democracy, freedom of thought and action, and the sacredness of personality. He saw this as happening wherever totalitarianism preached the absolutism of the state over man's mind and soul. However, he erred in his belief that democracy necessarily flows only out of Christianity, disregarding the contributions of such theists as Locke, Montesquieu, and Jefferson towards the development of democracy. Monsignor Riley was as much a product of heredity and environment as we all are. His belief that Christianity and democracy were mutually inclusive was shared by many people prior to World War II. President Riley could not foresee the rise of the democratic government of Japan, which clearly is not a Christian nation. Riley thus vehemently opposed the official U.S. recognition of Communist China when this issue was being debated in the houses of the Congress in 1950. Father Riley wrote letters to U.S. Congressmen and Senators of Montana emphasizing his total opposition to U.S. recognition of the Communist Chinese regime. On February 10, 1950, Senator James E. Murray responded that a step as grave as extending recognition to this regime would not be taken by the United States until all possible alternative measures had been considered and undertaken. On February 11, 1950, Congressman Mike Mansfield explained to President Riley:
I want to thank you for your views on the China question and to assure you that they are deeply appreciated. This is a very difficult problem to consider. As you know, there is much discussion going on covering this matter both in the Senate and House Foreign Affairs committees at the present time and it is my hope that out of all these discussions, we will be able to evolve a bi-partisan policy for Asia as we have done for Europe. I am opposed to recognition of Communist China.12

It is appropriate to know, then, that Monsignor Riley guided Carroll with a spiritual and political mindset conducive to the prevailing moderate Democratic philosophy of his time—pro-labor and anti-communist. We may deduce that Carroll was guided between 1932 and 1951 by a college president who exemplified the centrist philosophy typical of the United States Catholic hierarchy during this period, which was conservative spiritually, and tempered by a moderate political outlook.

Monsignor Riley served on the faculty of the college from 1922 to 1928 as professor of education. He then returned to the Catholic University where, as already noted, he was awarded the Ph.D. degree in 1931. For his doctoral dissertation, Father Riley presented a study entitled, "Development of Montana State Educational Organization, 1864-1930."

Father Riley became acting president of Carroll in 1932 when Monsignor Norbert Hoff, the president of Carroll, took a leave of absence because of health reasons. After serving as acting president of Carroll from 1932 to 1934, Riley became president of the institution in 1934. During
his seventeen years as president of Carroll, the diocesan institution gained new academic recognition despite the difficulties of the depression and the war.\textsuperscript{13}

Father Emmet J. Riley turned out to be the stabilizing force which undergirded Carroll's survival through the depression and World War II. His cordial relationship with Congressman Mike Mansfield during the war effectively brought the V-12 Naval program to Carroll. This program, in turn, saved the college from closing its doors. Most importantly, Monsignor Riley was a fine educator who had a strong influence on the development of education in Montana. He personally guided the student activities, as well as faculty and curriculum development at Carroll. Father Riley's academic career was quite eloquently summarized in the \textit{Montana Catholic Register} in 1962:

\begin{quote}
Those close to the Monsignor fully appreciate his fine services to the cause of education in the state of Montana. He has served on practically all of the varied committees of this important policy-making board. His wise judgment and impartial counsel have made a real contribution to the growth and development of education at all levels in Montana during the past 28 years.\textsuperscript{14}
\end{quote}

Now that we have summarized Father Riley's training and background, let us turn our attention to the actual development of Carroll College during his presidency.
ENDNOTES

1Interview with Father Paul M. Kirchen, (retired faculty member and priest at Carroll College since 1929), Helena, Montana, 12 October 1983; hereafter noted as Kirchen Interview.

2Register, 11 November 1966.

3Emmet J. Riley, "The Development of the Montana State Educational Organization" (Ph.D. dissertation, Catholic University of America, 1931), Vita (last page); and The Prospector, Carroll College newspaper, 18 November 1966.

4"Curriculum Vitae," unpublished manuscript, no date, Emmet J. Riley Papers, Carroll College Archives, Carroll College, Helena, Montana.

5Ibid.

6"Monsignor Riley to Leave State Education Post," unpublished manuscript, 7 April 1965, Riley Papers, Carroll College Archives.


8"Monsignor Riley to Leave State Education Post," unpublished manuscript, 7 April 1965, Riley Papers, Carroll College Archives.

9Prospector, 22 April 1939.


11James E. Murray to Emmet Riley, 10 February 1950, Riley Papers, Carroll College Archives.

12Mike Mansfield to Emmet Riley, 11 February 1950, Riley Papers, Carroll College Archives.
13 Register, 12 January 1962.

14 Ibid.
CHAPTER III

STUDENT DEVELOPMENT UNDER PRESIDENT RILEY:
DISCIPLINE, ACTIVITIES AND TRADITION

Many changes in student development occurred between the years of 1932 and 1951. We will now turn our attention to some of the most important aspects of this development under the leadership of Father Emmet Riley.

In the 1929-30 school year, there was a total of 241 students at Carroll. For the first three years of the Depression, student enrollment declined, but not significantly. However, rough financial times did take their toll, and consequently the school year of 1933-34 saw the enrollment drop to 102 students, Carroll's lowest enrollment since 1915-1916. Thus, President Riley assumed the Presidency of Carroll when declining enrollment was threatening the financial stability of the college.¹

Even though the enrollment rose modestly to 113 and 119 for the 1934-35 and 1935-36 school years, the 1936-37 scholastic year saw a dramatic drop-off again to only 79 students.² President Riley, taking action to combat these enrollment declines, reorganized the Carroll Alumni Association in 1936. This body of former Carroll students would exert an important, if limited, influence upon the
stability and growth of the college during those years.\(^3\) From then on, the college would maintain close communications with the alumni association. This relationship between Carroll and its alumni has continued to progress amicably up to the present day. According to Riley, assembling the alumni data was to develop through the following procedures:

   a) File kept up to date by clerical staff of the Office of the Registrar.

   b) The sending of questionnaires to alumni.

   c) Alphabetical, Geographical and Professional rosters maintained.

   d) Annual invitations are sent to all alumni for Commencement.

   e) Members of the faculty are urged to relay any information received on alumni to the officers of the association.\(^4\)

These were just some of the initial steps taken by Carroll to solidify its relationship with the alumni. As the years have passed, various other methods and ideas have been propagated to strengthen this relationship. What is significant here is that the Alumni Association was implemented during the Riley years and continues as an influential group today.

The penchant for tight discipline at private Catholic colleges was particularly evident in the nineteenth century when these colleges began to flourish. The student was under the constant and watchful eye of a disciplinarian at all times. He had little, if any, freedom; he could
not leave school without written permission from his parents or guardian; his every move was supposed to be governed by some rule. College directors even went so far as to suggest to parents that the profusion of pocket money was overindulgent and a threat to self-discipline and order. The colleges were conducted according to rules far more appropriate for a monastery than a college. It was not unusual for Catholic leaders to question these policies which unduly restricted the boys' freedom. Because there was a lack of freedom, there seemingly was a lack of development and self-discipline.5

After 1850, the colleges tended to give up the practice of dressing their students in uniforms, although extravagance in personal dress was discouraged. From the day a boy entered college until the day he left, his life was regimented. Freedom was gained only by circumventing the roles. The most extreme form of discipline was expulsion, though there were many other kinds of punishments—all the way from physical chastisement to extra study and the memorization of lines. Thus, the discipline of the early Catholic college was severe, although corporal punishment was generally discouraged. Tobacco was usually prohibited, as were spiritous refreshments. All the students lived in a dormitory; there were no private rooms. When the boys were not sleeping, they were not allowed in the dormitory. Students were encouraged to write home regularly; sometimes the rules demanded that this be done once
a month. Older boys sometimes slipped away from college to visit a nearby town in search of forms of amusement not provided by the college. The meals served in college refectories, where places were assigned according to height, or merit, probably left something to be desired. But food was not all that these young men and boys craved. They liked to meet the young ladies of the vicinity and whenever they could, they conjured up some excuse to be away from college. There was no uniform penalty for this crime, although surely the young man was made to regret his penchant for entertainment.

Some disciplinary measures included private admonition by the president, or by the instructor in whose presence the violation was made. Another technique included public denunciations of the student before his class, then before the entire student body, and probation if the violator did not reform. An extreme measure was to make the boy remain on his knees during an entire class period, sometimes as long as two hours. Another was subjecting the boy to a thrashing by his prefect, sometimes unjustly, which did not add to the prefect's stature in the eyes of the boys under his care. On occasion, a culprit was sent to the chapel to say his rosary for punishment, a practice which was both psychologically and theologically unsound.

Even though most twentieth-century Catholic colleges did not inflict all of the above disciplinary measures
upon their students, the fact remains that most did, indeed, remain rigorously strict. Carroll College was no exception to this rule. Even though smoking was permitted, drinking alcoholic beverages, obtaining off-campus permits and night permissions, were closely regulated. Strict attendance at Mass and religious observances was also required. It is seen, then, that the nineteenth-century disciplinarian approach of Catholic colleges was, to a large degree, retained at Carroll prior to and through the Riley years.

Good examples of this discipline were the stipulations governing night permissions--passes to go out at night away from college if one desired. In order to gain a night permission, a student had to demonstrate a character of quality to the Dean of Men. If he was a senior, he could get two passes a week. Non-seniors could get only one permission a week. These permissions extended to twelve o'clock at night. Upon being asked how discipline was kept at the college, Father Mathias A. Weber, the Dean of Men in 1934, answered:

I continually stress the value of living by rules now for later life. Students realize quite well now that this is their formative period which in great part will determine their character in life. Rules must be observed for the good of the whole house. A student must prove to me that he is worthy to enjoy the various privileges that we offer. If he cannot do this, he is denied privileges. . . .

The above philosophy pervaded the school's rules pertaining to student discipline during the years of Riley's presidency.
Student attendance at Mass became an important issue during President Riley's tenure. Prior to the Riley administration, compulsory attendance at daily Mass was the rule:

This and other religious exercises caused the students to assemble in the chapel four times a day. This system of compulsory religious exercise has always been a major disciplinary problem.\(^{12}\)

President Riley finally decided to lift this rule of compulsory attendance at Mass, the rationale being that college students should be mature enough to form their own religious convictions. In other words, they should not be forced to perform some religious act against their own will. This act of tolerance was a significant one because compulsory attendance at Mass was a strong tradition at Catholic colleges during this period.\(^{13}\)

There is little doubt that most Catholic colleges in the nineteenth century were managed without much regard for the youthful interests of the students, and there may have been an excessive strain of pietism in the codes that governed conduct.

Many non-instructional activities were either permitted or sponsored; quite sensibly the colleges tried to integrate these activities with the overall objectives of the curriculum. In the early nineteenth century, athletics were almost universally frowned upon as a waste of time; in some colleges, intramural sports were actually forbidden and fines were levied or other penalties exacted when
boys were caught playing ball. Football was taboo, and but scant encouragement was given to sport of any kind. However, after the Civil War, the recognition of intramural and inter-collegiate athletic competition was recognized as healthy functions conducive to the overall well-being of the student body and campus life.14

Baseball, then, as now, was a popular national sport and it remained the major college sport (while students went to school year-round). The change to a Fall-to-Spring calendar excluded those months from the year when interest in baseball was at its height, and shortened the season so much that the game declined greatly as a college sport. With baseball largely eliminated, football took its place as the most popular collegiate sport. Less popular, perhaps, but nonetheless enthusiastically pursued were such activities as handball, fishing, hunting, boating, swimming, sleighing and skating (in season); and in some Southern colleges, where the French tradition was strong, fencing. Wrestling and boxing may be listed, too; but more often these activities were pursued when the participants had a personal problem to settle. After a slow start, athletics gained considerable popularity in Catholic colleges, especially in residence schools. The reason for this is not hard to understand—athletics were a good form of recreation, both for participants and spectators.15

At Carroll, football, basketball, and boxing were the most popular events. The 1931 football team, perhaps
Carroll's greatest ever, won the state championship. This team did not allow a single point scored against it for the whole year, a fantastic accomplishment! Among its victims were the much larger University of Montana and Montana State College. Boxing, especially in the 1930's under the supervision and management of Father John Cronin, experienced a boom at Carroll. Charles Harrell, one of the first blacks at Carroll, was a state legend, having won both the Silver and Golden Gloves titles. However, because of lack of funding, intercollegiate sports were temporarily terminated between 1933 and 1937, being replaced by an intramural program. In addition to the major sports, the college offered its student body the facilities of two outdoor handball courts, four nearby municipal tennis courts, an ice skating rink, horseshoe courts, and billiard and ping pong tables.

As we move into the area of student activities, we see that the school often stressed a strong sense of tradition in these activities. The following quote was published in the Carroll College Catalogue of 1942-43:

Students shall consider the tradition of the college as sacrosanct. There shall not be variation or deviation for the sake of novelty. New features of the tradition must be approved by the President . . . The tradition includes religious, scholastic, social and recreational. The retreat, religious, the intensive religious exercises of the Lenten season, contests . . . the initiation, social evenings, the annual banquets, smokers, intramural games, the Senior Flag, class memorials, the commencement, are part of the connotation of the tradition.
In addition to the above, Carroll has had an outstanding tradition of victories in both oratory and debate. The awards and trophies won by Carroll's forensics teams are too numerous to mention. This winning tradition was well established at the school during the Riley years.19

The Dramatic Club also played a prominent role in the Carroll Tradition. Monsignor Riley himself directed many of the dramatic productions at Carroll during his presidency. Often, males had to play female roles and dressed accordingly. This, of course, was due to the fact that Carroll, up to 1952, admitted only male students.

The Beaux Arts Society was a society comprised of students interested in enhancing the cultural climate of Carroll. Its purpose was to help broaden the scope of knowledge concerning the humanities and arts for those students interested in these fields.21

The Borromeo Club, begun in 1934, was an attempt to provide a more organized approach towards the recruitment of seminarians for the Diocese of Helena. Traditionally, the Borromeo Club has also been seen as a group that would leaven the student body in a recommitment to Catholic religious principles. Through the club's example of prayer and faithfulness toward Mass attendance, many students were encouraged to renew their own faith. The success of this program was so great that Bishop Gilmore built Borromeo Hall in 1957, which had quarters for 53 seminarians as well as rooms for eight priests. The building was
filled by seminarians when it first opened. However, after Vatican II the seminarian population dwindled dramatically, so much so that the hall became primarily an on-campus male residence for upper classmen. The Borromeo Club still exists at the time of this writing, fostering vocations for the Roman Catholic Priesthood.22

We have seen that discipline, sports, and student activities co-existed in the framework of a strict tradition which was typical of the time. Eventually, students were slowly allowed to exert more freedom of choice and, as a result, gained greater responsibility for their own actions. However, student discipline at Carroll remained stringent, and student activities were closely supervised and regulated. President Riley stated that students should consider the Carroll tradition that governed these activities to be sacrosanct. There was to be no variation or deviation for the sake of novelty. New features of the tradition had to be approved by the president. Faculty development during the Riley years was also greatly influenced by the philosophical currents begun in the nineteenth century Catholic colleges. We will now turn to the development of faculty during the Riley years.
ENDNOTES

1 Enrollment Records, Office of the Registrar, Carroll College, Helena, Montana.

2 Ibid.

3 Prospector, 29 May 1936.

4 Riley Report, 1949, p. 42.


6 Ibid., pp. 126-130.

7 Ibid., pp. 131-132.

8 Ibid., pp. 130-131.


11 Kirchen Interview, 12 October 1983.


13 Ibid.


15 Ibid.
Interview with Father John Cronin, retired faculty member and priest at Carroll College, 12 January 1984, Helena, Montana.

Prospector, 4 November 1936.

Carroll College Catalogue, 1942-43, p. 25.

Kirchen Interview, 12 October 1983.

Prospector, 30 May 1939.

Carroll College Catalogue, 1942-43, p. 25.
Figure 1  Mount St. Charles before the earthquake in 1935. Note peak on South and the pillars on Main.
(Courtesy of the Carroll College Archives.)
Figure 3  Damage to the south end of St. Charles Hall as a result of the 1935 earthquake. (Courtesy of the Carroll College Archives.)
Figure 3  Cast of play on steps of St. Charles Hall, ca. 1930s. Note costumes, and men dressed as women. (Courtesy of the Carroll College Archives.)
Figure 4  Art Studio and cast of play. Dates are probably somewhere between mid-1930's to mid-1940's. Note men dressed as women. (Courtesy of the Carroll College Archives.)
Figure 5  Undefeated 1931 Mount St. Charles football team. (Courtesy of the Carroll College Archives.)
Figure 6 Old Dance Band, ca. 1930s. (Courtesy of the Carroll College Archives.)
Figure 7  1918 Army drill team in front of college. Note handball court on left. (Courtesy of the Carroll College Archives.)
CHAPTER IV

FACULTY DEVELOPMENT AND ADMINISTRATION

In its years of beginning in the early nineteenth century, the Catholic college was a house of Catholic doctrine or moral formation; there was no real need for a faculty made up of scholars, and probably no justification for demanding that teachers be especially prepared. Because these Catholic colleges were not in a full sense real colleges, the bishops and religious superiors were not especially selective in assigning teachers to them. Probably the primary requirement for each teacher was that he be a good disciplinarian; beyond this the superiors tended to show little concern. Faculties were primarily staffed by priests, seminarians, and Brothers and Sisters. Sisters generally taught at the lower college level. However, laymen were more numerous than Brothers and Sisters on the faculties of most Catholic colleges. Although it is true that laymen outnumbered Brothers and Sisters, there were not many laymen. There were 26 laymen out of 240 teachers in 25 colleges in 1850. By 1882, 56 Catholic colleges for men had a total faculty of 714. Of this number, 427 were religious, 225 were not classified, and 62 were definitely laymen.1
If Catholic colleges were to be fully staffed, it soon became apparent that laymen would have to be employed. The demands for the services of priests in sacredotal work was great, the diocesan clergy was not sufficiently numerous, and religious communities lacked the wealth of talent necessary to staff real colleges. However, laymen did not enjoy the same status as clerical faculty. They were treated more as employees than faculty. Laymen were bound by regulations quite as firmly as the religious; they could not leave the grounds without special permission, and were forbidden the use of alcoholic beverages and tobacco; if they violated any of the many regulations to which they were expected to conform, part of their meager salary was withheld.²

The role of laymen was restricted and in their work they were often neither trusted or appreciated. Usually the layman was engaged because no priest or seminarian was available; and most significant, he was retained no longer than was absolutely necessary. And yet, despite this unenviable position of the lay teacher during the entire nineteenth century, the history of faculty development in Catholic colleges is primarily a chronicle of the addition of qualified laymen to the faculty ranks.

Aside from some bias against laymen in early Catholic colleges, there were other good reasons why faculties were mainly staffed by priests and seminarians. Few laymen were qualified to teach, and most colleges could not afford
those who were. Generally, laymen were reluctant to associate themselves with Catholic higher education, for they were gambling on the prospects of feeding and clothing their families. There were, of course, no tenure policies at any of these institutions. But worse than the absence of this was the fact that colleges regarded all laymen as temporary employees who were completely expendable. In some colleges lay members of the faculty were excluded from meetings where college policies were considered, or if they were present they were asked to leave when important topics were brought forward for consideration. 

The Catholic college of the nineteenth century was an administrator's college; as the administration of the colleges became more complex the place of the faculty gradually became more submerged. American colleges were founded with the principle that control was to be external, and this principle was confirmed in theory and practice as higher education developed in this country. It has not been an easy task to reverse this process. Strict authoritarianism, usually by the rector, in college government was directly approved by the trustees of Catholic University of America and tacitly approved by most of the bishops in the United States. In such a situation, faculty members were often reduced to mere functionaries, hired hands, or second-class citizens.

The Catholic college, it is true, has experienced a long tradition of administrative control. Most of the
colleges ignored the views of the faculty on academic matters. However, eventually, a few enlightened administrators let faculty members share in the formulation of academic policy. This was done despite the fact that bishops and religious superiors encouraged presidents to rule their houses of study without interference from the faculty. This precedent was generally retained in most Catholic colleges even up through the first half of the twentieth century. It took most of these colleges a long time to realize that not all of the decisions in a college can be made by an administrative head.  

One of the first priorities that Monsignor Riley undertook upon his ascension to acting president of Carroll in 1932 was to suggest that lay teachers with doctorates might replace priests whose qualifications to teach were not up to the standards President Riley had set. Father Riley, a fine educator, was determined to develop an outstanding faculty, a faculty that would establish a solid academic tradition at Carroll. This was accomplished through a determined effort by the Board of Incorporators and Trustees and by the Board of Administrative Control. The Board of Incorporators and Trustees was headed by the bishop and included three other men, one of these being President Riley. The members of the Board of Administrative Control were annually appointed by the President of the college. This Board of Administrative Control had five members. The functions of the Board of Administra-
tive Control were to:

a) Carry out general policies as approved by the Board of Trustees.

b) Receive and determine administrative problems.

c) Convene at least once a month during the academic year.

d) Carry out duties assigned by the President or the Bishop.

e) Approve or reject matters referred to it by the Committee on Educational Policy.

These two Boards, together with all their members, had voting power in matters of administration at Carroll College. The Bishop of the Diocese of Helena could veto the decision of either board.7

Despite the fact that these two boards held the predominant power at Carroll, the faculty was often consulted in matters of religious and educational policy, service, general discipline, athletics, public relations, and alumni relations. Thus, the faculty had some measure of advisability in administrative affairs. However, the professors were expected to carry out the policies determined by the Board of Trustees and Faculty Committees.8

Among the excellent faculty members during President Riley's years were: The Reverend Bernard J. Topel, mathematics professor and later Bishop of Spokane, Washington; Father James W. McCormick, History Department; and Father Paul M. Mackin, head of the Borromeo Club on campus and of the Departments of Religion and Education. Two faculty members during this period should especially be noted:
Father Paul B. Kirchen and Professor Edward W. Neuman.

Father Kirchen, who was appointed in 1929, taught classical languages (Greek and Latin) and German at Carroll until 1980-81. He had a reputation as a good baseball player (he once threw a baseball over St. Charles Hall). He was also a hard disciplinarian in the classroom. He had the peculiar habit of knocking on dorm doors in the later evening to hand out extra homework assignments to students, much to their chagrin. This often drove the students to the brink of despair, and did not enhance Father Kirchen's reputation among the students. But these things are not what Father Kirchen is most noted for. His most distinguished contributions were his selfless acts of charity towards the poor and helpless of Helena. Father Riley had begun during the depression to give extra handouts of food to transients waiting outside the college dining hall. Father Kirchen continued this Carroll tradition all the way up to 1982-83, when it was finally discontinued because of fears pertaining to the health and safety of the students. Yet despite this fact, Father Kirchen still gives out money and visits the needy of Helena regularly. Furthermore, although officially retired from the faculty, he continues to teach students, and all others interested, the doctrines of the Roman Catholic faith from his office in O'Connell Hall.9

Professor Neuman, like Father Bernard Topel, was an outstanding academician. He wrote ten publications
in the field of Chemistry, according to President Riley's Report of 1949. His fields of specialization were chemistry and mathematics. He was also listed as a member in eleven learned societies, including Phi Beta Kappa, the Montana Academy of Science, and *Who's Who in the Northwest*. A significant aspect of this man's achievements was his running of the Department of Aeronautical Engineering at Carroll during the 1942-43 school year. He and President Riley started and coordinated this program together. If this program had not been started, it is doubtful that Carroll would have had the prerequisites to qualify for the V-12 Naval Program which saved the college from closing during war years. Professor Neuman was clearly one of the outstanding faculty members in all Carroll College history.

Of course, these are only a few among the many fine academicians at Carroll during the Riley years. Bishop Topel was a brilliant mathematician. The Reverend Raymond (Dutch) Hunthausen both starred in football as a student and distinguished himself as a teacher of Chemistry and English during Riley's years. He later went on to become head football coach and then President of Carroll. He later served as Bishop of the Diocese of Helena, and is today the Archbishop of Seattle, Washington. It is most likely that deserving faculty members during this period have been deprived of their just acknowledgement in this paper due to lack of adequate documentation. Nonetheless,
they all helped to establish Carroll as one of the finest liberal arts colleges in the West.

The Board of Review of the North Central Association, Carroll's accrediting agency, wrote Carroll President Norbert Hoff on March 23, 1932, affirming that Carroll was placed on the accredited list of the Association subject to reinspection the following year. The Board of Review decided upon reinspection because the training of the faculty was not up to the standards that the board deemed desirable. This necessitated an added expense for adequately trained college teachers. Monsignor Hoff was granted a year's leave of absence; the Rev. Joseph A. Collete was given a year's leave of absence to attend the University of Toronto, and the Rev. Bernard J. Topel to attend Harvard University. The Rev. J.J. O'Connor was at the Catholic University completing his third year in preparation for the Ph.D. degree. To substitute for these, and meet the requirements of the North Central, Carroll engaged a number of highly qualified lay teachers to take their place. The arrangements were made by Dr. Hoff before he left the college at the beginning of the summer of 1932. Father Riley happily noted that when the college was reinspected by Dean J.H. Julian, vice-president of the University of South Dakota, in February 1933,

it was reported to the Association that in the eight departments of Carroll College 75% of the heads met the requirements instead of the 50% of that before. Of five others of professional rank, 80% met the requirements. This gave
a total of 16 teachers with 13 meeting the standards--81.25%.

Father Riley concluded from these results that the North Central Association reviewer was highly complimentary in every respect.

Despite all the changes occurring within the Carroll faculty at this time, non-Catholic faculty were not encouraged to teach at the institution. Carroll was then a school in full obedience to the Catholic educational concept that such an institution existed so that religious knowledge might grow with knowledge of other subjects. Thus, students were to acquire a strong allegiance to Roman Catholic doctrine together with a sound liberal arts education.

The realization of this philosophy was perpetuated in the year 1933-34 when Father Riley commended that "the contract of Dr. Wilson of the English department was not renewed because it was deemed best to have a Catholic in that department if possible." Father Riley apparently did not deviate from this philosophy to limit non-Catholics and others from functions of the college. In 1947 he recommended to the Advisory Committee of the Sisters of Charity's School of Nursing Education that it screen out Graduate Nurse applicants who might possibly exert an unsavory influence on student morale:

The committee agreed that the age, marital status and religious preference of applicants should be given grave attention in view of the dangers that super-adult persons [older students], married or divorced persons or too large a number of non-Catholics might exert subversive influences on student morale.
The Carroll faculty remained relatively stable during the thirties and forties. In 1941-42 the faculty reached eighteen members, the most teachers since the 1931-32 academic year. However, with the inception of the Navy V-12 program in 1943, the faculty grew to twenty. There were thus two main contributing factors which kept Carroll financially afloat during World War II. First, a large number of clergy faculty members enabled the school to pay lower salaries; and secondly, the inception of the Navy V-12 program in 1943 brought in the necessary new students.

President Riley took measures to bring in more qualified lay teachers, and he implemented the practice of giving priests and other teachers sabbaticals to improve their academic skills. However, he still retained the traditional Catholic bias against lay teachers, non-Catholic faculty, older and divorced students, married students, and non-Catholic students. It has also been observed that the Carroll College administration was set up along traditional authoritarian lines, with the Bishop of Helena and President Riley enjoying a disproportionate amount of power. The administration was more a hierarchical structure than a democratic one. But this was typical during that time period. One could even argue that the power enjoyed by the Bishop and President Riley gave them the authority needed to make quick, hard decisions in times of crisis without the interference of a more democratic
bureaucracy and its consequent advisory committees. Yet, despite their powerful control, President Riley, the Board of Corporators and Trustees, and the Board of Administrative Control did open themselves to the suggestions of faculty advisors. The student government, on the other hand, was left out of this process, being solely resigned to organizing student activities. Student advisory committees, those formed to influence disciplinary rules on campus, are a modern phenomenon.
ENDNOTES


2Ibid., pp. 94-96.

3Ibid., pp. 96, 98-99, 104.


5Ibid.


8Ibid., p. 70.

9Kirchen Interview, 12 October 1983.


12Ibid.

13Ibid., p. 2.


16Minutes, "Meeting of Advisory Committee to the Sisters of Charity School of Nursing at Carroll College, 29 August 1947," Presidential Papers, O'Connell Hall, Carroll College, Helena, Montana.

17Enrollment Records, Office of the Registrar, Carroll College.
Chapter V

Curriculum Development

Synonymous with the improvements in student and faculty development during the Riley years were new developments in the curriculum at Carroll College.

All through the course of Catholic college development in the nineteenth century was the adherence to the basic theory that the purpose of high education was mental discipline. The first colleges in America were commissioned to perpetuate a learned clergy. Their curricula were centered on the Latin and Greek classics. These studies were expected to cultivate intellectual discipline and strength. When practical studies were included in the curriculum of the early colleges, they were placed on the same level as the rudimentary classes; they were never thought of as being part of higher education.¹

American Catholic colleges evolved through a certain pattern of development. Where classical schools of Europe had been oriented toward university studies, Catholic colleges were originally geared primarily toward the seminary. Later, in the development of Catholic college curriculum, a course of studies was added which was classical in content and preparatory in objective. The third step
was an attempt to modify the existing classical curriculum to include practical studies in English, as well as courses in scientific and commercial subjects. When scientific studies achieved academic respectability, an attempt was made to combine them with the classical course. A significant development occurred in the late 1860's when some colleges built a scientific curriculum without Latin and Greek. Contrary to general belief, the early Catholic college was not a Latin or Classical school exclusively; English studies occupied a position of some importance.²

As experiments with the curriculum in the latter part of the nineteenth century continued, it became clear that three important changes were necessary: reduced emphasis on the classics, creation of an English curriculum, and the organization of the college into a four-year course of study. It was becoming evident that the classics were falling out of favor. Many people felt that the time required for classical courses was disproportionate to its limited usefulness. Neither science, culture, nor divinity was uppermost in the minds of the majority of college students; commerce had attracted them and they wanted a commercial education. Thus Catholic colleges began to grant commercial diplomas.³

Through the nineteenth century, the traditional degree, the Bachelor of Arts, was by far the most popular degree, but as the colleges began to offer new curricula, new degrees were created. The degrees of Bachelor of Science
and Bachelor of Civil Engineering were granted by some colleges. In 1920 there was a general trend toward the creation of separate colleges within the institution. Some of the colleges were Arts and Sciences, Letters, Commerce, Engineering, and Law. With this development there was a rise of professional schools, and with it, too, came the somewhat settled system from which Catholic colleges in the United States have developed.\textsuperscript{4}

In summary, the transition from a strictly classical curriculum, originally meant to train seminarians, to a good English or commercial education started to develop in Catholic colleges in the latter part of the nineteenth century. At the same time, Greek and Latin were generally retained.

President Riley and his predecessors made efforts to ensure that the Carroll College curriculum would provide Carroll students with a liberal education which would enhance their richness and breadth of life, while still providing the vocational skills necessary to embark upon a professional career.

The students were given the opportunity to choose their courses from a curriculum that would provide the quality education they needed. President Riley expounded on this subject further:

\begin{quote}
Many students register with well-defined ideas of vocations for which they wish to prepare. An effort has always been made so as to arrange the schedule and requirements for graduation that these students may receive the required
\end{quote}
courses. Special attention is given to students preparing for medicine, law, engineering, teaching, and the priesthood. In these cases, much work is definitely prescribed... Carroll College has been unusually successful in preparing students in pre-professional courses. Every effort is being made to maintain this high standard. 5

Father Riley's skill as an academician influenced the maintenance of high academic standards at Carroll during his presidency.

As early as the 1931-32 school year, Carroll's academic departments consisted of: Commerce, Education, English, Foreign Language, Mathematics, Natural Science, the Department of Religion and Philosophy, and the Department of Social Sciences and History. In 1939 the Department of Education was expanded into the Department of Education and Psychology. In 1940-41 the Department of Music was added; and in 1942-43 two other departments were added: the Department of Aeronautical Engineering and the Department of Fine Arts. The Department of Commerce was closed at the end of school year 1942-43. This was due to the inception of the Navy V-12 program, lack of finances, and declining student enrollment. One of the real significant developments during the Riley years was the breaking of the sex barrier when the Department of Nursing Education began in 1946-47. 6 The 1946-47 school year also initiated the reorganization of the departmental plan of the college. The departments were now listed under seven divisions:

a) Division of Religion, Philosophy and Education.
b) Division of Languages and Literature.
c) Division of Natural Sciences and Mathematics.
d) Division of Social Sciences.
e) Division of Health and Physical Education.
f) Division of Nursing Education.\(^7\)

Carroll suffered through severe enrollment and financial declines in the 1930's and early 1940's. As mentioned in chapter three, enrollment dropped from 119 in 1935-36 to only 79 students in 1936-37.\(^8\)

Lack of finances was amply illustrated in a letter written by President Riley in 1934 to an oil refining company in Great Falls, including an almost pathetic request for the price of a gallon of crude oil:

I would like to buy some crude oil to be used as a wood preservative on an outdoor handball court. How much would you charge a gallon for creosote oil? I think I would need about a barrel. May I hear from you soon?\(^9\)

The financial situation just prior to World War II was getting desperate at Carroll. World War II in fact played a predominant role in Carroll's history. With much of America's manpower gone to war, the enrollment at Carroll fell to just 134 in 1941-42. President Riley responded to this dilemma by opening up the Department of Aeronautical Engineering in 1942-43 with Dr. Neuman as its director. By doing this Carroll established itself as a place with facilities which the federal government might want to use for the training of future pilots for the war effort. This new department also provided a Civilian Pilot Training Service in 1942.
There are two basic types of federal aid to educational institutions. One form is direct financial support to the college. The other is financial assistance to the student, which the student can invest in the college of his choice. One very successful federal plan during World War II was the Navy V-12 program. The primary purpose of the V-12 was to give prospective naval officers the benefits of a college education. The primary responsibility of the college was the standard provision of academic records, library services, student counseling (except in matters of discipline), lectures, and the usual room and board. The primary responsibilities of the government's commanding officer in the V-12 program entailed matters of military discipline, finance, supply and personnel. In general, there was a balance between academics and naval procedure.10

President Riley was collaborating with Congressman Mike Mansfield of Montana to bring the V-12 program to Carroll. The financial situation at Carroll was truly desperate. However, fears were assuaged by a letter from Mansfield dated April 15, 1943:

I contacted Lt. Commander Albin Eurich who is the Navy member of the Joint Selection Board and he informed me that the chances of Carroll getting the 400 students from the Navy were excellent, and he said further that there were several hundred colleges which would like to be in Carroll's shoes. By the first of May, according to him, the list will be out and the final selection made . . . Please rest assured, Father, that I will be doing everything I can to achieve this school for Carroll in the days ahead.11
On April 16, 1943, Riley received the news from the Navy that Carroll had been accepted. President Riley wrote back to Congressman Mansfield (who later represented Montana as a U.S. Senator) on April 20, 1943, expressing his gratitude to him for his contribution in obtaining the Navy program. "I am most grateful for your assistance, which I am confident had much weight in bringing such rapid action in our case. . . ." Congressmen Mansfield was an essential factor in bringing the Navy V-12 program to Carroll. But it was President Riley's contribution and persistence that was the main factor, for largely through his planning that the college was granted the V-5 and V-12 programs of the Navy.

Carroll's V-12 program was initiated on July 5, 1943. Students were required to speak Navy jargon. For example, Carroll became officially recognized as the U.S.S. Carroll College, and each part of St. Charles Hall was renamed in accordance with proper Navy jargon. Windows were called portholes and entrances became gangways. There were decks instead of floors and walls became bulkheads. And for the first time in Carroll's history, the college had a starboard, a port, a fore and an aft.

Several changes were noted on the campus during the years of World War II. The first change was the conversion of the Civilian Pilot Training program into a military operation under the CAA-War Training Service in the summer.
of 1942. Trainees under this program were Army and Navy enlisted personnel and they were housed and fed at the college. The training of Army personnel was terminated in January, 1943, but the training of Navy pilots under the Navy V-5 program continued until August, 1944. Another change was the acceptance by the Navy Department of Carroll as a V-12 training school. Taking all of these programs into consideration, Carroll trained 127 civilian pilots, 38 Army pilots, and 550 Navy V-5 pilots. In the 1943-44 school year, there were only 23 civilian students enrolled, obviously not enough to provide the necessary finances to keep the college open. Furthermore, civilian enrollment had fallen to only nine students in the 1944-45 school year. It can be asserted then that the war programs allowed Carroll to survive its worst crisis since the Depression. President Riley was the stable force who guided Carroll out of both dilemmas.

With the end of the war, the school returned to full civilian status in November, 1945. The war’s end brought a large number of married students, 25 of whom were housed in Carroll Village (located on the northwest corner of Benton and Euclid Avenues). This became the property of Carroll College in August, 1948.

Coeducation was accepted very slowly in Catholic colleges. It was not until the late 1920’s that the coed in a Catholic college could expect and receive full status as a student. But with the addition of colleges and depart-
ments of education and schools of nursing, the number of women in attendance increased; as their numbers increased their status improved. It was for professional reasons rather than for liberal purposes that women were admitted to Catholic colleges for men. Many colleges resisted this trend; of eighty-four Catholic colleges for men in the United States in 1955, only fifteen admitted women on an equal basis with men.17

The precursor to coeducation at Carroll was the opening in 1946 of a Department of Nursing Education which was inaugurated in cooperation with the Sisters of Charity of Leavenworth. The first two graduates under this program were Rosaleen O. Mullen and Madeline N. Sampson.18 In 1952 Carroll went completely coeducational. This significant occurrence put Carroll in the vanguard of those Catholic colleges of men who first opened their doors to women. It was an intelligent step towards the future. Today the majority of Carroll's student population is female. Carroll's present prosperity could not have been achieved without the early breaking of the sex barrier in 1946 and 1952.

A Department of Business Administration was also added in 1946. Prior to this the business department was listed under the Division of Social Sciences. In September, 1949, the college accepted its first students in medical technology, under the newly-established Department of Medical Arts.19
On December 20, 1949, Carroll was admitted to the Northwest Association of Secondary and Higher Schools at its annual meeting. This was done in order that the college might share more fully in the educational programs of the Western states and enjoy the advantages of recognition by the regional association. Previously, it had been a member of the North Central Association.20

In conclusion, Carroll offered, under the Riley years, a solid liberal education while still providing the vocational skills necessary to embark on a professional career. The students were given the opportunity to choose their courses from a curriculum that would provide the quality education they needed. However, financial and enrollment declines in the late thirties and early forties nearly closed the college. Only federal war programs saved the college from this disaster. Finally, the inception of female students in 1946 paved the way for the type of educational pluralism which Carroll enjoys today.
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ENDNOTES


2Ibid., pp. 56-57.

3Ibid., pp. 81, 85.

4Ibid., pp. 86-87.

5Riley Report, 1934, p. 3.


7Ibid., p. 9.

8Enrollment Records, Office of the Registrar, Carroll College.

9Emmet J. Riley to Herman Betzer, 18 October 1934, President's Papers, O'Connell Hall, Carroll College.


11Mike Mansfield to Emmet J. Riley, 15 April 1943, Riley Papers, Carroll College Archives.

12B.L. Canaga to Emmet Riley, 16 April 1943, Riley Papers, Carroll College Archives.

13Emmet Riley to Mike Mansfield, 20 April 1943, Riley Papers, Carroll College Archives.

14Prospector, 20 April 1943.

15Register, 19 April 1959, p. 62.

16Ibid.

18 Register, 19 April 1959, p. 62.

19 Ibid.

20 Ibid.
CHAPTER VI

CONCLUSION

In recognition of his valuable services to the Church and education, Monsignor Riley (1893-1966) was named a Domestic Prelate by Pope Pius XI in 1945. In 1951, upon his retirement as president of Carroll College, he was named pastor of the St. John the Evangelist Parish, Butte, Montana. The high point of the 1968 Carroll College homecoming was the installation of Monsignor Riley as the first member of the Carroll Alumni Hall of Fame.1

We have seen that the growth of Carroll College, which has been nurtured into the current prosperity, has at times been difficult. One depression and two world wars have threatened to close the college. The most difficult burden was left on the shoulders of President Emmet J. Riley, who was president at Carroll from 1932 to 1951. He guided the college through its most desperate and financially troubled years.

President Riley turned out to be the stabilizing force which undergirded Carroll's survival through the depression and World War II. His cordial relationship with Congressman Mike Mansfield during the war effectively brought the Naval V-12 program to Carroll. The program,
in turn, saved the college from closing its doors. Most importantly, Monsignor Riley was a fine educator who had a strong influence on the development of education in Montana. He personally guided the student activities, as well as faculty and curriculum development, at Carroll.

We have seen that discipline, sports, and student activities co-existed in the framework of a strict tradition which was typical of the times. Eventually, students were slowly allowed to exert more freedom of choice, and as a result, gained greater responsibility for their own actions. However, student discipline at Carroll during the Riley years remained stringent, and student activities were closely supervised and regulated.

President Riley took measures to bring in more qualified lay teachers, and he implemented the practice of giving priests and other teachers sabbaticals to improve their academic skills. However, he still retained the traditional Catholic bias against lay teachers, non-Catholic faculty, older and divorced students, married students, and non-Catholic students. It has also been observed that the Carroll College administration was set up along traditional authoritarian lines, with the Bishop of Helena and President Riley enjoying a disproportionate amount of power. The administration was more a hierarchical structure than a democratic one. But this was typical during that time period. One can even argue that the power enjoyed by the Bishop and President Riley gave them
the authority needed to make quick, hard decisions in times of crisis without the interference of a more democratic bureaucracy and its consequent advisory committees. Yet, despite their powerful control, President Riley, the Board of Corporators and Trustees, and the Board of Administrative Control did open themselves to the suggestions of faculty advisors. The student government, on the other hand, was left out of this process, being solely resigned to organizing student activities. Student advisory committees, those formed to influence disciplinary rules on campus, are a modern phenomenon.

The curriculum, under the Riley years, offered a solid liberal education while still providing the vocational skills necessary to embark on a professional career. The students were given the opportunity to choose their courses from a curriculum that would provide the quality education they needed. However, financial and enrollment declines in the late thirties and early forties nearly closed the college. Only federal war programs saved the college from this disaster. Finally, the inception of female students in 1946 paved the way for the type of educational pluralism which Carroll enjoys today.

In conclusion, Carroll has grown in seventy-five years to include eleven buildings, a faculty of seventy-seven and a student body of 1,533. The dreams and aspirations of Bishops Brondel and Carroll are being fulfilled. Carroll College has provided a valuable Christian education
to thousands of people who have embarked on many different careers. With these many years of growth and success behind it, Carroll is now looking into the future. The vision of its founder is being realized by the excellent higher education it is bestowing on so many of the people of Montana and other parts of the country. One should not forget the remarkable contributions of people like Monsignor Riley, who worked so hard to make Carroll College a success. Monsignor Riley had a warm and outgoing personality which both charmed and interested those who met him. He was a gentleman of strong convictions, and a person whose loyalty to Carroll College was never questioned. Everyone I interviewed recalled him with fondness and affection. His presidency at Carroll College has left behind a tremendous legacy for others to follow. Monsignor Riley should be remembered as the man who guided Carroll through its darkest hour.
ENDNOTES

1Register, 12 January 1962; and Independent Record, 10 October 1968.

2Enrollment Records, Office of the Registrar, Carroll College, Helena, Montana.
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