

What We Know:
Report to the President of The College of The Holy Cross
The Mulledy/Healy Legacy Committee
18 March 2016

Preface

The *Mission Statement* of the College of the Holy Cross calls for the members of the College community “*to join in dialogue about basic human questions: What is the moral character of learning and teaching? How do we find meaning in life and history? What are our obligations to one another? What is our special responsibility to the world's poor and powerless?*” The following reflections represent one example of this larger dialogue to which our community calls itself.

Background

On 24 November 2015, Rev. Philip Boroughs, S.J., president of the College of the Holy Cross, sent an email to the members of the Holy Cross community (*Appendix 1*). This email announced the establishment of a committee “*to review our history in relation to our identity and mission today*” as a follow-up to a College-wide conversation he had initiated the previous week (16 November 2015) with the Holy Cross community “*surrounding the name of Mulledy Hall*” (*Appendix 2*). The email listed the membership of the committee (*Appendix 1*) before stating more fully the charge of the committee:

Over the course of its work, the committee also will draw on the expertise and perspectives of other faculty, staff, and students, as well as alumni and off-campus resources to fulfill its charge. I am asking the committee to consider how and why we have named current buildings; what insights, assumptions, and conflicts of history are reflected in the naming our buildings; and how we might engage the ongoing issues and concerns that surface as a consequence of our institutional history and mission. Specifically, I will ask the committee to make a recommendation to me regarding the name of Mulledy Hall and any related issues, and how we can engage the campus community with what they discover. I would like their initial report completed by March 18. Finally, I also invite the committee to suggest subsequent topics for future consideration and campus engagement that are connected with its work.

This report—*What We Know: Report to the President of The College of the Holy Cross*—seeks to satisfy the expectations set by the president. In Section 1 (*Introduction*), we, the membership of this committee, describe how we organized ourselves to best meet our charge and how we

sought to educate ourselves and the larger Holy Cross community on the issue(s) at hand. In Section 2 (*Memorialization*), we state our general understanding of the issues related to the practice of naming (memorializing) “spaces” (buildings, rooms, plazas, etc.) for individuals and our understanding of the specific practice(s), both historically and currently, in use by the Holy Cross community. In Section 3 (*History*), we provide our understanding of the historical narrative(s) that are informing our considerations. In Section 4 (*Insights Learned*), we summarize the solicited input we received from the members of the Holy Cross community. In Section 5 (*Recommendations*), we suggest ways the Holy Cross community may respectfully engage the topics raised by our considerations. In Section 6 (*Next Steps*), we advance topics beyond the scope of our “charge” that surfaced during our process, yet are topics we acknowledge may warrant additional consideration by the wider Holy Cross community.

Section One: Introduction

The following is a summary of our meetings and our deliberations:

Monday, 14 December 2015: The Committee held its first meeting. We were greeted by the president who stated his charge to us, acknowledging the sociological and political dynamics regarding racial issues that were at play on college campuses across the country during the fall of 2015. A year earlier, Holy Cross students were already responding to the substantive issues raised by the Black Lives Matter Movement; in their efforts, these students were joined by staff and faculty members. There is a sense, the president told us, that the career of Rev. Thomas Mulledy, S.J. and lives of the Healy Family, on the one hand, and the Mulledy and Healy legacies, on the other, are connected in complicated ways to these current issues. After the president departed the meeting, we began to organize ourselves, including determining a bibliography of background reading materials that could serve to educate us about the topic(s) of our charge (*Appendix 2*). We also drafted a process by which we would solicit input from the members of the Holy Cross community. We agreed to read our “homework” during the winter break between semesters and to reconvene to share our reflections when we returned to campus from that break. We also agreed that one of the tasks before us was to give our committee a name.

Monday, 25 January 2016 and Friday, 29 January 2016: We met to reflect upon the questions and issues that surfaced from our readings and to refine our strategies for engaging the members of the Holy Cross community with these issues. To this end, we began to craft relevant materials for public access and to schedule a series of on-campus listening sessions. These efforts resulted in a “Question & Answer”-structured “fact sheet” that we entitled “What We Know” (*Appendix 3*), the creation of a dedicated email address for external use by the committee (mulledyhealylegacy@holycross.edu), and the design of an interactive website

(<http://sites.holycross.edu/mulledy-healy-hall-legacy-committee/>) that included both educative materials and a response form to allow us to solicit feedback, as a complementary alternative “format” to the listening sessions (*Appendix Four*).

Friday, 5 February 2016: Tracy Barlok, vice president for advancement, met with us to facilitate our discussion of both the College’s historical and current protocols regarding the naming of “spaces” on campus. We continued to refine the various materials to be available on our planned website and for use at our listening sessions. In anticipation of providing materials about our work to the public, we agreed upon a name for our committee: *The Mulledy/Healy Legacy Committee*. Although our presidential charge specifically mentioned only the naming of Mulledy Hall and its legacy, we recognized that the narrative of the Healy Family and its legacy within our community was intricately connected to Fr. Mulledy’s story and that our work needed to reflect these overlapping stories.

Tuesday, 9 February 2016: James Cahill, educational technology and media services director, met with us to facilitate our review and approval of our website and its content prior to its launch. We established what our communications “roll-out” to the larger community would consist of and prepped ourselves for our listening sessions.

Friday, 12 February 2016: We met to debrief the experience of the first of the scheduled five listening sessions.

Friday, 19 February 2016: We met to debrief the experiences of all five of the listening sessions.

Tuesday, 1 March 2016: We continued our review of the insights gained from the listening sessions and commenced our review of the responses we had received via our website, email address and other means of communication.

Friday, 4 March 2016: We continued to analyze the community input we had received and to confirm the structural outline and draft content of this report, which included our assessment of recommendations and next steps.

Tuesday, 15 March 2016: We met to discuss and edit the draft of this report.

In addition to this schedule of “formal” meetings, we engaged one another about these topics via frequent emails, phone calls and personal conversations. We worked as “sub-committees” to draft sections of this report, and we sought counsel from individuals whom we thought could help us to understand these topics more fully and to suggest helpful ways by which we could best address them, including the Chair of Georgetown University’s *Working Group on Slavery, Memory, and Reconciliation* (a committee of Georgetown University appointed by its president

to address for that campus community similar issues related to the legacy of Fr. Mulledy and his contemporaries and their sale of enslaved peoples).

Section Two: Memorialization

This section states our general understanding of the issues related to the practice of naming (memorializing) “spaces” for individuals and our understanding of the specific practice(s), both historically and currently, used by the Holy Cross community.

Philosophy

The names and symbols that the College of the Holy Cross uses to recall our past history and to convey our mission and identity in the present moment are neither static nor value neutral. Their meanings can change over time. Individuals and groups engage symbols in many different ways informed by their ethics and experiences. For example, many alumni/ae who lived in Mulledy or Healy Halls express a connection with these names that other members of the community do not have. We both form and are formed by the images, architecture and narratives on our campus. The College community is in an ongoing process of attributing meaning to these symbols. Patience with the ambiguities of our history ought to be matched by a solidarity with and a willingness to engage the perspectives of others, especially those for whom names and symbols perpetuate forms of injustice. In that engagement, questions arise: Whose stories are told and celebrated, and from whose perspective? Whose stories are distorted or silenced? Who is made visible? Who disappears from view? Whose experiences challenge the ways in which we remember the past and envision the future?

Specific to Holy Cross

The practice of naming buildings, campus spaces, and even programs is one way that the College honors the memory of those who have made significant contributions to Holy Cross, or who have played key roles in the history of the Society of Jesus or the Roman Catholic Church at large. The College also grieves the loss of alumni/ae and celebrates their lives in spaces like Memorial Plaza (honoring graduates who died on 9/11) and the St. Joseph Memorial Chapel (honoring the College’s war dead). Increasingly, naming buildings has been a way to recognize *“individuals or entities whose accomplishments or generosity advance the mission and further serve the capacity of the College to meet its teaching and scholarly objectives and to serve its community”* (from *“Naming Opportunities Policy”/Appendix Five*). As is the case with many educational institutions, the naming of buildings and programs is an important tool for the Office of Advancement. It is a sign of the College’s sincere gratitude of the individuals so named, even as we take up our responsibility to reflect critically on the many sources of our prosperity.

Our history is, in some ways, a living thing, an ongoing process of reception and interpretation. It is important that we tell that story over and over in a community that is always welcoming new members, and that we tell it accurately. The act of remembering sometimes demands that the College community face painful and unjust moments in its history. We look back on the story of Holy Cross with new insights into our mission and identity and recognize injustices with greater clarity. Our practices of remembering (naming, memorials, academic and student life programs, liturgical celebrations, etc.) can serve to cultivate habits that enable us to face our past with humility and our future without fear.

Section Three: History

What follows are the narratives of *Rev. Thomas Mulledy, S.J.* and the *Healy Family* that have shaped our considerations:

Rev. Thomas Mulledy, S.J.

Born in 1794 in western Virginia, Thomas Mulledy studied at Georgetown for several years before entering the Society of Jesus in 1815. In 1820, he was one of six young Jesuits sent to Italy for training and formation in leadership under the guidance of veteran members of the Society. (Among the six were Rev. James Ryder, S.J., who served as second president of Holy Cross from 1845 to 1848, and Rev. George Fenwick, S.J., younger brother of Bishop Benedict Fenwick, who served at Holy Cross from 1844 to 1852.) After completing studies for ordination, Fr. Mulledy taught at the Jesuit college in Turin, and returned to the United States late in 1828. He was assigned to Georgetown and served as its president (rector) from 1829 to 1837.

Fr. Mulledy was successful in his new position and effective with students and fellow Jesuits; he was a highly regarded spokesman for them within the Washington community. He was an effective promoter of the college, raising enrollment to 200 and constructing a large four-story building with an auditorium/study hall that could accommodate 1000 persons. But Fr. Mulledy was not a successful financial manager; the building and other projects left Georgetown with a substantial debt at the time of a weakened economy occasioned by the Bank War and the recession that followed the Panic of 1837.

During Fr. Mulledy's time as head of Georgetown, Maryland Jesuits engaged in a controversy regarding Jesuit priorities. The Society had extensive landholdings, or manors, most of which were colonial era grants from Lord Baltimore to support their work—17,000 acres in Maryland on six estates, and another 1700 acres in Pennsylvania. To operate these farms, Jesuits had purchased enslaved persons who constituted a substantial financial asset. A more traditional element within the Society wanted to maintain the old manors; the more forward-looking

element, Fr. Mulledy among them, desired to sell the properties and concentrate the resources and efforts of Jesuits in the rapidly expanding cities of the East Coast.

In 1835, by a narrow vote, delegates at a meeting of Maryland Jesuits requested permission from Rome to sell the enslaved persons, retaining only a few as free laborers on the manors. The following year, the head of the Jesuits sent his approval, with the proviso that income from the sale was to be used *exclusively* as an endowment for the formation program of young American Jesuits and subject to six conditions based on Catholic teaching that the interests of enslaved people take priority over the desires of their enslavers. These conditions were intended to protect the humanity and Catholic identity of these enslaved people, including the sanctity of their marital and family bonds. (Historians of American slavery, however, point out that this was a characteristic stipulation on the part of slaveholders, honored in theory, but commonly violated once their human chattel was delivered over to market.)

Late in 1837, Fr. Mulledy was appointed provincial of the Maryland Jesuit Province, and the following year he sold 272 enslaved people from four estates in southern Maryland for \$115,000. In some cases, to forestall local Jesuits from hiding enslaved persons, Fr. Mulledy arrived unannounced with the sheriff and the buyer. Against the directive from Rome, part of the proceeds from the sale were used to satisfy a monetary obligation to the archbishop of Baltimore; another part went to Georgetown to reduce institutional indebtedness; the remaining \$90,000 went into the formation program endowment. Therefore, the College of the Holy Cross, as a work of the American Jesuits, eventually benefitted from this sale.

Immediately following Fr. Mulledy's actions, some Maryland Province Jesuits and the archbishop of Baltimore sent angry letters to Jesuit authorities in Rome with heartbreaking stories about the round-up and with denunciations of Fr. Mulledy for his inability to find a buyer to safeguard sacramental and family bonds among the enslaved persons. In the summer of 1839, the Jesuit General directed that Fr. Mulledy resign his office or face dismissal; by then, Fr. Mulledy had already resigned and sailed for Rome to plead his case. From Baltimore, the archbishop wrote another letter, advising leniency for Fr. Mulledy "*by leaning to the side of clemency and confiding in the sincerity & generosity of his resolutions.*" Effectively exiled, Fr. Mulledy was assigned to teach English in the city of Nice, which was, in the Jesuit General's view, "*a necessary measure so as not to worsen the offense given to many.*"

In 1842, with plans to open the College of the Holy Cross approaching fruition, a consensus rose among the American Jesuits that Fr. Mulledy's atonement was sufficient and that he should return to the United States. Fr. Mulledy arrived at Georgetown in January of 1843, and Bishop Benedict Fenwick, once a Jesuit of the Maryland Province, immediately requested his services for Worcester. There, Fr. Mulledy was successful in opening the College in November. As

president for two years, Fr. Mulledy promoted the school energetically and supervised the admission to Holy Cross of the older Healy brothers, legally slaves under the laws of their native state, Georgia.

In 1845, Fr. Mulledy returned to Georgetown as rector. Afterwards, he was assigned to Philadelphia, PA and then Frederick, MD. During these years, fire destroyed part of Fenwick Hall, and the College was closed for eighteen months, during which a debate broke out about whether the Jesuits should maintain their presence in Worcester. Fr. Mulledy, an ardent defender of the College's restoration, wrote that Holy Cross was "*an honor to the Society*" and a source of vocations to the priesthood. After the College re-opened, Fr. Mulledy was re-assigned there as student chaplain and dean from 1854 to 1857. After leaving Holy Cross, Fr. Mulledy served again at Georgetown and Philadelphia and died in the summer of 1860 at the age of sixty-six.

Mulledy Hall

With construction costs substantially funded by a low-interest federal loan, Mulledy Hall at Holy Cross opened in 1966. As the residence hall was being constructed, the College president, Rev. Raymond Swords, S.J., solicited naming suggestions from the faculty and staff. Thirteen names were advanced, including three endorsements for Fr. Mulledy. One, a Jesuit member of the English Department, wrote: "*it seems strange, not to say deliberate, to exclude his name from the buildings on campus.*" Another recommender was William Grattan of the History Department who had just finished revising the first book-length history of Holy Cross, *The Spires of Fenwick* (1966). That book omits mention of Fr. Mulledy's sale of enslaved persons and subsequent controversy over his use (misappropriation) of the sale's proceeds with these words: "*Service as provincial and a period of residence in Europe preceded his appointment to Holy Cross*"(p. 43). Grattan's endorsement of Fr. Mulledy rested on the grounds that he "*accomplished a great deal in setting up facilities in 1843.*" The press release announcing the name of the new building (February 9, 1966) noted Fr. Mulledy's appointment as Maryland Jesuit provincial in 1837 and then named Holy Cross as "*his next assignment,*" leaving the incorrect or misleading impression that he had been in the provincial's office from 1837 to 1843. Archival evidence on this point is ambiguous: either those involved in the naming lacked knowledge of Fr. Mulledy's actions in 1838, or they chose to suppress it.

Rev. James A. Healy, S.J.

Born on a plantation near Macon, Georgia in 1830, James A. Healy was the oldest of ten children born to Michael Morris Healy, a white man, and Eliza Clark, his enslaved consort. Michael Healy was an Irish immigrant who settled in Georgia in 1823 and eventually owned 1500 acres of land that was also populated, in time, by 49 enslaved people. Their mother, a "mulatto," was referred to in Michael Healy's will as "*my trusty woman Eliza..., mother of my children.*" Under the laws of Georgia, offspring acquired the legal status of their mother; hence, these children of a

wealthy planter were also legally enslaved. As the children grew up, therefore, Michael Healy turned to the North to find options for his nine surviving children.

In 1837, Healy brought James to a Quaker school on Long Island, entrusting guardianship to a friend in New York City. In subsequent years, James' two younger brothers followed the same path. Then, on a business trip to New York, Michael Healy met John Fitzpatrick, the Boston priest who eventually succeeded Benedict Fenwick as bishop. Healy learned of the newly opened College of the Holy Cross in Worcester. In the fall of 1844, James, now 14 years old, enrolled at Holy Cross, accompanied by younger brothers Hugh (age 12), Patrick (age 10) and Sherwood (age 8). None of them, with the exception of Hugh, ever returned home again. At Holy Cross, the boys enjoyed a warm mentoring relationship with Rev. George Fenwick, S.J.

The Healy boys, James included, were baptized in 1844 at Holy Cross. James identified with the Catholic part of his identity as a means of avoiding the racial issues involved in his background, a quality that was evident in the relative darkness of his skin. In a diary kept in 1848-49, his last year at the College, he contrasted his earlier life in Georgia with his present circumstances: “5 years ago, I entered this college. What a change. Then I was nothing, now I am a Catholic.” As historian James O’Toole put it: “*They [the Healy brothers] would use religion to confirm a white identity. Even before their conversion, they had many reasons to reject the blackness of their mother, but their entrance into Catholicism solidified that decision*”(Passing for White, p. 35). James Healy, echoing mainstream white thought at the time, was not sympathetic with abolitionism, even calling William Lloyd Garrison “a fool.”

There is no evidence that James faced discrimination at the College because of his background. He was part of the first graduating class of four students in 1849. At a time when students graduated in order of academic standing, James was the first valedictorian. His address included heartfelt appreciation for his time on the hill: “*Today I cease to be a student; I can no longer call myself the companion of those who are endeared to me by the years of fellowship we have passed together.*” And again: “*It will be a bond of brotherhood through life, this companionship at college then. May it be so for us at least.*” [Note: The original handwritten diary, including the valedictory address, is in the College Archives. A transcription of this document—edited, annotated, and with an introductory essay prepared by students in the Healy Diary Seminar, 1994-95—is also available there.]

After graduation, James opted for the priesthood in the Diocese of Boston. Bishop Fitzpatrick sent him for studies to Sulpician seminaries in Montreal and Paris, beyond the range of the Fugitive Slave Law. After Healy’s ordination in 1854, he became diocesan chancellor—a prominent ecclesiastical position that gave him high visibility among New England Catholics. He oversaw the rapid expansion of Catholicism, with the influx of Irish immigrants, and dealt

with the persistent nativism. As Bishop Fitzpatrick's health began to fail, Rev. James Healy, S.J. assumed a lion's share of responsibility within the diocese.

Michael Healy died in the summer of 1850. Fr. James Healy was out of the country while the will was being probated, so settlement of the estate fell to Hugh. In a moment of tragic irony, the Healy children, legally enslaved in the South, now inherited persons in slavery who were, in turn, sold at auction. The entire estate amounted to about \$50,000 (about \$750,000 in today's dollars). Rev. Patrick Healy, S.J., who had joined the Jesuits, was assigned to teach at Holy Cross after the College reopened in 1854 following a period of closure after the fire in 1852. With permission from his Jesuit superiors, Fr. Patrick Healy gave his share of the family estate (\$2,300) to the campaign to finance the rebuilding of Fenwick Hall. Thus, Holy Cross directly benefited from the sale of enslaved persons.

To complicate the story further, in February of 1860, Fr. James Healy purchased two enslaved women in Georgia, both named Nancy. James O'Toole speculates that Fr. Healy bought the women to give them freedom, but the lack of historical documentation means Fr. Healy's precise motives remain unknown. The older woman, Nancy, may have been his mother's sister; or, perhaps Nancy's daughter was the child resulting from a relationship between his father and Nancy. In 1861, Fr. Healy used his resources to purchase a home in West Newton (Massachusetts) that became a home base for himself and his siblings.

During the Civil War, Fr. Healy served the Bay State's staunchly Unionist governor, John Andrew, as a principal contact with the state's Catholic population. He probably played a role in gaining the governor's support for state charters for Boston College (1863) and Holy Cross (1865) and in Andrew's willingness to appear at Holy Cross during the war. During Reconstruction, Fr. Healy was critical of radical Republicans seeking to promote black equality.

From 1875 until his death in 1900, Fr. Healy was the bishop of Portland, Maine. During his pastoral years in Boston and Portland, Fr. Healy's mixed racial background was fairly common knowledge, but a "don't ask, don't tell" policy was almost always in effect. Today, he is referred to as the first black Catholic bishop in the United States, but given the pervasive racism of his time and his desire to serve the Church, he continued to suppress his racial profile, "passing for white," as James O'Toole wrote, and "*refusing to play the part of America's first black bishop*" (p. 132). The Native Americans of Maine were a particular object of his pastoral care, and he maintained a lifelong connection with Holy Cross as supporter, donor and public symbol. The last surviving member of the Class of 1849, Fr. Healy spoke at Commencement in 1899, honored as the College's first 50-year alumnus.

Healy Hall

Named after Rev. James Healy, S.J., Healy Hall opened at Holy Cross in 1962. While it and its sister building (now Clark Hall) were under construction, President Swords solicited feedback from the trustees from a list of 23 names, including Loyola and Ciampi, that eventually found their way to other buildings. If chosen, it was to be called Bishop Healy Hall, to distinguish it from Georgetown's Healy Hall (named for Patrick) and former Holy Cross president Rev. William Healy, S.J. The press release stressed Fr. Healy's role as first valedictorian, second bishop of Portland and first American Catholic bishop of African ancestry.

Section Four: Insights Learned

We received responses to our solicitation requests from approximately 125 distinct members of the community, including faculty, staff, students, parents and graduates. These came in the form of participants in the five on-campus listening sessions (48 respondents), those who answered our on-line survey (47 respondents), those who sent emails to the committee's dedicated email address (8 respondents) and others who communicated with us via letters, emails, phone calls or personal conversations. We provided multiple opportunities and formats for participation in these deliberations, and we note that some individuals responded via multiple formats. The overall response rate, however, was less than what we had anticipated, and we do not know how to interpret this fact. We note that of those self-identified graduates who indicated their class year while communicating with us via written form (but not those who participated in any of the listening sessions, since we did not record this data), 24 graduated prior to the year 2000 and 15 graduated after the year 2000. The self-identified gender categories of all of those who communicated with us via written form include 41 males and 15 females. We made no analysis of these demographic trends but note them here simply for the sake of documentation.

The concise analysis of the input we received finds that those in favor of retaining the names of the two buildings outnumber those who want one or both of the names to be changed by a factor of two to one. Among the respondents to the online survey, fifteen individuals were specifically against changing the names, while ten were specifically in favor of changing the names. Two respondents concluded that the name of Mulledy Hall should be changed while the name of Healy Hall should be retained. Going beyond these numbers, however, we find ideas, arguments and suggestions that will be useful as the College moves forward in its considerations.

One theme that emerged in particular through the listening sessions was a desire to know more about the process by which the College names its buildings. This is the polite formulation of the concern; a bolder one is that members of the community perceive: that the process of naming buildings is not open to their interests and ideas; that money in the form of donations to the College should not determine what names go on our buildings; that we might be considerably more creative in this process, honoring saints or virtues, or the first female valedictorian, or only

those who lived as Christ did. Whatever else is done, says a 1962 alumnus, *“please avoid Georgetown’s banal renaming of Mulledy and McSherry as Freedom and Remembrance halls.”*

A member of the class of 2010 poses a question that goes into the deeper philosophical reaches of the naming issue: what are we saying about ourselves and our past when we give names to our buildings? His conclusion: *“If names are symbols which refer to things other than themselves, then renaming the halls would hide the College’s association with slave owners, by removing public symbols which refer to those men... But why should we war against the dead, especially dead who have founded institutions that have done so much good? It is better to read their names, and to question how the same men could administer the sacrament of confession, administer a college, and sell humans.”*

Similar thoughtful responses in favor of not changing the names of the halls hold that removing the names is too easy a solution: a form of “whitewashing,” according to a member of the class of 2016, that fails to grapple with the benefits the College received from the exploitation of human chattel; that slavery’s “costs and benefits,” rather than being a singular tragedy for African Americans, a faculty member writes, *“are inescapably built into the fabric of our society.”* Several responses suggested that we keep the Mulledy and Healy names but do the hard, long-term work, insists one student member of the committee, to *“bring to light... the truth of their actual legacy.”*

Such engaged responses are a minority of those in favor of keeping the names. A number of respondents took umbrage at the very idea that there is legitimate moral and intellectual inquiry to be made on the matter. “Why is this being raised now,” members of one listening session asked. “Isn’t this subject being forced upon us because of the uproar at Georgetown?” *“By proposing a name change to these dormitories, the committee is implying that we, the people, can freely change history at our will,”* a member of the class of 2019 writes. *“I think it is ridiculous that this topic has even arose... Today’s America is overly sensitive and overly concerned with being politically correct; and that is an injustice in itself.”* A faculty member likewise considers the idea of removing the names from the buildings as “ridiculous” and states: *“people who accomplished great things, for their country or just for Holy Cross, need to be judged on the basis of their overall accomplishments, not for participating in a deeply regrettable but widely accepted practice of their time.”*

For some of these respondents, removing the names represents a falsification of history, an erasure of the past precisely because their notion of history is intricately and intimately connected to personal history. *“Please don’t try to erase my memories of Holy Cross in an effort to erase its lose [sic] ties to slavery. Like the rest of the United States, its previous experiences shaped who/what it is today,”* an alumnus pleads. A current student goes further: *“Mulledy*

doesn't represent slavery. He represents the foundations of our beloved institution." For a 1968 alumnus, history is best left in the past: *"I question how dredging up and possib[ly] revising history at this point does anything constructive... The past is a curiosity. Dealing on a proactive basis with the past is essentially an excuse for avoiding the tough work of achieving fairness now."*

A theme among these responses is that changing the names of the buildings, or even a negative evaluation of those who benefitted from slavery, represents an unfair and hypocritical judgment upon people in the past by judging them by what we now know today. *"Let he who is without sin cast the first stone,"* a 1983 alumnus, advises. Aside from begging the question of how we have arrived at our current consensus on slavery except by reevaluation and argument leading to new judgments, these respondents' position evince no awareness of the fact that slavery in its own time was controversial—among Americans, Roman Catholics, and the Jesuits—or that an abolitionist movement existed.

On the other hand, a graduate from 1969, noting that in Virginia, *"where Jefferson is viewed almost as a demi-god... the complexities of his involvement with slavery are nowadays more frankly acknowledged than they once were,"* advocates a similarly forthright honesty: *"It seems to me that the best solution to the question of the name of the building is to retain the name, but to create an appropriate memorial that acknowledges with sorrow Fr. Mulledy's and the Jesuits' involvement in the institution of slavery and expresses appropriate remorse."* In a similar vein, a graduate from the early 1960's proposes that, if the Mulledy name must be retained, the building could be re-named as Mulledy-Andrew Hall in recognition of John A. Andrew, governor of the Commonwealth, abolitionist and the man who authorized the formation of the Massachusetts 54th and 55th Colored regiments and was a friend and supporter of the College. For this respondent, Fr. Mulledy's sale of human beings is less a problem than his "disobedience," meaning his failure to ensure that the Jesuit's slaves were preserved in their family groupings and sold to owners who would allow them to continue in the Roman Catholic faith.

Other opponents of changing the names of the buildings advocate an agenda of contemporary concerns. A member of the class of 1983 and also the parent of a current student, argues *"We need the mistakes of the past to propel us forward to become better--as individuals and within communities. Support this effort through education--call out hate, call out racism, call out that which oppresses and flails the human spirit and educate the population to 'Become More.' Continue to integrate and diversify the student population, foster education on what is right and what is wrong in light of the mistakes of history, and move forward with plans that are built on cooperation and mutual respect."*

Among those in favor of changing the name of the buildings, an alumnus of the class of 1953 takes a more critical view of the issue of the past. *“To have one’s name on a College building is indeed... a high honor ... [Jesuits], no matter what their rank in the Order, no matter what era in which they lived, must be held to the highest standards in the matter of slavery. If they owned slaves, or bought slaves they must not be honored in any way by a college like Holy Cross.”* He proposes changing the name of Mulledy Hall to Brooks Hall, recognizing the efforts of former president Rev. John Brooks, S.J., to integrate the College while he was a member of its Theology Faculty in 1968 (a story recounted in 2012 in the book *Fraternity* by Diane Brady). An alumna from the class of 2014 argues that *“renaming the building is a somewhat minor gesture in the grand scheme of things, [it also creates] a great opportunity to pick a name that recognizes a more forward thinking member of Holy Cross’s past,”* like Fr. Brooks, although she adds *“I would love to see a female or minority candidate for the building name.”*

Echoing such thoughts, a member of the class of 1982 writes, *“I can’t see how slavery is in any way consistent with the teachings of Jesus, or St. Ignatius for that matter.”* She holds that the names of both buildings should be changed. Likewise, a current student, class of 2018, explains her position in the context of the honor that attaches to naming: *“The reason we give names to buildings is that we seek to honor the memory of a person or group that has furthered our college in a positive way... The connections of Mulledy and Healy to slavery tarnishes each of their names. It is irresponsible as a campus community to continue to honor, immortalize, even, these men and their deeds. The college needs to acknowledge its past by apologizing for the actions of these men who once represented us, not place them in a lofty place of honor on our campus.”*

Other concerns animate the responses of those in favor of change. That the names *“clearly cause pain in our community,”* as well as *“the vestiges of slavery and the continued existence of racism”* leads a 2009 graduate to conclude that Christian charity demands the renaming of the buildings.

This position is shared by a faculty member who adds his view of the importance of getting *“students of all backgrounds to feel ownership of this process, and to avoid presenting it as a problem only students of color are facing,”* a view shared by others. An alumna proposes *“a party to celebrate the change would be a better way to bring light to the issue of racism than another lecture or conference that students might not attend.”* A celebration would also *“show everyone how excited you are about making the change, how proud you are.”*

In contrast to this view of changing the names, a former administrator at the College encouraged us to take this moment to reflect more deeply on inequities that might not be as visible to us today. He notes: *“Rather than change the name of building, I think it is more important to focus,*

as best as we can, on what we ourselves are or are not doing in the present, acknowledging with humility that our present judgments and actions, too, may not withstand the judgments of history.” Many other comments reflected similar sentiments.

Respondents made a wide variety of interesting proposals for educational programming to accompany our continuing process of understanding and engaging this collective legacy. Among these are: reparations to descendants of the slaves owned by the Healy Family or a scholarship program for descendants of slavery, more generally, as well as “*a course on the history of racism in the Catholic Church*” and various other curricular and co-curricular educational programming. A faculty member who does not “feel strongly” about renaming the buildings nonetheless sees the issue as “*a ‘teachable moment’ about the enduring legacy of racism in the US and the ways that otherwise honorable and admirable men have followed customs and engaged in practices that we find totally abhorrent today.*” A staff member suggests: “*an annual mass or vigil in honor of the enslaved people ... [that] might afford the community on-going opportunities for discussion, acknowledge history, and maintain transparency. The image of 272 burning candles held by members of the Holy Cross community stands out in my mind as a powerful image of remembrance.*”

Section Five: Recommendations

In this section, we suggest ways by which the members of the Holy Cross community may respectfully engage with the topics raised by our considerations.

Historicizing and Programming

After a careful review of the materials at our disposal, we agree unanimously that the College should develop effective, creative, and ongoing ways to tell the full story of its historical relationship with slavery. This includes the Maryland Jesuits’ enslaving practices, the sale (under the leadership of Fr. Thomas Mulledy) of 272 enslaved persons in 1838, and the ways in which the College of the Holy Cross benefitted from the Jesuit participation in the slave system. The College should convey this history through multiple means (its website, campus tours, marketing, student orientation materials, videos, etc.) to its many stakeholders (students, alumni/ae, staff, faculty, etc.) and audiences (prospective students, general public, etc.). Because a generation of Holy Cross students changes every four years, in addition to the new employees we welcome to the College each year, this process of educating about our institutional history must be ongoing and compelling. It should include the Student Government Association, various student groups, College Marketing and Communications, and the Office of Human Resources. Annual welcome events such as new student orientation programs and new employee and faculty orientation programs are current opportunities to integrate this history within the larger history of the College. Furthermore, the committee recommends that educational materials be presented in

formats that students are most likely to access, utilizing the appropriate media and technology to do so.

We recommend the College commission a memorial or memorials to commemorate in permanent and material form the Jesuits' sale of 272 enslaved human beings, including the enslaved mother of the Healy Family, Eliza Clark Healy. To help contextualize the unveiling of any such memorials, we recommend existing campus resources (such as the McFarland Center for Religion, Ethics and Culture) be called upon to sponsor a conference or series of "Difficult Dialogues" exploring the history of slavery and the ongoing challenges of race-based oppression in the United States. We also encourage "Arts Transcending Borders@Holy Cross" to explore ways to connect with and expand this memorial process through its arts programming. All such memorialization efforts should be detailed in a special collection in the archives and made readily available for faculty and students to use in current and future courses at the College.

There were many proposals for an increased emphasis on "*knowing our history*," including research and publicity about the general infrastructure of the campus and the names attached to this infrastructure. During a listening session for faculty, committee members were impressed by the wealth of knowledge on local history possessed by Professor Thomas Doughton of the Center for Interdisciplinary Studies and hoped he might be induced to set down a digital record of the broader connections to the local histories of the communities who lived on what Holy Cross now calls "Mount St. James." Other "on-campus" personnel resources were frequently noted who possess a rich knowledge of the interplay between history and commemorative culture (such as Professors Stephanie Yuhl and Edward O'Donnell, both of the History Department), as well as our institutional story (such as Rev. Anthony Kuzniewski, S.J., also of the History Department). These individuals and many others already within our community can be called upon to expand our collective understanding of our past in important ways to help us move forward.

Finally, we commend the College's laudable commitment to financial need-blind admissions and meeting 100% of demonstrated financial need as a strong way of addressing part of the economic disparities created through the legacy of slavery, and we recommend that it be continued and further strengthened, if possible. Additionally, we recommend imagining other financial means of acknowledging and redressing Holy Cross's connections to the history of slavery and enacting the Jesuit educational mission. Some examples include further investment in the vigorous recruitment, support and retention of faculty and staff of color, as well as increased allocation of funding for Multicultural Student Organizations. We believe these and other creative financial supports will better our campus culture and enable us to continue to work through, in meaningful ways, the ongoing structural legacies of America's racist past, and its challenges in the present.

Naming

While our committee deliberations were thoughtful and collegial, we are of varying opinions regarding the issue of changing or retaining the name of the Muledy Hall. This lack of consensus should not be surprising, given the complex history we are charged with confronting, the power that naming a building can articulate about the contemporary values of an institution, and the array of responses to the naming “question” that members of the larger Holy Cross community shared with the committee.

Many members of our committee believe that changing the name of Muledy Hall is a too simple response to a complicated history. That is, a name change risks the potential erasure of the fact that Holy Cross benefited from slavery and the slave trade, a story that is essential to acknowledge and remember as we seek to live out our institutional mission. Fr. Thomas Muledy also served Holy Cross in a number of positive ways, including his facilitation of the College’s opening, his work to publicize the existence of Holy Cross, his admission of the Healy brothers, and his later service as dean and chaplain. These committee members prefer to retain the name Muledy Hall as a means to educate the community about our past (in the various ways described above).

Other members of the committee agree with the need to historicize deeply both Fr. Muledy and Fr. Healy, but believe that the fear of “erasing history” is an insufficient argument to keep Fr. Muledy’s name on the building. These members reject the thinking that we must persist in a pseudo honoring of Fr. Muledy through residence hall nomenclature because we are now more *aware* of Fr. Muledy’s status as a dealer in chattel slavery. These committee members contend that we should avoid a reductive binary reaction—retain or erase Fr. Muledy’s name—to our challenge and propose, instead, a two-step more nuanced response: first, the College should remove Fr. Muledy’s name from the building to make our physical plant more consistent with our stated institutional values; and second, the College should consider changing the building’s name to Presidents Hall. This new name would serve to retain the history of Fr. Muledy’s leadership as first president of Holy Cross by folding him into a larger group of past presidents, while also removing the possibility of honoring him particularly, in an outsized way, on the side of a building.

With regard to Healy Hall, committee members recommend the College retain the name on the residence hall as an opportunity to tell the particular story of the Healy family, again through memorialization and programming outlined above.

Finally, we recommend that the Office of Advancement develop a more comprehensive policy and statement on naming buildings and other spaces and share this with the Holy Cross community.

Section Six: Next Steps

This section advances topics beyond the scope of our charge that surfaced during our process yet ones we acknowledge may warrant additional consideration by the College community.

Crusader Logo & Mascot

We feel obligated to note how our community conversations regarding the naming of Mulledy and Healy halls became the occasion for some criticism of the College mascot and the use of the image of a sword-wielding Crusader in the Athletics wordmark as distinctly out-of-step with our stated institutional mission. For example, in a listening session, five faculty members expressed their desire for the College to rid itself of the “Crusader” mascot, with a consensus among them that, as one of them says, “*our much more offensive mascot,*” is a matter of greater moment than the names of buildings. Others raised similar concerns throughout the process. Therefore, we recommend the establishment of a committee to review this concern.

Respectfully submitted,

The Mulledy/Healy Legacy Committee

Appendix 1

24 November 2015

Dear Members of the Holy Cross Community:

I am writing to follow up on the conversation I initiated surrounding the name of Mulledy Hall. I am establishing a committee to review our history in relation to our identity and mission today, and I have asked William Campbell, S.J., Vice President for Mission, to chair this committee. Working with him will be:

Liliana Castro, Community Development Coordinator, Mulledy Hall

Edward DeLuca, Class of 2017

Anthony Kuzniewski, S.J., Professor, History Department

Raha Maalin, Class of 2017

Lance Madden, Class of 2018

Mable Millner, Associate Dean of Students for Diversity and Inclusion/Director of Multicultural Education

Mary Roche, Associate Professor, Religious Studies Department

Amit Taneja, Associate Dean for Diversity and Inclusion/Chief Diversity Officer

Michael R. West, Associate Professor, History Department, chair, Africana Studies program

Stephanie Yuhl, Professor, History Department/Director of Montserrat

Over the course of its work, the committee also will draw on the expertise and perspectives of other faculty, staff, and students, as well as alumni and off-campus resources to fulfill its charge. I am asking the committee to consider how and why we have named current buildings; what insights, assumptions, and conflicts of history are reflected in the naming our buildings; and how we might engage the ongoing issues and concerns that surface as a consequence of our institutional history and mission. Specifically, I will ask the committee to make a recommendation to me regarding the name of Mulledy Hall and any related issues, and how we

can engage the campus community with what they discover. I would like their initial report completed by March 18. Finally, I also invite the committee to suggest subsequent topics for future consideration and campus engagement that are connected with its work.

I would like to thank the members of this committee in advance for the important work they will be doing for the College.

Sincerely,

Philip L. Boroughs, S.J.

Appendix 2

Monday, November 16, 2015

Dear Members of the Holy Cross Community:

I write while news coverage about the deadly and violent attacks in Paris is still unfolding. I join you in sending prayers and concern for our alumni, colleagues, friends, and family members who are in Paris.

Headlines of a very different nature are originating on college and university campuses from Yale to Missouri, and from Smith, Claremont McKenna, Boston College, and more. Many campuses are grappling with the challenge of how thoughtfully to discuss and respond to issues of race and injustice, past and present, in our academic environments.

As you may know, another Jesuit institution, Georgetown University, has also been in the news for similar reasons, and specifically for the names of two halls (Mulledy, a student residence, and McSherry, a meditation center) in light of their Jesuit namesakes' involvement with slavery. To give you some very brief context: In 1838, Georgetown's former president Rev. Thomas Mulledy (who had become the provincial of the Maryland Province) sold 272 slaves owned by the province to planters in Louisiana; Rev. William McSherry, another former Georgetown president, served as an adviser to the sale.

In September, Georgetown's President John DeGioia convened a working group to study the university's history with slavery and make recommendations for events, dialogue, and action. This weekend, after similar conversations had taken place in classrooms and residence halls, and after students drew up a list of demands, organized demonstrations, and met with President DeGioia, he announced that he and the Board of Trustees had accepted the working group's recommendation: to remove the names from the two buildings. You can read President DeGioia's announcement to the university community [here](#), and the Georgetown student newspaper coverage [here](#).

Rev. Thomas Mulledy was Holy Cross' first president (1843-45). Our residence hall, built in 1966, is named for him.

For many of you, I know this information about Holy Cross and our founding president may be new and even shocking. However, it has been documented and reported for some time. For helpful and important context and background, you can reference the history of Holy Cross, "Thy Honored Name", by history professor and College historian Rev. Anthony Kuzniewski, S.J. Here is a link to relevant pages of Fr. Kuzniewski's book:

http://college.holycross.edu/email/president/ThyHonoredName_MulledyExcerpt.pdf

Since the fall, I have been following the progress of Georgetown's working group, and have been in conversations with some of our alumni, faculty, and staff about these same issues. While our historical situation differs somewhat from that of Georgetown, I believe we too must investigate what this issue means for us today.

I am currently assembling a Holy Cross group to lead a study and College-wide discussion process, and to recommend a course of action. The group I will appoint will include students, faculty and staff and I will announce the names of members of the study group before the end of the week. I look forward to inviting all members of our community to participate in the group's dialogue, and assure you there will be ample opportunities for your participation.

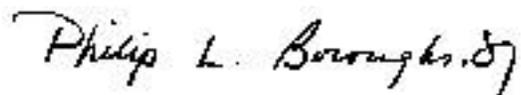
I am personally quite open to a variety of solutions, and it is my hope that we, as a community, will engage in an educational process where we have thoughtful conversation, learn from one another, and shape the next steps for our campus. This will take more time and effort, but in the end we will have discerned this issue together, informed by the shared knowledge and experience of our students, faculty, staff, and alumni.

As our campus-wide Unity Week programming comes to a conclusion, I hope you will have the opportunity to join me tonight, Monday, Nov. 16, at 7:30 in Hogan Ballroom for the keynote address featuring our speaker Jose Antonio Vargas, a Pulitzer Prize-winning journalist and filmmaker, and an undocumented immigrant. I look forward to learning more about his work on race and immigration policies.

Thank you for what you do each day for Holy Cross. I am pleased to be a member of a community where conversations — including conversations involving difficult subjects —

can take place. As our Mission Statement reads, we are a community called upon “to be open to new ideas, to be patient with ambiguity and uncertainty, to combine a passion for truth with respect for the views of others.” As we look back on our history and toward our future, I know that our shared commitment will serve us very well.

Sincerely,

A handwritten signature in black ink that reads "Philip L. Boroughs, S.J." The signature is written in a cursive style with a large initial 'P' and a distinct 'S.J.' at the end.

Rev. Philip L. Boroughs, S.J.

President

Appendix 3

What We Know

*Legacies of Thomas F. Mulledy, S.J., Founding President of the College of the Holy Cross
and Fr. James Healy, S.J., first Valedictorian of the College of the Holy Cross*

Q: Did the Jesuits in the United States ever own slaves?

A: Yes. Penal laws and anti-Catholic sentiment in Great Britain and its colonies restricted Jesuit activities. Land grants in the Maryland colony provided a source of income for Jesuit activities at that time. Farms were formed out of these land grants, first worked by indentured servants and then by enslaved Africans. Slaves started working the Jesuit plantations in Maryland around 1700. Lay friends held the property “in trust” for the Jesuits because Church law prohibited Jesuits from owning property and British penal laws put Catholics’ ownership rights, especially of priests, in jeopardy. By Papal decree, the Jesuit Order was abolished worldwide in 1773 and was not reestablished in the United States until 1805. In the interim, developments in civil law following the U.S. independence allowed the plantations’ trustees to consolidate the property into a single corporation, chartered in Maryland in 1793. Georgetown College was part of this corporation. After 1805, Jesuits gradually came to control the corporation as members of its board.

Q: Who was Fr. Thomas Mulledy, S.J.?

A: Born in 1794 in western Virginia, Mulledy was a Jesuit priest who served leadership positions within the Society of Jesus in the United States and at both Georgetown College and the College of the Holy Cross. He died in 1860.

Q: What was Fr. Mulledy’s connection to Georgetown College?

A: He was a student at Georgetown before entering the Jesuits in 1815. In 1820, he was sent to Rome for further education. He returned to Georgetown in 1828 to serve as *Prefect of Studies*. He was named Rector of the Jesuit Community the following year. In 1837, he was named Provincial Superior of the Maryland Province (the *de facto* leader of the Jesuits in the United States), succeeding Fr. William McSherry, who succeeded him as Rector at Georgetown. Mulledy would again assume leadership of Georgetown in the 1840’s.

Q: Why were the slaves sold in 1838?

A: During the 1830's, McSherry and Mulledy judged the operation of the plantations with slave labor to be an inefficient way to fund the Jesuits' activities. (Georgetown College was the most expensive Jesuit project during that period.)

Q: How did the sales transpire?

A: In the mid 1830's, While McSherry was Provincial and Mulledy was Rector, McSherry authorized several sales of enslaved people in small numbers. Approximately \$16,000 (adjusted for inflation: approximately \$400,000 in 2016 dollars) from these sales went into Georgetown's operating budget. In 1838, after McSherry and Mulledy switched offices, Mulledy directed the sale of the remaining slaves, most of whom were sold to Henry Johnson and his associate Jesse Battey. Mr. Johnson had been a former governor and senator from Louisiana. At the time of the sale, he was a U.S. congressman.

Q: How much revenue did this sale generate?

A: The agreed-upon price was \$115,000. \$17,000 (adjusted for inflation: approximately \$500,000 in 2016 dollars) of a \$25,000 down payment was used to pay down Georgetown's building debt that had accrued under Mulledy's leadership of the College. On account of Mr. Johnson's own financial difficulties, the Jesuits appear never to have received the full \$115,000.

Q: What were some of the terms of the sale?

A: Jesuits were divided over what to do with the plantations. Officials in Rome had favored the freeing of the slaves. Mulledy argued that manumission was neither feasible nor financially responsible. Rome put conditions on the sale of the slaves: that families not be separated, that the money not be used to pay off debt or go to operating expenses, and that provisions be made for the religious practice of the slaves. None of these conditions were met.

Q: What was the Jesuit reaction to this situation?

A: Not all Jesuits supported Mulledy. Some denounced how he sold the slaves and the fact that he chose not to emancipate them. And some of the slaves, aided by sympathetic Jesuits, escaped as the sale and transfer were underway. Some Jesuits wrote to the Superior General in Rome, Fr. Jan Roothaan, about this "tragic and disgraceful" scandal. Due to this public scandal, Mulledy resigned as Maryland Provincial and travelled to Rome to plead his case directly to Roothaan.

Given the circumstances, Roothaan judged it best to keep Mulledy in Europe and eventually assigned him to work in France.

Q: What was Fr. Mulledy's connection to Holy Cross?

A: In 1842, after talk of the controversy subsided, the Maryland Jesuits petitioned Rome to send Mulledy back to them. Bishop Benedict Fenwick, Bishop of Boston, asked Mulledy (in part due to his experience as an educational administrator) to head the new college he was establishing in Worcester. Mulledy made his first visit to Worcester in March of 1843. The cornerstone for the College of the Holy Cross was laid in June of 1843. Mulledy served as its first president from 1843 to 1845 before returning to Georgetown. He returned to Holy Cross and served as *Prefect of Studies* from 1854 to 1857.

Q: Did Holy Cross benefit from the sales of the enslaved peoples in 1838?

A: Not directly. The College was not founded until 1843. However, the Jesuits who ran Holy Cross were Georgetown and Maryland Jesuits, and they had benefitted from the sale.

Q: Did Holy Cross College ever own or sell enslaved peoples?

A: No.

Q: Who were James A. & Patrick F. Healy?

A: Born in 1830, James Healy was the oldest of nine children born to a white Irish immigrant and Georgia farmer, Michael Morris Healy, and his common-law wife, Eliza Clark, a mixed-race slave. James studied for the priesthood, though not as a Jesuit, and was later named the second bishop for the Diocese of Portland, Maine. He died in 1900. Born in 1834, Patrick was a younger brother to James Healy. He became a Jesuit priest and later became president of Georgetown College.

Q: How were the Healy brothers connected to Holy Cross?

A: James Healy was an alumnus of Holy Cross and its first valedictorian in 1849. Healy Residence Hall, one of the "hill dorms" along Easy Street, is named for him. Patrick Healy was a member of the Class of 1850. He thereafter joined the Jesuits. The Healy brothers were sent north to study at Holy Cross partly because their father was worried about them being enslaved had they stayed in the South. During their time in the North, both brothers passed unofficially as white and not of mixed racial heritage.

Q: Did the Healy Family of Georgia own slaves?

A: Yes. Legally slaves themselves, the children of Michael Healy inherited his slaves.

Q: Did Holy Cross benefit from the sale of enslaved peoples owned by the Healy Family?

A: Yes. In July of 1852, a fire seriously damaged Fenwick Hall. Fundraising efforts to rebuild the damaged structure languished until 1854 when Patrick Healy, then a Jesuit scholastic unable by his vow of poverty to accept the inheritance that had been set aside for him, directed that his share of the inheritance from the sale of his family's estate, \$2,300, be donated to the College for the sake of rebuilding Fenwick Hall, named after the Bishop of Boston who had invited Mulledy to serve as the College's first President.

Q: When did Mulledy Hall and Healy Hall open?

A: Healy Hall opened in 1962; Mulledy Hall opened in 1966. Both halls were principally funded by the issuance of federal loans. Several members of the College's faculty suggested the name Mulledy Hall for the building.

[The information provided in this Q & A sheet has been gathered from multiple sources, including published notes of the Georgetown University Working Group on Slavery, Memory, and Reconciliation (used with permission) and the various writings of Fr. Anthony Kuzniewski, SJ, Historian, College of the Holy Cross (used with permission).]

Appendix Four

Mulledy/Healy Legacy Community Feedback Form

We invite you to examine the background materials provided on the main pages of this website to help you understand the history and issues surrounding the legacies of Mulledy and Healy residence halls. We welcome your thoughtful responses below.

Your responses will be available only to committee members unless you authorize attribution as indicated in the final question below. Please note: this Response Form will not be active after March 1st, 2016.

* Required

Class year (if applicable)

Please select all that apply *

Parent

Alumna/us

Student

Faculty

Staff

Other:

Name *

Email address *

What are your values and life experiences that inform your comments?

Please help the committee imagine a response to the complex history related to the naming of Mulledy and Healy residence halls. What are your thoughts? *

Do you have recommendations for how we might program campus events to support ongoing education about issues of enduring racism in light of our identity and mission today? *

Does the committee have my permission to cite my comments in its final report and other relevant College publications? *

- Yes (attributed to my name)
- Yes (anonymously)
- No

Submit

Appendix Five

The College's current Naming Opportunities Policy (January 2016)

The College of the Holy Cross welcomes the opportunity to honor those who have rendered extraordinary service or support to the College. Facilities, spaces, endowments or programs may be named for individuals or entities whose accomplishments or generosity advance the academic mission and further the capacity of the College to meet its teaching and scholarly objectives and to serve its community.

All fundraising and development efforts related to naming opportunities and the marketing of naming opportunities must be coordinated with the office of the President and the Vice President for Advancement. The Office of Advancement shall be responsible for obtaining required approvals related to naming (and may require coordination with the Board of Trustees, the Vice President for Finance and Administration and/or Legal Counsel). A decision to construct or renovate a building, or the naming of a physical space (buildings, facilities and portions thereof) must be documented by a written donor agreement.