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“THIS
HOLY
CROSS”

Anthony J. Kuzniewski, S.J.

For the General Alumni Association

SPRING, 2002

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I was asked to speak... to give voice to the love we have for Holy Cross, the thanks we owe her. I am each of us at some near or far time, drawing life and strength and hope from this place, this bond, this faith, this love, this Holy Cross.

-WILLIAM H. JENKS EX '54

Like every college, Holy Cross is more than the sum of its people and programs, buildings and grounds. It is more than a common quest for understanding that energizes faculty and inspires students, more than the generosity of donors, more than athletic victories and prestigious fellowships, more than rankings in national surveys. Beyond the visible assets there is the spirit—the intangible force that unites the community, the complex of traditions, values, and goals that constitutes the special identity of Holy Cross and animates its people.

Psalm 133 extols human fellowship in the familiar phrase: "Behold, how good it is, and how pleasant, where brothers dwell in unity." That line expresses a consistent ideal for Holy Cross—now for many years broadened to incorporate the harmony of brothers *and sisters*: excellence in the quest for truth that defines the academic enterprise, respect for faith, and the commitment to work and live "for others" in response to God's goodness. High standards, they have challenged Holy Cross since 1843.

Talk is cheap; goals are meaningless unless people work for them. Will Jenks is a case in point. He entered Holy Cross in the fall of 1950 as an ordinary first-year student. The following summer, a severe case of polio left him paralyzed from the neck down. His therapy consisted in learning to use a stick clenched between his teeth to operate an electric typewriter and to turn pages. As he struggled to pull the pieces of his life back together, Father

Pat Cummings, a professor of English and Religion, became his coach, writing him daily from Holy Cross during the first year and on alternate days afterwards—more than three thousand letters. *I showed little courage in facing my fate, but I would have shown none at all if Father had not prodded and prayed me toward manhood*, Jenks wrote later. *Father's constant theme was simply this: God asks only that you never quit trying to love Him. I think his own loving perseverance taught me that truth even more forcefully than his words. If I have not quit it is chiefly because of the grace of his friendship.*

Until his death in 1989, Will Jenks served as secretary for the Class of 1954. In 1975, he received a Holy Cross degree at last—an honorary Doctorate of Humane Letters. Four years later, he spoke at the alumni reunion, offering “wheelchair wisdom” to a spellbound audience. *It's likely I am not the most seriously wounded among us, only the most conspicuously bandaged. Sooner or later, every one of us will be made to feel flawed, inadequate, powerless.* He told them he had learned the hard way to surrender the need to be always in control by possessing youth, good health, or money. Jenks believed that our culture teaches that the loss of control is unmanly, even un-American; we are taught to love others, and to forget about being loved. Yet, he had learned at last that the opposite lesson is paramount: *For us, life can again become surprise and delight, if we let ourselves be loved. We are precarious, we are mortal, but we are loved.* The man in the wheelchair paused for a moment, then concluded: *I am each of us at some near or far time, drawing life and strength and hope from this place, this bond, this faith, this love, this Holy Cross.*

Now, at a “far time,” his words—his evocation of the spirit of Holy Cross—are ours to consider. Did he set the ideal too high? Is his vision unrealistic? Is it possible now to accept his challenge to be a man or woman of the Cross, both loved and loving according to our gifts of mind and heart and the circumstances of our lives? Can we draw from our College the means of dedication and integrity during our college years and afterwards? The answer is here, all around us. The people whose shoulders we now stand on—the faces in the yearbooks and the trophy cases, the pictures lining the corridor of Fenwick I, the names on the buildings, the stones in the campus cemetery and the tablets in the memorial chapel—they explain and authenticate the vision outlined by Will Jenks on that summer evening in 1979. We should have neither the ignorance, nor the arrogance, to consider his challenge without their help.



What follows is a synopsis of the history of Holy Cross, illustrated with stories about the people who have struggled to express the College's spirit. Since 1843, there have been three Holy Crosses, three expressions of the ideal of Jesuit education, modified so as to be faithful to the principle of adaptability to the contemporary world. The first Holy Cross emerged in the mid-nineteenth century and followed traditional European patterns of education in the humanities. The second Holy Cross came into being about the turn of the twentieth century as a vibrant compromise between the older pattern and the newer, American approach to education. About 1960, the third Holy Cross grew up, distinguished by coeducation, strong endorsement for the liberal arts within a more open curriculum, and greatly enhanced participation of lay persons in the life of the school.

Throughout the years, Holy Cross has been its most authentic self when its people—teachers, administrators, staff, students, and alumni/ae—understood the challenges of their times, and acted on them with confidence that the ideals associated with their College communicated worthiness to their lives. Educational breadth and excellence; acceptance of the love of God, a refusal to live selfishly: these goals of Jesuit education have flourished on Mount Saint James from the nineteenth century to the twenty-first. The people who lived and studied and worked here have made it so. They bear the credit for “this place, this bond, ...this Holy Cross.”



Quotes from College sources are given in italics rather than quotation marks. The starred items in the text designate persons whose names are connected with buildings and places on campus. At the end, the “Names and Places” section contains brief biographies of all persons honored in this way at Holy Cross.

THE FIRST HOLY CROSS, 1843-1900



Ignatius of Loyola* stands at the head of the line. Founder of the Society of Jesus (Jesuits), Ignatius was born in 1491 at the castle of Loyola in the Basque section of present-day Spain. At first, he aimed for a life of chivalry, but all changed when he was

hit in the leg by a French shell during a battle at Pamplona in 1521. During a protracted convalescence, he re-examined his life and experienced a powerful conversion that left him with an ardent desire “to help souls.” Reflecting on how he had been led by God to understand and choose a better option for his life, he published his insights under the title *Spiritual Exercises*—a guide for persons to attain spiritual freedom. At about the same time, he returned to school, eventually concluding his studies at the University of Paris, where he studied philosophy and theology between 1528 and 1535. At Paris, six companions associated themselves with Ignatius after he guided them through the *Exercises*. In 1534 this group joined themselves together with vows of poverty and chastity and a plan to travel to Jerusalem to work in the Holy Land.

When international tensions prevented the Jerusalem trip, the group offered their services to Pope Paul III. The pope accepted their offer, and decided to send them to various places. To preserve their common bond, they united as the Society of Jesus under the leadership of Ignatius, who wrote the constitutions of the new religious order. The document incorporated the principle of the *magis*—the “more,” a commitment always to choose the greater good among the available personal options. For his motto, Ignatius chose the Latin phrase *Ad Majorem Dei Gloriam*, **For the Greater Glory of God**. It expressed perfectly the goal of the *Spiritual*

Exercises, his understanding that the freest and happiest life is a generous response to God's love, directed to give greater glory to God by employing the *magis*. Given his military background, Ignatius employed martial terminology to describe the Society. Each Jesuit was to consider himself a companion in service as *a soldier of God beneath the banner of the cross*. The leader was called father general, or "universal father."

The need to train and educate a growing number of applicants gave rise to special schools that began to draw students from outside the Society. Benevolent rulers and municipal governments soon appealed to Ignatius to educate their youth. Before his death in 1556, Ignatius dedicated a considerable amount of time to these first Jesuit schools. He incorporated the best of the learning he had acquired in Paris: subjects were to be studied in progressive order; books and authors were to be carefully chosen and specified, with an emphasis on Vergil and Cicero; there was to be written work, speaking in Latin, and competitive disputation; classroom work was to be interactive; and there was to be a moderate workload that allowed for regular recreation. The emphasis on classical languages reflected necessity in the sixteenth century, when knowledge of the humanities, as classics were then called, was the key to the professions. Within this plan, Ignatius incorporated features that emphasized the *magis*—mentoring relationships between students and teachers; religion taught as a catechetical enterprise rather than an academic discipline; regular retreats to inculcate the spirit of the Exercises. Ignatius also insisted that the schools be adapted to specific contexts and local needs. After about fifty years of experimentation and adaptation, the Jesuit *Ratio Studiorum* (Plan of Studies) was given final form and sanction in 1599.

Jesuits introduced the Plan across Europe and at many of their foreign missions. Among the many schools they opened, Saint Omers was designated for the sons of Catholic English gentlemen. Because of penal laws in England, the school had to be located in Flanders, where it attracted students from England and from the colony of Maryland. Charles Carroll of Carrollton, a signer of the Declaration of Independence, was an alumnus; his cousin John Carroll, the first bishop of Baltimore, also studied there and later served on the faculty. When Bishop Carroll founded Georgetown College in 1791, he modeled it on Saint Omers and eventually entrusted it to the Jesuits. These Georgetown men, in turn, became the founders of Holy Cross.

Two Georgetown alumni, in particular, collaborated in the foundation of Holy Cross: Benedict J. Fenwick,* second bishop of Boston; and Thomas F. Mulledy,* the first president of the College. Fenwick finished the course at

Georgetown in 1801 and joined the Jesuits five years later. He served as president of Georgetown from 1817 to 1818, and again from 1822 to 1825. When he agreed to assume responsibility for the Diocese of Boston in 1825, Fenwick insisted that he would always be *a sincere friend & well wisher* to the Jesuits. Before long, he was dreaming of inviting the Jesuits to New England to open a school. But the Jesuits were short of personnel, and the bishop was short of funds. The delay enabled him to clarify his thinking about the sort of school he wanted. Difficulties with anti-Catholic violence, and a sense that a separate school for Catholic boys only would promote vocations to the priesthood, prompted him to restrict the school to Catholics. *I shall erect a College into which no Protestant shall ever set foot*, he wrote in 1838. At last, in 1842, the bishop obtained an academy for younger boys that had been operated by Father James Fitton* on an old hillside farm near Worcester. The charm of the place, *located on the declivity of an extensive hill which is watered at the base by a little stream of pure water*, captured his imagination. The hill's first name was Pakachoag ("Hill of Pleasant Springs" to the native Americans); later Father Fitton altered it to Mount Saint James in honor of his patron saint. In the midst of the 52 acre hillside, he erected a *splendid college*, a building three stories high, with living and sleeping quarters, a library of several thousand volumes, a chapel, and a recreation room for students. The structure cost Bishop Fenwick \$19,000. He was proud of it and visited often before his death in 1846.

The Jesuits agreed to stretch their resources to staff the school. To head the enterprise, they sent Thomas F. Mulledy, a native Virginian who had studied several years at Georgetown before entering the Jesuits in 1815. During the 1820s and 1830s, he served as academic dean and then as president of Georgetown, where he assumed a high profile because of his outgoing, hearty manner that was occasionally laced with impatience. One acquaintance called him *a jolly faced, big bellied man dressed in a cassock... a marvelous salesman*. Mulledy arrived at the site in March of 1843, impressed with its beauty and with the progress of construction. In June, Bishop Fenwick announced that the college would be called Holy Cross, the name of his cathedral in Boston, to stress the institution's role as a project of Catholic New England. The cornerstone was set in place in June, Bishop Fenwick intoning the blessing in Latin: *In the faith of Jesus Christ we lay this first stone on this foundation in the name of the Father and of the Son and of the Holy Spirit, that true faith may flourish here, and the fear of God, and fraternal affection....* For the Jesuits who opened the school, the College was *a prodigious achievement*, located far from home *in the midst of Yankees*.

Holy Cross opened on November 1, 1843 with six students. Within three years, the number reached 94, and plans were drawn up for an addition to the building eastward toward the site of the present memorial chapel. This east wing opened in 1847. The academic program resembled a European *gymnasium* or *lycee*, and, compared with the contemporary American system of organization, it was a high school, with a year or two added at the top and bottom. The full curriculum ran seven years, designated from the bottom: Rudiments, Third Humanities, Second Humanities, First Humanities, Poetry, Rhetoric, and Philosophy. Following the Jesuit plan, there was a heavy emphasis on Latin and Greek, with growing attention to Philosophy toward the end. Students also studied some science, English, history, and modern languages. Dancing and band were available for an extra fee. To attract additional enrollment, a set of commercial classes was offered at first, then dropped as being contrary to the spirit of humanistic education. Before the Civil War, students as young as seven were admitted, and as old as 31, but the average age at entry was about 15. Few students remained for the full seven year course.

In those years, the academic year got off to a ragged start. Relatively few were present for the formal opening in September; many trickled in during October and November after the harvest. Collegiate education was a rare privilege in the nineteenth century, and students were admonished to study hard. Exams were written and oral, and sometimes produced tears of frustration and anxiety. The first semester ended on Ash Wednesday, when grades were read publicly at a student assembly. Many students were promoted to the next class at that time; and a few were demoted in atmosphere of public censure. George Fenwick, a Jesuit and younger brother of Bishop Fenwick, presided over one such session in 1846 in his capacity as academic dean. He raised the level of anxiety in his preparatory remarks by contrasting serious students with those lacking in application. *Whilst a diligent and docile student is one of the most engaging of objects, a lazy, careless one is a disgusting, loathsome, tedious sight.* There followed a class-by-class analysis in which successful students were saluted with high praise, and deficient students were shamed for their performance. In 1850, one lad was demoted with strong ridicule: *Let him consider whether there is not a more fitting object of his ambition, than the character of the most impudently ignorant and insulting of the class.* Parents received written reports that seldom minced words. In 1845, the parents of Thomas Jenkins learned that their son's grades ranged from *very good* to *horrible*. He won praise for his conduct in classics, but he stood dead last in French and his conduct was labeled *rascally*. Most students succeeded reasonably well and thereby pleased their

parents. After receiving a good report, the father of a twelve-year-old wrote to George Fenwick: *Give him my love and tell him how much pleased his Parents are, that he has been so good a boy.*

Students slept barracks-style in large rooms, and they studied in study halls supervised by the Jesuits. Before Kimball Hall, there were student dining rooms at various places in Fenwick Hall. Complaining about food was even then a cherished right. James Healy,* Class of 1849, bristled with disappointment at the culinary offerings of Holy Cross—*bread soaked in turpentine, dishwater for soup, meat tough enough to break a fellow's teeth.* George Lloyd, who graduated in 1850, remembered *continuous feasts of bread and coffee... and old Brother Murphy's grease, gravy, and hash thrown in.* Yet, there were special meals for feast days; Healy appreciated pudding, pie on Sundays, and oyster stew on St. Patrick's Day. The old bakery, separated from the main building to prevent the danger of fire, remains today on the hillside behind Fenwick and Smith.

Holidays offered a respite from routine. Thanksgiving Day was a novelty for students from outside the Northeastern states. Christmas, not much celebrated by old guard Yankees, provided an oasis of merriment at Mount St. James in December: students were roused from sleep by a spirited rendition of *Adeste Fideles* from the College band; after Mass, they received small gifts from the Jesuits to round out the parcels that had come in from the outside. All during Christmas week, evening entertainments marked the season—minstrel shows, concerts, magic lantern shows, dramatic performances. Independence Day, at a time when the academic year concluded late in July, offered more opportunities for celebration. In 1846, the band woke the students up with an enthusiastic performance of "Hail Columbia." *In a moment, like an electric spark, the fire of patriotism shot thro' every breast and glowed on every countenance:—the youth that slumbered no longer turned upon his pillow [but] bounded from his bed, and as his feet touched the floor they instinctively danced to the national air.* Later in the day, faculty and students gathered at the grove at the foot of the hill to hear a reading of the Declaration of Independence and a student oration. After dark, there were homemade fireworks, with rockets, candles, and blazing turpentine balls kicked down the slope.

Although Saturday was a class day, students were free on Tuesday and Thursday afternoons. Often enough, these were off-campus occasions. Sometimes students walked into town in double columns, a Jesuit at the head of the line and at the end. At the steps of city hall, a "scatter" was initiated for a specified period of time to allow individual errands. Other

activities were seasonal—ice skating and sledding in the winter, fishing and swimming and sailing in the summer. On campus, students played cricket, “duck on a rock,” and “town ball,” an early version of baseball. Dramatic and musical societies and debating clubs offered further extracurricular opportunities. Musical and oratorical talents found a valued outlet at the exhibition that stood in place of today’s graduation at the end of the academic year. In 1848, Father James Ryder, the second president, used the opportunity to bid the students and faculty farewell after his short tenure in office, saying that his three years at Holy Cross had been extraordinarily happy. He praised the faculty *united to him in the warmest ties of fraternal affection*, the students who abounded in talent and energy, and Bishop Fenwick, *the one, under God, to whom the college owed its prosperity*. By then, Fenwick’s grave, conspicuously placed in the campus cemetery, had become a popular place for prayer and remembrance.

The first baccalaureate, or graduation, was held in July 1849. Because the General Court of Massachusetts refused the College’s petition for a charter, the graduates received Georgetown degrees. There were four graduates that year, led by James A. Healy, who stood first in his class and delivered the valedictory. Healy and his four brothers (Patrick, Sherwood, Hugh, Michael) were the sons of Michael Healy, an Irish immigrant plantation owner in Georgia and of his common-law wife, Eliza, who was a slave. Georgia law mandated a life of slavery for the children of this union, so they were sent to the North to be educated. Because of their legal status, they could never return home. Under these circumstances, James found a new family with his classmates and teachers at Holy Cross. They accepted and affirmed him in ways that were a small miracle in the context of pernicious racism. In his address, Healy praised the mission of Holy Cross, where they learned to practice *the faith of ages* rather than serving the spirit of the age. He thanked the faculty for *most uniform and unvarying kindness*. Then he spoke to his classmates, comrades *endeared to me by the years of fellowship we have passed together*. Tears welled in his eyes, and theirs, as he reached the conclusion: *It will be a bond of brotherhood through life, this companionship at college. May it be so for us at least.*

Such feelings for Holy Cross were widespread. The enclosed nature of campus life and the feeling of insularity as Catholics and outsiders among the Protestant Yankees promoted bonding with the place and with each other. Jesuit Samuel Lilly spoke for most when he penned his sentiments in 1846: *I retain an attachment and an affection for Packachoag, and I think that if things were to remain as they have been..., I could happily spend my life on*

this hill; we have prospered so well & have been so much favored since I have been here that my attachment seems every day to grow stronger for this place.

Just as the College seemed to be hitting its stride, disaster struck on July 14, 1852, when fire broke out in the older section of Fenwick Hall. The cistern was dry, and firemen labored for an hour to connect a series of hoses and pumping engines from the river—a distance of nearly a quarter mile and an elevation of 120 feet to the base of the burning building. In the end, they were able to save the east wing, but the original building and many of its contents were a total loss. There was no insurance. The president was Father Anthony F. Ciampi,* a native of Rome who had volunteered as a young Jesuit for service in America. Students were sent home early for the summer; many had lost all but the clothes on their backs. Meanwhile, Father Ciampi struggled to make sense of the calamity: *What else will happen to us? God is with us. It is He who takes and gives life.*

A year-long debate ensued over whether the College should be re-opened. In an age when four out of five new colleges closed down, the danger for Holy Cross was intense. Many Jesuits preferred day colleges in large cities, and there was considerable sentiment for erecting such a college in Boston in place of Holy Cross. Ultimately, Fathers Mulledy and Ciampi helped to turn the tide in favor of Holy Cross. Reconstruction of the main building started late in the summer of 1853, and the College re-opened on a much reduced scale in October, using only the unburnt east wing. Only the lower part of the curriculum was offered at first.

Father Ciampi was at his wit's end in the effort to fund the reconstruction and run the school until Patrick Healy, Class of 1850, came to his rescue. Patrick was a younger brother of James. Relatively light of skin, he had been accepted into the Jesuits, who practiced civil disobedience by concealing his racial identity and furthering his education at Georgetown in violation of the slave codes. During the next five years, Patrick taught Third and Second Humanities, French and algebra, supervised the dining room and study halls, and worked as *de facto* dean of discipline. He was popular with the students and so successful that Father Ciampi asserted that Holy Cross had problems with students only because Patrick Healy lacked the gift of ubiquity. He suffered a personal crisis when he overheard racist taunts directed against his younger brother, so he sought out his brother James for advice. *James desires that I should become a real Jesuit... a man of interior spirit, of deep religious feelings, a model & leader of souls to God.* The crisis passed; and when Patrick's father died, he transferred his patrimony of \$2300 to Holy Cross. It is the largest gift on record during the nineteenth century.

After the re-opening, Father Mulledy returned for a few years as chaplain to the students. He was at the College when the "Nunnery Committee," an extension of the anti-Catholic Know-Nothing legislature, visited Holy Cross in a foolish search for weapons presumed to be hidden in the cellar in preparation for a Catholic *coup*. Mulledy must have been in rare form as he conducted the visitors around the building. A far greater threat arose in the aftermath of the Panic of 1857, when Holy Cross was nearly forced into bankruptcy. At one point during the winter of 1857-58, the treasurer had \$1.50 on hand and 25 cents in the bank. Once again, Father Ciampi found a way to salvage a desperate situation until the economy improved. By 1859, all was well once again. Father Edmund Young wrote a friend at Georgetown: *There is no hill on which grass grows to be compared with Holy Cross Hill. Tis the gem of hills.... Give me plenty of pork and beans and pumpkin pie by the square yard...a good library, good superiors and good boys such as we have here and the Union may slide for all I care. I wish you would say a hail Mary for me every day that I with meekness may bear the good fortune of dwelling among the everlasting hills of New England.*

In the summer of 1861, Holy Cross acquired a new president, Father James Clark.* Clark was a native of Pennsylvania and an alumnus of West Point, where he had been a classmate of Robert E. Lee. Early on, Father Clark put his engineering skills to good use by directing a well to be dug *uphill* from Fenwick Hall to provide a ready source of water in case of another fire. He also succeeded in gaining a charter for Holy Cross in 1865. His ally in the cause was Governor John Andrew, the man whose efforts to involve African-American volunteers in the Union army (the Massachusetts 54th) are presented in the movie *Glory*. In 1862, Andrew signaled his recognition of the College by initiating the custom of attending the baccalaureate exercises—a custom honored by Massachusetts governors for a century. When the governor signed the charter bill, there was high jubilation and a special banquet. *Holy Cross is no longer a secondary branch of Georgetown. It is now a chartered college.* News of General Lee's surrender reached campus only a few weeks later. Again, there was general jubilation. The north side of Fenwick Hall facing the city was "illuminated"—a lighted candle was placed in each window—while students and faculty celebrated on the front terrace. But Father Clark was absent. According to one account, he spent the evening of victory alone, walking behind the building, reflecting and doubtless praying about the conclusion of that tragic conflict and its impact on his old comrades from West Point.

After the Civil War, the second Holy Cross came into its own. Enrollment reached 177 in 1874, declined temporarily, then surged to 357

by 1896. Fenwick Hall was amplified between 1868 and 1875 by constructing a new wing on the west end, adding another floor to the height of the structure, and building the landmark towers. In 1891, Father Michael O'Kane* started a new addition at the west end of Fenwick Hall, a plan that ultimately created an L-shaped building. Notwithstanding his ambition for Holy Cross, he proved to be a poor financial manager and the project ground to a halt in 1892 under orders from the Jesuit general. A year later, O'Kane was succeeded by Father Edward McGurk, who found the means of financing the project, which included a large lecture hall, a gymnasium, classrooms and laboratories, and two-man rooms for seniors. Although he suffered a mild stroke in 1894, McGurk kept pushing the project forward. Shortly after the building was completed in 1895, he collapsed with a second stroke during the Commencement ceremonies and never fully recovered. He died a year later and was buried, according to his stated wish, *on the hill at Holy Cross*. Named O'Kane Hall after its initiator, the building might appropriately have honored Father McGurk.



Student life in those years reflected the emergence of a national collegiate culture, particularly in athletics. Enthusiasm for track and field and, especially, baseball grew rapidly after 1870; and by the 1890s passionate

students followed the Holy Cross nine in contests with powerhouse teams from Harvard, Yale, and Brown. Pandemonium erupted in 1891 after a 10-2 victory over Brown: *The students seemed to have lost all control of themselves when they heard the result of the game. Bonfire—Fireworks—drums and music—shouts & yells—parades etc.—were the order of the night until the witching hour.* That event proved to be only a warm-up for the next victory. *The air of this city was full of enthusiasm, last evening, which was inspired by the students of Holy Cross college. They were celebrating a victory of their ball team over the crack Harvard university club. A bon fire of large dimensions on the hill illuminated the southern section of the city, while groups of students paraded the streets, cheering and blowing horns while their breath lasted.* A high point for baseball came in 1895, when the team compiled a record of 17-5-2; Lou Sockalexis batted .436, and William Maroney hit for an average of

.376. Crowds of 4000 watched the games at a playing field built in 1893 on the lower terrace, the present-day site of Carlin and Stein Halls. As always, talented players were at a premium, and the limitations on athletic scholarships sometimes made the lure of other schools irresistible. In 1896, baseball captain Michael Powers was lured away, allegedly by a bribe from *The Notre Dame University* & had too small a spirit to refuse it.

Football emerged later. It is first mentioned in the College annals in 1884, when Holy Cross defeated Worcester Tech, 36-6. The first regular season came in 1896, the year of the disputed game with Boston College. The game ended with a disputed play involving a 4-point touchdown, as the game was then scored. To this day, both schools claim victory in that game. At Holy Cross, Father James Gardiner recorded the "facts" for posterity: *The team returned at 9:30 this evening—Score 6 to 4 in favor of Holy Cross team. A great row at end of 2nd half: Boston Team acted disgracefully & after our team had left, got the Umpire to reverse his decision, allow them a count of 4 for carrying ball across H.C. line after latter team had left field, & declaring game against H.C. by score of 8 to 6. No one, however, doubts the record, i.e., H.C. 6 to 4. In consequence of Boston College uniform dishonest & ungentlemanly conduct—Holy Cross will not, either in Foot or Base, Ball again contend with Boston College.* Already football was engaging strong feelings, and the long athletic rivalry with Boston College had begun.

Theatre and music groups provided outlets for artistically gifted students, and billiards grew so popular that the use of tables had to be strictly limited. Other organizations included the Camera Club, Reading Room Association, and Scientific Circle. Debate remained strong, with separate societies for younger and older students. In 1894, *The Purple* was founded as a representative journal containing notes of interest, gathered from every pathway of Holy Cross life, a journal filled with useful articles and official college news. Campus dogs—"Danger," and then "Pluto"—provided the students with canine companionship; and "Little Pete," a canary, serenaded them in the dining room. There were free days for sleighing, skating, outings to Lake Quinsigamond, hikes to Mount Wachusett, and even apple picking. Holidays were important, too. Washington's Birthday brought a special meal, a reading of the Farewell Address, and a party in the evening. In the 1880s, the Juniors' Banquet (first called the Rhetoricians' Banquet) emerged as an annual tradition. Members of that class arranged a catered dinner for the students and faculty and waited on tables. After dinner, younger students received boxes of candy and older students, cigars, as the sponsoring class presented a play. At 10:30, after the other classes had retired, the juniors enjoyed dinner and cigars with invited members of the faculty.

The College's Golden Jubilee, held in November of 1893, was a night few of the celebrants—whether graduates, students, or friends—ever forgot. Professional decorators draped the study hall chandeliers and arranged potted palms to frame a large portrait of Bishop Fenwick. The bishop of Springfield, Thomas Beaven,* Class of 1870, presided at a solemn High Mass; another alumnus, Bishop Dennis Bradley of Manchester, New Hampshire delivered a sermon that was noteworthy for its length and for its characterization of Holy Cross students as *the race of men by whom salvation will come to Israel*. At mid-day, the students enjoyed a banquet, with menus printed in Latin. Alumni and honored guests dined at 3:00. Over cigars and *café noir*, they listened to speeches and reminiscences that concluded with a special Jubilee Ode written by Father John Lehy* to the tune of *Maryland, My Maryland*:

Tonight we pledge our loyalty
To God, to Country and to thee
Holy Cross, —Old Holy Cross.

Not all entertainment was innocent, however, and, as the average age of entering students rose toward 18 after the Civil War, disciplinary matters drew more attention. In 1899, 140 students ran off campus without permission after a victory over Yale. They lost town privileges for an extended period and were charged for broken band instruments. Drinking was a capital offense. In 1880 a student returned to campus *hors de combat* after a concert and was sent home the next day. *This College stands up for temperance*, wrote the dean of students. Later in the year, another five students were dismissed for being *manifestly out of trim*. Dismissal was also the penalty for a student accused of *enticing students to visit bawdy houses, frequenting such places himself and...strong suspicion of more infamous conduct*.² Father O'Kane expelled him in the presence of a police officer, who ordered the offender to leave the state and never return. The penalties were harsh, and justice—if it was justice—was swift; but the Jesuits were worried about the reputation of the school. In an era and an area where Catholicism was largely identified with the Irish, and the Irish were commonly stereotyped as ignorant drunks, it was important to challenge those assumptions by proving them wrong.

Religious life at the still all-Catholic school was a conscious part of the common identity. Daily Mass, annual retreats, and catechetical instruction were accepted as a given. Two Sodalities—religious confraternities for students particularly interested in applying the ideals of St. Ignatius to their



lives—were established, one for younger boys, another for older students. About thirteen percent of the alumni, 523 individuals, entered the priesthood in the nineteenth century: religious faith was taken seriously, and the students appropriated its power in their lives. Preach-

ing was a consistent source of profit (and occasional complaint.) During his senior year, James Healy found one sermon to be *very dry*. . . *many would have slept over if it had not been for the cold*. Yet, later in the year he praised a homily on *the absurdity of giving our youth to the devil, our poor old age to God*. When he returned to Holy Cross as chaplain, Father Mulledy held forth at Sunday Masses, hurling occasional thunderbolts at his captive listeners. *How many youths once seemed Angels in their morals, so respectful to their elders, so frequent at the sacred table, so modest in conversation, so fervent in piety, so assiduous in every practice of devotion. You now see them proud and haughty to their very parents, irreverent and disrespectful in the church, strangers to the sacraments, dissolute in their conduct, foul and filthy in their language; whence a catastrophe so mournful; whence? From idleness, my beloved friends, from idleness*. By such means, Mulledy may have frightened some students to more diligent application. Toward the end of the century, another Jesuit invoked the power of good example in his sermon on Peter Claver, a seventeenth century Jesuit who labored among African slaves in the South American port of Cartagena. Claver's extraordinary charity was offered as a lesson in active love. *When you see someone in need of your assistance, either for body or for soul, do not ask yourself why someone else did not assist him, but think to yourself that you have found a treasure*.

Beyond sports and religion, Holy Cross remained a strong promoter of the Jesuit Plan of Studies to the end of the nineteenth century. Gradually, courses in natural and social sciences rounded out the program of classics, modern languages, history, English, and philosophy. By the 1890s, however, it was becoming clear that the traditional organization of classes was mismatched to the emerging American organization of grammar school, high

school, college, and graduate school. By the end of the century, colleges were beginning to function as training grounds for advanced studies in medicine, law, and other professions. In this altered context, the academic program of the first Holy Cross did not fare well. By 1898, Harvard University had dropped Holy Cross (and other Jesuit colleges) from its preferential list for candidates for the law school. Interpreted by many as an act of anti-Catholicism, the decision was really a blessing in disguise. The president, Father James Lehy,* had no choice but to respond by separating the lower and upper course of studies, effectively dividing the curriculum into a preparatory school and a college. At the same time, courses were added at the top of the academic ladder to prepare students more adequately for graduate schools. The antiquated designation of classes was dropped in favor of the American nomenclature: freshman, sophomore, junior, and senior year. More work remained to be done, but the die had been cast. By the end of the century, administrators and faculty were again coming to terms with Ignatius's desire that Jesuit schools be suitably adapted to persons, places, and times.

Promoting the growth and development of the first Holy Cross were a host of generous people who are mostly now forgotten—true women and men for others who modeled for students the fact that integrity and generosity are more important qualities than fame, early-day Crusaders who modeled dignity and responsibility to hundreds of students whose lives were still green. Among the Jesuits, the giant of the early years was George Fenwick, who worked at Holy Cross from 1845 to 1852. His sometimes harsh remarks when grades were read betrayed his sincere concern for the student's progress. "Dad" Fenwick was the first faculty member to be adopted by students through the medium of a nickname; his room was dubbed the "Horse Guards"—a place where appreciative and sometimes homesick students sought him out for conversation and a game of checkers, always with a piece of candy as the prize. Until he died, he was a friend and spiritual mentor to James and Patrick Healy and many of their classmates. *Study hard...to keep crickets out of your head*, he advised Patrick on one occasion. Later, he wrote from retirement in Georgetown; *Tell [Fr. Mulledy] I miss him wonderfully. I cannot find any one to quarrel with now*. Father Joseph O'Hagan was another memorable campus figure. He left the faculty in 1861 to serve as chaplain in the Union Army. A Protestant fellow chaplain described him as *a bright, happy wit; no discomforts could overcome his cheerful temper, and his generosity was boundless*. In 1872, he returned as president and later met Mark Twain, who found him *a most jolly and delightful Jesuit priest*. Worn out from his duties, he was sent on a sea voyage

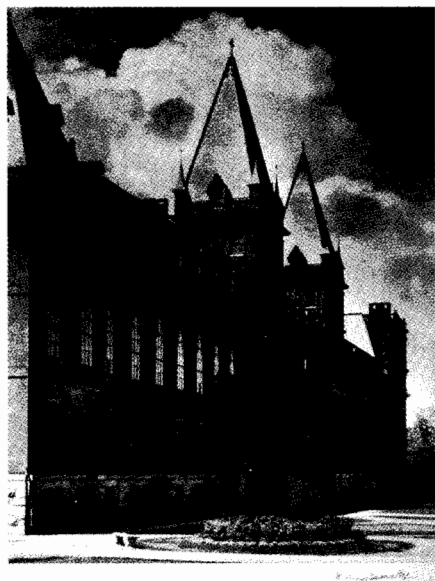
to California via Panama in 1878 to regain his health; but he died at sea off the coast of Nicaragua. His remains were interred at the campus cemetery; and as late as 1891, there were reports of grey-haired veterans limping to his grave on Memorial Day with flowers and a flag, then kneeling on the grass with bowed heads.

A great many unsung heroes of those years were ordinary people who accounted it an honor to be part of the enterprise that was Holy Cross. Jane Agnes Angus and Mrs. Salvo were the first laundresses, working in the old farmhouse at the foot of the hill. Tom Connolly, *an old and faithful servant of the college*, worked on the construction of Fenwick Hall in 1843. Afterwards, Father Mulledy hired him to help in the kitchen and dining room. Connolly regaled students with his eyewitness account of the burning of the Catholic convent school in Charlestown in 1834 and of his desire for *premeditated vengeance*, until Bishop Fenwick persuaded him and his companions to seek a peaceful recourse. When he died at the age of 85 in 1869, the *Boston Pilot* printed a florid eulogy whose sentimentality colors the picture of his character, but does not obscure it. *Fear of encroachment forbids us to chronicle the series of sarcastic and witty replies given by our old friend to the "[Nunnery] Committee" upon the occasion of their visit to the college. Affectionate old man! Even now we can picture him... hat in hand, among the silent graves of the Jesuit dead, telling with tremendous voice of the noble deeds and the secret acts of charity often performed by these heroic sons of Ignatius, until tears and sobs choking his utterance, he would silently pray that these same saintly dead might plead for him at the bar of God's eternal justice.*

Many others, now hardly remembered, contributed to the tradition of offering strong shoulders for the next generation to stand upon: Samuel Reeves Leland and George P. Burt, band directors who climbed the hill in the darkness to lead their young musicians in the rousing wake-up serenades on special holidays; Orville H. Blood, the first campus dentist who offered pain and relief to students in equal measure; Orestes Brownson, labor leader, journalist, and Catholic convert, who publicized Holy Cross in his monthly journal and excoriated the foes of the charter petition in 1849; Andrew Carney, Irish immigrant and philanthropist, who gave Holy Cross its first large gift, \$1000, in 1844. More eminent people assisted the College by association, enhancing Holy Cross by their connection with it. Irish leader John Redmond visited and delivered a lecture; Henry Adams took dinner with the faculty and spoke to the students about education. One visitor, at least, brought mischief to campus. In 1899, there was a visit and formal address from "Bishop Meerscharr, Vicar Apostolic of the Indian Territory," who afterwards turned out to be an impostor and a convicted felon!

Among the sons of Holy Cross, none stood higher in the first generation than Bishop Healy. Over the years, he assisted the College as its first graduate in every possible way, from presiding at public ceremonies, to recruiting students and student-athletes in his diocese. Toward the end of his life, he even contributed to the construction of Fitton Field. At the Commencement in 1899, he was invited to address the graduates as the school's first golden jubilarian. Facing the graduates as he had fifty years earlier, he warned against a false optimism driven by personal vanity: *No doubt you...think there will be a great commotion and the world will be stirred; but it won't It will be the same world tomorrow.* A year later, the world—at least the world of Holy Cross—was stirred when Healy died. More than a loyal alumnus, he was a symbol of the first Holy Cross—its particular learning and piety, its human dimensions, its achievement and spirit and seasoned traditions. At his request, the small crucifix he had brought from Holy Cross in 1849 was placed in his hands as he lay in state.

THE SECOND HOLY CROSS, 1900-1960



More than anyone else, Father Joseph Hanselman* was responsible for the new Holy Cross that emerged after the turn of the century. During the 1890's he served *simultaneously* for several years as academic dean and dean of students and helped reform the curriculum into the preparatory and collegiate divisions. Nicknamed "Honest Hans" by the students, he was a campus presence they never forgot. *His personality was always dominant—It found expression in his spirit of great seriousness and austere integrity. He was unvaryingly amiable and simplicity itself. He said little but*

there was something about his presence that spoke constantly. Besides his work on the curriculum, he helped re-found the alumni association, hosted President Theodore Roosevelt's campus visit, and built Alumni Hall with the help of architect Charles Maginnis, who designed all the campus buildings for a half century and the striking gates at Linden Lane and Fitton Field. When the students and faculty heard the unexpected announcement early in 1906 that Hanselman was being replaced after less than five years at the helm, their consternation was universal. Later that day, they stood in the cold as he bade them farewell from the Fenwick porch. *Many a tear filled the eyes of all who witnessed the departure of the one they loved so much.*

Hanselman, it turned out, had been named Jesuit provincial, the head of all Jesuit works in America from Virginia to Maine. In that capacity, he continued to promote the college to which he had given many of the best years of his life.

The secret of success during those years was a re-fashioning of the old Jesuit curriculum of classical languages, philosophy, and other liberal arts disciplines, according to the norms of American higher education. Labora-

tory courses were opened and strengthened to better prepare candidates for medical school and careers in the sciences, but tradition still defined the content of the curriculum. Advertisements belittled schools that offered an open curriculum of *ever changing theory and doubtful experiment* in favor of the time-tested approach of the Jesuit plan that produced *profound thinkers, safe guides, clear writers, and cultured gentlemen*. B.A. candidates required courses in Latin, Greek, philosophy, and the liberal arts, with a few elective courses toward the end of the four years. The only compromise was the introduction of a Bachelor of Philosophy degree, the Ph.B., for students who were deficient in Greek, or mathematics, or science. Their number was small: between 1903 and 1911, fewer than 3 percent of the 428 graduates received a Ph.B.

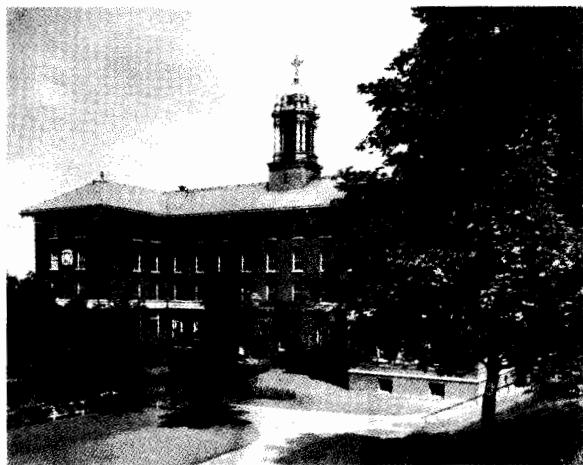
During these years, administrators decided to let the College fly with its own wings, independent of the preparatory division. It was a bold move: Holy Cross was the only American Jesuit boarding college to eliminate its lower division. The issue was forced by the popularity of the college, whose 414 students in 1910 represented over 17 percent of all students enrolled in the 24 American Jesuit colleges. Starting in 1906, the prep school, really a classical high school, was eliminated in stages by dropping years from the bottom of the program. By 1908, Father Thomas Murphy, Hanselman's successor as president, was advising parents: *If you desire...to be able to say that Holy Cross is the one Catholic college to which...a [prep] department is not attached, then send us a large freshman class next year*. Parents and alumni responded; the last group of prep seniors graduated in June of 1914. By then 532 students were enrolled at Holy Cross. It was the largest Catholic college in the country.

During the 1920s, academic majors were introduced for the first time, and Holy Cross began to advertise itself as a College of Arts and Sciences. Students majoring in the sciences were now eligible for a B.S. degree, which substituted classes in psychology and German for Greek. Still, classics were still favored on the hill; in 1926 an outdoor production of Euripides' *Hecuba* in Greek drew 5000 spectators to Fitton Field. The "roaring twenties" didn't exactly overwhelm Holy Cross: grades were still read publicly at a monthly assembly; deficient students were "conditioned" (permitted fewer privileges, and required to attend extra study halls) until they restored their standing. Not all students accepted the situation easily: in 1924, students hissed certain faculty members as they processed to the stage for the monthly assembly. There was little freedom in the schedule: everyone still rose at 6:25 for Mass and attended classes from 9:00 to 2:45, with a mid-day break for lunch and a brief rest. After supper, there was a mandatory

chapel visit, followed by a long study period until lights out at 10:00. Class attendance was mandatory, as the academic dean made clear in a letter sent to parents in 1925: *Your son absented himself from class this morning with absolutely no permission to do so. He is being punished for it but I want you to have a clear understanding with him as to why you are sending him here to college.* Wednesday and Saturday afternoons were free for visits to the city; night permission on Saturdays ended at 10:15 for freshmen and 11:15 for other students.

After more than ninety years, College authorities finally dropped compulsory Greek for the B.A. degree in 1935 *since having so many disinterested students does not conduce to scholarship.* After that time, Greek was required only of candidates for the B.A. degree with Honors. The Bachelor of Science (B.S.) Degree was given to students who had no Latin or Greek. Editors of *The Tomahawk* (predecessor of *The Crusader*) praised the changes as consistent with *changing educational conditions that pervade our country today.* Nevertheless, Jesuit authorities worried that the alterations in the curriculum were departing recklessly from the old Jesuit plan, particularly in the popular (and possibly less demanding) major in Economics, a program derided as *the lumber room of the college*, where the "dead wood" presumably gathered. *It is to be hoped that the members of the faculty will refrain from any slighting remarks or from assuming an attitude of disdain towards the [Economics] course or towards the students who choose that course,* a Jesuit supervisor warned. *On the other hand, the members of the department must not furnish grounds for adverse criticism.* In years to come, other academic programs acquired the reputation of being the lumber yard, whether they deserved the criticism or not.

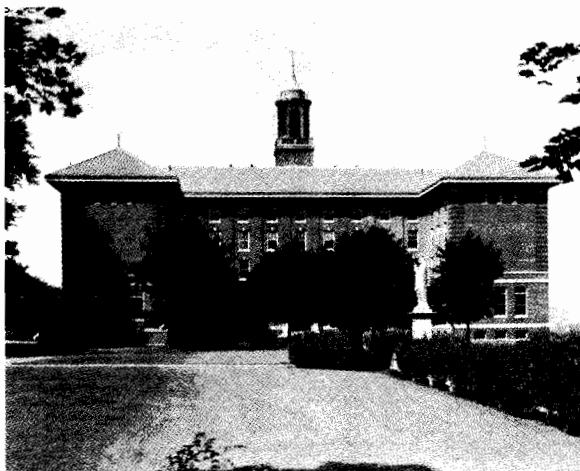
Extracurricular activities continued to divert students from their studies. Debating involved over 25 percent of the students during the 1920s, and the Sodality remained popular. In February of 1925, the first issue of *The Tomahawk* (predecessor of *The Crusader*) appeared to report on campus activities. From that time, *The Purple* served as a literary magazine. Dramatic and musical groups remained as popular as ever, and movies became a regular feature of campus life after 1930, when the first sound projector was installed. Class dinners and dances rounded out the social life during those years. Intramurals extended to soccer, football, hockey, handball, basketball and baseball. By the 1930's there were additional teams in bowling, swimming, horseshoes, pool, and contract bridge. In 1943, Father Francis Hart* became director of the intramural athletic program, a position he held almost until his death in 1986.



Between the start of the century and the Second World War, an amazing physical expansion transformed the campus. As late as 1900, the only major building was Fenwick-O'Kane. Much of the campus was utilized for farming; a large barn stood at the present-day site of

Loyola Hall, with a residence (Campion House) for the farm workers located uphill. Then Father Hanselman broke the spell, beginning a process that has not ended. Alumni Hall (1904) came first. Whereas nineteenth century construction consisted of a gradual enlargement of a single central building, the first building of the new century was built on the lower terrace, connected by a bridge to the upper level. Architect Charles Maginnis designed a building in the shape of a capital I, and directed that brick dust be mixed with the mortar to make the building look older. Alumni Hall was wired for electricity; but lights in the students' rooms were controlled by Jesuit prefects who lived on each corridor. "Lights out" was an absolute condition, and late studies sometimes took place in the lavatories, where lights were on all night.

In less than ten years, the school was overcrowded again, but further construction was being stymied by large debts from O'Kane and Alumni Halls. Bishop Beaven came to the rescue. A dedicated alumnus, he had been a frequent visitor to campus since becoming bishop of Springfield in 1892. In 1911, he proposed to the clergy of central and western Massachusetts that they contribute \$100 annually for three years to assist *the first and best Catholic educational institution in our New England garden of Catholicity*. The clergy complied readily, and Charles Maginnis designed another I-shaped residence hall that was to be known as "The Memorial of the Clergy of the Diocese of Springfield." Soon, everyone was calling it Beaven Hall. At about the same time, the Class of 1907 commissioned Maginnis to design an ornamental gate for Linden Lane, with a fence along College Street. The gate, Maginnis suggested should be stately, proclaiming in its twin pillars *the purpose of the Institution, namely, education for both Church and State*. A few

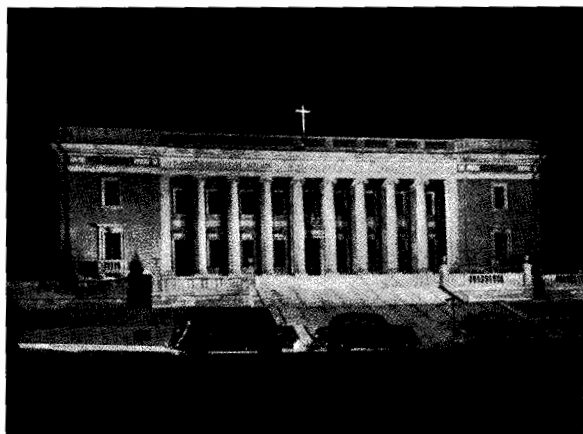


years later, he designed a second gate for Fitton Field with *a certain vivacity of ornament* to promote *a spirit of festivity* for baseball and football.

Starting in 1920, Father James Carlin* initiated a fund drive that ultimately raised one million dollars and made possible the

three buildings constructed in that decade—Carlin Hall, the memorial chapel, and the library. Carlin campaigned energetically among alumni, promoting Holy Cross as a place that would *give to the Church and to the state Christian young men, who can be relied upon to give intelligent, loyal service*. Father Joseph Dinand,* who served two terms as president (1911-18, 1924-27), also pleaded with alumni to be generous: *I personally, with all the love in my heart for Holy Cross and her interests, call on your love for Holy Cross, to come to her aid now.... Before God, I tell you this is the hour in which Holy Cross stands or falls*. Construction of a new residence hall and classroom building in the lower quad, designed to match Alumni Hall, commenced in 1921. At first named Loyola, Carlin Hall was renamed in 1941 in honor of its builder.

The chapel came next, a memorial to the Holy Cross men who had died in World War I—a group that included Father William Davitt '07, struck by a stray shell while attending to pastoral duties on the morning of Armistice Day, the last American officer to be killed in action in the war. The chapel, with its barrel vaulted ceiling rising 57 feet above the floor and a nave that was 132 feet long, could accommodate 1000 people. The gilded baldachin over the altar featured the characteristic Jesuit design of a cross breaking through the pediment. The entablature carried a line from Psalm 43 used in the opening rite of the Latin Mass: INTROIBO AD ALTARE DEI AD DEUM QUI LAETIFICAT JUVENTUTEM MEAM [I will go in to the altar of God, to God who gives joy to my youth]. Students received a holiday on the day of dedication in April of 1924 and enjoyed triumphs of their own as their elders consecrated the church. *Great day for Holy Cross: Dedication of Chapel, splendid organ recital, Holy Cross took a number of*



events in the dual meet with Boston University here, we won from Clark in tennis, the Freshmen won from Brown [in] baseball 11 to 0, and the Holy Cross team beat Princeton at Princeton 3 to 2 in fourteen innings. Two years later, stained glass windows were added; and in 1985, a new

organ enhanced the atmosphere of worship. In recognition of his achievement, the trustees awarded Charles Maginnis an honorary degree in 1925, with a citation that spoke volumes: *To men it is given, incomprehensible as it may seem, to plan an earthly edifice that shall encompass the Omnipotence of God.*

In 1927, the library opened. Maginnis's third major building in six years, it was fronted by eight Ionic columns, 35 feet high. The entablature carried a line from the Gospel of John that summarized the College's mission: UT COGNOSCANT TE SOLUM DEUM VERUM ET QUEM MISISTI JESUM CHRISTUM [That they might know you, the one true God, and Jesus Christ, whom you have sent]. The library had space for over 300,000 books and was named for the Jesuit president who built it. By the 1970s, the building had become overcrowded and wings were added with the help of a generous contribution from Jacob Hiatt,* a member of the board of trustees. The Joshua and Leah Hiatt Wings memorialize Hiatt's parents and other victims of the Holocaust. Elie Wiesel, himself a survivor of the Holocaust, spoke at the dedication: *Nothing can be more urgent for our generation than to remember those days. Not to remember would turn us into accomplices of the killers.* So Dinand Library, at the center of campus, powerfully joined a remembrance of the sacrifice of Jesus Christ, with the sacrifice of the Jews whose story was the greatest tragedy of the twentieth century. After the wings opened, sculptures were set in place to represent that juxtaposition. Near the front entrance is Enzo Plazotta's *Hand of Christ*, pierced by a nail. On the terrace between the new wings and the campus center stands Chaim Gross's sculpture of the prophet Isaiah: *They shall beat their swords into plowshares...*

Two more buildings were added to campus before the Second World War. The larger building, named Kimball Hall after Father Charles Kimball,* opened in 1935 and enclosed 1.3 million cubic feet of space. Besides a formal dining room that seated 900, it held a cafeteria, kitchen, laundry, post office, bowling alleys, day student's lounge, a visitors' locker room, garage, and boiler room. Kimball, the memorial chapel and the library are the crown jewels in the legacy Charles Maginnis left to Holy Cross. Maginnis's final pre-war project was Wheeler Hall, another I-shaped residence hall that opened in 1940, with classrooms and space for 240 students.

Beyond the buildings lay Fitton Field, the product of an effort to fill and excavate the lower part of campus next to the river. Father Leahy initiated the project in 1899 and accepted a contribution of \$100 from Bishop Healy. Thanks to an arrangement with the American Steel & Wire Company across the river, a bridge was erected, and the cinders that were a by-product of the wire works were dumped on the marshy flats, up to a depth of six feet, then covered with topsoil. The baseball field was dedicated in the spring of 1905, at a game versus Yale. The two captains hoisted a new emblem, a large purple banner that carried the words FITTON FIELD. By 1908 the football field was also ready, complete with new wooden stands.

The opening of the lower fields signaled that athletics were assuming more prominence on campus. Crowds of 10,000 and more attended baseball games as college boys and local citizens joined to cheer the team. An early victory over Yale in 1902 galvanized the entire community. *The College walls rocked from the cheers of the Boys as they came out of the Chapel from the Rosary. Immediately a brass band was organized with some windbroken instruments and down they walked in procession to the city. On the city hall square one of the Boys addressed a crowd of about 2000 people, inviting them to be up at the college at 10:30 p.m. to witness the fire works. The whole city is in an uproar.* A large crowd gathered at the witching hour for a campus bonfire that was topped off with fireworks prepared by Father Albert Ulrich, a professor of Chemistry. Not all games had happy endings. In 1901, when the Holy Cross prep and varsity teams played a home doubleheader against Boston College in football, both games were suspended when brawls erupted. *All athletic relations with B.C. severed. Every effort was made afterwards to patch up, but the students would not have it.* In 1905, a varsity football player was deliberately kicked in the face by an Amherst opponent. That year, Father Hanselman participated in the founding of the NCAA *to make the game less dangerous to life and limb* and to introduce sportsmanship and balance in place of a violent and *overwhelming ambition to win.*

In the mid-1920s, Holy Cross acquired a new seal and a new nickname for its athletic teams. Father Carlin proposed a new seal in place of the antiquated one that had served for sixty years. The new seal featured a gold cross on a field, representing Worcester, England, with an open book, standing for education, superimposed across the cross. The College motto, *In Hoc Signo Vinces* [In This Sign You Will Conquer] was inscribed on the book. The upper part carried the IHS of the Society of Jesus, with a European martin on each side, from Bishop Fenwick's coat of arms. College officials left the choice of a nickname for the teams to the students. They voted by a large margin to replace the informal moniker "Chiefs" (a reference to Native Americans who once lived on the hill), with "Crusaders" in 1925. The symbol of a crusader mounted on horseback had been used for alumni meetings since the 1880s, but the immediate impetus came from a Boston *Herald* sportswriter, who had used the word in a story on Holy Cross baseball.

The Holy Cross nine enjoyed unprecedented success during the 1920s, especially under Coach Jack Barry, who had studied at Holy Cross from 1904 to 1908 and later played for Connie Mack on the "\$100,000 Infield." Between 1912 and 1927, College teams compiled a record of 306-74-4, including an undefeated season in 1924 and five Eastern Intercollegiate Championships. Barry's best player in his early years was pitcher Owen "Ownie" Carroll '25, whose college record was 52-2, including fifteen shutouts. One of Carroll's teammates was a three-sport athlete, Albert D. "Hop" Riopel '24, who won varsity letters in baseball, basketball, and football and later coached all three sports at his alma mater. The program's success attracted large crowds: 22,000 fans were present for the Boston College game on Memorial Day in 1922. Starting in 1934, there was an annual exhibition game at Fitton Field with the Red Sox. The series was interrupted by the war and concluded with a final game in 1947. Ted Williams hit his first New England home run here in 1939.

For fifty years, starting in 1912, Holy Cross track was coached by Bart Sullivan. His most prominent runner was Andy Kelly '17, who set a world record in the indoor 300-yard dash during his senior year. Another prominent Crusader was golfer Willie Turnesa '38, who won the U.S. Amateur Championship in 1938. Hockey and basketball also made their debuts as varsity sports in the first half of the century, though both programs started slowly. Basketball was canceled twice before its revival in the 1940s. Throughout the era, College authorities took care to avoid athleticism. The Catalogue stated the point unambiguously: *The students are not permitted to neglect their studies no matter how proficient they may be in any branch of*

sports. That point was echoed by a Worcester reporter: *"Study and play" seems to be the shibboleth at the college, but great emphasis is placed on study.*



The fortunes of the football team improved dramatically in 1933 when the head coaching job was awarded to Dr. Eddie Anderson, a veteran of Knute Rockne's program at Notre Dame who had played

professionally for the Chicago Cardinals while working on his medical degree. Anderson's teams compiled a six-season record of 47-7-4 before he left for the University of Iowa. A devout Catholic, Anderson influenced his players by modeling the ideal of being a person for others. One called him *a fine man who simply practiced virtue while most of my generation was still trying to define it.* Anderson's teams played to huge crowds: 58,000 in Cambridge for the Harvard game in 1931; 23,000 at Fitton Field for the Colgate game in 1938. An opening game victory at LSU in 1941 prompted a crowd of 30,000 to line the streets of Worcester for a victory parade when the team returned. The greatest individual star during the 1930s was fullback Bill Osmanski '39, who was a senior All-American and afterwards played for the Chicago Bears. *OSMANSKI FINISHES IN A BLAZE OF GLORY* read the headline after his last college game, a victory over Boston College, 29-7.

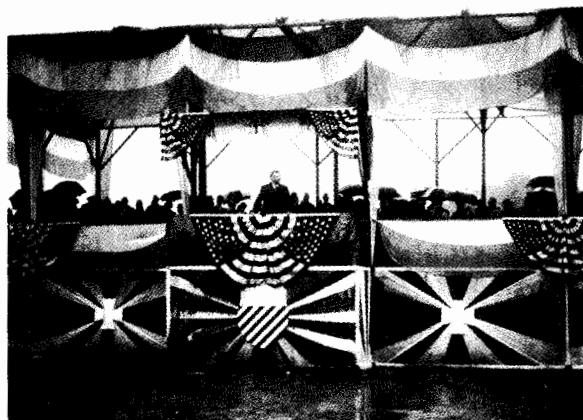
Boston College also figured in the most memorable game of the era, a 55-12 upset victory for Holy Cross at Fenway Park in 1942. Going into the game, BC was undefeated, had outscored their opponents by a margin of 249-19, and seemed assured of an invitation to the Sugar Bowl. Holy Cross had a mediocre record of 4-4-1, and the seniors had already lost three times to Boston College; but the team had talented players who had improved during the season. In the locker room before the game, Coach "Ank" Scanlan, finishing out his first season with the Crusaders, said, simply, *This is my first visit to Fenway Park. You seniors have been here before.* There was a moment of silence as his words sank in, then the players charged out onto the field. That afternoon, five players scored touchdowns and captain Ed Murphy kicked seven extra points while providing inspiring leadership on offense and defense. For BC, the loss was a blessing in disguise: that evening, the Cocoanut Grove, the Boston night club where their victory

party was to have been held, burned with a loss of 492 lives. There was talk of a bowl game for Holy Cross in Chicago or Birmingham, but the loss of players to the armed forces after the BC game, and official requests that non-essential travel be curtailed during the war, stopped the effort. So the victory of November 28, 1942 stands alone, a splendid signature to prewar athletics, an enduring landmark in the College's athletic history.

One of the Crusaders' most enthusiastic fans during these years was David I. Walsh, a graduate of 1893 and a prominent member of the Bay State's Democratic party. Students and faculty followed his career with great interest as he was elected lieutenant governor in 1912 and governor in 1913—the first Catholic to achieve the top office in the commonwealth. When the gubernatorial race ended in 1913, Father Dinand could hardly contain his delight. He wired: *Alma Mater rejoices with her heart and congratulates with warmest affection her noble son.* To an alumnus, he wrote: *I know how the heart of every Holy Cross man must feel today over Dave's success, for his glory is ours and every one of us participates in his happiness.* Two months after the election, "Walsh Night" honored his victory on campus. Classes ended at 2:30. After a rousing reception at the O'Kane porch, Governor Walsh shook each student's hand, then addressed them in the lecture hall. That evening, 400 alumni, joined by four former presidents of the school, enjoyed a banquet at the Bancroft Hotel. Father Dinand characterized it as *a night on which we were glad we were Holy Cross men.*

Walsh's affection for Holy Cross and his friendship with Father Dinand endured for the rest of his life. There was another celebration when Walsh was re-elected in 1914, and sadness at his defeat the following year. Then the ex-governor set his sights on Washington. He ran successfully for the U.S. Senate in 1918, becoming the first Democratic senator from Massachusetts since 1851. Defeated in 1924, he staged a successful comeback in 1926 and remained in the Senate for twenty more years. As head of the Senate's Naval Affairs Committee during World War II, he was helpful in securing for Holy Cross a Naval program that kept the all-male College solvent at a time when most able-bodied men of college age were at war.

Walsh was not the only political visitor in the first half of the twentieth century. During the presidential campaign of 1912, both Woodrow Wilson and his running mate, Thomas Marshall, visited campus in a clear bid for support from the Bay State's Irish-American Democrats. All this paled, however, in comparison with President Theodore Roosevelt's visit in 1905. Father Hanselman invited Teddy to speak at the Holy Cross commencement when he learned that Roosevelt would be visiting Clark University. The



president spoke in a heavy rain at the first Fitton Field graduation; 6000 spectators joined the 37 graduates in braving the elements that day. As the president came into sight, the students gave him a college cheer *HOIAH HOIAH, CHOO CHOO RAH-RAH, CHOO CHOO RAH-*

RAH, HOIAH ROOSEVELT RAH! In his address, the president joked that *Holy Cross had taken the summa cum laude in baseball* that year by defeating the Harvard nine. He endorsed the connection between education and religious faith: *It is eminently characteristic of our nation that we should have an institution of learning like Holy Cross, in which the effort is made to train not merely the body and mind, but the soul of man (loud applause) so that he shall be made a good American and a good citizen.* Roosevelt advocated active citizenship that combines *the power of efficient action with the power of fealty to lofty ideals...*, *the spirit which makes a man decent, and sends him out into actual life, able to hold his own.* He shook each graduate's hand heartily, saying *Dee-lighted to meet you, and Glad to know you.* As he left campus, he planted a tree near the present site of the lower tennis courts. Afterwards, Father Joseph Hann called him *a grand man—he has won the hearts of all.*

The routine of academics, extracurriculars, athletics, and distinguished visitors was interrupted tragically by war between 1900 and 1960. The First World War awakened deep patriotism on campus. After the sinking of the *Lusitania* in 1915. Father Dinand wired President Wilson: *We the Faculty and Students of Holy Cross are earnestly praying God to direct you in these hours of anxiety and doubt.* After war was declared in April of 1917, Dinand informed officials in Washington that the College had 600 mostly able-bodied men and was willing to adjust the schedule in the interest of military training. But there were no college military programs at first. On Patriots' Day, the whole student body followed a local brass band in procession down Linden Lane and College Street to the centerfield flag pole, where a sixteen-gun salute was given. The large crowd was eerily silent during the ceremony, *as reverential as if they were in Church.* School was dismissed early that year

so students could assist in farms or industry; the baseball team played out their schedule and worked on the campus farm between practices and games. During the 1917-18 school year, students slipped away into the armed forces until there were 400 stars on the College service flag.

In the fall of 1918, the federal government authorized for Holy Cross a branch of the Student Army Training Corps (SATC), an early version of ROTC. The opening of school and induction ceremony were delayed until October 22 by the epidemic of Spanish influenza. About 750 students enrolled in Army and Navy units, but the war ended three weeks later, before the organizational phase was complete. All together 960 alumni served in the war, including over half of the Class of 1916, and seven former professors. Twenty-four died in action; twenty-three were wounded. From "somewhere in France," Holy Cross men wrote to old mentors at Pakachoag. They found Army discipline strangely familiar, as Father Dinand remarked to one correspondent: *You are not the first of our Alumni to remark the great similarity between discipline in a Jesuit College and in the Army.*

When war clouds gathered again in 1941, Senator Walsh helped Holy Cross obtain a Naval ROTC program. Before long, Naval courses had been added to the curriculum, and the basement of the chapel had been transformed into an armory with a drill area for use in inclement weather and an antiaircraft gun. After Pearl Harbor, the academic calendar was accelerated by shortening vacations and adding a summer session. In 1943, Holy Cross was one of the first five schools selected for the Navy's new V-12 program, essentially an officer candidate school for high school graduates. 600 men opened the program on July first. Students carried a workload of 17 hours per week, plus mandatory physical training. Military Masses became the order of the day; and, for the first time, religious services were held on campus for non-Catholic students; Balfour Brickner, later a rabbi in New York City, was among the College's first Jewish students. Dormitories were transformed into Navy "ships"; students were referred to as "hands"; stairways became "ladders"; and the 24-hour clock was in use. Victory was at stake, and, with the military atmosphere on campus, every hand was warned to push himself: *Neither you nor anyone else can learn enough to win a commission in the Navy by simply wanting it. You have got to work for it, and if you don't work for it you won't get it. Lead is a vital war material, but it is useless in the seat of your pants. . . . Your life and the lives of all the members of your crew will be dependent upon how well you learned the subjects which we are doing our best to teach you.*

By the war's end, another constellation of blue and gold stars testified to alumni service. Of the 3900 alumni and faculty who served in the war, 109 gave their lives. Among them, Lt. John Vincent Power '41 received a Congressional Medal of Honor posthumously for single-handedly destroying a Japanese pillbox in the Marshall Islands. Today he is honored with a statue near the Worcester City Hall. Father Joseph T. O'Callahan, a professor of Mathematics before the war, received the Congressional Medal for his heroism aboard the *U.S.S. Franklin* after it was struck by a Japanese dive bomber. He was honored again in 1968 when the Navy commissioned a destroyer escort, the *U.S.S. O'Callahan*, whose ship's clock is now included with other memorabilia in the Naval ROTC offices in Carlin Hall. Our third Medal of Honor recipient is Capt. Thomas G. Kelley, USN, '60.

The end of the war brought a surge of students as veterans took advantage of the educational benefits included in the "G.I. Bill of Rights," passed by Congress in 1944. Prewar expectations that Holy Cross would enroll 1200 students, were overturned when 1500 students enrolled in 1946; by 1948, the number of students topped 1800, including a large number of veterans. The large enrollment created an atmosphere of crisis on campus as double rooms were converted to triples and students were lodged in every available space. Gradually, however, the situation came to be accepted as normal as the dining hall and chapel proved capable of accommodating the increase through flexible scheduling, and new buildings relieved the overcrowding.

The first addition to campus was the fieldhouse. College authorities had been trying to get authorization for an athletic building near Fitton Field for years, but the shortage of steel caused by the war and its aftermath made the project impossible. Finally, in 1947, Father William Healy, in the second year of his presidency, secured a surplus hangar from Camp Endicott, Rhode Island as a "temporary" fieldhouse that became permanent when bricking was added to the outside walls in 1955. The Biology Building, later named O'Neil Hall, came next and opened in 1951. With some students still living in a large barracks-style room in Fenwick 4, and others in over-crowded rooms in Fenwick and O'Kane (long ropes near the window in each room in case of fire), housing was the next priority and finally forced the issue about the permanent size of the College. Influential Jesuit authorities advised returning to an enrollment of 1200 because Holy Cross *should be our ideal boarding school.... We do want to hold to and protect the Society's traditional college, where young men are formed, not only informed.* Eventually, the objection that a larger enrollment would erode the quality of the educational experience was overridden, and Lehy and Hanselman Halls,

built during the presidency of Father John O'Brien, opened in the fall of 1954, a late contribution to the campus from the architectural firm of Charles Maginnis. The decade's final building, a home for the Physics,

Chemistry, and Math Departments, was dedicated in 1959 and named for Mgr. Richard J. Haberlin '07*.



Postwar student life featured a growing gap between the rhetoric of discipline and tradition, and the reality of student life. The schedule was still disciplined, with rising at 6:45 for mandatory Mass at 7:00 (pew checks monitored compliance). There was chapel again after supper, with an evening study period (room checks for compliance), and lights out at 11:00. Women,

even mothers and sisters of students, were forbidden in dormitory rooms; intoxication or the possession of alcohol meant automatic expulsion. Repeat violators were sentenced to "Dawn Patrol," a series of check-ins to ensure presence on campus. Catalogs admitted that life at Holy Cross was subject to *a closer supervision...than is usual at the present day at most large colleges*; but the process was mitigated by the presence of professors who *live with the students, mingle with them constantly, direct their studies, interest themselves in their sports and in every way assume the relation rather of friend than taskmaster*. A graduate of 1952 had fond memories of the system, even though he found it *unconstitutionally cruel and unusual*. Of course, he added, *we found out quickly how to sneak out at night to go to the...diner or to get a beer*. Clearly, the presence of veterans who were older and more experienced, had a strong impact on campus discipline because their perspective was so different. Pranks and horseplay further mitigated the disciplined atmosphere. Early one morning in the late 1940s, a Worcester city bus was discovered on the library stairs; other episodes involved relocating cows that were still pastured on campus, and regular efforts—sometimes successful—to paint the Boston College eagle mascot purple. An unpopular Jesuit corridor prefect even found himself bricked into his room one morning. Still, the system had its merits. At its best it inculcated an admirable self-



discipline and contributed to *esprit de corps* among students.

After the war, varsity athletics resumed with great enthusiasm. Swimming and lacrosse emerged as varsity sports, but much of the emphasis remained on the older programs. In 1946,

the Holy Cross eleven, aided by the V-12 program in its final year, played in the Orange Bowl and lost to the University of Miami on the last play of the game when a Crusader pass was intercepted and run back for a touchdown. In 1950, Eddie Anderson returned as head football coach and held the job for fifteen more seasons. Although his postwar winning percentage (.577) was lower than in the 1930s, the Crusaders competed against larger schools like Syracuse, Penn State, Tulane, and Boston College. In those years, the basketball program emerged as a national powerhouse, winning the 1947 NCAA Tournament (tournament wins over Navy, City College of New York, and Oklahoma) and the NIT in 1954 (tournament wins over St. Francis, Western Kentucky, and Duquesne). 30,000 people lined the streets for a parade and civic celebration after the tournament. Bob Cousy '50 was named All American and AP and UPI Player of the Year in 1950; Tom Heinsohn '56 was chosen first-team All American in his senior year. Meanwhile, varsity baseball also maintained its splendid tradition under Coach Barry, winning the NCAA championship in 1952 in the double elimination tournament with only eleven players used.

The College's athletic programs enhanced its prominence, but thoughtful observers understood that success in sports was not an accurate guarantee of academic excellence. As late as 1953, an observer noted that Holy Cross was constantly *referred to as the best Catholic College in the Country. This is probably true.* But there were concerns: a significant proportion of accepted students were starting to enroll elsewhere; applications from the top end of the academic pool were decreasing; the quality of teaching at Holy Cross was uneven. To challenge the brighter, more ambitious students, the study abroad program was initiated in 1956, and an Honors program was set in place in 1959. Meanwhile, the attractiveness of classical languages

and philosophy was diminishing as more and more students opted for the B.S. degree.

Part of the problem stemmed from the qualifications and ambitions of the faculty. During the 1950s, only one quarter of the faculty had a Ph.D. degree, and the percentage wasn't rising. The Jesuits, still a substantial majority among the faculty, were aging and seemed to be falling behind their counterparts at secular schools. Too many were comfortable with the old traditions and expected that what had worked well in the past was good enough for the present. *I have tried to urge upon them, one frustrated Jesuit provincial wrote, the pressing need for a more intense realization of the potentialities not only in greater spiritual influence but also in greater scholarly attainments.* Father William A. Donaghy '31, president from 1954 to 1960, thought the age of the Jesuit faculty was the main problem: *We have many who have grown weary and, as a result, discipline on the corridors as well as intellectual stimulation in the classes have suffered.*

Neither the Jesuit provincial nor the College president could alter the reality that the second Holy Cross—an institution where an overwhelmingly Jesuit administration and faculty had expertly grafted the old Jesuit plan of studies to the American mode of organization—was beginning to run out of gas. Appropriately proud of all that had been achieved on the hill, faculty and administrators were less certain about the manner in which the potential of Holy Cross could be achieved in the future. Yet, there were straws in

the wind that indicated the way the new wind was blowing.

Thoughtful participants in the life of the College and well-wishers from the outside advocated the sort of progress that respected honored traditions. Their major points included more effective collaboration between the Jesuits and the lay faculty and administrators, higher admissions standards, stronger emphasis on academics, a better library, and an improved faculty. These goals, seemingly unattainable in the 1950s, became the College's agenda after 1960.



THE THIRD HOLY CROSS, 1960-



The Sixties! So much changed between John Kennedy's election in 1960 and Richard Nixon's resignation of the presidency in 1974. Assassinations, riots, a controversial war in Asia, student protests, public cynicism associated with the Watergate scandal—these devastating episodes succeeded each other with bewildering speed. Good things happened, too: gender roles expanded, civil rights were extended, federal support for higher education brought millions more to college, and a “war on poverty” stimulated the dreams and aided

the lives of the poor. Through it all, Holy Cross prospered as its leaders re-examined and re-structured the means that would best serve its time-honored goals. After 1960, the third Holy Cross came into existence. Father Raymond Swords, '38* College president from 1960 to 1970, initiated the process by introducing a genuine partnership between Jesuits and their lay colleagues throughout the College. He also reformed the curriculum and facilitated the commitment to coeducation. He saw to it that students gained new freedom and more responsibility for their personal conduct and became active participants in setting policies for their school.

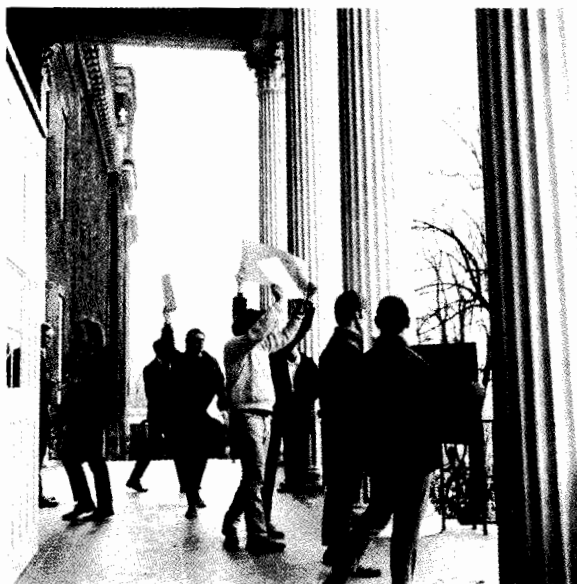
Curriculum reform had been on Father Swords's mind even during the years he served as a professor of Mathematics. He found the academic requirements *too rigid, too heavy for a student to carry if we are to expect him to be able to stop and think once in a while*. Once he was president, he attacked the problem with a sense of urgency. By 1966, for the first time, students could receive the B.A. degree without taking Latin; two years later, the B.S. degree was eliminated completely and all subsequent graduates received the B.A. The curriculum changed, too, when the faculty voted to

replace the old credit-hour approach (by which students took five or six classes each semester), with a system of four courses per semester. The goal was greater depth in course work, enhanced flexibility and experimentation. During these years, the remnants of the old core curriculum were dropped in favor of stronger academic majors and a strong system of academic advising. These changes proved temporary, however: in the 1980's the concept of guided electivism was replaced with distribution requirements (now called common requirements), and mandatory language study.

As required courses in philosophy and theology were reduced, the Department of Theology (later, Religious Studies) was reorganized as a regular academic department and the first non-Jesuit and non-Catholic professors were hired to teach Theology. As Theology Chair, Father Brooks defended the changes by pointing out that religious instruction was the responsibility of chaplains and others who collaborated in campus ministry, while the Theology Department should be dedicated to *examining religious concepts and phenomena in order that the student might be assisted in his understanding of man, and in his own grappling with questions of ultimate concern and significance*. Since then, theology (later, religious studies) has been taught at par with other academic courses.

Other facets of student life were also in transition. Although hippie Abbie Hoffman called Holy Cross a *minimum penitentiary*, the disciplined tone of life was changing. Mandatory daily Mass was dropped, following guidelines sent from Rome and student resistance to the old tradition. Compulsory prayer, one observer stated, was counterproductive because *a love for daily Mass is not fostered, but rather a dislike for it*. During those years, student resident assistants began to replace Jesuits in the residence halls. The increasing demands on the Jesuits' time for teaching and scholarship fueled the process. For the first time, students were allowed to have women as guests in their rooms for limited periods that were soon extended. *You have to face the fact that you cannot enforce the present parietal rules*, an administrator remarked. Meanwhile, the lights-out policy ended; so did the prohibition against alcohol in student rooms. Until 1970, jackets and ties were "recommended" for classes, chapel, and meals. Thereafter, the dress code disappeared from the student handbook, and Kimball moved from sit-down meals served by student waiters, to cafeteria-style service. These changes were an effort to emphasize personal responsibility in an atmosphere with fewer rules, a move away from the old understanding that the College functioned *in loco parentis* (in place of a student's parents). *Holy Cross is catching up with the times*, Father Swords remarked.

He knew whereof he spoke. Public lecturers and musical groups brought the spirit of the sixties to campus. Martin Luther King, Jr. led the parade of speakers in 1962. After dinner with the Jesuits, King inspired the audience in a crowded fieldhouse with a message of *courage, conviction, and eloquence*. Two years later, President Lyndon Johnson challenged graduates and a crowd of 14,000 to dedicate themselves to service of humanity and *to find new methods of improving the life of man*. Major concerts expressed another part of student culture. In 1969, The Who performed for Homecoming, followed a few months later by The Fifth Dimension at Winter Weekend, and later by the rock group Chicago. Campion House provided a venue for conversation and refreshment with a pizza parlor and, later, a coffee house named Limbo. There was even a rope tow on the back of the hill for skiers.



All across the country, the times were marked by student protest, and Holy Cross was not immune. The first spark of student activism was a protest in 1965, when a senior appealed a grade of D he had received in a philosophy exam. After being directed by the academic dean to review the exam, the irritated professor changed the grade to F. Organized under

the name "Ban Against Retroactive Flunking" (BARF, for short), a thousand students rallied on the library steps against *the heavy hand of paternalism, of in loco parentis discipline, of authoritarianism which at times evinces the attitude that a decision is just... due to the status of the person who made it*. Father Swords handled the incident in his own way, promising the students that he would cooperate *in the current quest for a new understanding of the rule and position of the students at Holy Cross*. He honored his promise by facilitating the inclusion of student representatives in the Student Faculty Assembly. By 1971, student representation had risen to 48, about 20 percent of the group that bore responsibility for College policy.

Allegations of racism triggered the next student protest, a walkout of African-American students in 1969. Although the College was professedly open to students of all races, there were only about a dozen minority students on the hill as late as 1965. Then, prompted by the civil rights movement and by a stern directive from the Jesuit general, the College adopted pro-active measures in recruitment and in campus life, including a black corridor in Healy Hall and the organization of the Black Student Union (BSU). Father Swords supported these developments enthusiastically. He condemned racism as *a sanctimonious second-guessing of God's certified estimate of all his children—and therefore a blasphemy*. The College, he insisted, expected and even demanded that its sons be committed to racial justice. By 1969, the number of minority students had risen to 68.

A serious difficulty arose that December, when a campus demonstration prevented representatives of the General Electric Company (a firm associated with the war effort in Vietnam) from recruiting applicants in the Hogan Center. The protest violated the policy of an "open campus"—a principle that had passed the Faculty-Student Assembly by a wide margin. *Any device which allows a majority of the community to prevent a minority of students from securing access to career counselors, representing legitimate (those legally operating in Massachusetts) business firms or government agencies, constitutes an infringement upon the rights and privileges of that minority.* Nevertheless, 54 students, including five blacks, blocked the corridor and refused access to the recruiters. When the matter was referred to the College Judicial Board, twelve white students (24 percent of the white demonstrators) and four black students (80 percent of the participating blacks) were charged with violating the open campus policy. The judicial board recommended suspension.

The sense that black students had been disproportionately targeted for punishment, led to a walkout soon after the decision was announced. Theodore V. (Ted) Wells '72 condemned the decision in an open meeting at the Hogan ballroom as *product of warped minds* and characterized Holy Cross as *a racist institution*. Then sixty black students (including Wells and future Supreme Court Justice Clarence Thomas '71) tossed their student ID cards on a table and walked out. For some, it was an excruciating decision, made over the objections of parents who warned them not to jeopardize a good education. Only 200 students attended class that Friday, as a crisis atmosphere enveloped the campus and the ballroom remained open for an ongoing town meeting. The solution was tricky because of the responsibility to sustain the "open campus" policy, while at the same time avoiding institutional racism. As a condition for returning to campus, the sixty black

students demanded amnesty for the four targeted students. Eventually Father Swords (over some heavy criticism) decided to extend a pardon to all the demonstrators—black and white—because of the racial disparity involved in the judicial proceedings. This solution proved acceptable and ended the walkout. A few days later, Swords penned an analysis for the record. *It was only when the students felt an injustice had been inflicted on the blacks that they protested—and then in such an orderly fashion that they attended discussion sessions for four days, even though they could have left early for their Christmas holidays. Instead of disunity on campus there was evident solidarity as a result of the disturbance. There was no “we’ll bring them to their knees mentality,” nor post factum boasting about victory over the administration, but rather a sense of unity.*

Campus unity was tested again five months later, after the American invasion of Cambodia and the student deaths at Kent State University and Jackson State College. On May 4, 1970, the Assembly voted to suspend classes for a week and replace them with symposia, panels, and workshops on issues associated with the war. One evening during the week, about 200 students, some with torches, massed in front of the Air Force ROTC building (now part of the Millard Art Center) as Father Brooks, the academic dean, stood at the door to bar their way. Further confrontation was avoided when Father Swords agreed to expedite a study of the appropriateness of ROTC programs at Holy Cross. Later, after long discussion, the ROTC programs were sustained because of their value in training Holy Cross graduates to be military officers.

A lasting reminder of the demonstrations at the AFROTC building is the peace sign that adorns the roof of the Millard Art Center, facing Clark and Hanselman Halls. During these years, the Air Force program was housed in a wooden building near Loyola Hall; a rear building, similar in appearance and located just uphill, was used as a storage shed. In an effort to assert their agenda, activists painted the peace sign on the storage shed, probably thinking that they were painting it on the Air Force building. A cross was then painted in the upper right section of the design by students who may have thought that the peace sign was a sacrilegious inverted cross—or, it may have been added by others who wanted to associate the Cross with peace. Actually, the “peace sign” appeared during the 1950s in the movement for nuclear disarmament led by the English philosopher Bertrand Russell. The design is an adaptation of semaphore signals for the letters “N” and “D.” During the Vietnam War, antiwar protestors brought it to America. Today the peace-sign-with-cross remains, a reminder of the intensity that has characterized campus dialogue in the past.

Many developments contributed to the sense that the years 1969 and 1970 were the fulcrum of change for the College. The most important, in terms of student life and the future of Holy Cross, was the vote for coeducation. The topic had been under discussion at least since 1938, when a campus debate yielded a favorable vote on a hypothetical question. By the 1960s, the topic was permanently in the air, and in 1968 a special committee of the Assembly unanimously endorsed the admission of women. During an experimental Co-Ed Week in 1969, about 250 women shared a week of classes, discussions, and athletic events, living on corridors made available by gallant students who camped in the rooms of classmates. Despite the success of the week, opponents of change raised last-ditch objections that exaggerated the needs of female students and inflated the projected cost of preparing the campus for women—shampoo and lingerie sinks in the bathrooms, full-length mirrors in corridors, a large curtain in the fieldhouse to separate athletes by gender, special monitors to control access to women's floors—the list went on and on. Nevertheless, by a vote of 95 to 53, the assembly recommended the change to the trustees in May of 1969. After a delay associated with a change in presidents, the trustees voted to introduce the change in the fall of 1972, when Holy Cross became the last of the Jesuit colleges to adopt coeducation.

Athletics, and particularly football, was a flashpoint of controversy in the late 1960s. The issue pitted alumni who were proud of the College's athletic traditions and emphasis, against faculty and some students who wanted to develop a higher academic profile by diverting resources and attention from sports. Intercollegiate football, the largest and most expensive program, attracted the most attention. The program suffered a serious blow in 1969 when the entire team developed hepatitis and the last eight games of the season had to be canceled, with an estimated revenue loss of over \$100,000. Hanselman Hall was converted to a temporary hospital; and radio station WCHC broadcast special programs to address the concerns of worried students. Researchers eventually discovered that the water system on the hilltop practice field had been contaminated by a neighborhood child who carried the disease. As the crisis unfolded, the College treasurer recommended that Father Swords *seriously consider withdrawing from all formal participation in Intercollegiate Football*; and in the spring of 1970 the Assembly petitioned the trustees to end athletic scholarships. But the Varsity Club and even the Worcester City Council objected vehemently. By then, Father Swords was nearing the end of his term.

He had changed along with Holy Cross. In his last address to the Worcester County Alumni, he remarked: *If anyone has changed in the course*

of this decade it was I... I'm not only involved in educating young people; these young people have been educating me. Not all the alumni appreciated this transformation. Father Swords told members of student government: *I returned from this last trip, bloody and beaten after a couple of those evenings. The principal point of my talk to parents and alumni has been that you are very different from the students of ten years ago, and you should be treated differently.* Despite the anger that had been directed against Father Swords, a survey indicated that 70 percent of alumni were highly or moderately satisfied with the changes, and the students agreed. The Class of 1970 invited Father Swords to give the commencement address. They were not disappointed. He urged them to *live for life, for peace, for justice... From this point on, there is no turning back, no copping-out.* It was an amazing moment: throughout an intensely difficult decade, Father Swords had modeled the advice he now offered. He bore scars that proved it. And he was right. For Holy Cross, there would be no turning back. The ovation was thunderous.



It fell to Father Brooks to steady the course when he assumed the presidency in 1970. Athletics, coeducation, and an unbalanced operating budget were the immediate issues; the long-range goal, as he frequently described it, was *to make Holy Cross the best Jesuit, undergraduate, liberal arts college it can possibly be.* As president, he worked energetically at these goals for 24 years. During his first year, he balanced

the budget and rejected the Assembly's request to end athletic scholarships immediately. His biggest achievement in the early years was to introduce coeducation, a move he frequently praised as the most important decision ever made regarding Holy Cross apart from the decision to open the College. The women admitted in the fall of 1972 as transfer students and as members of the Class of 1976 constituted about 10 percent of the student body. With the Class of 1984, gender parity was achieved; and the even ratio was fostered by the Admissions Office afterwards.

Adjustment issues for women were handled primarily through the Dean of Students Office, thanks particularly to the efforts of Marilyn Boucher. The Women's Organization (later Women's Forum) was organized *to provide an arena for women to discuss... campus issues which concerned them* and to integrate women more successfully into campus life. A series of firsts marked the progress of women's integration and leadership: 1974—first *Crusader* editor; 1975—first Commencement speaker; 1976—first valedictorian; 1980—first woman to head Student Government. Gender barriers fell slowly but regularly in the faculty and administration: the first woman chaplain was hired in 1974, and in the same year the first woman chaired an academic department. In 1990, Victoria Swigert became first female class dean; in 1997, Jacqueline Peterson became Dean of Students, the first woman and African-American to hold the rank of vice-president; and in 2000, Mary Morton was appointed Associate Academic Dean. Adjustment wasn't always easy. Social and institutional issues of gender equality and fairness were the concern of the *ad hoc* Committee on the Status of Women at Holy Cross that worked from 1980 to 1984 to design or strengthen policies covering gender inclusive language, maternity leave, and sexual harassment. Even with such marks of progress, occasional episodes of harassment and violence required strong responses, including the installation of a more effective security system. Coeducation served Holy Cross and its students well. Successful graduates soon assumed their places in the wider world as authentic daughters of the Cross.

Racial and ethnic diversity proved a more difficult challenge. In 1972, members of the BSU occupied Fenwick and O'Kane Halls for one day to draw attention to their circumstances at Holy Cross. Among the needs they represented were more black students and faculty members—priorities that were soon endorsed by the Assembly and energetically promoted by Ogretta McNeil, Black Student Advisor and member of the Psychology Department. But Holy Cross had to compete with wealthier schools that could offer more attractive financial aid packages; and the small size of the African-American group itself became an issue in attracting new students. In fact, the proportion of African-American students peaked in 1972 at less than five percent, and then declined somewhat. When the administration's proactive measures on behalf of minority students engendered a backlash, Father Brooks issued a letter characterizing campus tensions as *deeply rooted in racism... the most destructive sin*. New episodes of racism plagued the campus in 1985 and again in 1992. The latter episode started when two black students received an anonymous voice mail from on-campus, with an obscene message threatening violence. The response was nearly universal revulsion as students

stayed up all night to discuss the issues on corridor, and another group staged an overnight sleep-in on the Ciampi Hall lawn as an expression of solidarity.

Because issues of racism are embedded in the American culture, Holy Cross is not immune from their effects. Clear priorities and policies are needed to address the situation. The Admissions Office has added special counselors for minority students. The Odyssey program offers a special session for all minority students before the fall semester to help bridge the gap between Holy Cross and high school. Minority students receive monitoring in their adjustment and progress. Affirmative action was adopted as an institutional priority that included faculty hiring. The BSU remained a vibrant force in the life of the College. And, in the late 1990s, with the help of an on-campus chair, the Bishop Healy Committee of the Alumni Association re-intensified its efforts to recruit and sustain minority students while drawing influential alumni in to support this program. In the mid-1970's, College authorities also began to recruit and to track Asian and Hispanic students. Slowly, their numbers grew; support organizations were developed—LASO (the Latin-American Student Organization), and ASIA (All Students Interested in Asia); and new academic courses extended the traditionally Eurocentric curriculum. The ALANA (African-American, Latin American, Asian American, Native American) coalition coordinated the activities and efforts with the active support of Fathers Reedy and McFarland, and Acting President Vellaccio.

Much remained to be done in the quest to have Holy Cross reflect, and benefit from, the diversity that characterized America at the start of the new century. One avenue of progress was the study abroad program, which was attracting over 125 students each year. Curricular changes were reflecting the global component of human life. An Indonesian gamelan brought the music of the Far East to campus. But minority enrollment fell short of expectations; a new push was in order. Early in his presidency, Father McFarland appointed a Task Force on Diversity to develop *a specific plan for increasing the percentage of students of color in the student body and improving the quality of their experience* at Holy Cross. Annually, the Bishop Healy Committee sponsored a town meeting for ALANA members and their invited friends. Their discussions surfaced enduring frustrations about small numbers, financial aid, and lack of interaction between minority and majority students. Even so, the students praised Holy Cross for its academic reputation, the spirit of helpfulness, and the inclusion of social justice in the school's mission. The school's ideals, it seemed, were solid and appealing, which made the challenge of fixing the problems all the more acute. In that

context, Rev. Catherine Reed of the Chaplain's Office offered a prayer that struck a powerful chord: *Help us, oh God, to be sensitive to each other's needs and concerns; and whatever we do or say, help us to remember we are your ambassadors—and we represent you.*

As he worked to diversify the campus, Father Brooks had to face the perennial question of balance between academics and athletics. Although he refused early appeals to drop athletic scholarships, he promised to find ways to move toward need-based aid to athletes because, as he put it, *there is a moral question of giving money to people who don't need it.* Briefly in the 1970s, the College joined the Yankee Conference, then resumed its independent status. In 1978, in response to Title IX legislation mandating gender equality in collegiate athletics, Holy Cross dropped athletic scholarships in baseball and track. By 1983, league affiliation had become a necessity in basketball scheduling, and Holy Cross joined the Metro Atlantic Athletic Conference (MAAC). Then, between 1983 and 1986, Father Brooks participated in organizing the Patriot League—a group of schools dedicated to the primacy of academics in intercollegiate sports. It was all about institutional integrity. The idea was to develop an alliance that would *speak loudly and clearly to the academic community, and might lead others to correct the many abuses we're presently seeing.* Schools in the new league agreed to emphasize the ideal of the student/athlete, to play their non-league games with Ivy League schools and to forego athletic scholarships. For Holy Cross, this meant moving to need-based aid for football athletes in 1989, and for basketball players in 1990 when the league expanded beyond football. When sports writers criticized the concept behind the league, Father Brooks struck back: *The press, with its narrow vision, has failed...to understand that I have no intention whatsoever of jeopardizing the well-earned academic reputation Holy Cross now enjoys by adopting a "bread and circus" attitude toward our sports programs.* On September 13, 1986, in the first-ever Patriot League game, Holy Cross defeated Lehigh, 17-14.

The Crusader eleven, helped by the last years of athletic scholarships, had sensational seasons after the founding of the new league. Coach Mark Duffner's teams compiled a record of 60-5-1 between 1986 and 1991, including undefeated seasons in 1987 and 1991, and league championships every year except 1988. Among the memorable stars of those years was two-way player Gordie Lockbaum '87, who placed fifth in Heisman Trophy voting as a junior, and third as a senior. With the introduction of need-based scholarships in football, the challenges of recruiting and winning became more difficult, but football continued to fly the Purple flag in the

autumn season, drawing alumni back to campus and students to tailgates and the friendly confines of Fitton Field.

From the start, women's basketball has enjoyed spectacular success, especially after becoming a Division I program in 1982. That record has been associated with the early coaching of Togo Palazzi '54 and the long tenure of Bill Gibbons, appointed head coach in 1985. In the next seventeen years, the Lady Crusaders compiled a record of 356-149 (.705), with eight Patriot League championships and eight appearances in the NCAA Tournament, including an upset victory over Maryland in the first round in 1991. In men's basketball, Coach George Blaney '61 (1972-1994) took teams to the NCAA Tournament in 1977, 1980, and 1993. The declining success of its basketball teams prompted the Patriot League to allow its members to reinstate basketball scholarships in 1998. The influx of scholarship players, and the coaching of Ralph Willard '76, brought new success and league championships in 2001 and 2002. As a sixteenth seed team, the Crusaders engineered near-upsets in the first round of the NCAA Tournaments against Kentucky and Kansas, dumbfounding television announcers and viewers who expected runaway scores. The basketball Crusaders were back, and with the Lady Crusaders emphasized the point that the old traditions of excellence were alive among the 27 Holy Cross teams participating in intercollegiate competition.

Excellence also continued to be a factor in new construction on campus. During the Swords and Brooks administrations, a series of buildings enhanced the quality of campus life. Using low-cost federal loans, Father Swords completed the set of hill dorms with the construction of Healy and Clark Halls (1962) and Mulledy Hall (1966). He also constructed Loyola Hall (1965), which contained an infirmary as well as living space for the many Jesuits who moved out of Fenwick Hall and student residence halls. The campus center (1967), was named for Henry M. Hogan '18* and designed to function as *the living room of the campus* and to provide space for *a broad social, cultural and intellectual program, planned and organized by the students*. The Campus Center Board of Directors is one legacy of that vision. In addition to the expanded library, Father Brooks was responsible for the Hart Center (1976, expanded in 1981), Swords Hall (1985), Edith Stein Hall (1988), and Ciampi Hall (1991). The Brooks years also saw the remodeling of Beaven Hall so that it could house the Departments of Psychology and Sociology; other renovations improved Alumni and Carlin Halls, Loyola Hall, and the buildings that became the art center named in memory of Father Daniel Millard '47*. Frank Vellaccio, the first layman to head the school, served as acting president (1998-2000) between

the administrations of Father Gerard Reedy (1994-1998) and Father Michael McFarland (2000-). During the Reedy years, the wellness center and varsity training room were added to the Hart Center thanks to a large gift of Carol and Park B. Smith '54*. This dedicated couple later gave \$10 million, the largest gift in the history of the College, toward the construction of Smith Hall (2001).

After 1962, when the Jesuit community reached an all-time high of 105, the number of Jesuit teachers and administrators began to decline. Forty years later, the Holy Cross community had 31 members: twelve were regular members of the faculty; eight worked in administration and development; two were chaplains; most of the others were older priests who served the College and the local community in a variety of pastoral ways. By living on or near the campus, the smaller number of Jesuits were able to embrace their responsibility *as living representatives of the College's traditions and identity*. Their Mission Statement characterized their presence under three headings: *We pursue wisdom. We promote faith. We seek God in all things.* The Jesuits remain mindful that they are *enriched by the gifts and dedication of the members of this College community*; and they seek to spend their lives *"for the greater glory of God."* Though few in number, the Jesuits are familiar campus figures—teaching, presiding at worship, attending games, plays, and concerts, working out at the wellness center. With students and colleagues, they share the common challenge of being persons for others.

Of necessity, the declining number of Jesuits led to greater responsibility for lay women and men. During the 1960's, Father Swords initiated two projects that have made the process work. The first was the gradual adoption of a governance policy that de-centralized the administration and made the Faculty-Student Assembly responsible for the academic policy of the school, directly and through its committees. At the same time, students gained an important role in the hiring and promotion of faculty through the Student Advisory Committees (SAC), a group of students elected by the majors in each academic department. SAC members have four main responsibilities. They participate actively in the hiring of new faculty. They administer the confidential course evaluations at the end of each semester. They read the course evaluations of faculty members who are under review and assist the permanent professors in assessing the teaching. Finally, they may be called upon to participate in the process of instituting and changing requirements and policies within an academic department. Service on an SAC is a major contribution to *alma mater*, another opportunity to improve the College by taking seriously the need to use personal talents and insights for others.

Under the charter granted to Holy Cross by the Commonwealth of Massachusetts, the board of trustees holds the ultimate responsibility for the College. Until the 1969, all of the trustees were Jesuits, and the president also served as rector, or head, of the Jesuit community. By the time of the third Holy Cross, the limitations of the system were obvious: the responsibilities of being both president and rector were too time-consuming for one man to carry; the limited expertise of the Jesuit trustees served as a brake on institutional progress; and the Jesuits-only management reduced lay professors and administrators to a secondary status as if, in Father Swords's words, *the College was a type of private business rather than a public trust*. With these difficulties in mind, Father Swords facilitated a lengthy process that culminated in a lay board of trustees in 1969. At that time, the Jesuit community was "separately incorporated" as a non-profit charitable corporation that had a formal agreement with the College trustees about the identity and mission of the College and the specific role the Jesuits and the trustees would play in supporting those goals. The preamble set the tone: *The College of the Holy Cross, through its trustees, recognizes the debt owed to the Society of Jesus for the origin, purpose, and development of the College; declares its intent and desire to retain the link between the College and the Society of Jesus...so that the College will remain a Catholic College conducted by Jesuits*.

The offices and duties of rector and president were now fully separate. It was, in the words of one observer, *a remarkable burst toward the future*. The first layman to chair the board of trustees, and Father Swords's constant collaborator in completing the process, was attorney Charles Horgan '33. He and his successors on the board have helped the College immeasurably through their expertise, their gifts, and their personal contacts. Edward Bennett Williams '41, a well known Washington attorney, was chairman of the board during the 1980s. His network of contacts brought a galaxy of major figures to campus—Ben Bradlee, Art Buchwald, Mario Cuomo, Helen Hayes, George Will, Eunice Kennedy Shriver, Sargent Shriver, Lane Kirkland, Joe DiMaggio, and Alexander Solzhenitsyn, among others.

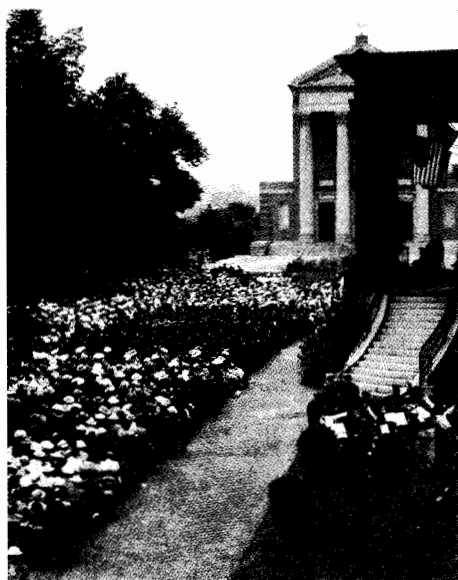
One of the consequences of separate incorporation and the diminished number of Jesuits was the need to be more specific about the mission of Holy Cross, to draw up a vision and goal statement that hadn't been necessary earlier, when the responsibility for the College rested exclusively with Jesuits. Accordingly, in 1988 Father Brooks established the Committee on the College Mission. Their responsibility was *to formulate and carry out the process by which an institutional mission statement is developed... one that reflects the determination of this College to remove, to every extent it possibly can, the shameful and abhorrent cultural and economic inequalities [that] are*

responsible for the wholesale destruction of a significant segment of God's people. Committee members were asked to articulate the mission in a manner that was respectful of the College's history and of the goals and purposes of Jesuit education. The product of many hours of conversation and debate, the statement expressed an invitation to dialog, educational excellence, service, and justice. The Mission Statement was overwhelmingly adopted by the Faculty-Student Assembly and by the Trustees in 1992. Today, it continues to summon Holy Cross to be its better self as a Jesuit liberal arts college—sustaining dialog about fundamental issues, promoting justice, asserting academic excellence, nurturing each individual's search for faith, offering opportunities for encounter with the life and heritage of Catholicism, and challenging the men and women of Holy Cross *to make the best of their own talents, to work together, to be sensitive to one another, to serve others and to seek justice within and beyond the Holy Cross community.*

Ultimately, it falls to the president to animate the enterprise and articulate the vision that binds the community together. Father Brooks was a master in that role. His annual messages to the Faculty-Student Assembly energized and inspired his hearers. In 1985, he invoked the *courage, compassion, and the critical consciousness of Christ*. A Holy Cross education, he asserted, should be *an education that leads rather than follows; that contributes to a just future rather than simply to an economically satisfying present; that is willing to question whether or not what is scientifically, organizationally or economically possible is also humanly appropriate; that is built on curricula of conscience, not just curricula of content; that knows that peace is based on justice and bends itself to build; that realizes that freedom is owed to all human beings and is intended to reflect the equality conferred by God*. When he assumed the presidency in 2000, Father McFarland took up the same challenge, stating that the purpose of Holy Cross *is to produce people who believe in something worthwhile, and who believe strongly enough that they will hold to it and live it out, even in the face of distraction, temptation and opposition. That belief requires...something that is worth believing in, a love and appreciation of one's own humanity, a strong sense of moral principles, a more personal encounter with the divine mystery.*

In the course of four years, most Holy Cross students accept that challenge, not as an either/or condition for inclusion in their College's special culture, but because they come to experience and accept its impact. They find it in the dedication of their teachers, and in the record of graduates, like Nobel laureate Dr. Joseph Murray '40, sports writers Dave Anderson '51 and Dan Shaughnessy '75, Supreme Court Justice Clarence Thomas '71, Poet Laureate Billy Collins '63, Pulitzer Prize cartoonist Jack Higgins

'76, *Ms. Magazine* publisher Fayne Erickson '77, CEOs like Michael Collins '77, Maggie Wilderotter '77, and Mary Berner '81, oncologist Dr. Joyce O'Shgaughnessy '78 and countless others whose lives have made a difference. They see the spirit in each other as they study and eat, practice and play together, and as they volunteer in SPUD, Habitat for Humanity, John's Brothers, Appalachian service projects. Speaking for generations of students, Ryan Collar '01 stressed the point in the first valedictory address of the new century: *We are constantly reminded of the Jesuit ideal to be for others. Truly, both this mission rooted in service, and the academic element of our College... have given us direction, a design for what we might do with our acquired knowledge and the power it entails.... May God bless all of us in the next steps of our journey.*



“The next steps of our journey” at Holy Cross depend in large measure upon the students. Will each new class understand and appreciate the special traditions and values that make Holy Cross, Holy Cross? As students and then as graduates, will they sustain academic excellence, the quest for belief, and an enhanced diversity that incorporates an ever wider and richer sense of common humanity? Will this generation of newcomers be able to value Holy Cross, not just for what it gives them, but also for what it asks?

The answers unfold in the corridors and classrooms, the labs and playing fields, the city and the chapel—wherever students gather. The old, ornate gate on Linden Lane stands sentry over the process. One of its stone pillars bears the seal of Massachusetts; the other bears the papal coat of arms. And the iron arch linking the two carries the seal of the Jesuits. They symbolise Holy Cross beautifully—a Jesuit education that joins the challenge of understanding and serving the secular world, with the ability to believe in something and to live for something greater than one's self. To be a daughter or son of the Cross is to personify that gate.

On a cold afternoon in March of 2002, Father McFarland spoke to the Holy Cross community to dedicate the memorial plaza for the seven graduates who were victims of 9.11. He called this hill a place of community and a place of memory. The sense of community links us together in common effort, he said; while memory joins us through time with all those who have represented the ideals of Holy Cross, spending and sometimes sacrificing their lives for others. Those who died in New York that day were *consumed in the defining event of this generation*, and will forever belong to history. But because the tragic circumstances of their deaths left no identifiable remains, he concluded, their alma mater would honor them in a personal way: *As long as Holy Cross stands on this hill, they will be remembered.*

And so they shall. The spirit of Holy Cross lives. And it grows.



NAMES & PLACES

The place is dignified by the doer's deed.

-Shakespeare,

All's Well That Ends Well

IN MEMORIAM: HONORING OUR DEAD

ST. JOSEPH MEMORIAL CHAPEL

The idea for a memorial chapel, a replacement for the old student chapel in Fenwick Hall, emerged after World War I in connection with Father William F. Davitt '07, the last American officer killed in the war. Soon, there was agreement that the chapel would be a memorial to all of the College's war dead, who are honored on wooden tablets near the doors. The chapel opened in 1924, another masterpiece by architect Charles Maginnis. The nave is 132 feet long and 57 feet high. The large stained glass windows were added in 1926, and the small windows in 1940. The lower space, originally an auditorium, was converted to the Mary Chapel in 1955. The inscription on the frieze, taken from Psalm 43, reads (in English): *I will go in to the altar of God, to God who gives joy to my youth.*

CEMETERY

The campus cemetery was opened soon after the Jesuits arrived in Worcester. Bishop Fenwick was buried here in 1846. The markers bear the IHS (the name of Jesus) with the cross and three nails from the Jesuit seal. Three dates are given: *Natus* (Born); *Ingressus* (Entered the Society); *Obiit* (Died). The lower R.I.P. stands for Requiescat in Pace (Rest in Peace).

Father William A. Donaghy, S.J. '31, Holy Cross president from 1954 to 1960, penned a sonnet in memory of these dead.

These are not headstones merely; milestones more
Small Stonehenge with no myth or mystery,
Rosetta slabs whose hieroglyphs are three
"Born," "Entered," "Died," — meagre sum and score
To mark a man, compress his very core
Between the I.H.S. and R.I.P.,
His mind, his heart, his hopes, his high esprit,
His surging always toward a distant shore.

But "death be not proud"; for Kimball is a torch,
And Wheeler is a scowl; and Carlin, now as then,
Hears Dinand thunder from Commencement Porch—

All buildings now that were such verdant men.
They sleep beyond the students, books and bell,
Beneath the cross, who served the Cross so well.

9.11 MEMORIAL PLAZA

Seven Holy Cross graduates were victims of the terrorist attacks on September 11, 2001. Six months after their deaths, they were memorialized on campus in the plaza enclosed by Fenwick, O'Kane, and Smith Halls. A plaque bearing their names was placed at the entrance. Eulogizing Neilie A. Heffernan Casey '90, her husband and classmate Michael Casey wrote: *The world has changed. And I encourage you to change it in a positive way, a meaningful way. Grasp this opportunity.*

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Alumni Hall was the inspiration of Father Joseph Hanselman, who proposed in 1904 that alumni pledge \$100 each toward the construction of the building. It was the first building designed by architect Charles Maginnis, the first to stand on the lower quad apart from the Fenwick-O'Kane complex, the first to be wired for electricity. The building opened in the fall of 1905. *This cornerstone testifies to the devotion of the alumni of Holy Cross toward alma mater, 1904.*

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Thomas D. Beaven, Class of 1870, was bishop of Springfield, Massachusetts from 1892 to 1920. At that time, Holy Cross was located in his diocese. Ever loyal to his *alma mater*, he proposed to the clergy of his diocese in 1911 that they alleviate overcrowding at Holy Cross by raising the funds for a new residence hall with classrooms. The building opened in 1913 and was named "Memorial of the Clergy of the Diocese of Springfield"; but soon everyone was calling it Beaven Hall. Today it houses the Departments of Psychology, and Sociology and Anthropology. *It would...show forth to all our Catholic people that their Bishop and their priests were real leaders in the advancement of Catholic education.*

The JOHN E. BROOKS, S.J. CENTER FOR MUSIC BROOKS CONCERT HALL

From 1875 to 1924, this space, Fenwick Chapel, was used as the student chapel; thereafter, until 1965, it was the chapel for the Jesuits who lived in Fenwick Hall. Renovation of the area, including conversion of the old chapel into a concert hall and construction of an improved access area, took place in the early 1990s. The hall was dedicated in 1994 in honor of John E. Brooks, S.J. '49, College president from 1970 to 1994, who enhanced the reputation of Holy Cross, introduced coeducation, and built up the physical plant. Under his leadership, the Department of Music and the Music major were introduced. *There is no need for pessimism about the*

future of Holy Cross provided we...summon the courage and steadfastness to hold tenaciously to the basic purposes and goals of this college: the pursuit of truth, the relentless pursuit of academic excellence, and the development of strong moral principles.

CAMPION HOUSE

Legend connects Campion House with the original academy built by Father Fitton in 1836 and used to house Jesuits until the expansion of Fenwick Hall. In 1876 the building was moved, then amplified to provide housing for workers on the campus farm. In 1936, Campion was converted to student housing. An early student occupant termed it the *garden spot of Holy Cross*; for another, it was *a bit of Kentucky in Massachusetts*. During the 1960's Campion housed a pizza parlor and then a coffee house. After 1970, it became a residence for the College chaplain and his associates. It currently houses the offices of the College chaplains. St. Edmund Campion (1540-1581) was a Jesuit martyr of the Reformation in England, famous for his "Brag," in which he invited Queen Elizabeth to consider and accept reconciliation with Rome. *The expense is reckoned, the enterprise is begun; it is of God; it cannot be withstood. So the faith was planted: So it must be restored.*

IRIS AND B. GERALD CANTOR ART GALLERY

The Cantor Gallery was made possible by Iris and B. Gerald Cantor, philanthropists and collectors of sculpture. In 1983, the gallery was created in a space on the first-floor of O'Kane Hall that had formerly held a switchboard and student lounge. The Cantors gave a number of Auguste Rodin sculptures to the College: the monumental figure of Eustache de S. Pierre from *The Burghers of Calais* at the main entrance of O'Kane; *The Shades* on the front lawn of Beaven Hall; *Orpheus* for the main reading room of the library; and *The Head of John the Baptist* for the library foyer. They also presented Enzo Plazzotta's *The Hand of Christ*, which adorns the library stairs. *Mr. and Mrs. Cantor have recognized that...[there] must be an effort on the College's part to nourish its students intellectually and spiritually by exposure to works of great art.*

CARLIN HALL

During his term as Holy Cross president (1918-1924) Father James Carlin awarded an honorary degree to Irish leader Eamon de Valera, and used athletic revenues to construct new stands at Fitton Field. More importantly, he raised over a million dollars for campus expansion; he built the

memorial chapel; and he constructed a new dormitory, with two floors of classrooms and offices, on the lower quad opposite Alumni Hall. He named the new residence Loyola Hall, but the name was changed to Carlin Hall in 1941 in tribute to its builder. To the alumni, he stressed repeatedly the theme of *urgent needs and splendid possibilities*.

CIAMPI HALL JESUIT RESIDENCE

Anthony F. Ciampi, S.J. (1816-1893) was a native of Rome who volunteered as a young Jesuit to work in the United States. President for eleven years in three different terms (1851-54, 1857-61, 1869-73), he held that office longer than any president except Father Brooks. Above all, he spearheaded the fight to keep Holy Cross open after the disastrous fire of 1852 and helped nurture the school back to health later in the decade. Ciampi Hall opened in 1992. *Holy Cross...is to be redeemed from a sad calamity. Holy Cross is to be restored.*

CLARK HALL

Paired with Healy, Clark Hall opened in 1962. Father James Clark, S.J. (1809-1885) was a West Point graduate and classmate of Robert E. Lee. He taught mathematics and chemistry at Holy Cross, 1849-50, and returned as president from 1861 to 1867. Father Clark purchased adjacent property to expand the size of the campus and succeeded in gaining a charter for Holy Cross from the Commonwealth of Massachusetts in 1865. Clark Hall opened in 1962. *The boys think there is no man like Father Clark. They study very hard this year.*

DINAND LIBRARY

Father Joseph N. Dinand had two terms as Holy Cross president (1911-1918, 1924-1927). During his administrations, he constructed Beaven Hall, the gate and fencing along College Street, and the library—another masterpiece by Charles Maginnis. Father Dinand was also an avid fund-raiser for the College during the 1920s. In 1927, he was astonished by the news that he had been appointed bishop of Jamaica. He was consecrated for that office in the chapel at Holy Cross. Later, at the dedication of the new library, his successor, Father John Fox, announced that the building would bear Dinand's name. The entablature uses a line from the Gospel of John: "That they might know you, the one true God, and Jesus Christ, whom you have sent." *I personally, with all the love in my heart for Holy Cross and her interests, call on your love for Holy Cross, to come to her aid now.*

FENWICK HALL

Benedict J. Fenwick (1784-1846), second bishop of Boston, was the founder of the College of the Holy Cross, the first Catholic college in New England. He was proud of the college, promoted it, visited the campus frequently, and entrusted it to the Jesuits. After his death, he was laid to rest in the campus cemetery. The central structure was built in 1843; the east wing followed in 1846. The central structure burned in 1852 and was reconstructed in 1854. The building was amplified, and the towers added, between 1868 and 1875. Well into the twentieth century, graduation exercises were conducted on the porch, hence its name—Commencement Porch. *I shall lay the foundation of a splendid College in Worcester.... Will not this be a bold undertaking? Nevertheless I will try it.*

FITTON FIELD

Father James Fitton (1805-1881) was the Catholic pastor in Worcester from 1836 to 1843. In 1836, he bought an old farm, which was then about two miles from the city, and opened an academy for boys—Mt. St. James Academy, named after his patron saint. In 1842, he donated the property to Bishop Fenwick for Holy Cross. The athletic field opened in 1905 after the area was leveled with cinders transported from the wire factory across the river to fill in the low spots. The present stands were constructed in 1924 and renovated in 1986. Bishop Fenwick reported his first impression of the site after a visit in 1836: *I was pleased to see this infant institution, and could not but entertain the hope that sooner or later something would grow out of it useful to the Church.*

HABERLIN HALL

Monsignor Richard J. Haberlin '06 served as vicar-general of the Archdiocese of Boston and was president of the General Alumni Association at the time of his death in 1959. He made Holy Cross the beneficiary of a \$25,000 life insurance policy and so was honored in the naming of a new science building that housed the Physics and Chemistry Departments and was dedicated in the year he died. The inscription over the main door, a quote from 1 Samuel, reads in English: *The Lord is a God of Knowledge.*

HANSELMAN HALL

Father Joseph F. Hanselman was dean of students and academic dean during the 1890s and served as president of Holy Cross from 1901 to 1906. Students nicknamed him "Honest Hans" because of his even-handedness. He organized the modern alumni association and erected Alumni Hall, making the first contact with architect Charles Maginnis. His substantial contributions to the College over two decades made him the founder of the second Holy Cross. After his presidency, he served as Jesuit provincial and then as an assistant to the Jesuit general in Rome. Hanselman Hall opened in 1954. *Shall the first Catholic college of New England lag behind, when a little more material encouragement will give her an opportunity to get nearer to being absolutely the first college in New England?*

HART RECREATION CENTER

The Hart Center capped the drive for an athletic facility that had started in 1940. It opened in 1975 with basketball and hockey arenas and was built on the site of the potato patch of the old campus farm. In 1983, a swimming pool, rowing tank, training room and locker rooms were added. Other improvements included an artificial turf field in 1987 and the Smith Wellness Center in 1998. The building's namesake, Father Francis Hart, S.J. '21 (1899-1986) was a much-loved campus figure who for decades directed the intramural athletic program and worked as a chaplain and counselor. His comments at the dedication disclosed his love for Holy Cross: *If there can be a heaven on earth, this is heaven.*

HEALY HALL

Paired with Clark, Healy Hall opened in 1962. Bishop James A. Healy (1830-1900) was the son of an Irish immigrant planter in Georgia and his common-law wife who was bound in slavery. The parents sent all the children to the North to be educated and escape servitude, the five boys to Holy Cross. James was the College's first graduate and first valedictorian in 1849. He became a priest and was named bishop of Portland, Maine, in 1875. Throughout his life, he was a strong supporter of Holy Cross and spoke at Commencement in 1899 as the first 50-year alumnus. In his valedictory, he moved his classmates deeply: *It will be a bond of brotherhood through life, this companionship at college.*

HIATT WINGS

(Dinand Library)

Jacob Hiatt (1905-2001) was a benefactor and trustee of Holy Cross, a philanthropist who promoted education as an antidote to the ignorance and hatred that produced the Holocaust whose victims included his parents, Joshua and Leah. The College awarded him an honorary Doctor of Humanities degree in 1973. The wings were dedicated six years later as The Joshua and Leah Wings in Memory of the Victims of the Holocaust; they house a special collection of books and materials related to that tragic episode. *Nothing can be more urgent for our generation than to remember those*

WHEELER HALL

The last prewar building designed by Charles Maginnis in the grand style, Wheeler Hall was dedicated in December of 1939 as a residence hall with classrooms on the lower level. Its namesake was Father John David Wheeler (1877-1935), a versatile man who served at Holy Cross as a Jesuit scholastic and again from 1917 to 1931 as Prefect of Discipline (Dean of Students). He then spent three years as treasurer before becoming the student chaplain in the last year of his life. He was also the moderator of athletics. *He devoted his life to Holy Cross. He knew the place from top to bottom, and he was acquainted with the sons of Holy Cross more extensively, perhaps, than any other one Jesuit.*

ACKNOWLEDGEMENTS

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Thanks, too, to the students who read working drafts of this booklet. Their enthusiasm has been a wonderful source of support. As always, Mark Savolis '77, Jo-Anne Carr, and Lois Hamill offered invaluable assistance using in the College Archives. Father Paul Nelligan, S.J. put his sharp eyes and deep knowledge of Holy Cross to work in a critique of the text. Finally, a word of gratitude is due to Tyler Dobrowsky '03, who volunteered to help select the pictures and kept his word.

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The JOHN E. BROOKS, S.J. CENTER FOR MUSIC BROOKS CONCERT HALL

From 1875 to 1924, this space, Fenwick Chapel, was used as the student chapel; thereafter, until 1965, it was the chapel for the Jesuits who lived in Fenwick Hall. Renovation of the area, including conversion of the old chapel into a concert hall and construction of an improved access area, took place in the early 1990s. The hall was dedicated in 1994 in honor of John E. Brooks, S.J. '49, College president from 1970 to 1994, who enhanced the reputation of Holy Cross, introduced coeducation, and built up the physical plant. Under his leadership, the Department of Music and the Music major were introduced. *There is no need for pessimism about the*

future of Holy Cross provided we...summon the courage and steadfastness to hold tenaciously to the basic purposes and goals of this college: the pursuit of truth, the relentless pursuit of academic excellence, and the development of strong moral principles.

CAMPION HOUSE

Legend connects Campion House with the original academy built by Father Fitton in 1836 and used to house Jesuits until the expansion of Fenwick Hall. In 1876 the building was moved, then amplified to provide housing for workers on the campus farm. In 1936, Campion was converted to student housing. An early student occupant termed it the *garden spot of Holy Cross*; for another, it was *a bit of Kentucky in Massachusetts*. During the 1960's Campion housed a pizza parlor and then a coffee house. After 1970, it became a residence for the College chaplain and his associates. It currently houses the offices of the College chaplains. St. Edmund Campion (1540-1581) was a Jesuit martyr of the Reformation in England, famous for his "Brag," in which he invited Queen Elizabeth to consider and accept reconciliation with Rome. *The expense is reckoned, the enterprise is begun; it is of God; it cannot be withstood. So the faith was planted: So it must be restored.*

IRIS AND B. GERALD CANTOR ART GALLERY

The Cantor Gallery was made possible by Iris and B. Gerald Cantor, philanthropists and collectors of sculpture. In 1983, the gallery was created in a space on the first-floor of O'Kane Hall that had formerly held a switch-board and student lounge. The Cantors gave a number of Auguste Rodin sculptures to the College: the monumental figure of Eustache de S. Pierre from *The Burghers of Calais* at the main entrance of O'Kane; *The Shades* on the front lawn of Beaven Hall; *Orpheus* for the main reading room of the library; and *The Head of John the Baptist* for the library foyer. They also presented Enzo Plazzotta's *The Hand of Christ*, which adorns the library stairs. *Mr. and Mrs. Cantor have recognized that...[there] must be an effort on the College's part to nourish its students intellectually and spiritually by exposure to works of great art.*

CARLIN HALL

During his term as Holy Cross president (1918-1924) Father James Carlin awarded an honorary degree to Irish leader Eamon de Valera, and used athletic revenues to construct new stands at Fitton Field. More importantly, he raised over a million dollars for campus expansion; he built the

memorial chapel; and he constructed a new dormitory, with two floors of classrooms and offices, on the lower quad opposite Alumni Hall. He named the new residence Loyola Hall, but the name was changed to Carlin Hall in 1941 in tribute to its builder. To the alumni, he stressed repeatedly the theme of *urgent needs and splendid possibilities*.

CIAMPI HALL JESUIT RESIDENCE

Anthony F. Ciampi, S.J. (1816-1893) was a native of Rome who volunteered as a young Jesuit to work in the United States. President for eleven years in three different terms (1851-54, 1857-61, 1869-73), he held that office longer than any president except Father Brooks. Above all, he spearheaded the fight to keep Holy Cross open after the disastrous fire of 1852 and helped nurture the school back to health later in the decade. Ciampi Hall opened in 1992. *Holy Cross...is to be redeemed from a sad calamity. Holy Cross is to be restored.*

CLARK HALL

Paired with Healy, Clark Hall opened in 1962. Father James Clark, S.J. (1809-1885) was a West Point graduate and classmate of Robert E. Lee. He taught mathematics and chemistry at Holy Cross, 1849-50, and returned as president from 1861 to 1867. Father Clark purchased adjacent property to expand the size of the campus and succeeded in gaining a charter for Holy Cross from the Commonwealth of Massachusetts in 1865. Clark Hall opened in 1962. *The boys think there is no man like Father Clark. They study very hard this year.*

DINAND LIBRARY

Father Joseph N. Dinand had two terms as Holy Cross president (1911-1918, 1924-1927). During his administrations, he constructed Beaven Hall, the gate and fencing along College Street, and the library—another masterpiece by Charles Maginnis. Father Dinand was also an avid fund-raiser for the College during the 1920s. In 1927, he was astonished by the news that he had been appointed bishop of Jamaica. He was consecrated for that office in the chapel at Holy Cross. Later, at the dedication of the new library, his successor, Father John Fox, announced that the building would bear Dinand's name. The entablature uses a line from the Gospel of John: "That they might know you, the one true God, and Jesus Christ, whom you have sent." *I personally, with all the love in my heart for Holy Cross and her interests, call on your love for Holy Cross, to come to her aid now.*

FENWICK HALL

Benedict J. Fenwick (1784-1846), second bishop of Boston, was the founder of the College of the Holy Cross, the first Catholic college in New England. He was proud of the college, promoted it, visited the campus frequently, and entrusted it to the Jesuits. After his death, he was laid to rest in the campus cemetery. The central structure was built in 1843; the east wing followed in 1846. The central structure burned in 1852 and was reconstructed in 1854. The building was amplified, and the towers added, between 1868 and 1875. Well into the twentieth century, graduation exercises were conducted on the porch, hence its name—Commencement Porch. *I shall lay the foundation of a splendid College in Worcester.... Will not this be a bold undertaking? Nevertheless I will try it.*

FITTON FIELD

Father James Fitton (1805-1881) was the Catholic pastor in Worcester from 1836 to 1843. In 1836, he bought an old farm, which was then about two miles from the city, and opened an academy for boys—Mt. St. James Academy, named after his patron saint. In 1842, he donated the property to Bishop Fenwick for Holy Cross. The athletic field opened in 1905 after the area was leveled with cinders transported from the wire factory across the river to fill in the low spots. The present stands were constructed in 1924 and renovated in 1986. Bishop Fenwick reported his first impression of the site after a visit in 1836: *I was pleased to see this infant institution, and could not but entertain the hope that sooner or later something would grow out of it useful to the Church.*

HABERLIN HALL

Monsignor Richard J. Haberlin '06 served as vicar-general of the Archdiocese of Boston and was president of the General Alumni Association at the time of his death in 1959. He made Holy Cross the beneficiary of a \$25,000 life insurance policy and so was honored in the naming of a new science building that housed the Physics and Chemistry Departments and was dedicated in the year he died. The inscription over the main door, a quote from 1 Samuel, reads in English: *The Lord is a God of Knowledge.*

HANSELMAN HALL

Father Joseph F. Hanselman was dean of students and academic dean during the 1890s and served as president of Holy Cross from 1901 to 1906. Students nicknamed him "Honest Hans" because of his even-handedness. He organized the modern alumni association and erected Alumni Hall, making the first contact with architect Charles Maginnis. His substantial contributions to the College over two decades made him the founder of the second Holy Cross. After his presidency, he served as Jesuit provincial and then as an assistant to the Jesuit general in Rome. Hanselman Hall opened in 1954. *Shall the first Catholic college of New England lag behind, when a little more material encouragement will give her an opportunity to get nearer to being absolutely the first college in New England?*

HART RECREATION CENTER

The Hart Center capped the drive for an athletic facility that had started in 1940. It opened in 1975 with basketball and hockey arenas and was built on the site of the potato patch of the old campus farm. In 1983, a swimming pool, rowing tank, training room and locker rooms were added. Other improvements included an artificial turf field in 1987 and the Smith Wellness Center in 1998. The building's namesake, Father Francis Hart, S.J. '21 (1899-1986) was a much-loved campus figure who for decades directed the intramural athletic program and worked as a chaplain and counselor. His comments at the dedication disclosed his love for Holy Cross: *If there can be a heaven on earth, this is heaven.*

HEALY HALL

Paired with Clark, Healy Hall opened in 1962. Bishop James A. Healy (1830-1900) was the son of an Irish immigrant planter in Georgia and his common-law wife who was bound in slavery. The parents sent all the children to the North to be educated and escape servitude, the five boys to Holy Cross. James was the College's first graduate and first valedictorian in 1849. He became a priest and was named bishop of Portland, Maine, in 1875. Throughout his life, he was a strong supporter of Holy Cross and spoke at Commencement in 1899 as the first 50-year alumnus. In his valedictory, he moved his classmates deeply: *It will be a bond of brotherhood through life, this companionship at college.*

HIATT WINGS (Dinand Library)

Jacob Hiatt (1905-2001) was a benefactor and trustee of Holy Cross, a philanthropist who promoted education as an antidote to the ignorance and hatred that produced the Holocaust whose victims included his parents, Joshua and Leah. The College awarded him an honorary Doctor of Humanities degree in 1973. The wings were dedicated six years later as The Joshua and Leah Wings in Memory of the Victims of the Holocaust; they house a special collection of books and materials related to that tragic episode. *Nothing can be more urgent for our generation than to remember those days. Not to remember would turn us into accomplices of the killers.*

HENRY M. HOGAN CAMPUS CENTER

Henry M. Hogan '18 (1896-1968) was Vice-President and General Counsel of General Motors and chaired the College's fund drive in the 1960s. He had received an honorary LL.D. from Holy Cross in 1943. The campus center that bears his name was dedicated in 1967. Besides the ballroom, offices, and meeting rooms, the original building had a bowling alley on the ground floor, where Crossroads is presently located. The center, Father Swords said, was designed to be *the living room of the campus...*, *allowing the members of the family to know and understand one another through informal association.*

KIMBALL HALL

A replacement for the old student dining room in Fenwick Hall, Kimball Hall was the largest building constructed between the world wars. Besides the dining room, it included a kitchen, post office, administrative offices, a day students' room, bowling alley, laundry, visiting team locker room, auditorium, garage, and boiler room in 1.3 million cubic feet of space. It opened in 1935 and was named for Father Charles Kimball (1889-1934), who served at Holy Cross for 24 years as librarian and professor of literature. A popular and beloved teacher, students called him "Snuffy," and "The Roper"—from his efforts to "rope" them into the priesthood. He left vivid memories with many when he passed away. *Commanding complete respect from his class, he could forget dignity. He bounced off the platform and paced the floor; he used minor acrobatics, grimace and tragic gesture.... He was no thin-blood aesthete, reaching for smelling salts against a split infinitive, but a fighting poet of the line of King David.*

LEHY HALL

Paired with Hanselman, Lehy Hall opened in 1954. While Father John F. "Jeff" Lehy was president from 1895 to 1901, he began to pay off the enormous debt that burdened the College from the construction of O'Kane Hall. He also began the process of separating the prep school from the college and enhancing the college program to meet contemporary norms. Enormously popular with alumni, he served again at Holy Cross from 1906 to 1917. For the Golden Jubilee in 1893, he wrote an anthem, using the music of "Holy Cross, O Holy Cross." *Tonight we pledge our loyalty to God, to Country and to thee, Holy Cross,—Old Holy Cross.*

LOYOLA HALL

Loyola Hall opened as the Jesuit residence and campus infirmary in 1965 and was converted to a student residence hall in 1991. Ignatius of Loyola (1491-1556) was a Basque nobleman who founded the Society of Jesus (Jesuits). His motto, *ad maiorem Dei gloriam* (for the greater glory of God), invites people always to choose the greater good among the possibilities in their lives. That principle has been incorporated into Jesuit schools from the beginning. Today, it is conveyed in the idea of academic excellence coupled with a commitment to justice—the pledge to educate "men and women for others." Ignatius's Prayer for Generosity begins: *Lord, teach me to be generous; teach me to serve you as you deserve.*

MILLARD ART CENTER

Located opposite Loyola Hall in reconstructed buildings that had once been used for Air Force ROTC and for storage, the Millard Art Center was dedicated in 1993. It houses the studio art section of the Visual Arts Department and is used for course work and student projects in painting, drawing, printmaking, design, sculpture and photography. The center was a gift from the family of trustee Charles E.F. Millard '54 in memory of his brother, Father Dan Millard '47 (1923-1973), a beloved priest of the Camden Diocese. *Heavenly Father, in these new studios which we dedicate today..., may something of Your beauty come from our hands to the enjoyment, delight and lasting pleasure of those who make and those who behold.*

MULLEDY HALL

The last of the “hill dorms,” Mulledy Hall opened in 1966. Thomas F. Mulledy, S.J. (1794-1859) was the first president of Holy Cross. He opened the school on November 1, 1843, with six students, and remained president until 1845. He returned in 1854 and spent three more years here as chaplain and prefect (dean) of studies. After the fire of 1852, he was an ardent defender of Holy Cross: *Was not this College an honor to the Society? Its discipline, the piety of the students, did they not grow rapidly in public estimation?*

O’KANE HALL

Michael A. O’Kane, S.J. (1849-1917) attended Holy Cross from 1865 to 1867, then entered the Jesuits. He served as president of Holy Cross from 1889 to 1893. He started the building that bears his name in 1891. The project stalled due to lack of money and was completed by his successor in 1895. The tower clock was added in 1994. *His genial, kindly face, always lit up by a smile, was well known to everybody; and his warm “God love you” was enough to bring gladness to any heart.*

O’NEIL HALL

At the end of World War II, the biggest needs for Holy Cross were a gymnasium and a facility to house the Biology Department and to sustain the school’s excellent pre-med program. The first need was solved by buying a surplus hangar from Camp Endicott in Rhode Island for a fieldhouse. The biology building opened in 1951, with additional classrooms for chemistry and physics and a science library. In 1959, the trustees voted to name it for William F. O’Neil ’07 (1885-1960), a generous benefactor who founded the General Tire and Rubber Company. He had received an honorary LL.D. from his *alma mater* in 1938. *We dedicate this building to the welfare and integrity of this country and to that Jesuit motto “for the greater glory of God.”*

REHM LIBRARY

Jack D. Rehm ’54, former president and CEO of the Meredith Corporation, which publishes family-friendly magazines and owns about a dozen television stations, has been an active supporter of Holy Cross since his graduation. As the plans for Smith Hall unfolded, he offered \$2 million to the College for the large library/lecture hall that sustains the mission of Holy Cross by providing a common meeting ground for topics concerned with the interrelationship of religion, ethics and culture. *Holy Cross needs the*

support of alumni, trustees and friends. I wanted to step up and make an example with my commitment.

CAROL AND PARK B. SMITH HALL

CAROL AND PARK B. SMITH WELLNESS CENTER

Park B. Smith '54 heads Park B. Smith Ltd., a company that imports home fashion products and emphasizes a safer global environment and consumer education for environmentally safe products for the home. In 1997, Park and his wife Carol donated \$1.5 million to Holy Cross for construction of the two-story fitness and wellness center that was incorporated into the design of the Hart Center. Three years later, they gave a gift of \$10 million for the large building that bears their name and is attached to Fenwick Hall. It was the largest gift in the history of Holy Cross. *Carol's and my goal is to make Holy Cross one of the most desirable colleges in the nation.... We all know in our hearts there's no finer liberal arts education in America.*

STEIN HALL (EDITH STEIN HALL)

A T-shaped building that contains 35 classrooms and offices for the Departments of Economics, and Modern Languages and Literatures, Edith Stein Hall opened in 1988 on a site that had been a baseball diamond a century earlier. Edith Stein (1891-1942) was born in a Jewish family in Germany and became an eminent philosopher. She joined the Catholic church in 1922 and entered the order of Carmelite nuns in 1933, taking the name Sister Teresa Benedicta of the Cross and continuing her philosophical work. *My search for truth, she said, is a constant prayer.* Arrested by the Nazis in 1942, she perished in the gas chambers at Auschwitz. Saint Edith Stein was canonized by Pope John Paul II in 1998. *The darker it becomes around us, the more we ought to open our hearts to the light that comes from on high.*

SWORDS HALL

Built between Haberlin and O'Neil Halls, and linked to them with atriums, Swords Hall opened in 1985. It houses the Department of Mathematics, classrooms, the science library, a greenhouse, and laboratories. It is dedicated to Father Raymond J. Swords, S.J. '38 (1918-1984), who joined the faculty in 1952 as a professor of Mathematics and served as president from 1960 to 1970. Under his leadership, the third Holy Cross emerged. At the students' request, he gave the main address at the final commencement of his presidency. *From this point on, there is no turning back, no copping-out.*

WHEELER HALL

The last prewar building designed by Charles Maginnis in the grand style, Wheeler Hall was dedicated in December of 1939 as a residence hall with classrooms on the lower level. Its namesake was Father John David Wheeler (1877-1935), a versatile man who served at Holy Cross as a Jesuit scholastic and again from 1917 to 1931 as Prefect of Discipline (Dean of Students). He then spent three years as treasurer before becoming the student chaplain in the last year of his life. He was also the moderator of athletics. *He devoted his life to Holy Cross. He knew the place from top to bottom, and he was acquainted with the sons of Holy Cross more extensively, perhaps, than any other one Jesuit.*

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