

CHILDERLEY

TIME OF THE CALVERT FOUNDATION
OWNERSHIP

CEASE
RHS
SUPT OF SCHOOLS
BRAM - R

SENARS

workers were members of the Wheeling Park Board as well as members of the Historical Society. They stripped and stained woodwork, simulated stained glass windows, painted walls, refinished seats and kneelers etc. A fund of \$3,100 was raised by the Historical Society, mainly through brat and beer festivals, to finance the restoration.

When the work was completed in June, 1981, the chapel was rededicated as the Lorraine L. Lark Chapel of the Orchard in honor of the former Park District Commissioner who spearheaded the drive to protect Childerley from development and possible destruction. She died in September, 1980 after serving on the Park Board for 13 years, eight of them as president.

Originally a Catholic chapel, it now is ecumenical. It holds a congregation of about 35 and is used for small weddings and other appropriate ceremonies and meetings. Volunteers keep it open on Sundays from 1:00 until 5:00 p.m.

MC NEIL.

SWEIG

4N & RIBBONS 12YRS. NEW YORK
FOSTER RUTH - SCHNEIDERS. 1933
SLANSKI

WOLFS
CROTTY
MESSER -
SANDERN - NURSE -
GOMEL - TEACHER
CARPENTER - PORT - VIRGINIA
TEACHER. DUNDENSON
SPARNIAK
BOWERS - BUS. DRIVER

BUBIS
GILES
LIGGINS
ALICE SMITH
NADINE SMITH
GETWAL
HOLME BINKER
ELWOOD - TEACHER

Childerley (children's meadow) is a portion of a 600-acre farm on the banks of Buffalo Creek bought by Frances Crane Lillie and her husband, Dr. Frank R. Lillie, in 1907 with the intention of using the site as a vacation retreat for their family.

Both were biochemists and protestants. Mrs. Lillie was the daughter of the millionaire founder of the Crane Plumbing Corporation and an activist in social causes. She was a friend of Ellen Starr who, along with Jane Addams, founded Hull House. Lillie and Starr picketed together during the garment workers' strike in 1915 and almost together they converted to Catholicism. It followed natur-

ELWOOD
TUNNIGAN
PIANO - TEACHER
MRS. T. LARKIN - SUPERINTENDENT - FBI

DANCE TEACHER -
78th COOKING
GAIL STONE - IN SCHOOL
DINGWALLS
EASTER HUNT.

HALLOWEEN

1/8 ACRE
4H.

ally that Mrs. Lillie soon began using the farm as a home for widows and orphans of the Crane Corporation employees. She constructed cabins, cottages and a school.

The original chapel on Childerley Farm was a log cabin built before 1830 which Mrs. Lillie had moved from the south farm in 1910. The nature-loving Lillies dedicated the log cabin as the "Chapel of St. Francis."

In 1927 a small, brick chapel was built and the wooden altar piece was moved into it from the log cabin. The two buildings were connected by an old fashioned walled garden.

The library was added in 1940 and named for the English theological writer, Baron Friedrich von Hügel, who converted Frances Lillie to Catholicism in 1920.

In 1939 when Mrs. Lillie could no longer manage the Crane Fund and the estate, she pensioned the widows and children and sold 32 acres of the property owned by the Crane Fund to the

Servants of Mary for the Addolorata Villa, a convalescent home for the elderly. Some of the original cottages still stand and house the nuns of the Servite Order.

Later that year, five acres of the property now known as Childerley Park were donated to the Calvert Club, a Catholic affiliate of the University of Chicago. The Club used the area as a retreat for Catholic students. One building, St. Joan's House, formerly known as the Port house, still stands and is used for Wheeling Park District's cultural programs and pre-school classes. The parking lot now occupies the place of the Lillies' vacation home, later to be known as St. Jerome's.

In the 1970s the Calvert Club decided to sell the property and in 1977 roughly 13 acres were purchased by the Wheeling Park District.

The brick chapel was in need of restoration, which became a project of the Wheeling Historical Society. Volunteer

This Indenture

Made this 13th day of

June ; A. D. 19 41 between Frances Crane Lillie and Frank R.

Lillie, her husband,

of the City

of Chicago, in the County of Cook and State of Illinois,

part 1st the first part, and Calvert Foundation of Chicago,

not for profit

a corporation created and existing under and by virtue of the laws of the State of Illinois

having its principal office in the City of Chicago, County of Cook

and State of Illinois, party of the second part.

Witnesseth, That the parties of the first part, for and in consideration of the sum of One Dollar and other good and valuable considerations hereby acknowledged, have, and by these presents do REMISE, RELEASE ALIEN AND CONVEY unto the said party of the second part, and to its successors and assigns, FOREVER, all the following described lot, piece or parcel, of land, situate in the County of Cook and State of Illinois known and described as follows, to wit: That part of the East Half of the South West Quarter of Section 3, Township 42 North, Range 11 East of the Third Principal Meridian, and being also a part of Lots 13 and 14 in Owner's Division of Buffalo Creek Farm, according to plat thereof recorded in the Recorder's Office of Cook County, Illinois, as Document 9195785, described as follows: Beginning at the Northwest corner of said Lot 14, which is the point of intersection of the West line of said East Half of South West Quarter with the center line of McHenry Road as shown on said plat, and which is also a point 34 feet South of the Northwest corner of said East Half of South West Quarter, and running thence South along said West line of the East Half of Southwest Quarter a distance of 489.00 feet; thence South 84 degrees 34 minutes 30 seconds East a distance of 213.60 feet to a point on the West line of said Lot 13 which is 91 feet South of the Northwest corner thereof; thence South no degrees 44 minutes East along said West line of Lot 13 a distance of 38 feet; thence North 89 degrees 16 minutes East a distance of 310.87 feet; thence North 8 degrees 46 minutes East a distance of 266.75 feet to a point on the line between Lots A and 14 of said Owner's Division, and on said center line of McHenry Road, which is South 63 degrees 17 minutes East a distance of 52.15 feet from the most Westerly corner of said Lot A; thence North 63 degrees 17 minutes West along the Northerly line of said Lot 14 and along said center line of McHenry Road a distance of 449.65 feet; thence North 61 degrees 36 minutes West, continuing along said Northerly lot line and along said center line of McHenry Road a distance of 183.55 feet to the point of beginning, containing 4.808/1000 acres of land, more or less, subject to an easement for McHenry Road across the Northerly side thereof created by plat recorded in the Recorder's Office of Cook County, Illinois, as Document 1082558, together with all and singular the hereditaments and appurtenances thereunto belonging, or in anywise appertaining, and the reversion and reversions, remainder and remainders, rents, issues and profits thereof, and all the estate, right, title, interest, claim or demand whatsoever, of the said parties of the first part, either in law or equity, of, in and to the above described premises, with the hereditaments and appurtenances: TO HAVE AND TO HOLD the said premises as above described, with the appurtenances, unto the said party of the second part, its successors and assigns forever, to be used for the purpose of rendering moral support and material assistance to the intellectual, social and religious activities of Catholic students and alumni of the University of Chicago.

And the said parties of the first part, for themselves, their heirs, executors and administrators do covenant, promise and agree, to and with the said party of the second part, its successors and assigns, that they have not done or suffered to be done, anything whereby the said premises hereby granted are, or may be, in any manner incumbered or charged, except as herein recited; and that the said premises, against all persons lawfully claiming, or to claim the same, by, through or under them

they WILL WARRANT AND FOREVER DEFEND.

If said Calvert Foundation of Chicago shall be dissolved or cease to exist, or if said premises shall be used for any purpose other than those hereinbefore set forth, then the property herein conveyed to said party of the second part shall pass to Catholic Bishop of Chicago, a corporation sole, to be used for the general purposes hereinbefore set forth.

And the said parties of the first part do hereby release and waive all rights under and by virtue of the homestead exemption laws of the State of Illinois.

In Witness Whereof, the said parties of the first part have hereunto set their hands and

seal the day and year first above written.

Frances Crane Lillie
Frank R. Lillie

CHICAGO TITLE INSURANCE COMPANY

111 WEST WASHINGTON STREET, CHICAGO, ILLINOIS 60602

A-108652



WHEELING PARK DISTRICT
1000 North Milwaukee Avenue
Wheeling, IL 60090
Attn: John Piazza

OWNERSHIP UNIT-TRACT BOOK
(312) 630-2582 - 2583

An examination of our tract indices on
see attached

lying east of the 3rd principal meridian in Cook County, Illinois

Permanent Tax No. 03-03-301-008-0000

Street Address 506 McHenry Road Wheeling

discloses that LISTING OF OWNERS FROM 1881

is/are grantee/s in the last recorded conveyance of said property.

The following items are noted for your information:

DOCUMENT NO.	GRANTOR	GRANTEE	INSTRUMENT	DATE	RECORDED	REMARKS
4173526	Jno R. Thompson & wf	Frances C. Lillie	WD	3-13-08	3-17-08	
14255946	Frances C. Lillie	Continental Ill NB &TCO of Chgo tr#39036	DT	2-11-48	2-19-48	
12729092	Frances C. Lillie & hus Frank R.	Calvert Foundation of Chgo	SWD	6-13-41	7-29-41	
23922158	Calvert Foundation of Chgo	Wheeling Pk Dist	WD	4-25-77	5-11-77	

This search is based on the legal description shown herein and no liability is assumed for the accuracy of the determination that the street address given and the legal description searched constitute the same premises.

The liability of the Chicago Title Insurance Company is for reasonable care in making this search and shall in no case exceed the least of (a) the actual loss of the applicant; or (b) the sum of \$1,000.00.

This is not a title insurance policy and should not be relied upon as such. For full protection, a title insurance policy should be secured.

A copy of your application for this special search is attached hereto and is a part hereof.

Date September 15 19 81 ah/mk

CHICAGO TITLE INSURANCE CO.

MAY 11 1977

118 A1

INDEX

MAY 11 1977

PARCEL 1

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Beginning at the North West corner of said lot 14, which is the point of intersection of the West line of said East half of South West quarter with the center line of McHenry Road as shown on said plat, and which is also a point 34 feet South of the North West corner of said East half of South West quarter, and running thence South along said West line of the East half of South West quarter a distance of 489.00 feet; thence South 84 degrees 34 minutes 30 seconds East a distance of 213.60 feet to a point on the West line of said lot 13 which is 91 feet South of the North West corner thereof, thence South no degrees 44 minutes East along said West line of lot 13 a distance of 38 feet; thence North 89 degrees 16 minutes East a distance of 310.87 feet; thence North 8 degrees 46 minutes East a distance of 256.75 feet to a point on the line between lots A and 14 of said Owner's Division, and on said center line of McHenry Road which is South 63 degrees 17 minutes East a distance of 52.15 feet from the North West corner of said Lot A; thence North 63 degrees 17 minutes West along the Northerly line of said Lot 14 and along said center line of McHenry Road a distance of 449.65 feet; thence North 61 degrees 36 minutes West, continuing along said Northerly lot line and along said center line of McHenry Road a distance of 183.55 feet to the point of beginning, in Cook County, Illinois.

2392 158

PARCEL 2

That part of the East half of the South West quarter of Section 3, Township 42 North, Range 11 East of the Third Principal Meridian; and being also a part of lots 13 and 14 in Owner's Division of Buffalo Creek Farm, according to plat thereof recorded in the Recorder's Office of Cook County, Illinois, as Document No 9195785; described as follows:

Beginning at a point on the West line of said lot 14 which is 489.00 feet South of the North West corner of said lot, which point of beginning is also a point on the West line of said East half of South West quarter 32 feet South of the North West corner of said East half, and running thence South 84 degrees 34 minutes 30 seconds East a distance of 213.60 feet to a point on the West line of said lot 13 which is 91 feet South of the North West corner thereof; thence South 09 degrees 44 minutes East along said West line of lot 13 a distance of 38 feet; thence North 89 degrees 16 minutes East a distance of 310.87 feet; thence South, parallel with said West line of lot 14 and with said West line of East half of South West quarter a distance of 315 feet; thence South 89 degrees 16 minutes West a distance of 524.01 feet to said West line of lot 13 and said West line of lot 14 and said West line of East half, thence North along said West line to a distance of 435.92 feet to the point of beginning, in Cook County, Illinois.

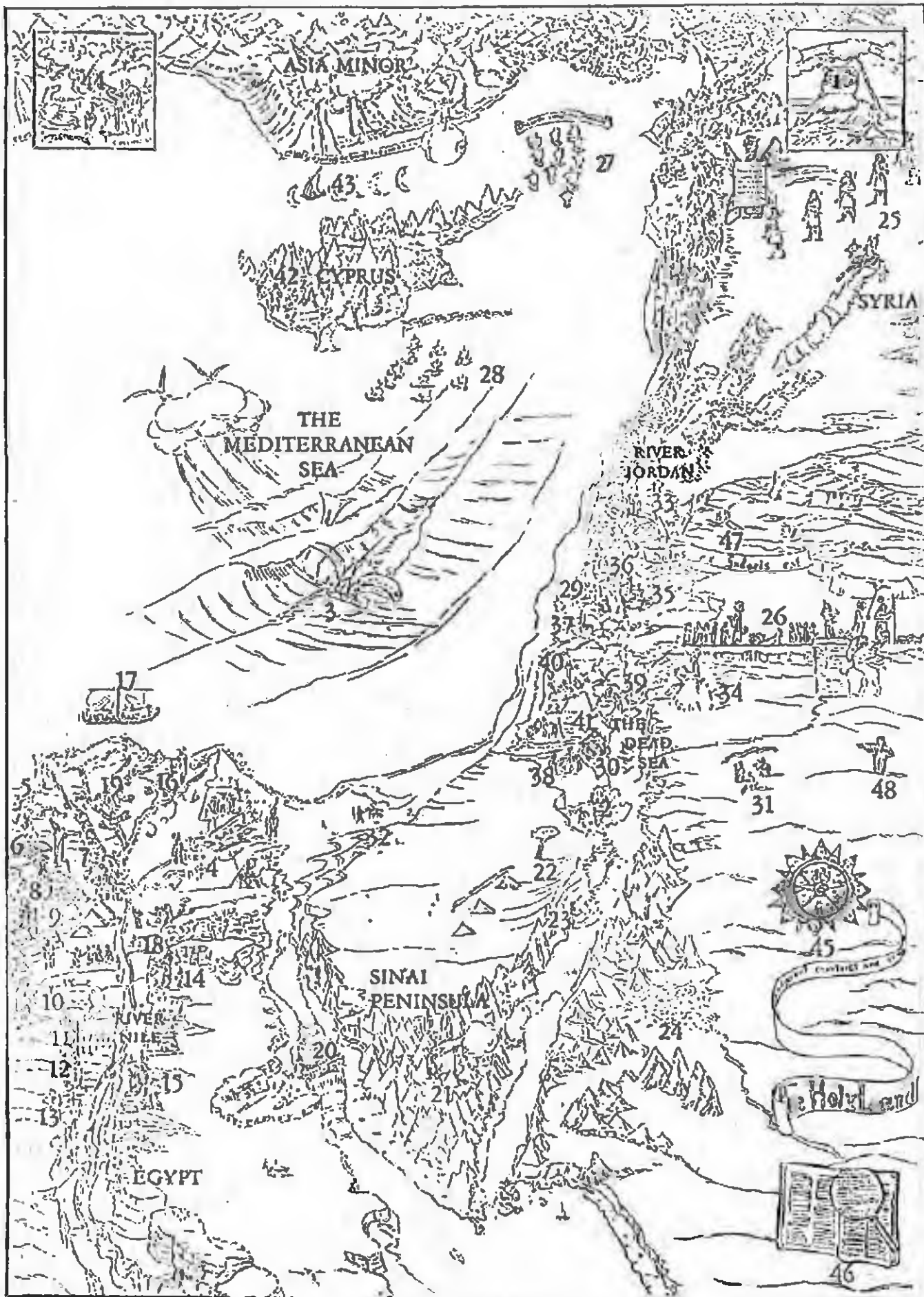
NORTHWEST WHEELING



The Holy Land and Egypt

WITH A REPRODUCTION IN
COLORS OF A MAP PAINTED
BY KAJ KLITGAARD

NEW YORK
WILLIAM EDWIN RUDGE
MCMXVII



The Holy Land and Egypt

THE Holy Land, where our Saviour lived, and other lands mentioned in the Bible are presented on the large map that is the reason for this book. ¶ The large body of water, the Mediterranean, which the Israelites called the Great Sea, surrounds the island of Cyprus. At the extreme north of the map lies Asia Minor, with the city of Tarsus, where the Apostle Paul was born. In the center, toward the right of the Mediterranean, is the Holy Land with its River Jordan, the Lake of Gennesaret (or Sea of Galilee), and the Dead Sea. Arabia spreads out barren lands in the lower right-hand corner; and opposite, the rich land of Egypt is watered by the Nile. Between Egypt and Arabia, the Sinai peninsula juts into the Red Sea, where Pharaoh perished with his army. ¶ The frontispiece to this book is a key map to the larger one. Each number, corresponding to an event on the colored map, has its story as told in these pages. The biblical references are included for those readers who want a complete narrative. The verse number given in each case indicates only the beginning of the reference.

11. *Amon*, the ram-headed god, and
12. *Maut*, his wife, queen of the gods, with

13. *Khons*, their son, who was god of the moon, and whose head was decorated with a crescent.

14. *Thoth*, the ibis-headed deity of letters. In his hands he carries a reed-pen and a papyrus-scroll.

15. *Savak*, the crocodile-headed god, whom the Egyptians worshiped because they were afraid of the crocodiles in the river Nile.

16. *Hak*, the goddess with the frog's head. She ruled over the tombs and the mummies.

17. *Egyptian Barge.*

This picture shows an Egyptian barge in the time of the Pharaohs. The slaves are rowing it and tending the sails, while the masters stand in the bow and on the poop deck. In such boats the Egyptians sailed up and down the Nile.

18. *The Finding of Moses.*

When Pharaoh ordered that all the little boys of the Israelites be killed, the mother of Moses hid him by the bank of the Nile among the bulrushes. But Pharaoh's daughter found him and took him to her castle and cared for him.

Exodus 2:5.

19. *The Plague of Frogs.*

When Pharaoh would not let the chil-

dren of Israel depart for the Promised Land, the Lord told Moses to send plagues over all Egypt. This picture shows the second plague, that of the frogs. They came by the million out of the Nile, and swarmed over Egypt.

Exodus 8:6.

20. *Pharaoh's Army.*

When the children of Israel had been held captive in Egypt for four hundred and thirty years, Moses led them out to liberty. He parted the Red Sea and took them dryshod across to the peninsula of Sinai—but when the Egyptian army came after in pursuit, the Lord told Moses to stretch out his hands. Then the walls of water came crashing together, and Pharaoh's host perished.

Exodus 14:27.

21. *Moses Receives the Decalogue.*

Three months after the exodus from Egypt, the children of Israel came to Mount Sinai. They pitched their tents at the foot, but Moses went to the top of the mountain, where the Lord spoke to him and gave him the ten commandments.

Exodus 29:1.

Exodus 31:18.

22. *The Pillar of Cloud.*

When the children of Israel left Egypt, the Lord showed them the way to the Promised Land by letting a pillar of cloud walk in front of them by day, while at night a column of fire showed them where to wander. *Exodus 13:21.*

23. *Moses Strikes Water from the Rock.*

While wandering in the deserts and wildernesses, the Israelites often suffered from thirst. Once the Lord told Moses to speak to the rock that water might flow therefrom. Moses, instead, struck the rock with his staff, and though the water sprang forth, he was not, because of unbelief, allowed to take the children of Israel into the Promised Land. *Numbers 20:11.*

24. *The Plague of Serpents.*

When the Israelites complained of their hardships and refused to worship Jehovah as Moses had taught them, the Lord sent a plague of serpents to punish them. Therefore the people came to Moses and repented their sin, and the Lord told him to make a serpent of brass and put it on a pole. Those who looked upon it, even if they were bitten, lived. *Numbers 21:5.*

As threatened by the prophets, the children of Israel for their unfaithfulness to Jehovah and His Holy Law were invaded by the Assyrians, Babylonians, Macedonians, and Romans and finally lost their independence and were scattered throughout the whole world.

However, there always remained a "remnant" of true Israelites. And Salvation for all mankind came from a Jew, Jesus Christ.

25. *The Assyrian Invasion.*

This picture shows King Tiglath-Pileser invading the kingdom of Israel, whence he carried the people captive into Assyria. *II Kings 15:29.*

26. *The Babylonian Invasion.*

Nebuchadnezzar, king of Babylon, came against Jerusalem, where he despoiled the temple of all the treasures of the Lord, and he carried away all the princes and the mighty men captive into Babylon. *II Kings 24:11.*

27. *The Macedonian Invasion.*

Three hundred and thirty-two years before Christ was born, King Alexander of Macedonia came with his fleet and conquered Judca, but as the Jews did not resist him, he spared their lives, nor did he harm their cities.

28. *The Roman Invasion.*

Seventy years after Christ was born the Jews revolted against their Roman lords. The emperor sent his son Titus against Jerusalem with an army which utterly destroyed the city and robbed the temple of all its treasures.

29. *The Annunciation.*

This picture shows the Angel Gabriel visiting the Virgin Mary to tell her she will be the mother of God's son, and that his name shall be JESUS.

St. Luke 1:26.

30. *The Birth of Christ.*

Joseph and Mary had to leave Nazareth and go to Bethlehem to be taxed because they were of the tribe of David. There was no room at the inn, but they found shelter in a stable, and here Mary gave birth to Christ, the Son of

God. And she wrapped him in swaddling clothes and laid him in a manger.

St. Luke 2:1.

31. *The Wise Men of the East.*

The wise men saw the birth-star of Christ and traveled west to find and worship him. King Herod, who was afraid of the prophecies, asked the wise men to come and tell him when they had found the Christ-child. But God warned them in a dream, so that after they had worshiped the Holy Child and made him offerings of myrrh, frankincense, and gold, they did not go back to Herod, but returned to their own country by another way.

St. Matthew 2:1.

32. *The Flight into Egypt.*

King Herod of Judca ordered that all the little boys in Bethlehem under two years of age be killed. But an angel guided Joseph and Mary and the Infant Jesus out of the town, and they fled in safety into Egypt.

St. Matthew 2:14.

33. *The Baptism of Jesus.*

When Jesus was thirty years old, he went to the river Jordan and was baptized by John. And when he emerged from the water, the heavens opened, and the Spirit of God descended like a dove, and a voice from heaven said: "This is my beloved Son in whom I am well pleased."

St. Matthew 3:13.

34. *The Temptation.*

The Spirit of God led Jesus into the desert to be tempted by the devil. The Evil One took the Lord up on a high mountain and showed him the kingdoms of the world: "All these things will I give thee," said the wicked spirit, "if thou wilt fall down and worship me."

But Jesus answered him: "Get thee hence, Satan! For it is written, Thou shalt worship the Lord thy God, and him alone shalt thou serve."

St. Matthew 4:1.

35. *The Miraculous Draught of Fishes.*

At the lake of Gennesaret Jesus said to Simon Peter: "Launch out into the deep, and let down your net for a draught." Peter obeyed and caught so many fish that his net broke. And Peter forsook all and followed the Lord.

St. Luke 5:1.

36. *The Sermon on the Mount.*

This picture shows Jesus preaching the great sermon in which he said: "Blessed are the peacemakers, for they shall be called the children of God."

St. Matthew 5:1.

37. *The Widow's Son.*

Once when Jesus went into the city of Nain, behold there was a dead man carried out, the only son of his mother. When the Lord saw her, he had compassion on her, and he touched the

bier and said: "Young man, I say unto thee, Arise." And he that had been dead sat up, and Jesus delivered him to his mother.

St. Luke 7:12.

38. *Christ Blesses the Little Children.*

It happened mothers brought their little children to the Lord that he might touch them, and His disciples rebuked them. But Jesus said: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

St. Mark 10:13.

39. *Christ in the Garden of Gethsemane.*

On the night He was betrayed, Christ withdrew from his disciples and knelt down and prayed, and there appeared unto Him an angel who strengthened him.

St. Luke 22:42.

40. *The Crucifixion.*

When Pilate had given the Lord over to be crucified, they took him outside Jerusalem and hung Him upon a cross between two thieves. At the ninth hour our Saviour gave up the ghost, crying with a loud voice: "Father, into thy hands I commend my spirit."

St. Luke 23:25.

And behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake and the rocks were rent.

St. Matthew 27:51.

41. *Jerusalem in the Days of Christ.*

42. *St. Paul and the Sorcerer.*

On the island of Cyprus Paul met a sorcerer who tried to turn the people away from the faith. Paul denounced the sorcerer and pronounced a judgment upon him, and he was struck with blindness.

Acts 13:11.

43. *St. Paul's Voyage to Rome.*

Paul was taken prisoner in the temple of Jerusalem and sent to Rome. The ship in which he sailed was wrecked, but Paul was saved. He carried the Gospel to Rome, where he suffered the death of a martyr.

Acts 27:1.

44. *St. John the Divine.*

The apostle is seen on the island of Patmos. Here he is writing down the mighty vision in which God revealed to him the struggle of the Christian Church and its final victory and glory. In the sky, are shown the four horsemen of the Apocalypse, and great power is given them by God to torment the earth with fire and sword, but above them all is seen the Lamb of God.

Revelation 6:1.

45. *Compass.*

The center of the compass is divided into four fields:

In the North, Hans Egede is converting the Esquimaux.

In the South, Livingstone is bringing the Gospel to the Africans.

In the East, St. Francis Xavier is preaching to the Chinese, and

In the West, Las Casas is baptizing the Indians.

Around the four fields runs the seventh verse of the tenth chapter of St. Matthew: "And as ye go, preach, saying, The kingdom of heaven is at hand."

46. *The Holy Bible.*

Opened at Isaiah 35:4: "Say to the

fainthearted, be strong, fear not. Behold our God will come and save us."

47. "*Salus ex Judæis est*," that is: "Salvation is from the Jews."

St. John 4:22.

48. *Abraham.*

Abraham, on his way from Ur to Canaan, is pointing toward the Promised Land, which God gave to him and his descendants for their everlasting possession.

Genesis 17:8.



APRIL-MAY, 1954

Towards Understanding Buddhism

By H. A. REINHOLD

It is a pure pleasure to see the sovereign mastery with which Father de Lubac singles out three striking parallelisms for close examination—Christian and Buddhist charity (*maitri*), the role and nature of the "cosmic tree" (cross, pillar of fire, ladder, tree of life, etc.) and the transfigurations of both Christ and Buddha. Father de Lubac, a thorough and honest man, does not pretend to possess technical knowledge of the Hindu or Buddhist religion nor to disprove the facts as they were witnessed by Jesus' own contemporaries; while in Buddha's case the Hindu "Old Testament" informed and overlaid literature with enigmatic legend.

Father de Lubac's small book with its keen analysis achieves a byproduct. It shows all the ambiguity and agnostic turn of the mind of India, so incomprehensible to the Latin and his quest for "yes or no" and to the Anglo-Saxon's quest for workable compromise. We in the West are apt to see in a man like Nehru a sinister and undecided fence-sitter or double-dealer, but seen against his Hindu background he is subjectively as genuine and truthful as Adenauer, Churchill or Dulles in their Occidental way.

—From *The Commonwealth*.

Aspects of Buddhism.

Duckett's Register.

ann. O.P.

E CATHOLIC WORK



should help greatly in all these matters and serve to promote understanding and charity among Catholics and Orthodox.

Father O'Rourke's publication towards reunion

dated if any headway is to be made Romanism (that should be eliminated) is one of the most glaring to say the existence of "Low" ten or ten-thirty Liturgy. Needless an early Liturgy (in English) could be celebrated as well as the usual "Churches" in one building so that — sometimes by having (two) men have managed this quite well name day. But our Orthodox brethren celebrated on the same altar on the that no more than one Liturgy be adhere to the Byzantine rite. They take some drastic changes to some parochial inconvenience. It at partly even at the expense of the necessity of preserving larger questions of reunion we will be at all concerned with these legitimacy—not as hybrids. And if we be preserved and that in their in the various eastern rites should that this should not happen, that that it is the will of the Holy See But it is surely apparent today that groups within the Church finally pass out of existence as dis-

S. 7/11



Convent of the Sacred Heart,

Roehampton,

London, S.W. 15

26. 7. 37

Dear Miss Doniat,

Your letter of the 14th has just reached me, & I am truly delighted to be able to send you the 6 little books.

It is a very dramatic little play our children have frequently acted it, but if you can get boys to do it, it will be still more effective. I hope it will be a success, & do good to the Parish. An open-air acting of it would be perhaps a novelty they do that now over here in the summer months, Shakespearian & other plays.

How I envy you being at Lone Mountain

November 27, 1962

Dear Johanna:

It was very sweet of you to send the picture--I'm almost positive I attended that weekend. If it took place about 3 years ago, wasn't it the time of the overflow crowd that attended the Lay Auxiliaries where we had to send a group over to the Villa?

When my mother crated and shipped my things out here, she also included a large box of slides I have taken over the years, including which were the pictures I took at Childerley one snowy weekend. I enjoyed being able to show them to Tom while I explained what Childerley was and why we all loved it so much. It's rather a complicated story to tell, but he's pretty intelligent and I was able to give him a fair idea of what it meant to me.

I'm sorry I haven't written sooner. As you know, I try to answer my mail from the office and take advantage of this nice typewriter to make it easier to say more in a shorter time. There isn't much time left during the evenings at home, and there's hardly any time at the office either. We have really been swamped with work for the past several months--lunch hours are almost a thing of the past!

Tom gave me a lovely surprise a few weeks ago and took me to Los Angeles on the S.S. President Roosevelt, American President Lines' newest all first-class luxury liner! The trip took 20 hours and everything was 100% free to us. The ship was on its way to Hong Kong and picks up most of the passengers in Los Angeles, but it has to get there first so they let the A.P.L. employees' have a free trip once a year to L.A. This was only the 5th voyage of this new ship and it was just wonderful, from start to finish. We had the usual ceremonies at departure, including the streamers and many people waving from the docks. I was thrilled to see the Golden Gate Bridge from a new angle--underneath! The day was a little hazy, but quite bright. We ran into heavy fog once we passed through the Golden Gate, and I must admit I got just a little bit seasick. A nap cured that tho, and the rest of the trip was just wonderful. Tom's cousins picked us up at the dock in L.A. and took us to Van Nuys where we visited with the children for several hours before flying back to San Francisco.

This last visit with the children was so much more comfortable than the first! We were all much more relaxed and at ease. I learned that I am referred to as their "new Mommy" and that I rate a mention in their prayers, just after "Daddy". I write to them twice a month (when I send the check for their "board") and let them know they are on our mind quite a bit of the time. In fact, I came back from this last trip quite anxious to make it a permanent five-some just as soon as possible. So far it remains at just five, but Tom keeps telling me "we've only been married about 4 months--be patient!" I think he's afraid I might end up having twins one of these days--he is a twin and so is my mother! Needless to say, I'd just love it.

Before I forget, may I ask you a favor? Would you please ask one of your friends at Thomas More Book Club to send me a circular so that I can get on their mailing list once again? I was a member of their book club at one time, but I don't seem to have a record of their Chicago address anywhere. Don't go to any trouble, now--just if you happen to think of it when you next talk to them. Thanks very much.

Just talked to Rosemary and she is happily planning to visit home during the holidays via the Southern Pacific. LaVerne is also going home, but she is flying and will probably drive to the airport with Tom and me as our plane leaves around the same time, altho heading in a ~~entirely~~ different direction. I shudder to think of spending the Christmas holidays in my summery clothes in Van Nuys and perhaps going swimming in a friend's outdoor pool on Christmas Eve! As you know, I've never been away from my family on Christmas before, and I know for sure that homesickness will rear it's head, even tho we will be surrounded by children and merriment. Tom's sisters who live in Van Nuys have 5 children between them, plus our 3 and one on the way (a sister-in-law having her third) and approximately 5 more from the neighborhood, makes for some happy Christmas prospects. My mother-in-law will also be there (I just love her--she lives here in S.F. and we see each other quite often), and maybe Tom's other sister will also be there.

I find myself wondering if Rosemary and LaVerne will return to California after this trip home. I'm pretty positive that LaVerne will not, unless it's just to wind up her job here and pack her things. As you may or may not know, there is a "man" in Chicago--they have always been very fond of each other, but he is still unsure of himself and not really ready to settle down. LaVerne hopes this visit might square things away--I hope so too, because they are so right for each other. As far as Rosemary is concerned, I don't feel that she is happy here and I do know that she misses her family very much. But it usually takes Rose a long time to make up her mind. When my mother was here in September she commented on how unhappy the girls seemed and how tired and depressed they looked. Maybe it wasn't actually that bad--my mother hadn't seen them for quite some time, but there was a grain or so of truth in her comment. In any event, perhaps you can talk to Rosemary while she is home. I think if she had the feeling she was needed and wanted there she would feel easier about deciding to return. She has no really close ties here except LaVerne and when LaVerne leaves I feel Rose will be quite lonely. I think you know there is a gulf between us all now that will probably never be bridged--it just can't be helped and I am very sorry about it, as are the girls I'm sure. I have a completely new life now and it will have to provide my joys, sorrows and happinesses--I can't lean backwards on the things that were and long for old friendships and old times. I guess it's all a part of growing up in a way.

I'd like to write more--I haven't even said much about Tom, but he gets more wonderful every day. I often find myself wondering how I could be so very fortunate to be loved as much as I am--I hardly think I deserve it. I'll write again soon and send you some pictures. Much love to you, dear Johanna

J. A. W.

Byzantine Rite

By ROBERT LUDLOW

Those who are interested in the reunion of the Catholic and Orthodox Churches—and this is a necessary first step to the time when there will be one fold—will want to receive the publication which Father Ourousoff plans to get out. The letter regarding it is published in this issue of our paper. Father Ourousoff is himself a convert from the Russian Orthodox Church and is now a Jesuit of Byzantine Rite stationed at the Russian Center at Fordham University.

In this business of reunion with the Orthodox there is not the same problem with the tiny group of Russian Catholics in this country as there is with the other group (Ukrainian, Carpatho-Russian, Melchite, etc.) who likewise use the Byzantine liturgy. Because the Russians have adhered rather closely to purity of Rite and have not succumbed to the temptation to Romanize. It is true however that considerable feeling against the Jesuits still persists among Orthodox so that they are quite suspicious of Jesuits of Byzantine Rite.

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It does not seem to me that one of the reasons given by those who

—that these things are necessary to hold the young people of the parish—holds much weight. Is it seriously to be asserted that if the ablutions are taken at the proper time i.e. on the prothesis table after completion of the Liturgy there will be a serious revolt in the parish and loss of young people? Or that if the use of alb and amice are discontinued a wholesale exodus will result? Or that people will lose the faith if an iconostas is erected? Or if Holy Communion is received standing? I do not think that such would be the result. And yet the adoption of these things—things that seem unimportant—would help greatly to remove fear among the Orthodox that to become Catholic would mean to become Roman. And yet regrettable things occur even in parishes where some of the clergy are concerned to maintain purity of Rite. I have in mind a Byzantine Rite parish recently transferred to a new building in which there was opportunity to have the arrangements in accord with proper liturgical requirements. And yet, instead of erecting an iconostas, a considerable sum was sunk

(Continued on page 8)



TRACKS ON THE SAND AT DAYTONA BEACH, FLORIDA



ORTHODOX PASTOR and his flock of 200 returned to Universal Church in ceremonies at Akron, O., when Rev. Gregory G. Berzinec (right), pastor of Assumption of the Blessed Virgin Mary parish, made an act of profession before Bishop Daniel Ivancho (left) of Pittsburgh Byzantine rite exarchate. Looking on is the Rev. Basil Shereghy of SS. Cyril and Methodius seminary, Pittsburgh. It was first such event in history of Catholic Church in U. S. and climaxed four

ROUND UP 13 OTHERS

China Reds Seize

Chicago Priest

HONG KONG—Father Harold Rigney of Chicago and 12 other foreign and Chinese priests were arrested by Communist police in Peiping July 25. Catholic quarters said here Sunday. Their fate was not known.

Twelve other priests, all German, were placed under house arrest and their 12 churches

rest and their 12 churches

rest and their 12 churches

rest and their 12 churches

rest and their 12 churches

rest and their 12 churches

rest and their 12 churches

rest and their 12 churches

rest and their 12 churches

rest and their 12 churches



FATHER RIGNEY

at Peiping. He was affiliated with the Society of the Divine Word, St. Mary's province, Teichy, Ill.

• • •

DURING the last war he served as Air Force chaplain in the European and African theaters.

The Communists did not expect charges against the priests of the Legion of Mary, which has an orderly dissolved. Those ar-

rested also included Belgian Father Vancoceli, head of the Legion in northwest China.

Catholic sources said the arrests of July 25 were the largest number at one time.

Father Rigney Once Was Pastor Here

Father Rigney was born in Chicago and attended the St. Mary's Mission Seminary at Teichy and the University of Chicago. He was ordained in 1930.

He formerly served as assistant pastor of St. Anselm's parish and has a sister, Mrs. Walter Derby, of 6729 Parmell, and two half-sisters living here. A third half-sister lives in Michigan.

Father Rigney's brother, James of El Paso, Tex., is a member of the Franciscan order.

GOD LOVE YOU . . . FROM BISHOP SHEEN

Bell Tolls for Indo-China Catholics

THE BELL TOLLS again for the Missions. The communists by a "Treaty of Peace" in Indo-China are making war on the most



Catholic part of Asia, namely, Indo-China. There are over 1,500,000 Catholics in Vietnam, 1,500 native priests and 5,000 native Sisters. About 10 per cent of the population is Catholic, the largest percentage by far in all, Russia and India being only 1 per cent Catholic and Japan 1/4 of 1 per cent. The Mystical Body of Christ is once more re-crucified on the modern cross, the hammer and the sickle. Indo-Chinese Catholics

In America are receiving letters every day: "You will never hear from us again; we will die for the Faith." In the language of the Scriptures, we ask, "How long, Oh Lord, how long wilt Thou allow the enemy to persecute?" Those who love the Missions—and what Catholic does not?—feel the beat of the communist hammer on tabernacle doors and the brutal cut of the communist sickle on the wheat fields of the faithful.

BUT MOST OF THE AGONY of this new martyrdom comes to a focus in the heart of the Holy Father; the faithful of Indo-China are his sheep; the churches are his sheep-folds; the Bishops and priests his brethren. In a reflected manner, the Calvary of Indo-China is also our Calvary. It is part of our body which is the Christ. Will you not, please, out of love for Christ re-crucified, pray for the Church in Indo-China, and make a sacrifice for it? Do without a package of cigarettes, a cocktail or a movie; send some old gold; take out an annuity, cut into your capital that we may send it to the Holy Father to aid the

Body of Christ that is rebroken for us; not only in the Mass but in Indo-China.

GOD LOVE YOU to R. B. for \$2 "I had a very severe fall and escaped permanent injury." . . . to A.F.G. for \$10 "I am sending this money to the Holy Father's Missions as a sacrifice for my favorite dessert, egg custard pie, which I have not eaten for some time." . . . to M.K. for \$1 "I am sending this contribution so we will be able to go to California on our vacation. I made this money by selling worms." . . . to Mrs. A.M. for \$59 "I have been saving a dollar a week for the Missions for over a year and I wish you to have this small sacrifice for the Holy Father's Missions." . . . to P. O'B for \$125. "Here is 3 per cent of my next year's salary—the amount charged by our teachers' placement agency. I promised that if I received a position without going through the agency the Missions could have the fee." . . . to F.B. for \$10. "Please accept this check for the Missions. It is the money we would have spent if we had gone to the beach last Saturday." . . . to J.R. for \$25. "Here is the money that I saved to buy a dress with. I wore an old dress to the dance I planned to attend and had a better time knowing that I sent it to the Holy Father's Missions."

WE WILL SEND YOU a World Mission Rosary if you will sacrifice \$2 for the suffering of the world.

CUT OUT THIS COLUMN, pin your sacrifice to it and mail it to the Most Rev. Fulton J. Sheen, national director of the Society for the Propagation of the Faith, 366 Fifth ave., New York 1, N. Y., or to your diocesan director, the Rt. Rev. Msgr. James M. Lawler, 205 W. Wacker dr., Chicago, Ill., (Archdiocese of Chicago), or the Very Rev. Msgr. Joseph A. Wagner, Catholic Missions Office, Roselle, Ill.

Johanna -

Some appropriate
cards for some of the
rooms at Childerley.

J.F.

A FRANCISCAN PRAYER

LORD that I may
seek to console
rather than to be
consoled; to under-
stand, rather than to
be understood; to love rather
than to be loved. For it is in
giving that we receive; in
self-forgetfulness that we find
our true selves, in forgiving
that we are forgiven, in dying
that we are raised up to life
everlasting.

St. Francis of Assisi



"You in this world

Do pray for me

I will not fail

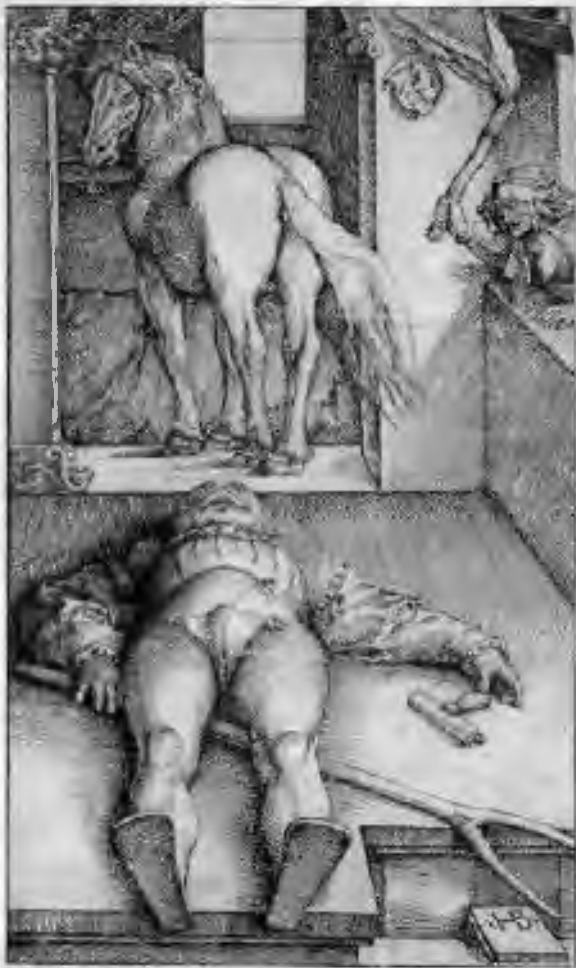
To pray for thee"

St. Thomas More



Through the mystery of water
and wine may we be made par-
takers of Christ's divinity

—Offertory Prayer



SLEEPING GROOM WITH THE WITCH
HANS BALDUNG (GRIEN)
JOHN H. WRENN MEMORIAL COLLECTION

The Revolt against God

By E. I. WATKIN

THIS is the stark, the terrible fact of our day — man's revolt against His Maker. In a sense, of course, he has been a rebel since the beginning of his history. But never before has there been a direct revolt against God by vast masses of human beings. In the remote prehistory of the stone age man practised religion. The most primitive surviving peoples are religious.

It has been reserved for this present age of civilized man to reject in vast and increasing numbers all religious faith and believe in nothing higher than mankind. The Soviet Union, representing some 160,000,000 people, is officially atheist. The new Germany, while retaining a verbal belief in God, seems to understand by the Deity a vague cosmic force flowering in the Nordic race. Everywhere only a minority practises the public worship of God, though hitherto every race and people have possessed their public religious ceremonies. All the great cultures of the past have been religious cultures, dominated and inspired by religion. Even when the human ruler is deified it is in virtue of a special relationship claimed by him with some god or gods—often a physical relationship.

No. It is an insult to the pagan cultures of the past to compare them with modern civilization. Where in our cities are the shrines which met you at every turn in the cities of pagan antiquity? Where are the religious festivals celebrated by the entire population? And differences of belief among religious believers are not the chief cause of this social secularism. If they were, the entire population would worship somewhere, would observe some days of public worship. On the contrary, even where the State is not hostile to religion, in most civilized countries the majority do not attend any place of worship. We cannot be misled by talk of religion as a purely personal inward affair. For it is certain that only a minority maintain a genuine and earnest belief in personal religion without some form of public worship. There are no doubt many who feel the Divine Presence most powerfully in the beauties of nature. But unless they are drawn to their faith in the God thus revealed by taking part in public worship, in the vast majority of cases their religion will degenerate into a religiousity, pantheist in tendency.

As we are told, the conduct, above all the teaching, of Christians has alienated the masses from Christianity. Whatever degree of responsibility may be in the charge, the fault is certainly theirs. When the oppressed serfs rose

under Watt Tyler, and the King was willing to keep his pledge of emancipation, the Bishops joined with their lay compeers in refusing to give up their property rights. Certainly these rebels murdered one particularly obnoxious Archbishop. But they did not, like the Spanish Reds, massacre the clergy en masse; profane, destroy or close the churches. The contrast measures the gulf between the oppressed but religious proletariat of the past and the less cruelly oppressed but unbelieving proletariat of today. If men believe rightly or wrongly that the official representatives of a particular religion are allied with their oppressors and are using religion to cloak and sanctify the oppression, it is only natural that they should become anticlerical. Moreover, though illogical, it is not altogether surprising if they confuse that particular religion with its unworthy representatives and reject it. But that they should reject all religion and deny God because their fellow man is unjust—this hideous perversion of right and flagrant denial of common sense has been reserved for our age.

Moreover, these atheistic rebels profess their Communist faith in a future society of men just and upright without God. That is to say, man has proved so unjust that only a bloody revolution can free us from his oppression. Therefore there is no God, no being higher than man, and this same humanity will—if we win the fight—be transformed from an evil into a good being. Always, man, man, man—man somehow to be self-sufficient, divine in his own right. Twenty years ago this claimant to divinity abused the control of natural forces he had achieved through applied science to tear himself to pieces. Today he is preparing to do the same thing on an even more colossal scale. Yet he is even more sure that he does not need any God, that he can be his own god. The very idea of worship is widely scoffed at as servile flattery. And this by those prepared to give all they have and are in the service of some human leader or group. Idols: Fascism, National Socialism, Communism, Mussolini, Hitler, Stalin—these they will worship and no sacrifice is too costly to offer. But the Infinite and Almighty Creator—to worship Him would be to degrade their human dignity.

We cannot, of course, judge the guilt of individual atheists. Vast numbers are the innocent victims of an invincible ignorance for which others are responsible. But the atheistic movement as such is plainly inspired by a pride which is diabolic, belief in the self-sufficiency of man, because he has

learned to a large extent how to control physical forces, though he remains woefully incapable of controlling himself. In the early days of his revolt, when it was confined to an intellectual aristocracy, man deified his reason. Today it is his will, the social will of a society and the individual will of a leader in which the individual puts his trust.

If in fact religion were untrue, if there were no Creator, no Wisdom and no Love at the heart of reality, if man were indeed the product and plaything of blind unintelligent forces, and his doom—individual and racial—were complete annihilation, then he ought to be plunged in the profoundest gloom. He ought not to bring children into such a world of futility and pointless suffering, whose happiness, such as it is, passes so swiftly. I have heard of a nurse who had to nurse back into life a man doomed to the scaffold. It was a terrible task. If there were no God and no survival of death, every midwife would be doing what she did. But the modern atheist or agnostic does not despair, does not grieve. On the contrary he rejoices in his discovery that the world and man are the meaningless effect of the unmeaning, that human life and endeavor are futile. It is exhilarating, emancipating, rejuvenating, to know that in the last resort nothing is significant, nothing permanent, that everything came from blind force and will be resolved into nonentity. He scorns as poor benighted fools those who hold that the effect cannot exceed its cause, that chance cannot produce design, the irrational give birth to intelligence, force to love.

A series of books reissued to attack religion styles itself the "Thinker's Library." That is to say, if you hold that thought is simply a peculiarly complicated form of unintelligent force but nevertheless gives knowledge of truth and rational guidance you are a thinker. If on the contrary you hold that since thought gives knowledge of truth and rational guidance it must arise in a universal ultimately rational and be the product of intelligence you are not a thinker but an unintelligent obscurantist. Probably you are subconsciously putting forward this absurdity to cover and defend some ignoble motive, e. g., the defense of a corrupt capitalism, or to compensate for an inferiority complex or substitute for repressed sex instinct.

Such blatant denial, as though it were self-evident, of the fundamental laws of thought requires explaining. So does the triumphant joy with which men proclaim their own futility, mortality and irredeemable suffering. The explanation is pride.

Let man be the product and ultimately the victim of blind subhuman forces. Let his intelligence be the illusory manifestation of the unintelligent. Let his purpose and achievements be all

mortal, his life a lightning flash in the dark immensities. Let him be alone in a universe which, though he can up to a point compel it to his will, will wipe him out individually tomorrow, racially in a period infinitesimal by comparison with astronomical or even geological time. Let him be a puppet compelled to do whatever he does—be the compulsion to die for his friend or to murder him. Still he has no overlord. He can play at being master of his fate. He can do what he wills though he cannot help willing what he wills. Having eaten of the tree of knowledge his eyes are open, though but to his own nakedness. He is as god and will make his own Eden, be it of the Communist or National Socialist variety. He has no need to eat of the tree of life, for he refuses to think about death. He will intoxicate himself with activity, either for some social cause, or more ignobly, in a whirl of pleasure or in the unremitting pressure of private business. To be quiet would reveal the underlying emptiness; to be alone, his human loneliness in a mechanical universe. On with the dance, on with it till you drop out into nothingness. And if the dance palls, on with the war—the class war, the national war—till you are blown or gassed into oblivion. But one thing you must never do, never worship. That is grovelling humiliation, that is bigotry, that is weakness. To acknowledge one's essential dependence on another, that is unworthy cowardice.

But, it may be argued, it is the problem of evil which has destroyed faith in a good and almighty God. It may be that in its aspect of innocent suffering modern man is more sensitive to the problem of evil than his, in some respects, thicker-skinned ancestors, who therefore glossed too lightly over this undeniable difficulty to religious faith. (But when it comes to the point, he is ready to inflict such suffering on an unprecedented scale. Our ancestors would not use poisoned arrows, but modern humanitarians are ready to use poisoned gas.)

Nor do these sceptics ask themselves how the problem of good can be solved without God. The evil of its nature is secondary and parasitic on good, so that the problem of good which the modern man can solve is primary. The problem of evil is in fact a difficulty against God's providence, against the pride of the modern unbeliever. Because he has rightly refused to look for truth where it is unreasonable to take things to be true, namely in the scientific investigation of the physical world, most no higher than himself, he will not make reference to the Being infinitely superior to himself. But then of course the modern man is incapable of conceiving any beings superior to himself. Moreover, he is blind even to the problem of evil in its deepest aspect, the problem of the evil-doer ready enough to denounce his fellow evildoers, because they are bound

or whatever category of human devil he requires to feed the superiority complex of his herd, and therefore of himself as its member, he laughs at the notion of sin.

Increasingly during these last centuries man has turned away from the vertical aspect of reality, from the heights and depths of being, while immeasurably extending his vision along the horizontal level. On that level he can see no being higher than himself. For in fact, so far as our means of information reach, there is none. Hence a pride of lonely preeminence. And that pride in turn has encouraged him to confine his gaze to this broad plane of comparatively superficial reality and avert it more firmly from the height and depth. When he does explore his own soul he is mostly content to scrutinize the biological levels where the sexual instinct or the instinct for power hold sway.

Because we English-speaking peoples have hitherto avoided the gross manifestations of this proud revolt against God, do not slaughter clergy, close or demolish churches, or even inflict petty persecutions on religious believers, we are guilty of another form of it, less unpleasant to believers and less crude but in one aspect even more blasphemous. We ignore God. When our politicians consider what attitude to adopt toward the civil war in Spain they consider only our political and commercial interests. At best there is a dash of a ~~none too costly~~ or dangerous humanitarianism. But we do not dream of taking into account the religious attitude of the warring parties: the fact that one party, whatever its faults—and Heaven knows they are grave—does not seek to destroy but to defend religion, whereas the other is set upon rooting it out. We even have deans who are singing in their cathedrals the Psalms which call upon God to vindicate His cause against the oppressing and persecuting foe, hasten to champion the cause of these very blasphemers and persecutors. At least we have them in England. For a generation the Mexican government has striven to root out religion by every form of persecution. Not a protest from the British or American governments. But when the Mexican President, satisfied with the peccadillo of persecuting religion, dares to lay sacrilegious hands on the property of the oil companies, protest is loud.

The contemptuous neglect of God as irrelevant by the civilized democracies may well be just as irreligious and fundamentally as the open hatred of God displayed by the Communists.

The modern atheist or agnostic has not dispassionately considered the arguments for theism, whether philosophical proofs or the evidence of a world-wide religious experience. He dogmatically asserts that the former are worthless and tries to explain the latter away as a disguised sex or power instinct, infantilism, atavism, even

hysteria. You may patiently answer his criticisms and explanations. He is not really listening.

So forward go the soldiers of the Brave New Worlds to internecine slaughter for the privilege of establishing the kingdom of godless humanity, of man deified. Before they reach it they will have turned the world into a slaughter-house for the greater glory of Communist or National Socialist man. In the end, however, they may achieve—in fact, I somehow think they will achieve—not certainly their godless Eden, but a godless world order. But however externally prosperous, secure and peaceful, it will be empty within. Only when the realization of his own nothingness and the futility of a life confined to the human and purely natural sphere have pulled down his humanist pride and brought him back to the feet of God can the external achievement of such a world order and the wealth of its powers and possessions derived from the applied sciences be employed as material of God's Kingdom in man.

In the meanwhile, if the minority who have not joined the revolt against God are to hold fast, we must deepen the essential religious attitude of adoration. The Catholic Church in her liturgy, above all in the Sacrifice of the Mass, provides an adoration worthy of God because it is not simply man's worship but the worship of God Himself, incarnate in His natural and His social body. Our reply to the contemptuous pity or angry hostility of the godless must be to adhere with our entire will to this Divine-human worship, to ask God to let us enter into it and be, as it were, assumed by it. Outwardly such an attitude is best expressed, preserved and strengthened by vocal participation in the liturgy, by joining in the official words of the Church's praise. Primarily this will be to use the words of the Missal, by singing or saying those portions intended to be sung or said by the laity, as they offer the Holy Sacrifice through its official and indispensable minister, the priest. But there is also the Divine Office. What magnificent praise there is here. No arguments can penetrate the pridebound self-satisfaction of modern secularism. Adoration can and will overthrow it.

It is no doubt important and valuable to show the world that the Church is not indifferent to man's earthly lot, to bring before the public her principles of social and economic justice. But this must never be regarded or made to appear as her primary and essential office. If the Church were primarily an organization to assist men to lead a happier healthier or even more moral life on earth, secularism could adopt her program while dropping the religion as superfluous. Fascism has in fact adopted the Catholic scheme of the corporative society and divested it of its Christian presuppositions and setting. First and foremost the Church must be seen as the society

of true adorers adoring God in spirit and truth, because it is inspired by His Spirit and enlightened by His Truth. The elevating and aspiring humility of Christian worship flies aloft when the groveling pride of those who repeat Lucifer's slogan of revolt, "I will not serve," lies prone on the ground.

Therefore let us oppose revolt with service; the blasphemy with praise; pride with the humility of worship. Let us not be discouraged if the number of worshippers is few by comparison with the rebel hosts, and becomes fewer still. It is God's way to assert His Majesty through the few, the weak and the defeated. The greatest act of praise and the most triumphant was the shame and the apparent defeat of the Cross. By praise we annihilate ourselves before the Adorable Mystery in the comparative emptiness of our created being and that emptiness is filled with the Divine Fullness. All things created are denied and rejected in themselves, in their lack of being apart from God; they are to be reaffirmed in their positive being, their relation to Him. We and they are thus anchored in God's eternity: we in our souls, they in their significance and positive worth. The secularist clutches at the surface of things and affirms himself as a temporal being. They slip from his grasp, being but shadows; he is

doomed to frustration. The substance of things, the fulfilment of ourselves, are in God and only in and from Him can they be attained. Therefore praise, with all that praise implies of unreserved self-donation to God, undivided adherence to Him. True, only in heaven will the donation and the adherence be complete. For there alone is praise perfected. But even here God enables us to praise Him sufficiently to overcome an apostate civilization by our affirmation of His victory and share in it.

Indeed, as we have seen, objectively we can praise Him perfectly even now. For we can offer the praise of Christ in the Holy Mass. A vast revival of liturgical praise within the Church would be the triumphant advance of an irresistible army against the kingdoms of a godless world. Where argument and preaching pass unheeded, praise will carry the citadel of Anti-Christ, as the praise of Joshua's trumpeters felled the walls of Jericho. But it must be praise with the entire being, body, mind and will. The modern revolt against God can no more be successful than the first, the revolt of the rebel angels. We must not deny it, minimize it, ignore it or be dismayed by it. We must face it in its full extent and face it confidently, secure in the might of God, armed with invincible praise.

Pigs and Cream

By TAD ECKAM

THE CHAIN of lakes in Wisconsin has been called the "Killarneys of America," and whether or not they have been aptly named I have never been able to find out. For several summers I have hiked about the countryside and rowed through the twenty-three lakes and waded along parts of the fifty miles of lake shore. All of this traveling I have done, of course, with the prime purpose of enjoying one of the loveliest vacation spots in the land. But the secondary purpose has always been somewhere in back of my mind, and that is to discover the man who has actually seen the Killarneys of Ireland and who could authoritatively state on first-hand information that these lakes are comparable with those in the old country.

But the man cannot be found. So I have dropped the whole scheme of research and now I hike and row and wade about the vicinity with another purpose. Almost immediately did I reach results, and they have not to do with fish—anyone can find fish in these lakes—but with pigs and cream and several similar things.

News has been going the rounds for many years that fabled Scandinavia has been born anew

among the lakes and woods of Wisconsin, and here, I thought, was news that was a fit title for a research student unable to nail down the rumor of the Killarneys. Why not dig into the locality to find out what of Scandinavia has come to roost here? Why not sift the talk of American Cooperators to learn to what extent co-operating and marketing cooperation has spread among the Scandinavian settlers and their descendants? And the answers to these questions brought me to learn and bred just off the city sidewalks, close to the cooperative method of handling pigs and cream (and several similar things) in rural Wisconsin.

They said that everybody belongs to a sort of cooperative in this part of the country, but like everything that "they say" this report turned out to be not quite accurate. In fact it fell far short of the mark which accuracy attempts to approach. The natives hereabouts know that there are co-operatives and that some members of their families belong to them, but it is pretty hard to find members who know nearly as much about the cooperative scheme as do most of the students of cooperative theory. For one item is certain, however, and it is that quite exist many

For Merging Values of East and West

A Lover of Wisdom Seeks Ways to Unify Mankind's Approach to Ideas

THE MEETING OF EAST AND WEST. By F. S. C. Northrop. Macmillan. 531 pp. \$6.

Reviewed by
Francis E. McMahon

WISDOM has been associated with the ability to see life steadily and to see it whole. F. S. C. Northrop, professor of philosophy in Yale University, is by profession, taste and talent a lover of wisdom. In this book he offers his vision of nature, mind, life and God, and he offers it as his contribution to the solution of the problem which is vexing the souls of most men: the problem of bringing peace and prosperity to a stricken world.

Let me say it at once: despite my strong disagreement with some of the major theses of the book, Prof. Northrop has written one of the most noteworthy and important volumes of the year. I regard it as important not merely because of its comprehensive vision which provides a healthy corrective to the narrowness inevitable in an age of specialization. It is important also as providing convincing proof that the most important things in the world are the philosophical ideas that sway men's minds.

The modern world cannot be understood either in its grandeur or its misery, the professor avers, without seeing behind it all the influence of the thinkers of the past. Nonrational factors (like climate, terrain, etc.) of course count, but the tendency has been to make them all-important. It has been a tendency itself stemming from a particular type of philosophy, materialism. We have been forgetting that at the heart of social, political and economic problems which beset us today are the conflicting views

Francis E. McMahon is associate professor of philosophy at the University of Chicago and the author of "A Catholic Looks at the World," recently selected by the American Library Association as one of the 50 best religious books published during the past year.

of men like Aristotle, Augustine, Descartes, Hume, Kant and Hegel. The world is rent in convulsions because of the conflict at the high level of first principles.

How can that conflict be resolved? How can a harmony of minds be attained at the level of basic conviction? The author does not share the views of some of his American colleagues that a peaceful democratic world can be achieved amid



From "The Meeting of East and West" (Courtesy Associated American Artists).

The meeting of the East and West happening in our own time, Prof. Northrop is convinced, is the major event of our age—and within the all-embracing, deep-going issues raised by this meeting, the other ideological conflicts of our world are but partial components.

Because the basic problem to which his whole inquiry leads turns out to be philosophic in character, its solution, he believes,

a babel of contradictory philosophies. Somewhere along the line, despite cultural differences, there must be established a common ground in philosophical order, he affirms. The outward harmony of mankind will come only from the inward agreement upon a basic set of values.

The specific task of this book is to work out that set of values. To that end the author will survey both the East and the West for their respective cultural contributions. The major ideological conflict of our time, he believes, has emerged from the meeting of these great sectors of mankind. To know what that conflict is and to assess the merits of both East and West as regards their visions of reality will provide, he suggests, the clues for constructing an adequate philosophy.

Two thirds of the book deals with the

currents of Western thought. The professor has read widely and often (if not always) well. The display of erudition is impressive. There is history, economics, politics, art, physical science. Democracy, Catholicism, Protestantism and Communism are subjected to conscientious scrutiny. There are few manifestations of cultural life that the author does not at least touch upon.

Because Mexico is a kind of crossroads of the world, over which the typical winds of doctrine of the West have blown with unusual force and clarity, the author devotes an entire early chapter to this colorful country. He shows how Mexico has been inwardly torn by competing ideologies during the last 150 years: first, the clash of secularized (even anti-religious) democracy with traditional political and religious forms; then the esthetically barren positivism of Comte in conflict with the emotional soul of the Mexican; finally, the advent of a new humanism which does afford some place for spiritual values. This is a "must" chapter for the ill-informed who interpret the story of modern Mexico wholly in terms of a battle between the "expropriators" (churchmen and landowners) and an "expropriated peasantry."

Turning then to the United States, Prof. Northrop attributes our strength and our weakness largely to the influence of John Locke. Our belief in freedom is a direct consequence of Locke's analysis of the nature of man. Locke, unfortunately, misread human nature, he thinks, and Locke's philosophy affords no check against freedom turning into excessive individualism. The New Deal was an attempt to save America from the social and economic implications of freedom gone astray.

Great Britain in some ways has done better, our author implies. It has cherished freedom, but at the same time it has, owing to the influence of Hooker, defender of Aristotelianism and traditional authority, saved it from veering toward anarchy. Britain, nevertheless, has attempted the impossible: to combine the contradictory premises of Locke and of Aristotle, two philosophers, moreover, whose systems have been negated by the findings of modern science.

Physical science is one of the two great touchstones in the philosophy of Prof. Northrop (I shall discuss the second shortly). Galileo, Newton, Faraday, Maxwell, Einstein—it is the scientists who in the last analysis provide the inspiration for philosophical and religious conceptions. The succession of philosophies in Western thought is owing to the changing views in the realm of science. And

will lie in a philosophy of culture and because of the essential and dramatic function of art to express objectively the spirit of a culture he has used famous examples of both Eastern and Western art as illustrations with his text.

Above is "Daughters of Revolution," by Grant Wood, one of the paintings whose significance in this world outlook he discusses.

It has been the error of the philosophers and the theologians to construe, as absolute and universal, principles which are merely tentative and hypothetical owing to their scientific origin. The stream cannot rise higher than its source.

"What is needed—and there will not be any cure for our present troubles until it is provided—is a philosophical articulation of the conception of man and the universe which contemporary empirical knowledge of man and nature entails, and the creation of a new humanism in terms of the new idea of the good which this more adequate scientifically grounded philosophy defines."

Modern German culture reflects the philosophy of Fichte and Hegel, as Anglo-American culture does that of Locke, Hume and Aristotle. In a very particular fashion, Germany attempted to divorce moral and cultural life from scientifically verified theory, chiefly because of the influence of that central character of German speculation, Emmanuel Kant. The results, according to the author, have been disastrous for Germany, and almost for the rest of the world.

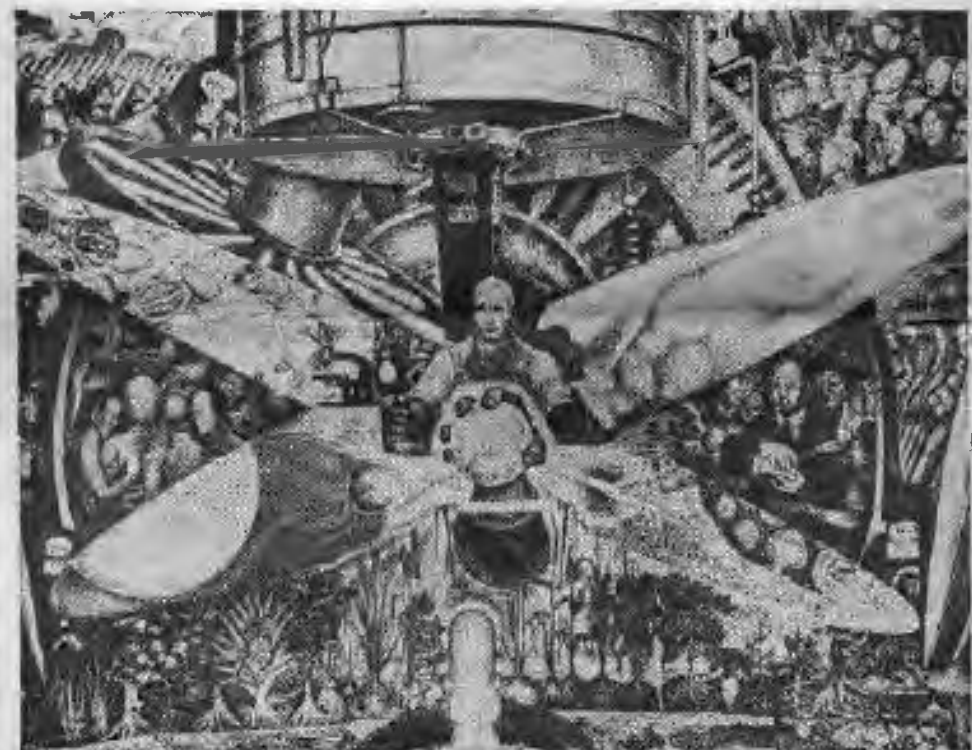
Hegel's system, modified by the materialism of Feuerbach, became the basis of the Communism of Karl Marx. Here was another faulty attempt to dictate what reality should be on the basis of purely a priori assumptions untested by experience. "The final solution for the cultural problems of the contemporary world is no more to be found in Russian Communism than in the philosophy of Locke and Hume."

Yet every major system of philosophy or theology that the Western world has produced has its truthful aspects, the author insists. And with all the inner conflicts of Western culture there has been a common denominator which at once defines the high merit of this culture and which sets it off from the East. East and West are not in fundamental opposition. The basic insight of the one complements the basic insight of the other, and from the union of these emerges an acceptable philosophy as a foundation for world order.

The West emphasizes what Prof. Northrop calls, in his rather labored terminology, "an inferred theoretically designated component," which is the hard way of saying that the West has a tendency to fashion theories about the nature of things and then test these theories by observation and experiment.

The East, on the other hand, concentrates upon the immediate and sensible fact which is apprehended in an emo-

(Continued on Page 2.)



Because Oriental culture and certain elements in the culture of Mexico are primarily esthetic in character, yet esthetic in a sense different from that of the classical art of the West, Prof. Northrop finds the recent work of such artists

as Diego Rivera and Jose Orozco of particular significance in understanding the meeting of the East and the West. Above is a fresco by Rivera from the Palace of Fine Arts in Mexico City, used as an illustration for Prof. Northrop's text.

I've Been Reading

By John T. Frederick

Why 'Cities Are Abnormal'

"THE atomic bomb made clear within a matter of hours the insecurity of cities throughout the land," Elmer T. Peterson observes in his summarizing chapter in "Cities Are Abnormal" (Oklahoma U. Press, 263 pp., \$3). It is regrettable, he feels, that in contrast "the economic and humane virtues of decentralization have had so little persuasiveness."

"Cities Are Abnormal" is devoted primarily to the statement of those economic and humane virtues, and of the penalties of continued increase in urban concentration. The exposition is forthright and concrete. Paul B. Sears, one of America's great botanists, stresses the fundamental law of all life—harmony of the organism with its environment—and shows how very far the American people have traveled from that norm.

Jonathan Foman, a city physician and editor of *The Ohio State Medical Journal*, discusses the relation of health to urban environment: "In candid truth, the city is not a healthful place in which to live. Its inhabitants do not live as long or as happily as dwellers elsewhere. More of them go insane. They are sick more often. Finally, and perhaps most disastrously, they fail to reproduce themselves."

S. C. McConahay, a former vice-president of the Westinghouse Airbrake Co., declares that "the root source of most of our present-day economic, social and political problems lies in the unbalanced distribution of population as between rural and urban occupations."



From "A Treasury of American Prints" (Simon & Schuster).
"Roofs, Summer Night" by John Sloan.

He regards the present ratio—roughly 85 per cent urban, 15 per cent rural—as "unbearable." The immediate remedy, he feels, is the acquisition by millions of urban families of a small foothold on the land—an acre or more, on which the family can live as a unit and can raise part of its food.

Ladd Haystead, farm editor of *Fortune*, describes the changes in farming and in farm life made possible by modern technology—changes already accomplished, in process, or in prospect. He makes it clear that the traditional picture of farm life as inevitably one of incessant drudgery and unmitigated discomfort is pretty well out of date.

The Only Alternative to Centralization

ELMER PETERSON, the Oklahoma journalist who has done the good job of bringing together these and other vigorously stimulating essays in a single volume, gives his summarizing chapter the disarming title, "No Blueprint for Utopia." This book promotes no cult or ism, he explains. "It is written for those who believe we can move forward within the framework of our present society without painful, wrenching dislocations or tensions, and bring about an orderly decentralization under a diverse pattern."

If that makes sense to you—even in part—I urge you to buy and read "Cities Are Abnormal." It's the best all-round statement I know, in terms strictly up-to-date, of the only alternative to that excessive centralization which is touching destructively every aspect of our national life—economic, social, political, religious, artistic—and which the threat of the atomic bomb makes a problem impossible to evade or to postpone.

Leisure Is a City Problem

MEANWHILE, we have the cities: this year, next year, and in any immediately foreseeable future the vast concentrations of people in small areas, with all the pressures and problems which result therefrom. From and for the great city, primarily, is "Leisure Time Education," by Anna May Jones (Harper, 235 pp., \$2.75), a handbook of creative activities for teacher and group leaders, and an admirably practical and sensible working guide for its field.

This is not to say that there is no leisure time in the country; nine out of ten of us who remember a country childhood will agree that there is. But usually there is no problem of providing for its fruitful use. This is one aspect of the rather sharp and largely inescapable difference between urban childhood and rural childhood. And that difference is a chief reason why many families are moving from the city to the country.

Poverty and Social Need Exhaustively Studied

OF the city's making too, fundamentally—though the rural America of today as a whole has its full share of poverty and social need—are the issues exhaustively examined in Lewis Meriam's "Relief and Social Security" (The Brookings Institution, 912 pp., \$5). This book traces briefly the historical evolution of public provision for private need in this country, and presents a thorough descriptive analysis of each of the major methods and agencies of relief and social security in recent years and as they exist today. A second main division of the book makes fruitful comparisons with similar practice in Great Britain and New Zealand. A third faces unequivocally the basic problems of the relief and social security programs at the present time.

Of all the authoritative and useful contributions of the Brookings Institution, this seems to me clearly one of the finest. Not only is it inclusive without becoming pedantic, and objective yet not unceremonious; it is extraordinarily well-written: by no means with rhetorical strain or flourish, but in an alert, lucid and supple prose which is perfectly suited to its purpose and a real pleasure to read. Surely this book takes its place at once as a major achievement in its field.

Doom of United Nations Foreseen

Divided World More Likely to Be Peaceful, Says Pessimist Ziff

TWO WORLDS. By William B. Ziff. Harper, 335 pp. \$3.

Reviewed by
STERLING NORTH

ONE world? One atomic bomb crater. One seething caldron of power politics, race and class hatreds and economic rivalry. World War III looms menacingly ahead.

William B. Ziff, who is a well-informed pessimist, thinks that the U.N. has no more chance of working than did the old League of Nations. Analyzing with brutal logic the numerous defects in the organization, including the principal flaw of the veto power, he insists that, visualized in the light of history, no such debating society can work.

With Spenglerian pessimism, a geopolitical attitude toward world forces, and an encyclopedic knowledge of history and economics, this publisher, strategist, air-power expert and prophet of doom, offers what he thinks might be a counterproposal to One World. Ziff suggests Two Worlds.

Aware that the Russians and their former allies are rapidly lining up the world in two opposing camps, Ziff proposes to make the most of it. He feels that a Western federation to include England, Canada, the United



William B. Ziff.

States, Latin America and Australia could live at peace with the vast Communist union sprawled across Eurasia. An industrialized and decolonized India and China might act as counterfoils (instead of being drawn into the Soviet sphere).

Ziff does not underestimate the difficulties. Industrializing the

Orient can be a potent menace in itself, particularly if the far outnumbered Caucasian world continues to preach suicidal race hatred. South America, particularly Argentina, fears the United States and might be hesitant about joining such a union.

England, frightened and desperate though she is, has not yet admitted her fatal illness. With a worn-out industrial system, a restless empire no longer willing to be exploited, commitments beyond her means all over the world, a depleted merchant fleet, and a staggering adverse balance of trade, the once proud mistress of the seas must depend on America for funds, ships and ultimately protection from her rivals (whom she continues to battle as though she still had her strength).

Since we must bail England out of every disaster (twice in the last quarter century at a frightful cost in lives and dollars) Ziff feels we should have some say in British foreign policy. In fact we may have to direct it.

Ziff is not the first to argue the benefits of federation, nor is he the first to point out that working with an increasingly belligerent and almost pathologically nationalistic Russia is fraying the nerves of an already jumpy world. On the other hand he does not make the mistake of seeing Reds under every park bench or devils in every commissar.

Russia and England are age-long enemies. Russia wants warm water ports. England has fought five wars to keep Russia from getting them, fearing as she does the danger to her life line to India.

Obviously neither Russia nor England has changed its historical aims one iota, even though Marx assured us such power politics would not mark the activities of such socialist states of the future. Communist Molotov eyes La-borite Bevin as the two prepare for war that may end civilization.

Ziff realizes that he may be called an imperialist or expansionist. But his aims are obviously not those of a greedy conqueror. If Churchill could propose co-citizenship to France, certainly America can propose co-citizenship to England.

Distances, modes of transportation, industrial processes, methods of warfare have all reduced sovereign nations to an absurdity. The world can no more continue to exist broken into its pitiful dukedoms and principalities than could 13 rival and sovereign states under the Articles of Confederation.

If we can't have one world (the only worth-while dream to my way of thinking) perhaps Two Worlds can live at peace together. But to me it sounds a little too much like choosing up sides for World War III.

Toward a Harmony of Mankind

(Continued from Page 1.)

tional way. This is the "esthetic component" in the nature of things. Like Western thought, the East has its divergent schools (Taoism, Confucianism, Buddhism, Mohammedanism and Shintoism), but all these schools are basically at one in affirming the primacy of esthetic intuition.

"The task of relating esthetic and emotionally immediate religious values to scientific, doctrinal and pragmatic values is precisely what constitutes the fundamental problem of correctly and safely merging the East with the West."

Neither the scientific nor the esthetic approach by itself is sufficient for the knowledge of things. It has been the tendency for both East and West to brand the other's approach as intrinsically evil. But once understood that the approaches are complementary, "the two civilizations are shown to supplement and reinforce each other." And we shall also have in our hands the key to a philosophy of freedom for all mankind.

The book stands or falls, of course, with the author's view about the relation between philosophy and science. Is philosophy (and theology) merely the handmaid of physical science? Do changing scientific theories require a basic revision of our metaphysical and religious views? That such revision is necessary is the most constantly reiterated theme of the book.

I quarrel with this assumption.

Physical science has its own object and method, distinct from the object and method of the philosopher. The scientist is concerned with the measurable and observable aspects of changing and material things; the fundamental problem of the philosopher is, "Why does anything exist at all?" Theoretically, Plato or Aristotle was in just as good a position to answer that question as we are. It is a question whose answer does not depend upon the latest findings of physical science.

The bankruptcy of modern philosophy has not been its divorce from physical science, but just the reverse. Modern philosophy tied itself to the life of physical science and found itself thereby unable to answer (or even at times propose) the questions it is supposed to. The result has been outright agnosticism or an emotionally grounded religious faith which would have caused Aquinas to turn over in his saintly grave.

This is a provocative work. My hat goes off to a distinguished American philosopher who has earnestly striven to bring order out of chaos. He may not altogether have succeeded, but it would be invidious not to acknowledge the wide sympathies, the impressive learning and the frequently penetrating vision he has brought to his task.

Practical Guide For Employers

JOB PLACEMENT OF THE PHYSICALLY HANDICAPPED. By Clark D. Bridges. McGraw-Hill Industrial Organization and Management Series. 329 pp. \$3.50.

THE director of conservation services of the Zurich Insurance Co. has written this book for employers, foremen, personnel managers and others who hire, select and place manpower. Its purpose is to serve as a practical guide to constructive action in the rehabilitation and employment of disabled or handicapped workers. It furnishes factual information and sets out to show how—by appraising the abilities and limitations of workers, appraising the requirements of jobs and matching them—not only can the lives of many unfortunate human beings be enriched, but there is to be tapped a vast source of manpower.

THE CHICAGO SUN Book Week

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Anderson	KIMBERLY LARSEN	Howard P. Vincent	4
Waller	CRUSADE	Leo Kennedy	4
Verne	THE BEST IS SILENCE	Angel Flores	5
Smith	THE DIBRATONIC	John T. Manahan	5
Moore	SPOONHANDLES	R. Douglas French	5
Marx	ADAM TO THE NORTH	Jack Curry	5
McDonnell	WATERS OF THE GOLDEN TROUT COUNTRY	Peter Quinn	5
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23.2 miles to Chikadee from Kenmore Av.
McHenry road is 1.5 miles west of Milwaukee Av.
Milwaukee Av is about 6 miles west of Skokie Road

A good way to go is - Broadway -

Ridge

Peteron

Lincoln

Skokie

Grindel

McHenry

{ Sandwich Rd

{ Kingston Rd.

Frances Crane Lillie
On her seventieth birthday
greetings
August Thirtieth 1939

Thou hast crowned mine old age with Thy mercy

Crane Fund for Widows and Children
invites you to
The Spring Festival at "Childerly"
Saturday, May 27, 1939

Please Bring your Lunch
Coffee will be served at 1:00 p. m.

Band Concert 2:15 p. m. May Day Celebration 3:00 p. m.

*Kindly let us know as soon as possible if you desire to have
someone meet you*

MAY FESTIVAL

"CHILDERLEY"

"LITTLE JOSEF WITH HIS FIDDLE"



Saturday, May 27th, 1939

We all went back to work on Childermas. This is the old English and altogether charming name for the festival of the Holy Innocents, which falls on Dec. 28. It commemorates the children slain by Herod after he had heard the news from Bethlehem.



There have been, at Childerly,
the following retreat and conference:
of the Calvert Club, at the University of
Chicago.

- ① Father ^{Antun} Kleiber, C.S.S.R. in May 1934 ¹⁹³⁴⁻²⁰ Conference
- ② Father Timothy Sparks, O.P. May 1937 ⁴⁻⁸⁻⁰¹⁻ Retreat
- ③ Father ^{Antun} Kelley - S. J. October (?) 1937 ^{Nov} Retreat
- ④ Father James Meyer, O.F.M. May 1938 ⁵⁻²⁹⁻³⁰
- ⑤ Father Edward Mangau, C.S.S.R. Oct 1938 ^{Retreat}
- ⑥ Father George Drume, S. J. April 1939 ²⁸⁻²⁹⁻³⁰
- ⑦ Father Drume for one day - Oct 1939 ²⁸⁻²⁹⁻³⁰
- ⑧ Father Augustus Jeller. May 3-4-5, 1940 ^{Cloud R.}
- ⑨ Father Edward A. Mangau, Nov 1-2-3-1940
- ⑩ Clarence Timlagood - of Notre Dame, Indiana.
- ⑪ Father George Drume - dedication & blessing of building
- ⑫ Summer Conference - Calvert Alumnae
- ⑬ Father Reinold S. J. 2nd Nov. - Father Dennis - Fr. Monceau 1941

STRATHMORE ARTIST PAPERS AND BOARDS
This is STRATHMORE DRAWING PAPER No. 61 - SINGLE SHEET - MEDIUM SURFACE

Paper is Part of the Picture



1936

CHURCH

9391

CHURCH



Living Room Present are:

173 1/2 53 (980)

William A. Kozmuplik
Josephine B. Kozmuplik
Gilbert C. Donahue

Polly Kozmuplik

Robert J. Hughes

William F. Strube

Andrew P. Pight

John Phelps

Wm. J. Kozmuplik

Margie Puzner

James Puzner - m & (wire)

Chas. J. Mac Dugan

James Puzner

James Puzner

James Puzner

Suggested Name

Sat

Breakfast

Fruit fruit pie

oat meal - 1/2 cream & 1/2 milk

coffee - or milk & drink

soup - (canned)

steak - potatoes - carrots - peas -

lettuce - tomato salad

chocolate pudding baked beans - brownie

pie sausage - fried potatoes extra raw?

cake - stewed fruit

tea.

Sun

Breakfast

apple sauce

corn flakes or pig sausage

coffee & milk - rolls -

meat loaf? canned beans - salad

ice cream - cake

Dinner

supper

Sliced spam - potato chips

" cheese

coffee - canned peas - corn

5602 Maryland Ave. Midway 3185

5498 Cornell Ave. Elgin 0

5541 Woodlawn Ave. Midway 4158

International House Fair 8200

2845 St. Lawrence Ave. New 6927

8111 South Evans Ave. Red. 1853

6106 Ellis

4642 Woodlawn Ave. Ken. 6816

6513 Howard Ave. Nor 3737

77.5 Pacific Ave. St. 0016

International House Fair 8200

5737 S Kenwood Dorchester 6101

5545 Fremont Clear Lake 8611

5545 Kimbark "

4129 Fremont

Notes for Conferences of Catholic Students at the University of Chicago
at Childerley.

A set time for Spring conferences — April 23?
A set time for Autumn retreats — first November?

For closer cooperation with Crane Foundation:

Describe Childerley at a preliminary meeting -- Mrs. Lillie to write it up? a booklet?

Remember we are in non-Catholic country. (Puritanical)

Keep to west side of the road, except for meals.
2 girls to assist in serving at each meal.
2 girls to assist in washing dishes after each meal.

Announce conference titles and house so Childerleys can come in if they wish.

Include Father Boecker, Mrs. Larkin, Mrs. Clark, as well as Mrs. Costello and Mrs. Haben, on the Committee.

Arrange consultation room and hours for priest.

Questions for public question box should be discreet. Other questions to be asked in private consultation.

There must be time for the spiritual conferences in the chapel to sink in. A meditation time of about 15 minutes after each?

No talking between night prayers and breakfast.

No conversation within 20 feet of the chapel so as not to detract ^{from} private devotion.

Rooms to be assigned beforehand in order.

Some opportunity for comradesly visiting at conferences. *but not at retreats*
(Not too many set exercises.)

Let us plan for 50 if possible. Reservations are primarily for students actually registered at the University. Alumni are welcome if there is room, but all certainly welcome to motor out and attend the sessions.

*Choose one book to read privately - don't dabble in many.
(after consulting with the director)*

*Reading at meals must be very deliberate - so as to be understood
Have everything on table - to save distraction - or come & get it in order.*

PROGRAM

Calvert Club Retreat, May 3, 4, 5 - 1940

Friday, May 3

7 p.m. Leave, Mandel Hall Corridor
8:30 p.m. Arrive, Childerley
prayers and bed.

Saturday, May 4

6:45 a.m. Arise
8 a.m. Mass in Chapel
9 a.m. Breakfast in town
10:30 am Conference
11 to 12 Reading and reflection
12:15 to 1:15 Luncheon in town
1:45 p.m. Conference
2:30 p.m. Prayers in the Chapel
3:15 to 4:30 Reading period and confessions
4:30-5:30 Recreation
5:30 Examen
6:15 Dinner in town
7:45 Conference
8:30 to 10 p.m. Reading and Reflection
10 p.m. Night prayers

Sunday, May 5

6:45 a.m. Arise
8 a.m. Mass in Chapel
9:15 a.m. Breakfast in town.
10:30 a.m. Conference
11 to 12:30 Reading and reflection
12:45 Examen
1:15 p.m. Dinner in town.
2:45-3:45 p.m. Conference
~~3:45 to 4:45 p.m. Recreation Benediction~~
~~4 p.m. Conference in Chapel and Benediction~~
~~5 p.m. Leave for Chicago~~

4 PM. Leave for Chicago

Wesley
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May - 1939

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30. M. L. L.

Living Room present are:

Aug 3, 1955

William A. Kozumplik
Josephine E. Kozumplik
Gilbert C. Donahue
Poly Kivlan

Robert J. Hughes

William F. Strube

John Phelps

Wong Kokei

Margie Proulx

Pauline in E (wire)

Days J. Mac Ewen

James H. Herring

James H. Herring

John H. Herring

Suppered home

Sat

Breakfast

Traps fruit pie

oat meal - $\frac{1}{2}$ cream & $\frac{1}{2}$ milk

Dinner

coffee - or milk & drinks

soup - (canned)

steak - potatoes - carrots - peas -

lettuce & tomato salad

Supper

chocolate pudding baked beans - brownies

pie sausage - fried potatoes, cold slaw?

cake - stewed fruit

tea

Sun

Breakfast

apple sauce

corn flakes or pig sausage

coffee & milk - rolls

Dinner

meat loaf? canned beans - salad

ice cream - cake

supper

Sliced spam - potato chips

" cheese

coffee - canned pears - cookies





3/11/44







NOVEMBER

MISSION



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CHRISTMAS GREETIN









Oct: 1943

Red Rejoins Church, Gets Job on N.D. Faculty

The University of Notre Dame was ready today to welcome Louis F. Budenz, who quit as managing editor of the Daily Worker, left the Communist party and rejoined the Catholic Church.

The Rev. Hugh O'Donnell, C.S.C., president of Notre Dame, confirmed the announcement that Budenz will become an assistant professor of economics there Nov. 1. Father O'Donnell said:

"Now that Budenz has completely severed relations with the Communist party, he will be welcome at Notre Dame, where he will have an opportunity to set forth correctly the fundamental principles of social justice, with emphasis on duties as well as rights as they relate to the inviolable principle of private property."



LOUIS F. BUDENZ

BUDENZ IS the son of the late H. J. Budenz, Indianapolis banker.

His mother lives in Indianapolis, and he visited her there two weeks ago, according to the United Press. He attended a parochial school in Indianapolis as a boy.

He was on the staff of the Communist daily for 10 years. He was a leader in a Kenosha, Wis., strike in 1928 and a Toledo strike in 1934.

BUDENZ rejoined the church last night in a ceremony at St. Patrick's Cathedral in New York. His wife and three daughters were baptized as converts.

"Reason and faith have led me to this happy step," he said in New York. "Communism and Catholicism are irreconcilable."

5. Mary, Belle

6. Margaret

7. Margaret

8. Catherine

9. Mrs. Budenz

10. Lawrence Maria

11.

1. William Arthur

2. Aaron

3. John

4. Emil

5. Eugene

6. Prof. Kervin

7. Prof. Kervin

8. Prof. Kervin

9. Prof. Kervin

10. Prof. Kervin

11. Prof. Kervin

Edna Gibbs - short, dark, brown
eyes - Latin

Alice Symbaris - tall, slender,
long blonde hair, blue
eyes, thoughtful look.

Jacqueline Lardner - rather athletic,
broad shoulders,
(wears skirts & sweaters)
wholesome, blonde

Alice Carlson - hair on the
reddish in curl on
the neck, brisk
energetic, in plaid
very quick.

Margie Duvne - brown hair in
page-boy, brown
eyes with heavy lids,
slight - young.

Peta Sammons - blue, blue eyes,
grayish hair worn up.

Cileen Sammons - brown eyes,
hair with a few gray tinges
small face, fine features,
tenure.

{ Prof Kierin - ^{Singer}
~~Prof~~
13 singles

3 at Kingham (boys)
Father Duvne at K. L.
Prof Furian

CALVERT CLUB WEEK-END CONFERENCE

(1-3)

R. Edward A. Mangum CASH.
Economist, Wis.

- 1 Richard Duddy 6116 Inglewood Ave
- 2 ANTHONY PIZZO, 5701 KENWOOD, CHICAGO, ILL.
- 3 Robert B. Heywood, Int. House, U. of C.
- 4 Charles B. Nelson, " " " "
- 5 Paul L. Kram, 5701 Kenwood
- 6 Wm. J. Vaker, 6513 Harvard.
- 7 Ruth Rice, 8034 Paulina
- 8 Stephen Monagawski 2888 Milwaukee Ave.
- 9 Robert Donohue 5601 Blackstone
- 10 Gilbert Donohue 5601 Blackstone
- 11 Edward Day Stewart 61 Hitchcock Hall U. of C.
- 12 J. R. Simon 820 N. Notre Dame Ave
South Bend, Ind.
- 13 Leo J. Geminiski 2034 N. Wolcott Ave
- 14 Evelyn Rice 8034 S. Paulina, Chicago
- 15 H. E. Patrick 1306 E. 56th
- 16 Margaret Anne Kueffer Gates Hall
- 17 John M. Shultz 4642 Woodlawn-Chi
- 18 H. M. Oppenheimer, Int. House, U. of C.
- 19 Otto BERGHE 104 Lawrence Ave. Chicago
- 20 Philip Di Masi 5744 Drexel 251
- 21 Jerome Taylor 8143 Langley
- 22 Mrs. Rose Hayes " "
- 23 Mrs. Anne Steiskal 8113 Michigan (8213)
- 24 Francis J. M. O'Laughlin International House
- 25 Eugene Trivelpy 3259 S. Michigan
- 26 Betty Lennon Gates Hall
- 27 William C. Kozmulek 5602 Maryland
- 28 Eugene Lapinswki Internat. Hse.
- 29 Charles Doughty Notre Dame, Ind.



Tentative program - May 2-3-4-1941
meet at Hutchell House - 7.30 P.M. in Willett bus.

Arrive 9.30

assign rooms & beds

drink coco cola & eat cookies -

night prayers -

Sat. 8 - Dialogue Mass

9 - Breakfast

Rehearsal of Gregorian chant for Sunday

10.30 Professor Oesterle of Aquinas College
on Liberal Arts Grand Rapids

12.30 Dinner

Rehearsal of Chant

2.30 Professor Charles O'Neil of Loyola, on
Heresies of Mein Kampf -

4.30 Confession

6.30 Supper

8.30 - 11 - Barn Dance

Sun. 8 - Solemn Mass - New Officers are initiated
by receiving Holy Communion first

10.30 "Out of the Night" reviewed by Fr. Roy, Duesenberg

12.30 Dinner

2.30 Prof. Yves Simon of Notre Dame, on
Philosophy & the Spiritual Life

4.30 Procession - & Blessing of House -

4.30 Benediction & returning Blessed Sacrament
to Village Church

5.00 Tea - many guests

7.00 Departure by bus

STRATHMORE ARTIST PAPERS AND BOARDS

This is STRATHMORE DRAWING PAPER No. 61 - SINGLE SHEET - MEDIUM SURFACE

Paper is Part of the Picture

CALVERT CLUB WEEK-END CONFERENCE

1-3

Rev. Edward A. Mangum C.S.S.R.
Oconomowoc, Wis.

- 1 Richard Dudley 6116 Ingleside Ave
- 2 ANTHONY Pizzo, 5701 Kenwood, Chicago, Ill.
- 3 Robert B. Heywood, Int. House, U. of C.
- 4 Charles B. Gleason, " " " " "
- 5 Paul & Marie, 5701 Kenwood
- 6 Wm J. Maher, 6513 Harvard.
- 7 Ruth Ries, 8034 Paulina
- 8 Stephen Morawski 2888 Milwaukee Ave.
- 9 Robert Donahue 5601 Blackstone
- 10 Gilbert Donahue 5601 Blackstone
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- 26 Betty Lennon Gates Hall
- 27 William C. Kozmicki 5602 Monford
- 28 Eugene Lapinswki Internat. Hse.
- 29 Charles Doughty Notre Dame, Ind.





1967



1967

















1941

MAY

1961

































