

History of Development of Ideas,
Suggestions and New Methods

CRANE CO.

Rule No. 3056
(September 16, 1922)

MERLE W. WILLIS
WHEELING, ILLINOIS

Aug. 23 -

-Aug. 7th-

Re: Mrs. Lilly
"Villa A."

Call from Supervisor "Sister Mary Lucy" regarding the research & compiling of a complete history concerning the very beginning & purpose of the farm; Its changes in operation during the intervening years. - She will work on this project for the benefit of her Order & will give us the results of her efforts along with a large picture of Mrs. Lilly approx. 3' X 3' in size.

Adeline Schneider -

Hazel Willis -

Operation of farming part was Mr. Lilly's bit.

Mrs. Lilly was daughter of the founder of the Crane Co:
(Plumbing fixtures)

Geo. Perilot was employed by Crane Co.

ILLINOIS HISTORIC SITES SURVEY INVENTORY

1. Name of Site: Childerly Retreat House Chapel
 Originally a log cabin built approximatly 1825
Common
Historic

2. Location: 506 Mc Henry Rd Wheeling
Street and Number Township Section
City or Town Zip Code Range 1/4 Section
 Wheeling Ill 60090
County

3. Classification:
 Category (check one) Integrity (check one)
 District Building Altered Unaltered
 Site Structure Moved Original Site
 from one place to another on the
 owners land
 Status (check one)

4. Ownership:
 Private -a non for profit Corp Occupied
 Public Unoccupied
 Preservation work in
 progress

Access to Public
 Yes Restricted Unrestricted No

Present Use (check one or more)
 Agricultural Industrial Religious
 Commercial Military Scientific
 Educational Museum Transportation
 Entertainment Park Other (specify)
 Government Private Residence

5. Ownership of Property: Fr. Lambert, Director
Owner's Name Calvert Foundation Phone Number BU-8-2311
Street and Number %Calvert House 5735 University
City or Town Chicago
State Ill County Cook Zip Code 60637

6. Description:
 Condition:
 Excellent Good Fair Deteriorated Ruins
 Unexposed
 Is there a program of preservation underway? Yes No

7. Historical Themes: (check one or more of the following)

- Archeological Site (Pre-Columbian)
- Archeological Site (Post-Columbian to 1673)
- French Influence (1673-1780)
- Illinois Frontier (1780-1818)
- Illinois Early (1818-1850)
- Illinois Middle (1850-1900)
- Illinois Late (1900-present)
- Famous People (give names & dates)

8. Specific Date:

Areas of significance (check one or more of the following)

- Aboriginal (historic)
- Aboriginal (pre-historic)
- Agriculture
- Architecture
- Art
- Commerce
- Communication
- Conservation
- Education
- Engineering
- Industry
- Invention
- Landscape Architecture
- Literature
- Military
- Music
- Political
- Religion/Philosophy
- Science
- Sculpture
- Social/Humanitarian
- Theater
- Transportation
- Urban Planning
- Other (specify)

Brief statement of significance: (include all names and dates)
 Use additional sheets if necessary.

9. Form prepared by: June Orlovski, Curator
 Name and Title: Shirley Mueller, Vice President Date 11/26/73
 Organization: Wheeling Historical Society Phone: _____
 Street and number: 84 S. Milwaukee Av
 City or Town: Wheeling County: Cook Zip Code: 60090

During the course of the Survey we often find it necessary to search for references for a particular site. When filling out the Survey form, please list according to the following example, published references to the site for which forms are being completed. If a bibliography can be compiled, it will greatly deduct from the Survey's task.

Bibliography

Robertson, Robert, Cf Whales and Men. New York, Alfred K. Knopf, Inc., 1954.



Wheeling Historical Society

84 South Milwaukee Avenue • Wheeling, Illinois 60090

STATEMENT: PREPARED BY JUNE ORLOWSKI
TO: ILLINOIS HISTORIC SITES SURVEY INVENTORY
SUBJECT: CHILDERLEY RETREAT HOUSE
DATE: NOVEMBER 30, 1973

In our highly industrialized society it is often difficult to identify those assets which are deserving of our highest priority for preservation. Past myopic commercial progress has already destroyed far too many of our natural and cultural resources and today hovers in ever present threat to those few that remain.

Historically significant assets (land, vegetation and buildings) have been entombed to uncertain documentation of future archaeologists. Others have been irretrievably altered by overzealous renovation masquerading as "structural preservation", but completely changing the inherent character of the land or building.

Immediate steps must be taken if we hope to preserve, 1) the few remaining acres of naturally developed open land, 2) the important historic and culturally significant landmarks and sites, and 3) the written history of American pioneers - supported whenever possible with the visual evidence of the environment in which they functioned - who's altruistic character traits were vital to the development of humanitarian and religious philosophy. We urgently need these shining examples for present and future influence to encourage emulation of their successful pursuits.

Whether or not the place or person was/is of national or international renown should be a secondary consideration to the accomplishment of the deed. When an evaluation of a single asset determines that the cultural aspects are manifold, we can be reasonably assured that further research is unnecessary to ascertain the validity of preservation.

In behalf of our own enrichment and enjoyment, then to be legacy to future generations, CHILDERLEY RETREAT HOUSE (of national and international renown) and its remaining surrounding acres has just such a multifarious license, with documentation to a valid and

Childerley Retreat House, cont.

urgent claim for its preservation.

Originally part of a 600 acre farm owned by the late Dr. and Mrs Frank Lillie, on the banks of Buffalo Creek near Wheeling, Illinois, only two parcels of the original land remain as first dedicated by Mrs Lillie to the public's welfare.

Mrs Lillie was the former Frances Crane, daughter of the prominent Richard T. Crane, Sr., Crane (plumbing) Company, Chicago, Illinois. Dr. Frank Rattray Lillie was instructor, member of the Board of Directors and Director of Woods Hole (a biology research center on Cape Cod) and a faculty member of the University of Chicago, until his death in 1947.

One parcel of their farm, a 32 acre section, was deeded by the Lillies to the Crane Fund for Widows and Children in 1917. The Crane Endowment Fund was established shortly after the death of Mrs Lillie's father in 1912, by two of her brothers, Charles R. and Richard T. Crane, Jr., to support the charitable work with widows and children of deceased Crane Company employees. Mrs Lillie subscribed to the concept that although industry could not restore a life, it could try to atone. Thus she had personally assumed the responsibility of helping widows and their children soon after she and her husband purchased the farm.

Three duplex cottages were erected on this parcel of land in 1910, on the north side of Mc Henry road, to provide privacy and a sense of "family" for each fatherless home. Mrs Lillie's sister, Mrs E.A. Russel, contributed the cost of one duplex cottage. (The Crane Endowment Fund was not deeded until 1914.)

The name "Childerley" (translated, children's meadow) was originally applied to this small private community of widows and children, later transferred to another development of the farm. Whether it was referred to as "The Lillie Farm", "The Crane Farm" or as "Childerley", it was well known to residents of nearby communities and highly respected for the charitable provision of physical and emotional sanctuary to those less fortunate.

For the victims of growing industrial development (fathers had been killed in employment), industry, through Mrs Lillie's acute socio-religious conscience, set a precedence in responsible commercial policy. A revision of the Crane Fund policy terminated the Childerley community in 1939, to pension the widows and children in the suburbs of Chicago, closer to old friends and hopefully to potential husbands so the widows could have the opportunity to remarry.

In 1940. this 32 acre section, including the duplex cottages, the schoolhouse and other improvements, was sold to the Servite Sisters.

Childerley Retreat House, cont.

The basic concept of Mrs Lillie's lifelong ambition was realized again through this transfer. The Servite Sisters provide for the victims of modern industrialization. Aged and infirm, separated from families by contemporary housing patterns and/or alone, find a comfortable, secure retirement with the Servite Sisters at "Addolorata Villa". Some of these, child-like in the twilight of senility, find the same safe refuge as did the children of Childerley.

The second parcel, a 10 acre section, contains CHILDERLEY RETREAT HOUSE (the original log cabin built about 1825), which was moved for preservation at Mrs Lillie's direction to its present location and repaired in 1910. True to the basic fabric of her life, Mrs Lillie converted the log cabin into a chapel, then had an altar (made by a local craftsman) installed. Sharing with friends and neighbors her personal "historic preservation", they gave devotion to God and reverence to His work under the simple roof hewn out of logs by the early settlers.

Her own pioneer spirit graced with gentle, refined simplicity - understanding the beauty of seclusion as the early settlers had accepted it and recognizing the need for a place of retreat to renourish body and soul - arranged the gracious and comfortable atmosphere in which the Calvert Foundation of Chicago found the necessary nourishment to develope fully.

On May 1, 1941, the Calvert Foundation of Chicago was chartered as a non-profit organization under the laws of the State of Illinois. Associated with the growth of the organization as it relates to the "log cabin chapel" are : Fathers Columba, O.S.B. of Washington, D.C.; McCoy, Catholic University of Washington, D.C. Professor Jerome G. Kerwin, University of Chicago ; Judge Girten and Judge Mc Goorty ; Father Brosseau of Montreal, Canada ; Monsignor Joseph D. Connerton, senior Catholic chaplain of the U. of C. ; Father Rigney, S.V.D., President of the Catholic University of Peiping. ; Fathers Arthur Kleiber, C.S.S.R. , Timothy Sparks, O.P. , Arthur Kelly, S.J. , James Meyer, O.F.M. , William Bergin, C.S.V. , John W.R. Maguire, C.V.S. (Illinois Labor organizations contributed a chapel at the Viatorian Novitiate at Arlington Heights, Illinois, to the memory of Fr. Maguire.); George Dunn, S.J. ; Edward Mangan, and many others.

In 1941, the Lillies donated the 10 acre section to the Calvert Foundation of Chicago for a co-educational retreat center for Catholic students and alumni of the U. of C. (Chicago) The name "Childerley" was immediately adopted in consideration to its

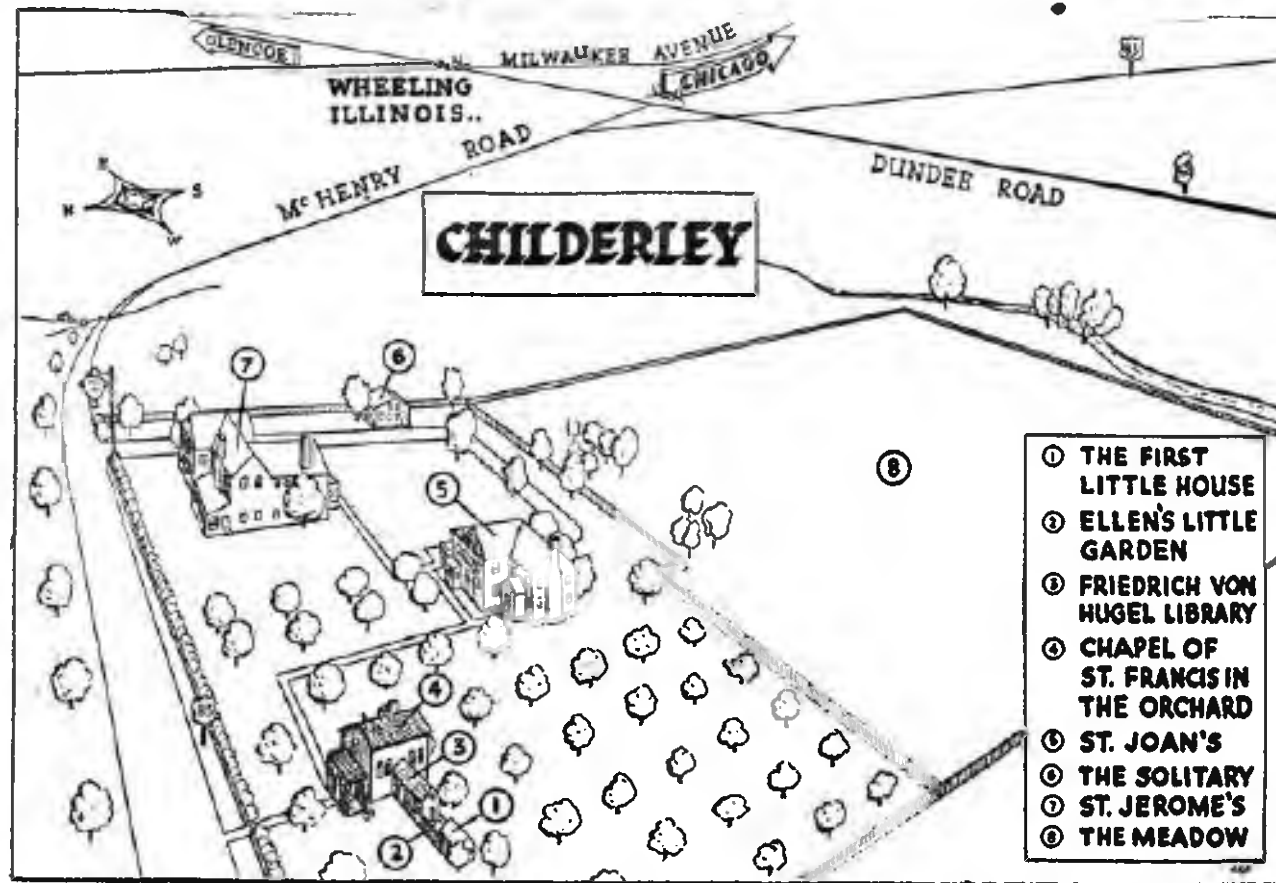
Childerley Retreat House, cont.

past humanitarian work and future historical significance. Beside the "first little house" (log cabin) at the edge of the orchard stands three other structures, a) Ellen's Little Garden, b) Friedrich Von Hugel Library, c) Chapel of St Francis in the Orchard. At a distance stands St. Joans and St Jerome's and off at the edge of the property stands a smaller building "The Solitary." About half of this acreage is a meadow.

Mrs Lillie, herself a convert to the Catholic faith (during a visit to England in 1920) , left a legacy for humanitarian inspiration and spiritual guidance which MUST NOT be destroyed. A record number of those in the priesthood and other religious vocations, converts to the faith and those dynamic Catholic laymen and women who felt the influence of Childerley and responded, carry the unfurled banner of the Childerley legacy to religious and social philosophy. Can we afford to allow a single-influence, that of economic philosophy, to make our vital decisions for us ?

The Board of Directors and the members of the Wheeling Historical Society wish to help unfurl and carry this banner in an historic preservation of this national and internationally renowned landmark. We feel that this landmark, with its multifarious significance of contribution to the welfare of man, is too valuable an asset to use it to tempt the insatiable jaws of the bulldozer now or at some future date. It offered sanctuary to so many, please help give it sanctuary now.

James Keenan
complete history and
chronology 48-55



Childerley's 20 Years Reflected In Lives of Those It Has Touched

By GERTRUDE ANN KRAY
Staff Writer

Childerley, a quiet retreat near Wheeling, stands as an example of the Church's lay apostolate in action. Here, hundreds of young men and young women, come for week-ends or single days of spiritual reflection.

Next Sunday (Aug. 13) the Calvert Foundation of Chicago, which operates Childerley, will be hosts at an open house to mark its 20th anniversary.

His Eminence Albert Cardinal Meyer will be present at the affair, which will begin at 3 p.m. and close with Pontifical Benediction of the Blessed Sacrament at 5 p.m.

ASSISTING the Cardinal as deacon and subdeacon will be two priests who were associated with Childerley earlier in their careers: Msgr. John A. Reed, director of Catholic Charities in the Diocese of Fort Wayne-South Bend, and the Rev. Rollins E. Lambert, assistant director of the Calvert foundation at the University of Chicago.

Music will be directed by Edward Dixon, of the Pius XII society.

The public is invited, it was announced by Johanna Doniat, treasurer of the foundation and volunteer managing director of Childerley during the 20 years of its existence.

Childerley is located about two miles northwest of Wheeling. Motorists are advised to travel Dundee rd. (68) to McHenry rd. (83) then northwest one-quarter mile to Childerley.

Fifty years ago Childerley was part of a farm owned by Frances Crane Lillie of the Crane plumbing family.

On the acreage was a log cabin built by the pioneer settlers which Mrs. Lillie, then an Episcopalian, turned into a meditation chapel.

Private devotions there led to her conversion to the Catholic Faith and later her building of the chapel of St. Francis in the Orchard.

The first Mass was said in 1929 at Childerley.

New interest for Childerley began in 1934 when students and faculty members from the University of Chicago were Mrs. Lillie's guests for a week-end of discussions, meditation and prayer.

Similar weekends followed and in 1941 Mrs. Lillie made a formal gift of Childerley for use of the Calvert club at the university. Its title and operation rests with a group of lay men and women known as the

Calvert Foundation of Chicago.

Before the days of widows' pensions, the country place was turned over to widows and children of Crane company employees. In this connection the place derives its name—the old English word meaning "children's meadow."

In the early history of Childerley, Dr. Jerome G. Kerwin, professor of political science emeritus at the University of Chicago, was an enthusiastic leader.

Childerley's influence has grown and it is used regularly by Newman clubs at the University of Illinois, the Illinois Institute of Technology and Northwestern university.

It also is used by Catholic colleges in and around Chicago, as well as Third Order groups—Dominican, Franciscan and Carmelite—the Young Christian Students, Young Christian Workers, Friendship House (Childerley has always been interracial) the Catholic Labor Alliance, Christian Family movement, the Peter Marin men, Thomas More association and other groups.

Its "alumni" include 23 priests. Others are now in seminaries and monasteries. Many young women have found their vocation to the religious life at Childerley.

Any weekend one can observe young men and young women and married couples too arriving at Childerley. With them is a chaplain who leads them in a weekend retreat or other conference.

It is a tradition that during all the conferences or retreats silence is observed within 20 feet of the chapel and the Great

Silence is kept from Compline Saturday evening until breakfast Sunday.

The Saturday Mass is a Dialogue Mass and Sunday Mass is always sung.

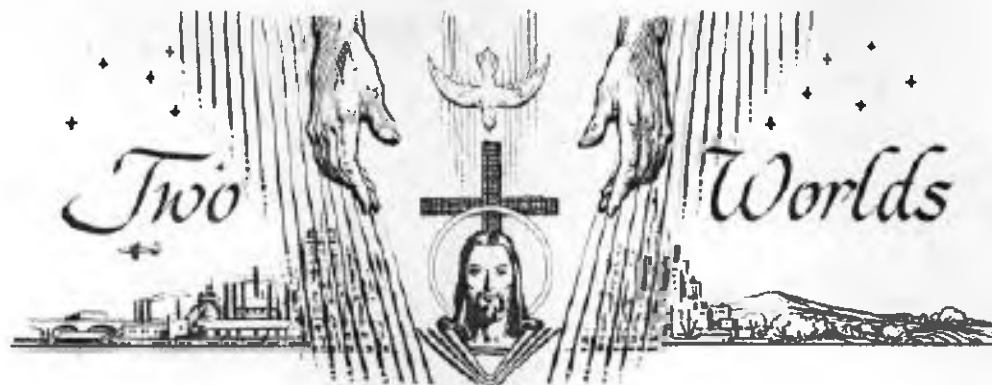
The Calvert Foundation is not endowed. Its leaders represent many sections of Chicago educational, cultural and business life. Robert L. Berner is its president.

On its board are the Rev. Thomas B. McDonough, chaplain at the University of Chicago, Msgr. Joseph T. Conner-ton, past chaplain, Dr. E. M. Geiling and the following others:

Peter Fitzpatrick, executive vice-president; John P. McGoorty, Jr., vice-president; Mrs. Lorenz F. Koerber, Jr., secretary; Johanna Doniat, treasurer and managing director of Childerley; Marie C. Worland, assistant; Dr. Joseph P. Evans, faculty adviser to Calvert foundation and William O'Meara,

faculty adviser to Catholic students of the University of Chicago.

Also the following trustees: Mrs. Thomas J. Condon, Patrick Crowley, George Fiedler, Mr. and Mrs. Roger GINGER, Mary M. Graham, Edward M. Kerwin, K.S.G., (past president); Mrs. James J. Lewis; Ann Louise Marten, Mrs. George J. Murphy, Robert Reekamp, Mr. and Mrs. Otto F. S. Schilling, Mr. and Mrs. Michael Schlitz, Frank Staab, and William K. Traynor.



By ROBERT O'KEEFE, O.S.M.

LAY-FOLKS' RETREAT • On a recent Friday night, a car driven by one of the staff members of the retreat house pulled up in front of our Monastery to pick up a somewhat reluctant retreatmaster, and headed for the country. After backtracking to Loyola University to pick up two more retreat-bound students, we were on our way to Childerly, a ten-acre farm near Wheeling, Illinois, owned and operated by lay people solely for the purpose of providing retreats for lay people. The setting is rustic, but not primitive.

APPLES AND ATMOSPHERE • An old apple orchard provides an appropriately rural backdrop for two sturdy three story houses and a small red brick chapel. Together the orchard, the acres, the houses, and the chapel add up to an ideal place for work, prayer and rest. Anything that smacks of the institutional is happily missing. Happily no one thought of cutting down the trees to build larger, newer, more elegant facilities, even if the resources were available. As always, poverty was the best friend of the spirit.

FOUNDED BY LAY PEOPLE • Not a religious order, but a group of laymen from the University of Chicago, under the leadership of Professor Jerome Kerwin founded the retreat house at Childerly, at the invitation and encouragement of Mrs. Frank Lillie, original owner of the property. Here Professor Kerwin gathered Catholic students of the University for their first conferences, back in the depression years of the thirties. The Calvert Foundation, a Catholic student-faculty organization (they have nothing to do with the distillers of the same name) still holds title to Childerly and operates it.

INFORMAL FORMATION • Of course the retreat conferences are usually given by priests, but they are given in the informal atmosphere of St. Joan's house, the large living-room on the main floor of the women's house, where the retreatants relax in comfortable easy chairs and even smoke if they wish. The day begins with *Prime*, the morning prayer of the church, recited in English, and then dialogue or sung Mass starts the spiritual program off in high gear. Miss Johanna Doniat, guiding spirit of Childerly for many years, is proud of the record of converts to the faith, religious vocations and vocations to the priesthood that have come out of Childerly. But mostly she's proud of the hundreds of dynamic Catholic laymen and women who have found spiritual guidance and formation in the truly lay-directed and orientated atmosphere of Childerly.

NOVENA NOTES, NOVEMBER 6, 1959

15

SERVITE FATHERS, 3121 West Jackson Boulevard, Chicago 12

A Child's Litany

In memory of an old German grandmother whom Jane Addams used to take for little rides in the vicinity of Hull House, and who used to lean forward and cry out in sweet delight as they passed little children, "Ach Gott!"

Unworldly grandmothers, who love us and who love to think of Thee,

¶ Give us, please God.

Parents who are guardians of our neighbors' children,

¶ Give us, please God.

Brothers and sisters who are friendly to our neighbors' children,

¶ Give us, please God.

Aunts and uncles who are kind to our neighbors' children,

¶ Give us, please God.

Neighbors who watch over children,

¶ Give us, please God.

Villages and village greens for all children,

¶ Give us, please God.

Fathers and mothers who unite in making our environment, and who are not separated in it,

¶ Give us, please God.

Union hours to insure time for our fathers' care,

¶ Give us, please God.

Safe work and pleasant industrial relations to guard the life and personality of our fathers,

¶ Give us, please God.

A home adequate for the physical and spiritual life of our mothers,

¶ Give us, please God.

A home that is a home physically and spiritually for neighbors who need it,

¶ Give us, please God.

Schools to teach us about our country and how to live in it with friendliness,

¶ Give us, please God.

Plenty of work and responsibility according to our strength,

¶ Give us, please God.

CHILDERLEY

In 1941 the late Mr. and Mrs. Frank R. Lillie gave their former country home Childerley to the Calvert Foundation of Chicago for a co-educational retreat center for Catholic students and alumni of the University of Chicago.

For twenty years the Calvert Foundation has maintained Childerley for the spiritual and intellectual development of the six hundred or more Catholic groups that have met out there; all under the general supervision of the Catholic Chaplains of the University, appointed by the Cardinal Archbishop of Chicago.

The Calvert Foundation of Chicago is not endowed.

Childerley is about two miles northwest of Wheeling, Illinois. Take Dundee Road (68) to McHenry Road (83), then north-west $\frac{1}{4}$ mile to Childerley.

Some services that may be needed over a Weekend...for the Staff Director of the Weekend

(copy by phone, copy in staff room)

MEDICAL

General Practice--24 Hour phone service--Dr. Montemayor, Medical Arts Bldg.
90 E. Dundee Rd., Wheeling-- Le 7-1900

Internal Medicine (heart specialist)--24 hour phone--
Dr. Alfred Steinman, Wheeling Medical Clinic
251 E. Dundee Rd., Wheeling Le 7-2400

Eye -- Dr. Carl Garfinkle, 850 W. Dundee Rd (just west of Rt. 83) LE 7-5500

Ear, Nose, Throat - Dr. Phillip Mozer (as above)

Fractures and Orthopedics--Dr. Leonard R. Smith(as above)

Dentist--Dr. Rolf Gross, Wheeling Med. Clinic, 537-2527

HOSPITALS

Northwest Community Hospital, 800 West Central, Arlington Heights, Ill. GL 9-1000

Highland Park Hospital, 718 Glenview Ave., Highland Park, Ill. ID 2-8000

Drug Stores

Walgreen Drug Store, 303 E. Dundee Rd., Wheeling--(just west of Milwaukee Ave)
Le 7-1500

Rexal Drug Store, 865 W. Dundee Rd (just west of Rt 83) -- Le 7-0650
in Wheeling

FIRE DEPT.

LE 7-2121

POLICE

Childerley is in an unincorporated area and not under Wheeling Police Dept.
Call Cook County Police GL 8-1000

Mr. Horcher (neighbor to north is Chief of Wheeling polic)--537-2323

NATIONAL FOOD STORE--for all food, they delivery large order before Weekend starts,
will honor our checks--Mr. Art Savage is manager--Staff Director's first job
--or job before 8:00 PM on Friday is to take check over the pay for food delivered--
835 W. Dundee Rd., Wheeling (in shopping center)--turn right just south of Childerley
run into it....Le 7-6313 ALL FOOD IS FROM NATIONAL--no special bakery,
no dairy--at this time. However for emergency food--open until midnight
7 days a week: Convenient Food Mart, 26 W. Dundee Rd. 537-6536
Also--for any purchases, if desired, Jewel Tea Co, 291 E. Dundee (just west of Milw)

CARETAKERS and Cleaning --(Neighbors)--To invite them to Mass--esp'ly Sunday--
call ahead to let them know time of Mass: Bob and Jerana Pribel, caretakers,
on the grounds--537-5263 (or tell them)--Ellie and Syke Horcher--and family--
537-2323 -- home just north of Chapel.

AUTO REPAIR, TOWING, ETC. --Dan Horcher, Sinclair Service, 18 E. Milwaukee Ave (corner Milw.
and Dundee) Le 7-9743 or 537-0163

COOK --Mrs. A. Pennington, 1161 N. Larrabee Ave, Chicago--Mo 4-3137

FURNACE (emergency--if Caretaker not home--Mr. Horcher, neighbor, might help--also
repairs done by Marc Heating and Sheetmetal, 116 W. North Shore Drive, Mundelein,
Ill.--Lo 6-8102 and Lo 6-0341 OIL--emergency--Liberty Oil, VA 7-3158--Le 7-7600

About two miles northwest of Wheeling, Illinois is a ten acre tract of orchard and meadowland, called Childerley. Motorists speeding by on McHenry Road can scarcely see its small white sign, half hidden by trees and a tall hedge.

In 1941 Mrs. Frank R. Lillie made a gift of Childerley to the Calvert Foundation of Chicago to be maintained as a place for informal cooperative co-educational retreats and conferences for students and alumni of the University of Chicago.

There were several houses on the estate, so equipped that one could be used as a dormitory for women and one for men. A smaller house could serve as a caretaker's lodge. About fifty students could be accommodated at one time.

Most important of all there was a simple, austere beautiful chapel, that would become the center and soul of Childerley. It was Mrs. Lillie's thought that the simplicity and seclusion of Childerley which she and her family had enjoyed for week ends for about thirty years, would be a great boon to young students often confused by the turbulent atmosphere of city or campus life.

Whether Mrs. Lillie had any real vision about it, or whether she had just a vague sense of its being a good idea, can hardly be determined. Certainly she must have been inspired to this generous move--certainly she responded to the inspiration. There was need, how great no one realized, for this sort of thing. There was a new use for buildings and setting that had outlived their original plan and purpose.

The development of Childerley, from a private estate into a unique place of student retreat, of national and international significance cannot be told as an orderly story. It grew too naturally for that. But because I have been associated with Childerley as a student project from the beginning, the Trustees of the Calvert Foundation of Chicago have requested me to tell the story--the story of God's Gentle Ways at Childerley.

One afternoon, about thirty-five years ago, Ellen Starr asked me to pick her up at Hull House and drive her to Mrs. Lillie's.

"I think you're going to be invited to dinner," she said.

And that is how I first met Mrs. Lillie. She and Ellen Starr had been enthusiastic converts for only a few years. "Uncle James," Dr. Lillie's invalid uncle, was a more recent convert. The table conversation was very lively and gay, mostly concerned with spiritual reading for invalids, specifically a comparison of various editions of the Imitation of Christ. I had just found a beautifully printed Episcopalian edition for a protestant friend.

"I know that edition," said Uncle James. "The type is excellent, particularly easy on failing eyes. But the larger type means larger pages, more bulk, and makes it harder to hold the volume if you are reading in bed."

And so the conversation went on, until Dr. Lillie broke in with:

"What part of the chicken would you like, Miss Doniat? I myself prefer the pope's nose."

That was the happy beginning of a delightful and inspiring friendship; that was the prelude to this story.

BLESSED ARE THE POOR IN SPIRIT

Some day the life of Frances Crane Lillie should be written. It would be the story of a gentle, self-effacing woman, of simple but exquisite taste; generous, devout, inspiring, daringly original; a devoted and very happy wife, a wise mother, a warm and loyal friend. It was a great privilege to have known her. It was a privilege to listen to her, as now and again over a cup of tea, somewhat capriciously, she would recall a particular event in her past life, assuming that her listener would know the precise chronological spot where it belonged. From such bits it would be difficult to compose a factual biography-- but even in these bits the spirit and motivation of her life may be clearly discerned.

I remember her telling me, one afternoon, of the time when she, as a little girl, had overheard a conversation about a very poor family that lived not far from her home on the west side.

She was terribly distressed at the story and was eager to do something about it. (She was always eager!) In the pantry she found a market basket, and when no one was looking, she filled it with bread, fruit and cookies and whatever else she could find, and carried the basket to the poor woman's house. A very surprised person opened the door. Frances Crane left the basket and ran away as fast as she could. As she lay in bed that night she was kept awake with the worry of it and wondered how long she would have to keep it up. Would it work if she tried to do it again? Presently a gentle sleep lifted the burden from her childish soul.

But her sympathy for the poor and the suffering remained with her always. When Frances Crane was fifteen years old she was permitted to help take care of her mother during her last illness. She thought then of becoming a trained nurse. In the late 80's she was very interested in the new experiment of Hull House. The two founders, Ellen Starr and Jane Addams became her close friends for the rest of their lives. It was a very dynamic friendship that found much satisfaction in cooperative doing.

Most of Mrs. Lillie's philanthropies were quiet and unadvertized. Since many of them belong to the time before I knew her, I shall confine myself to those of her later years with which I was in some way concerned.

I think an eagerness to help those in affliction and sorrow may have been a contributing motive for her study of medicine. She would help those who needed it. She wanted specifically to help the blind. After she received her doctor's degree she asked counsel from one of her professors.

"You don't know enough about the eye," he told her. "Why don't you go to Woods Hole, for further study?" *

"And in 1894 Frances Crane went to Woods Hole to study embryology with Dr. Frank Rattray Lillie. She promptly fell in love with him and married him the following year," said Mrs. Lillie to me in the summer of 1943, as she pointed out the window of Dr. Lillie's classroom at Woods Hole. She never actually practiced medicine. The turn of the century found Dr. and Mrs. Lillie in Chicago, Dr. Lillie now on the faculty of the University of Chicago. They soon began to take an active part in the intellectual, civic and religious life of the community.

If, as happened somewhat later on, strikers needed moral support and financial assistance Mrs. Lillie was always ready. This I found out on one surprising afternoon when she gave me an old blue scrap book.

"You might like to have this," she said.

It was very interesting to pore over the yellowed clippings from newspapers from all over the country, about the strikes of the winter of 1915. A devoted friend had compiled the book for Mrs. Lillie as a personal appreciation of courtesies she had received from her. I read glowing accounts of Mrs. Lillie's

* A cooperative research center on Cape Cod maintained by distinguished scientists for advanced research in Biology. Dr. Lillie came to Woods Hole in 1891 as a student. He became instructor, member of the Board of Trustees, Director. He kept up his association with Woods Hole in some capacity or other until his death in 1947.

defense of the garment workers striking. She and Ellen Starr had been peacefully picketing. The police arrested Ellen Starr and not at first, Mrs. Lillie, whom they recognized even in her habitually simple attire as "the daughter of Richard T. Crane, Chicago's most prominent iron master." Mrs. Lillie was indignant. She had been quite as active as Ellen Starr. The police did finally pick her up "for resisting an officer," but she was not in custody very long.

It was interesting to note from those old newspaper portraits of Mrs. Lillie, that her taste in dress was as simple then as now. She once told me, almost boastfully that she had never had a lace curtain on any of her windows.

Perhaps the most significant and presumably the most permanent of her works grew out of a short lived Agricultural Guild which Professor William Hill established at the University of Chicago in about 1907. To Dr. and Mrs. Lillie it seemed to afford an opportunity for their children "to learn country life in a practical way," and perhaps it would furnish a vocation for their foster sons.*

Accordingly the Lillies acquired 600 acres of excellent farm land, on the banks of Buffalo Creek, near Wheeling, Illinois.

It is significant that Dr. and Mrs. Lillie were named Frank and Frances. They had a real Franciscan love for flowers, fruit, animals and trees. I think too, they loved his "Lady Poverty." When they bought the farm, that their children might come to know God's country creatures, there was a log cabin on their land, built perhaps in 1825. Mrs. Lillie called it the First Little House--it is now called the Bethlehem Chapel.

* Dr. and Mrs. Lillie had four daughters. "It's a great blessing to have an afflicted person around," said Mrs. Lillie. When they took three boys into their family they chose one who was blind.

In a spirit of reverence for early settlers who had had to cut down trees to build a home, Mrs. Lillie converted the log cabin into a chapel and dedicated it to St. Francis in the Orchard. Ellen Starr and Mrs. Lillie spent many hours on week ends praying together in the log cabin chapel. They equipped it with an altar, made by a neighboring craftsman, they bought Catholic holy things, at Benziger's for the Episcopal Eucharist Service which was occasionally held out there by Father Hopkins. Together they recited the Divine Office, in the Marquess of Bute English translation. Friends and neighbors came to the little chapel, to be married, to pray.

The two friends wrote and read and talked about religion so much that they finally prayed themselves and each other into the Catholic Church; Ellen in the spring of 1920, (her spiritual odyssey was published in the Catholic World in 1924) and Mrs. Lillie, under the direction of the great English lay theologian Baron von Hügel, in the fall of the same year, while she was on a visit to England. Some of the correspondence between Mrs. Lillie and Baron von Hügel was privately printed in 1925.

Almost immediately after their conversions Mrs. Lillie became a Franciscan Tertiary and Ellen Starr an Oblate of St. Benedict. Presently, in complete and merciful ignorance of canon law, Mrs. Lillie built a more enduring chapel of brick close to the little log cabin. The log cabin altar was brought into it and Monsignor Shannon gave Mrs. Lillie an altar stone.

Here are some excerpts from historical notes which Dr. Lillie once jotted down for me concerning the early days on the farm.

The Crane Fund for Widows and Children

Written by Frank R. Lillie

Quite early in the history of Buffalo Creek Farm Mrs. Lillie began the care of widows and their children at the farm. For this purpose six cottages were erected in 1910 on the North Farm in three groups of two each. Mrs. Lillie's sister (Mrs. E.A. Russell) contributed the cost of one pair of those cottages. Provisions were also made for water supply, sewers, and drainage of land.

Previous to this action the undertaking had been a matter of serious discussion between Mrs. Lillie and her friend Elisabeth Port as a result of which Miss Port, then a teacher of kindergarten grades in Chicago, agreed to undertake supervision of the work. In return for this Mrs. Lillie agreed to insure Miss Port, independence and enable her to carry out her personal plan of adopting and bringing up children. Miss Port was engaged in 1910 on salary as superintendent of the work. In 1911 Miss Port's mother, then principal of a grammar grade school in Chicago, was also engaged to aid in the work. In 1917 Mrs. Lillie deeded an acre of land on the present property of the Calvert Foundation to Miss Port together with the red brick home built in 1912 which was occupied by Miss Port, her adopted children and her mother for many years.

It will be seen that Mrs. Lillie assumed at first personal responsibility for this work. Her father became interested, as the following extracts from one of his letters will show:

Pasadena, California, April 17, 1911

1st. par. "Glad you have joined the church." (Episcopal)

2nd. par. "I am also glad to know that your mind is mostly occupied in trying to do some good in the world."

"I think you will get far more happiness trying to do good in the world than you will if you think of nothing but your own selfish enjoyment".

3rd. par. "I am sorry you are having so much trouble with your charitable work out on the farm, but you must not let these troubles affect you at all. Go right along as if nothing had happened and carry the thing out. Of course, I am

ready to help you at any time you need anything of me. I am exceedingly anxious to have this idea worked out and see what can be made of it, as I think it is the most important charity that I know of. But you want to be careful you don't work too hard and neglect your family in doing this sort of thing. This you certainly cannot afford to do."

Shortly after his death in January 1912 his sons Charles R. and Richard T. Jr. announced the establishment of an endowment for a fund to support the work, to be known as the Crane Fund for Widows and Children; but the deed was not executed until June 11, 1914. In the meantime they furnished funds for building and operation on an enlarged scale. In 1917 Mrs. Lillie deeded 32 acres of land north of the Mc Henry road to the Fund together with all improvement on it. It is not clear when the name "Childerley" was first used, but in Wheeling it applied to the establishment for the widows and children originally. The name was borrowed from that of an English village. It means children's meadow.

Miss Port and Mrs. Port served together as superintendents until Miss Port's death in 1926. In 1928 Mrs. Larkin was appointed superintendent. In 1935 Mrs. Lillie became seriously ill, and could no longer take an active personal part in the affairs of the establishment. Mrs. Larkin served until the work of the Crane Fund at Childerley in Wheeling was terminated in 1939.

In the spring of 1940 the 32 acres of Wheeling property of the Crane fund was sold to the Servants of Mary for a Convalescent Home for women. They took the name "Addolorata Villa." The Crane Fund has since continued to operate in Chicago from the offices of Crane Company under new trustees, as a strictly Crane Company affair.

Dr. Lillie supplied these further notes and dates to accompany the set of articles

Childerley.

No. 1 "The first Little House." This log cabin was situated on the south
Farm when he acquired it in 1907. Presumably, it was the first living house
on that property, but was being used as a pig-pen. Mrs. Lillie decided to
preserve it and it was removed to the present site in 1910, and repaired.
The only other building (garden attached to it) (No. 2) was not out.

No. 2 "The 'Friedrich von Meier Library'" was built in 1882-11.

No. 3 "The Chapel of St. Francis in the grounds" was built in 1827.

No. 4 "St. John's" was built in 1812 for the late Lord and was purchased back
from her estate in 1947.

No. 5 "The 'Coltney'" was built in 1830.

No. 7 "St. James's." The north part was built before 1900, and we used it as
residence for the farm superintendent until 1911 when we made a larger
"addition" to it including the parlour. The Lillie family used it
occasionally until the wind was extinguished in 1971.

The preceding dates are merely factual, a sort of skeleton, . . . could
all flesh and spirit to it. Perhaps she will do so.

When I asked Mrs. Lillie for some of the original notes about herself
she said, very quietly:

"I hardly ever have more than a table, but my pen has to stand."

When she sent me the following notes:

THE STORY OF CHILDERLEY

Written by Frances C. Lillie

As far back as I can remember I was full of fears. I do not know why it happened, because I had a younger and smaller sister who was and still is a very fearless person. We had burglars breaking into our house several times, and that did not help much. It must have impressed upon me the desirability of a home to protect one, and big brothers and a father who were boasted of a great deal but never seemed to see the necessity of going forth to meet my enemies. I can feel in my throat now the sobs and the shouting, "You just wait until my father and big brothers come home! They are bigger than your father and brothers, and then you'll see!"

Louisa Alcott's "Little Men" very early become the Bible of my childhood. The home described in that book was even more wonderful and beautiful in my eyes than my own home. There was not only protection, but there was a warmth about the family affection that I felt was lacking in my own home. The big brothers and sisters who felt it necessary to make up for what they considered parental laxity in a vigilant watchfulness for shortcomings in their younger sisters and brother, the very busy father, and a mother who was affectionate but worn and frail with her family duties, made me seize with great interest on the family described in "Little Men," where all people were gay and bright and kind. It was the type of home that I carried in my mind through life.

But looking out into the dark from the windows of our house, and reading the newspapers, soon made me realize that there were little children who had no such protection, and I began to make plans to find those children and take care of them. It was very much on my mind all through my childhood and during adolescence, when I discovered there were older boys and girls who had to go to work. Then I planned to take them in, too. I remember that the sun rose one morning before I had gone to sleep, having been awake all night planning their homes.

Then as I grew up and had a family of my own I realized that there were mothers who were not protected in their homes, and when I knew Jane Addams I heard of the widows who had to work all night scrubbing floors of the great office buildings, going home to take care of their children day times. That was more impressive than anything else to me, naturally.

After while we bought a farm on the northern edge of Cook County, and when I accumulated a little money I began to take widows and children in and build some cottages for them there. It was a very happy experience, and very much like "Little Men," because in "Little Men" the children had a nice, comfortable nurse who took care of them, bandaged up their injuries, gave them medicine, and tucked them in a warm bed. That is a lovely dream, and we were able to do that for these mothers. It was on a larger scale, but the idea was the same. They were all mothers and children who were victims of our industrial system, the fathers having been killed. We lived a very happy life together, and finally the work was endowed by my brothers and we were able to expand and have a more and more interesting life. Sometime they would say, "It's like Heaven", and it seemed like Heaven and to have so many little children and mothers all mine!

After thirty years the new Board of Trustees of the Crane Fund for Widows and Children decided that it was more practical and more democratic to move the mothers and children to the outskirts of the city. They began their lives in the center of the city and were returned to its outskirts. There were many advantages in that system, but I was cut off from it completely by ill health which terminated my connection with them. Now the little cottages and the schoolhouse are in the hands of the Servite Sisters, and across the street our house, with two other houses and the chapel, have been turned over to the Catholic students of the University of Chicago.

It is a comforting thought to me.

THE FIRST INFORMAL CALVERT CLUB

In the early twenties a weekly review called the Commonweal, was launched in New York by lay Catholic intellectuals. The publishers called themselves Calvert Associates, in honor of the first Catholic colonizers of this country - who had with them a vigorous sense of tolerance and religious liberty. Members of the Commonweal staff found it wise and profitable to meet their subscribers personally on occasional goodwill or promotional tours. When they came to Chicago the local subscribers would meet these "Calvert Associates" at dinner - usually in a downtown hotel. Out of these occasional dinners there evolved a very informal organization quite naturally called the Chicago Calvert Club. There were similar Calvert Clubs in New York and Boston. Ellen Starr and Mrs. Lillie, Judge Girton and Judge McGoorty and the Doniats belonged to it. So did Sara Benedicta O'Neil of St. Benet's Library - then called the Calvert Library and Mrs. Wm. P. Coughlin. Professor Jerome G. Kerwin recently appointed to the Department of Political Science at the University of Chicago became president of the Calvert Club of Chicago. Raphael Foran was the secretary.

One of the early members was Jim Costin, now Father Columba C.S.B. of Washington, D.C., also Charles N.R. Mc Coy - Ph. D. now Father Mc Coy, Head of the Department of Politics at the Catholic University, Washington, D.C. and Father Vincent Flynn late president of the College of St. Thomas in St. Paul. When a particularly fine scholar came to town in those days Dr. Kerwin would invite his young Catholic student friends at the University to share the intellectual experience. We soon called these young people, our guests, "The Campus Calverts" - our younger brethren.

In the spring of 1929 Father J.A.M. Brosseau of Montreal, came to Chicago to spend a long convalescence with his old friends, the Doniat family. The Chicago Calvert Club was in full swing. Mrs. Lillie and Ellen Starr, Dr. Kerwin and Judge and Mrs. Mc Goorty and the Doniats all met there - and, of course, their guest, Father Brosseau. When after one of the meetings Mrs. Lillie asked Father Brosseau to say Mass in her little chapel at Childerley, he, having per-

mission to say Mass in the diocese, quite naturally consented. On April 20, 1929, the Doniats, Ellen Starr and Mrs. Lillie trekked out to Childerley for a first, but, as we later learned, unauthorized and uncanonical Childerley Mass! *

With the advent of the larger and more publicized Carroll Forum in the fall of 1937, the Calvert Club downtown quietly subsided. The Campus Calverts however, (There was no Newman Club, no Catholic chaplain at the University of Chicago) grew in stature and earnestness and became the organization of Catholic students on campus. Jerome G. Kerwin became their official sponsor and faculty representative.

Dr. Kerwin had come to Chicago rich in the experience of a comradeship between professors and students promoted in the Dartmouth Outing Association of his Alma Mater. It was his conviction that the Calvert Club would benefit immeasurably from informal coeducational week-end conferences in the country. Many matters that puzzle young students can be clarified in conversations, matters that might be too long and too involved for confession.

When Dr. Kerwin attended an outing of a committee on a religious education on the campus at Druce Lake, Illinois, it had not been easy to find Mass within taxi distance. Was there not somewhere a country chapel for Sunday Mass? I remembered the lovely chapel in which Father Brosseau had said Mass for Mrs. Lillie five years before; we asked Mrs. Lillie whether we might bring out the Campus Calvert Club to Childerley for a week-end. She was most pleased and had us as her guests for the first coeducational conference of Catholic students, at Childerley in May 1934. The children of the Crane Company widows doubled up and made room for Dr. Kerwin and the boys, I took the girls to Mrs. Lillie's house. So far as we know it was not only the first Catholic cooperative and coeducational conference of that sort to be held at Childerley, but perhaps it was really the first one to be held!

*Strange things can happen when good lay people have initiative, but insufficient information! Everything at Childerley is now in excellent ecclesiastical order under the supervision of Monsignor Joseph D. Connerton, senior Catholic chaplain of the University of Chicago.

Father Arthur Kleiber C.S.S.R. a converted Jew, came out as chaplain. It was an amazing experience. We had discussions and lectures and questions. The topics that came up were as catholic as the Church. I remember especially Exorcism and the Spirituality of the Soul. The questions concerning Exorcism went on so long that finally a priest visitor exclaimed, "This is getting too spooky for me" and in a glorious voice he sang, "The Man on the Flying Trapeze", which cut short an argument that might otherwise have lasted all night. We spent two full and happy days together - driving into Wheeling for our meals.

It took a good deal of planning - Henry Eugene Patrick, was the first student president of the Calvert Club. He had vision, enthusiasm, a fine liturgical sense and much common sense. His influence is still felt in Childerley traditions and customs. It was tremendously worthwhile.

One of the girls said to me, years afterward, after she had become a Grail Leader, "I never knew I was a Catholic until I went out to Childerley that first time."

Very gently the Holy Spirit led us. Mercifully ignorant were we kept of subsequent developments and responsibilities. We had no vision of what would grow out of that first comradely Catholic week-end at Childerley.

We tried to repeat the experiment, some months later. The students were enthusiastic. But the priest who had promised to go out with us found that something unforeseen would prevent his going. There followed three barren years, until Father Timothy Sparks O.P. came out with us in May, 1937. He had recently established a University chapter of Dominican Tertiaries at the Church of St. Thomas the Apostle, and this was the occasion of a sort of semi-retreat of the Tertiaries and their friends. That event marked a new era. Priests who were members of religious orders now came out, with the approval of their superiors. There were six such occasions - all very quietly accomplished - each one of

great significance for the almost unshepherded Catholic students at the University. Father Arthur Kelley, S.J. came in November, 1937, Father James Meyer, C.F.M. in May, 1938.

That was a wonderful week-end, that third one. Besides Father "Jimmie" Meyer and Father Wm. Bergin, C.S.V., Father John W.R. Maguire, C.S.V., the great Viatorian labor priest* came out and so did Louis Budenz, who was still a Communist at that time. We were all under the big box elder tree, listening, spell bound, from two o'clock until six, on that May afternoon to their discussions of the Catholic Church, Labor, Communism. Mr. Budenz spoke very graciously of "Comrade Mandelein" and of "Comrade Roosevelt." Professor Waldemar Gurian of Notre Dame was there and Winston Ashley and his dear friend Leo Shields. Winston and Leo had been enthusiastic communists in their early student days at the University. Not very many years later Father Ashley said a Dominican Mass for Leo, who had become a devoted servant of our Lady, and had given his life for his country, in France. Our first Calvary Club martyr was a former Communist!

From that time on we went out to Childerley in May and in November, courageous priests studying at the University came out with us: Father George Dunn, S.J., and Father Rigney, S.V.D. Both eventually received their doctors' degrees at the University of Chicago. Father Rigney subsequently became President of the Catholic University of Peiping. After his arrest and imprisonment by the Communists, vividly described in his book he was appointed provincial of the S.V.D.'s in England. Father Edward Mangan a great scripture scholar came to us again and again.

*Illinois Labor organizations recently contributed to a chapel in memory of Father Maguire at the new Viatorian Novitiate at Arlington Heights, Illinois, not far from Childerley.

TRANSITION

The Crane Fund for Widows and Children was becoming more than Mrs. Lillie herself could direct. She had had a terrific illness, and her good friends, the Ports, had died.

I called on Mrs. Lillie one afternoon during this illness, which had involved serious surgery.

"What do you think of St. Ignatius water?" she asked me.

"I'm not very interested in many of these special devotions," I answered. "Why do you ask?"

"Because this afternoon an old laundress of Ellen Starr's came to see me. She was a poor woman of great faith and generosity. The Catholic Church is very wise and kind, to take water, the most available thing there is, and asking God to bless it, make this common thing precious. This precious thing the poor woman brought to me, this afternoon. A priest had prayed over it--she had prayed over it! I'm not laying it on the open wound, but I am saturating some cotton with the water of St. Ignatius. I'm touching it, praying St. Ignatius to intercede for me."

A convert was giving a cradle Catholic an unforgettable instruction on sacramentals!

There had been some indications that the Crane Company widows, now about a dozen or so, might like to live near their old friends, some indication too that in an almost manless settlement of about seventy people there would be little opportunity for marrying again!

And so it was planned to give up Childerley as a community, and use the Crane Fund to pension the widows and children in suburbs of Chicago, or near their old homes. The special spot called Childerley, where the widows had lived, was sold to the Servite Sisters for a convalescent home.

I was with Mrs. Lillie at the last Childerley May party in 1939. After the party was over she asked me to come into the chapel with her. We prayed quietly, she wept quietly and then turned to me and said, "Can this be

him that he, at this time himself, was being called "the Pope of the Midway."

"We shall have much work to do together, Dr. Kerwin, when I get down to Chicago," Archbishop Stritch said to him at parting. After that I sent the Archbishop some Kodak pictures and a little account of the seven meetings and retreats of the Calvert Club that had been held at Childerley. He responded with much interest and courtesy. Archbishop Stritch was installed in the Cathedral of the Holy Name, in Chicago on March 7, 1940. On August 14, 1940, the Archbishop invited President Hutchins, Mortimer Adler and Dr. Kerwin to dine at his home on North State Street.

About three months later, on November 5th, 1940 the Archbishop received a small group of University students whom I brought to him in his home. He was most kind and gracious. "You are my Benjamins," he said to them. Before we left he took us all into his private chapel to pray. No one will ever forget that exquisite hour.

From then on there were many consultations and committee meetings. At a luncheon at the Quadrangle Club on Saturday, December 14th, 1940 a small group decided to organize as the Calvert Foundation of Chicago, to hold title to Childerley. After this luncheon Dr. Kerwin and I called on Mrs. Lillie and told her the name of the new organization. There were more meetings and deliberations. On May 1, 1941 the Calvert Foundation of Chicago was finally chartered as a non-profit organization under the laws of the State of Illinois. On Sunday, May 3, 1941, Feast of the Finding of the Holy Cross, Father George Dunne, S.J. dedicated the grounds and the houses and chapel to the service of God. It was a wonderful Calvert Club week-end. The young people out did themselves in song and liturgy. Professor Yves Simon, then of Notre Dame University, now on the faculty of the University of Chicago spoke. The Servants of Mary who had only recently moved into their new quarters - the former Crane Company holdings - prepared (for Mrs. Lillie) a wonderful tea

and reception to follow the religious services. All the countryside was there. I don't know that the day has ever been adequately described, but the orchard was all abloom and the long line of singing Calvert Club students - the sisters and visiting priests in the procession - were recorded by many an amateur Kodak. It all seemed unbelievable.

The deed was turned over to the Calvert Foundation on June 12, 1941 in the living room of Mrs. Lillie's house on Kenwood Avenue. In my property room at Senn High School I found a great ten inch iron key ring which a student had once given me when his janitor father had a new set of locks made for his building. I took off the old keys and fastened the twenty-three keys of Childerley on to the impressive ring. I took it out to show Mrs. Lillie - Dr. Lillie was there and Jerome Kerwin and Peter Kelleher, the first President of the Calvert Foundation. Mrs. Lillie was much amused at the ring, then she grew serious. "Give it to me" she said. She slipped the ring onto her right arm - "Now, give me your right hand." She held my hand for a moment, then she slide the ring off her arm and on to mine. "It's yours to look after from now on", she said. It was a sort of mystic ceremony - poignant and very like Mrs. Lillie.

"And what will you call the place now?" Dr. Lillie asked.

"Childerley, a new Childerley. That will keep an historical connection with what went on here, before."

I think everyone was pleased.

THE COMMUNION OF SAINTS

After the lovely May dedication of Childerley and after they key ring ceremony, things began to happen. With much joy and holy enthusiasm members of the Calvert Club went to St. Paul, at the end of the same month, to attend the ordination of the first Calvert Club priest. Charles N.R. McCoy, a Dartmouth graduate, a special friend of Dr. Kerwin's, had spent four years at the University of Chicago in the Department of Political Science. As soon as he had finished his work for his Ph. D., he entered the St. Paul Seminary; but he kept up his Chicago associations. His first Solemn Mass was in the Church of St. Thomas the Apostle, his first Mass breakfast in Ida Hoyes Hall at the University of Chicago with Jerome Kerwin and Mortimer Adler as speakers. Father McCoy is at present Head of the Department of Politics at The Catholic University, Washington, D.C.

Enthusiasm for Childerley grew as the sense of ownership was intensified. Why not more conferences than twice a year? Perhaps one every quarter? How about the summer quarter? Be it remembered, this is student enthusiasm (some of the students were Catholic priests); there was not yet a resident Catholic chaplain. Accordingly, the first summer conference was organized. There were some older students and some professors at the conference. The lectures were interesting, but the weather was hot. On Saturday afternoon, July 26th, with the thermometer at 102° - Dr. John U. Nef spoke on the Concept of Liberal Education, in the large conference room in St. Joan's. After the first hour we made a short pause. Then we went out on the screened porch of St. Joan's house for the second part of his dissertation. I should have said earlier what Mrs. Lillie had said in giving us Childerley - "The girls' house will be Doniat House - the boys' Kerwin House," to which of course, we had each said "NO!" But when we came out to the May dedication Mrs. Lillie showed me the signs in clear print, nailed to each house, St. Joan's House and St. Jerome's House, respectively. "You can't change that," she said and smiled as one who had had her way!

That July Sunday was as warm as Saturday had been. Toward evening Mrs.

"And I hope you won't forget my patron, St. Ignatius," said Father Reinert. "The dining room for him, Father, in grateful memory of your beautiful after dinner talks."

"There's an unnamed room next to St. Patrick. Shall we call it St. Nonnatus - because we don't know, or would the political scientists naturally associate Patrick with Henry?" St. Henry won out. One room was named for St. Joseph. St. Christopher's room is the first one that automobiles reach as they enter Childerley.

"But the kitchen?" Kitchen and dining room are on the first floor of the boys' house. "It really should be named for Martha who was busy about many things." "But we're only having gentlemen saints in the boys' house aren't we?" "St. Martha is on the first floor - that will be perfectly moral and correct - we'll have no lady saints (alive or dead) upstairs in the boys' house - no gentlemen saints upstairs in the girls' house." By that time everybody was silly. Naming the girls' rooms was just as much fun. St. Ann's on the first floor for a sort of motherly room that had an entrance all its own - good for the housekeeper who might come and go at odd hours without disturbing the group. St. Catherine and St. Rose, Dominican Saints - St. Madeleine Sophie, Foundress of the Religious of the Sacred Heart. I was a pupil of the Sacred Heart Convent on North Street . At the Sacred Heart Convent I had learned the trick of naming rooms for saints. St. Monica, because from the very beginning we had a strong interracial sense and St. Monica was certainly African. On the first floor of St. Joan's - St. George in honor of Father George Dunne, S.J., who had done so very much for the University students even before he blessed the houses - St. Thomas Aquinas was given charge of our big conference room on the first floor of the girls' house. One room was named for Jerome's sister Elizabeth, one for my sister Thecla. Presently the youngest member of the group spoke up. "How about St. John the Baptist? Is there to be a room named for him?" "And there are other Johns too" - and so

it happened in an almost ribald mood, at nearly midnight of a very hot summer day - that we named St. John Baptist - St. John Boscoe - St. John Vianni as patrons of the boys' washrooms.

In the girls' house - St. Susannah was made responsible for one room. That early Christian Martyr was probably named for the virtuous lady of the Old Testament, whose woodland bath made history. Not many knew the story of St. Paula, friend of St. Jerome, who erected a hostel in Bethlehem to make pilgrims comfortable. We named one room in the girls' house for her and another bathroom was named for St. Bridget. They once brought a woman to St. Bridget who had been ill for two years. When St. Bridget bathed her feet, the woman was cured. There are those who think that the lady had needed that bath. Did St. Bridget perform a miracle or did she have marvelous common sense?

And then in one of those reckless moods of scholars, the subject changed. From twelve o'clock to two A.M. those young people discussed the Jesuit and the Dominican theories of grace! What a week-end! Childerley is like that! Next morning after two Masses and a very simple breakfast, fourteen guests departed and six of us were left to clean up - among them a young University student whom I had met at Senn High School. We talked about the week-end as we sorted out blankets.

"Those black and white ones for St. Dominic's room." I said, "And blue ones for our Lady of Perpetual Help."

"And of course the papal colors, the gold and white blankets for St. Peter's room", said this young non-catholic friend who had come to Childerley because his Catholic classmate had invited him.

"Rollins, I hope you weren't shocked at the frivolous conversation about the saints last evening. You know we think of them as members of our family as though they and we could take a little teasing - we were familiar with them, but we didn't mean to be irreverent."

"I was never so shocked in my life," he said. "Never more beautifully

shocked! How soon can I become a Catholic, how soon can I be baptized?"

"It doesn't go as quickly as that," I said. "It will require a lot of study."

"I'll study, I'll study hard", he said, "but I want Baptism!"

"If you do, your desire will take care of you until the water is poured over your head," I said. "Did you every hear of baptism of desire? If you do whatever you think is right, and earnestly study what is right, God will take care of you."

"Is that how He takes care of those who don't know about the Catholic religion? People in far parts of India or China? Because that was one thing that worried me!"

His conversion story has been published elsewhere, but here be it only said that he began instructions almost immediately. When Father Connerton came to the University in October, he continued with him. Rollins' Christmas cards that year were invitations to his Baptism. At midnight Mass he received Holy Communion at the Cathedral, Confirmation in the Cathedral on Pentecost Sunday following. He was graduated from the University in August and entered Mundelein Seminary in September 1942. Exactly seven years after his First Communion, he was deacon at Midnight Mass. His first solemn Mass was also at the Church of St. Thomas the Apostle. His reception was at De Sales House, on the campus.

Gratefully and graciously he comes back to Childerley whenever he can take time from his parochial responsibilities as assistant at St. Malachy's. He will come to direct the choir or to give a lecture or a sermon or a Day of Recollection. We love to have him come back - this brilliant young convert - this scholarly priest.

When Mrs. Lillie asked me to undertake the management of Childerley it seemed simple enough, for one or two week-ends a year. That was one of Gods gentle surprises! He didn't tell me that in less than ^adecade I would be at

"You should have had some kind of a report, Johanna."

And for the next meeting I did have one. Those reports that I have saved will give the Childerley story and the Childerley problems just as we lived through them.

I think it was at this meeting that I brought the word that the Archbishop would receive us all on North State Street on the evening of September 26th. What an experience that was! After a wonderful hour, Ed. Kerwin* spoke up.

"Your Excellency, if each of us were to write his request on a slip of paper, you would find the same word written on each paper, Chaplain. Will you give us a Chaplain?"

"You shall have a Chaplain," answered the Archbishop.

Ten days later Father Joseph D. Connerton presented himself to Professor Jerome Kerwin at the University. Father Connerton, the answer to eighteen years of prayer, was no stranger to the community. He had been assistant at the Church of St. Thomas the Apostle which embraces the University territory and had instructed and baptized a number of young intellectuals, now members of the Calvert Club, at the University.

* Edward M. Kerwin, Vice President of the Calvert Foundation, was one of the founders, in 1903, of the Brownson Club—actually the first Catholic Club at the University of Chicago. The Brownson Club having gradually lost its intellectual leadership and purpose, having no faculty sponsor, went out of existence in 1922.

A little flower of St. Francis

...recently discovered and sent to Dr. Lillie for his birthday June 27, 1940 and for their Wedding Day, June, 29th.

Almost three score and ten years ago there was portentous excitement in Heaven, as though a new and wonderful creating was imminent.

"Come here, Brother Francis", said the Lord God.

"I am about to bestow upon you a beautiful responsibility, and one quite to your liking. I mean to send to earth two souls whom I have destined for great accomplishments and great joys. I want you to have special care of them. Give them your name and bring them together. I shall give them your qualities, great and warm hearts, and love for all my creatures, even as you had it. It will culminate as yours could not, Francis, in their love for each other, for the children that I shall give them, for those whom they will take to their hearts. They will study animals and flowers and all things that grow upon the earth or under it, even to the depths of all the seas and waters, because of their great love. And their knowledge and their love will they share, and impart to their children, and to all those who will look to them for inspiration.

"You will walk with them, Francis, in the paths of kindness, generosity, helpfulness. You will show them the folly of idle riches. You will show them the beauty of simplicity. More and more will you reveal to them the secret and hidden beauties of My Universe.

"We will watch over them together, Francis, you and I. And after they have taught their disciples by precept, and even as you did, by example, how to really live, will you lead them to one of our loveliest mansions on this far shore. Birds will sing for them, wolves will wait about their door for caresses, and all living things that play hide and seek in deep waters will come to the surface and gurgle a welcome for them.

"Promise these things to them, Francis in My name.

GENTLE GENEROSITY

Ever so many gracious surprises kept coming up. I don't know just when Mrs. Lillie found some unused linen sheets from her trosseau in an old trunk.

"Have you any use for these?" she asked.

"We can make altar cloths and albs from them - and small altar linens from scraps that will be left." For that use surely these linen sheets had never been intended. On another occasion she found some beautifully brocaded silk which had been brought to her from China and had lain uncounted years in an old trunk. That was made into a beautiful red vestment for De Sales House by some of the students, in the summer of 1942. It was used for the first Mass on St. Apolinaris day. It is still the nicest one for Martyrs and the Holy Ghost. Dr. Lillie was usually very quiet. "While you and Frances are talking church things," but he was keenly interested. One day he came to me with a flat white package.

"Everybody is giving you something for Childerley," he said as he handed me the package. "Could you, perhaps use this for something? My family gave it to me for an evening scarf, but it's much too long and too elegant for me to wear."

I accepted it gratefully and hopefully, wondering how I could use it. Then one Sunday it drizzled during our procession of returning the Blessed Sacrament, and some one held a dark blue umbrella over Father Connerton and Our Lord. Then it came to me - we needed an umbrellino and Dr. Lillie's white scarf would make it. I had priced one at church goods stores sometime before and found the prices staggering, from \$80.00 to \$120.00!

"But we are taking no orders now," they said. It was during war time.

So I looked into the red telephone book and found a repair man not too far from our home. Perhaps he would cover an old umbrella frame of mine with white silk, to hold over Our dear Lord in procession. I thought I would try him out first, on recovering a purely secular one, for me.

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I found his crowded cluttered little shop. I found a great huge man, with a kindly face behind the counter. He did a beautiful job covering my old umbrella, and so with confidence and hope I asked him about doing the white silk one.

"For w'y you want w'ite silk? You want maybe some stripes or flowers? Not all w'ite!"

"No, I want this umbrella covered with all white, no colors. This is for a church, a religious umbrella."

"What kind of church you want d'is for?"

"For a Catholic church, for a procession of the Holy Sacrament."

His face lighted up with a great smile. (He had beautiful teeth).

"You know I come from Italy; I'm Catlic! I know 'bout such t'ings. No, I won't cover your ol' frame. I find nice frame somewhere, big one. I paint all sticks wit' gold paint, yes? Oh, I make you fine umbrella for procession, you will see! But not such a round handle. Long straight handle. I find you one!"

"Good, I'll trust you. But where do you come from in Italy?"

"Bari, I come from Bari."

"Oh, St. Nicholas of Bari."

"W'at you know 'bout St. Nicholas?"

"I know his feast is December 6th."

"Not in Bari! We celebrate Mev 5th, in summer time. W'en we get all kinds vistors and peligrinni. We got a fine week! Everybody wear Sunday clothes all week. We carry St. Nick on de shoulders. We take him to de sea. We take him to de ol' town, to ol' Bari. We take him to de new town. We have band on dis corner, on dat corner. And money! De people t'row all kinds money, and jewels, you should see! Six hundred t'ousand li e come in one week!"

He grew radiant, then wistful - then proudly reminscent of his childhood and early manhood.

"You know, one time everybody starving in Bari. No crops at all. Den ol' man, big beard, he go over to Turkey - not so far, Turkey to Bari. He find big business man in Turkey and he say. "My people got not'ing to eat. I want buy all your w'eat. I no got de mon; I got big di'm' - nobody can tell value dis di'm'! You take my di'm', you send me de w'eat?"

"W'at your name? Maybe I come bring de w'eat, maybe I collect mon' for de di'm', yes?"

"My name is Nick", he say.

So big business man from Turkey bring over de w'eat hissself and he bring de di'm' and he say:

"Where is Nick? I guess I get mon' and give back dis di'm' to Nick."

"Nick?" dey say. "Every house in Bari got one Nick! You go knock on all de doors and ask for Nick, and see if you find dis ol' man."

"So he knock on all doors in Bari. No Nick had give dis di'm'. So day laugh and say. "Well, we got one more Nick. He's in de church. You go see if is his di'm'."

"So big business man from Turkey go to church and see big statue of St. Nick on de altar and he say "De e is my friend! He got all kinds jewels! My God, see his ring! Big di'm' gone from St. Nick's ring! Must be St. Nick come to Turkey to buy de w'eat from me! No, St. Nick, here is your di'm'! You work dis miracle on me? I no want you di'm'! I want no money for de w'eat! You take back dis di'm' for your ring!"

And wasn't that a lovely story to hear from the umbrella man over his counter, in a crowded shop on Clark Street?

But I wanted to follow up my white church umbrella, so I phoned about it.

"Is not finished yet," he said. "My Jewish friend has patterns for all kinds umbrellas. He got Jewish holidays. T'ree days he don't work."

A Jew cuts pieces for a Catholic umbrella man?" I asked, in amazement.

"Yes, aint dat nice? We all get more united dat way; Cat'licks - Jews -
Gentilcs. We all work togedder for good. Ain't date nice?"

DXXIII YCW Full Time Workers Monsignor Reynold Hillenbrand	<u>Retreat</u>	January 2-5, 1959
The Tiskus Family	<u>Arrival</u>	January 16-18, 1959
DXXIV Loyola Sodality Father Donald Hayes, S.J.	<u>Retreat</u>	Jan. 30-31, Feb. 1, 1959
DXXV Loyola University Social Service Department Father Louis Scheller, S.J., Dean of School of Social Work, St. Louis University	<u>Retreat</u>	February 13-15, 1959
DXXVI Chicago Group - C.F.M. Monsignor John Egan Betty and Jim Sullivan	<u>Retreat</u>	February 20-22, 1959
DXXVII International Catholic Auxiliaries Virginia Leary, Head of Training School, Father John I. Cardiff, Chaplain of Auxiliaries, Bishop Raymond Hillinger, Monsignor O'Day.	<u>Information</u> <u>Week end</u>	February 27-28, March 1, 1959
DXXVIII Medical Students University of Illinois (and others from the Medical Center) Monsignor John Egan.	<u>Retreat</u>	March 6-8, 1959
DXXIX Young Adults Club Immaculate Conception Parish Father Charles J.D. Corcoran, O.P.	<u>Retreat</u>	March 13-15, 1959
DXXX Newman Alumni Club and Newman Club of Northwestern University, Father Cornelius Hagerty, C.S.C. Notre Dame University.	<u>Palm Sunday</u> <u>Liturgy</u>	March 20-22, 1959
DXXXI Co-ordinating Group (The Crowleys) Monsignor Reynold Hillenbrand, Father Rudolph Bierberg, C.F.P.S., St. Joseph's College, Rensselaer College.	<u>Planning</u> <u>Meeting</u>	April 2-4, 1959

NOTICE - In the first part of this Chronology an error was made in numbering the weekends. At one point four (4) numbers were skipped. This mistake was just discovered and it seemed best to start this page by giving the following retreats their true number. The entries that follow are correctly numbered.

<u>528</u> Lumen Christi Father Xavier Carroll, C.F.M.	<u>Retreat</u>	April 10-12, 1959
<u>529</u> Calvert Club and I.I.T. Father William Connelly, S.J., also Bishop David of Vellore, S. India.	<u>Retreat</u>	April 24-26, 1959
<u>530</u> DeKalb University Faculty Father John Thomas Bonee, O.P.	<u>Retreat</u>	May 8-10, 1959
<u>531</u> Wright Junior College Father William Connelly, S.J.	<u>Retreat</u>	May 15-17, 1959
<u>532</u> Staff and St. Andrew's Y.C.W. members, Father John Bukovsky, (at U of C) S.V.D., Father Patrick Fincutter, S.V.D.	<u>Work Weekend</u>	June 5-7, 1959
<u>533</u> "Epheta" for the deaf, Father David Walsh, C.S.s.R.	<u>Retreat</u>	June 12-14, 1959
<u>534</u> Joliet C.F.M. Father David Patrick Ephroymson, Joan Buck (Mrs. George Buck).	<u>Retreat</u>	June 19-21, 1959
<u>535</u> International Students Monsignor Daniel Cantwell	<u>Retreat</u>	June 26-28, 1959
<u>536</u> Capt. Walter Doniat Braun, U.S. Army and Family. Father Joseph J. Fertal, S.V.D.	<u>Family Hospitality Doniat-Braun Mass</u>	June 12 - July 6, (exclusive of three weekends) July 5, 1959.
<u>537</u> Friendship House Monsignor Daniel Cantwell and many other priests.	<u>Study Weekend</u>	July 10-12, 1959

<u>538</u> Joliet, C.F.M. Mahers. Rev. Chester Nowicki, S.V.D.	<u>Work</u> <u>Weekend</u>	July 24-26, 1959
<u>539</u> Fiat Father John Cardiff, Stephanie Dolydcheck.	<u>Retreat</u>	July 31 - August 2, 1959
<u>540</u> Korean Students Father James T. Magermans .	<u>Conference</u>	August 7-9, 1959
<u>541</u> Loyola Graduate Students Sodality, Father Frank Holland, S.J.	<u>Retreat</u>	August 14-16, 1959
<u>542</u> Friendship House Monsignor Daniel Cantwell.	<u>Study</u> <u>Weekend</u>	August 21-23, 1959
<u>543</u> Thomas More Association, Dom Hubert Van Zeller, O.S.B., Downside Abbey, England.	<u>Short</u> <u>Retreat</u>	September 12-13, 1959
<u>544</u> St. Andrew's Y.C.W. Father John Fahey.	<u>Retreat</u>	September 18-20, 1959
<u>545</u> Catholic Council on Working Life, Monsignor Daniel Cantwell.	<u>Discussion</u>	September 25-27, 1959
<u>546</u> Benedictine Oblates, (Father Lambert's group) Childerley Staff, etc. Father Robert O'Keefe, O.S.M.	<u>Retreat</u>	October 2-4, 1959
<u>547</u> C.F.M., George & Jane St. Peter, Fond du Lac, Wisconsin, Father Francis L. Filas, S.J.	<u>Retreat</u>	October 9-11, 1959
<u>548</u> Staff and St. Andrew's Y.C.W., Father Edward Borkowski, S.V.D.	<u>Work</u> <u>Weekend</u>	October 16-18, 1959

<u>549</u> Luman Christi Father John Beckman, S.J.	<u>Retreat</u>	October 23-25, 1959
<u>550</u> Calvert Club Father James C. Buckley, C.S.C.	<u>Retreat</u>	Oct. 30-Nov. 1, 1959
<u>551</u> Northwestern University Newman Club Father Frank Oppenheim, S.J. Mike De Bella	<u>Retreat</u>	November 6-8, 1959
<u>552</u> Northern Illinois University, De Kalb Father Raymond J. Nogar, C.P., Father H. V. McGinn	<u>Retreat</u>	November 13-15, 1959
<u>553</u> T.O.P. St. Thomas of Chicago Chapter, (U. of C.) Father Jordan Aumann, O.P.	<u>Retreat</u>	November 20-22, 1959
<u>554</u> Christo-Phils Jan Netron Father Eugene Faucher	<u>Retreat</u>	November 27-29, 1959
<u>555</u> Loyola University School of Social Work Father Paul Woelfl, S.J., of John Carroll University, Cleveland, Ohio	<u>Retreat</u>	December 4-6, 1959
<u>556</u> Y.C.W. Full Time Workers (National Federation) Monsignor Reynold Hillenbrand	<u>Retreat</u>	January 15-18, 1960
<u>557</u> Lourdes High School Father Thomas Baker, C.S.C., Sister Virgiosa	<u>Retreat</u>	January 22-24, 1960
<u>558</u> Friendship House Father Eric Lies, O.S.B., from St. Meinrad Archabbey, Indiana	<u>Retreat</u>	January 29-31, 1960

International Catholic Auxiliaries Father Wm. Schenk, C.P.P.S. from Peru, South America Bishop Raymond P. Hillinger	<u>Mission Information</u>	Feb. 5-7, 1960
Alpha Phi Omega, Marquette University Milwaukee, Wisconsin Father Henry F. Hohman, O.P.	<u>Retreat</u>	Feb. 19-21, 1960
C.F.M. Father Dennis Geaney, O.S.A.	<u>Retreat</u>	Feb. 26-28, 1960
Lumen Christi Father Patrick Crimmin, S.J.	<u>Retreat</u>	March 4-6, 1960
Y.C.W. Boys Father Thomas R. Seitz, River Grove, Illinois	<u>Retreat</u>	March 11-13, 1960
Joliet, C.F.M. Father Quinlin Fullam, O.F.M. Joliet, Illinois	<u>Retreat</u>	March 18-20, 1960
Northwestern University Newman Club and Newman Alumni Father Robert L. Nugent, C.S.P.	<u>Retreat</u>	April 1-3, 1960
Wright Junior College Newman Club and U. of I. Medics Father John Felice, S.J.	<u>Retreat</u>	April 8-10, 1960
Calvert Club, U. of C. Father Frederick Sucher, C.P.	<u>Retreat</u>	April 29 - May 1, 1960
(Father Dunstan Morrissey, O.S.B. from St. Bede's, Calvert Alumnus, says his first Childerley Mass.)		
C.F.M. Couples Father Walter Imbierski	<u>Retreat</u>	May 20-22, 1960
C.F.M. Couples Father Raban Hathorn, O.S.B. St. Meinrad, Indiana	<u>Retreat</u>	May 27-29, 1960
Lumen Christi and Childerley Staff	<u>Work Weekend</u>	June 3-5, 1960

Ephpheta Father David Walsh, C.S.S.R.	<u>Retreat for the Deaf</u>	June 10-12, 1960
Married Couples, University of Chicago Alumni, Adult Education, etc., Father Daniel Lupton	<u>Retreat</u>	June 17-19, 1960
Childerley Staff and Others	<u>Work Weekend</u>	July 8-10, 1960
Friendship House Calvert Foundation Meeting (small group), with Pat Crowley's friends to discuss Father Dowling, S.J. Memorial.	<u>Study Weekend</u>	July 16-18, 1960
Joliet C.F.M. and Staff Father August Freitag, S.V.D.	<u>Work Weekend</u>	July 22-24, 1960
Korean Student Association Father James Magermans from Taiwan	<u>Convention</u>	August 5-7, 1960
Loyola Graduate Sodality	<u>Retreat</u>	August 12-14, 1960
Friendship House Msgr. Daniel Cantwell and Others	<u>Study Weekend</u>	August 19-21, 1960
Mary and Joseph Circle Sponsor John Kelly. All handicapped or aged people	<u>On Pilgrimage</u>	August 20, only

Chinese Students Father James Magermans of Taiwan	<u>Convention</u>	August 26-28, 1960
Thomas More Association Father Raymond Bosler of Indianapolis, Promoter: Dan Herr	<u>Conference & Recollection</u>	September 10-11, 1960
Lumen Christi Father Barry Rankin, C.P.	<u>Retreat</u>	September 16-18-1960
Fon du Lac C.F.M. Father Joseph Loftus, S.J.	<u>Retreat</u>	October 7-19, 1960
St. Andrew's Y.C.W. Father Charles Cagney, S.J.	<u>Retreat</u>	October 14-16, 1960
Calvert Club Father Thomas McDonough Catholic Students at secular university	<u>Conference</u>	November 4-6, 1960
C.F.M. Father Raymond J. Nogar, O.P. Father Aelard Buchman, O. Cist., Guest	<u>Retreat</u>	November 11-13, 1960
Northern Illinois University Newman Club Father Hugh McGinn Father Alcuin Deck. O.S.B. Marmion Abbey, Aurora, Illinois	<u>Retreat</u>	December 2-4, 1960
Latin American Group of Papal Volunteers for Catholic Action Father Lawrence Wagner, S.V.D. George Sullivan Msgr. Reynold Hillenbrand, Sponsor	<u>Discussion and appraisal of experiences after ten week trip.</u>	December 12-14, 1960
Also Pat Keegan of London, England, Auspices of U.S. Young Christian Workers, Full-timers.		

National Full-timers Group-Y.C.W. Msgr. Reynold Hillenbrand	<u>Retreat</u>	January 6-9, 1961 (4 full days)
Staff Father Ronald Jaeckels, S.V.D.	<u>Work Weekend</u>	January 20-22, 1961
Y.C.S., St. Patrick's High School Brother Norman, Brother Peter, Brother Raphael Father Pat O'Malley of Maryville	<u>Retreat</u>	February 3-5, 1961
Calvert Club Father Alcuin Deck, O.S.B. Marmion Abbey, Aurora, Illinois Father Thomas McDonough	<u>Retreat</u>	February 10-12, 1961
Alpha Phi Omega of Marquette University Father H.W. Conway, O.P.	<u>Retreat</u>	February 17-19, 1961
Arlington Heights, C.F.M. Father Lawrence Kelly Chaplain of Y.C.W.	<u>Evening of Recollection</u>	February 24, 1961
Lumen Christi Father John Francis Jacobs, O.P. Father Peter Dunne, Chaplain	<u>Retreat</u>	March 3-5, 1961
Joliet and Arlington Heights, C.F.M. Father Gerald Weber	<u>Retreat</u>	March 10,-12, 1961
Lumen Christi & Frank Staab Father Peter Dunne of St. Celestine's Father Ronald Jaeckels, S.V.D. (Mass)	<u>Work Weekend</u>	March 17-19, 1961

The two friends wrote and read and talked about religion so much that they finally prayed themselves and each other into the Catholic Church; Ellen in the spring of 1920, (her spiritual odyssey was published in the Catholic World^{in 1924}) and Mrs. Lillie, under the direction of the great English lay theologian Baron von Hügel, in the fall of the same year, while she was on a visit to England. Some of the correspondence between Mrs. Lillie and Baron von Hügel was privately printed in 1925.

Almost immediately after their conversions Mrs. Lillie became a Franciscan Tertiary and Ellen Starr an Oblate of St. Benedict. Presently, in complete and merciful ignorance of canon law, Mrs. Lillie built a more enduring brick chapel close to the little log cabin. The log cabin altar was brought into it and Monsignor Shannon gave Mrs. Lillie an altar stone.

Here are some excerpts from historical notes which Dr. Lillie once jotted down for me concerning the early days on the farm.

Appendix The Crane Fund for Widows and Children

Quite early in the history of Buffalo Creek Farm Mrs. Lillie began the care of widows and their children at the farm. For this purpose six cottages were erected in 1910 on the North Farm in three groups of two each. Mrs. Lillie's sister (Mrs. E. A. Russell) contributed the cost of one pair of these cottages. Provisions were also made for water supply, sewers, and drainage of land.

Previous to this action the undertaking had been a matter of serious discussion between Mrs. Lillie and her friend Elisabeth Port as a result of which Miss Port, then a teacher of kindergarten grades in Chicago, agreed to undertake supervision of the work. In return for this Mrs. Lillie agreed to insure Miss Port's independence and enable her to carry out her personal plan of adopting and bringing up children. Miss Port was engaged in 1910 on salary as superintendent of the work. In 1911 Miss Port's mother, then principal of a grammar grade school in Chicago, was also engaged to aid in the work. In 1917 Mrs. Lillie deeded an acre of land on the present property of the Calvert Foundation to Miss Port together with the red brick home built in 1912 which was occupied by Miss

It will be seen that Mrs. Lille assumed at first personal responsibility for this work. Her husband was interested, as the following extracts from one of his

letters will show:

Pasadena, California, April 17, 1911

1st par. "Glad you have joined the church". (Episcopal)

2nd par. "I am also glad to know that your mind is mostly occupied in trying to do some good in the world.

I think you will get far more happiness trying to do good in the world than you will if you think of nothing but your own selfish enjoyment".

3rd par. "I am sorry you are having so much trouble with your charitable work out on the farm, but you must not let these troubles affect you at all. Go right along as if nothing had happened and carry the thing out. Of course, I am ready to help you at any time you need anything of me. I am exceedingly anxious to have this idea worked out and see what can be made of it, as I think it is the most important charity that I know of. But you want to be careful you don't work too hard and neglect your family in doing this sort of thing. This you certainly cannot afford to do".

Shortly after his death in January 1912 his sons Charles R. and Richard T. Jr. announced the establishment of an endowment for a fund to support the work, to be known as the Crane Fund for Widows and Children; but the deed was not executed until June 11, 1914. In the meantime they furnished funds for building and operation on an enlarged scale. In 1917 Mrs. Millie deeded 32 acres of land north of the McHenry road to the Fund together with all improvement on it. It is not clear when the name "Childerley" was first used, but in Wheeling it applied to the establishment for the widows and children originally. The name was borrowed from that of an English village. It means children's meadow.

Miss Port and Mrs. Port served together as superintendents until Miss Port's death in 1926. In 1928 Mrs. Larkin was appointed superintendent. In 1935 Mrs. Millie became seriously ill, and could no longer take an active personal part in the affairs of the establishment. Mrs. Larkin served until the work of the Crane Fund at Childerley

in Wheeling was terminated in 1939

In the spring of 1940 the 32 acres of Wheeling property of the Crane fund was sold to the Servants of Mary for a Convalescent Home for women. They took the name "Addolorata Villa". The Crane Fund has since continued to operate in Chicago from the offices of Crane Company under new trustees, as a strictly Crane Company affair.

The Calvert Club

In the early twenties the Commonweal, was launched in New York by lay Catholic intellectuals. The publishers called themselves Calvert Associates, in honor of the first Catholic colonizers of this country - who had brought with them a vigorous sense of tolerance and religious liberty. Members of the Commonweal staff found it wise and profitable to meet their subscribers personally on occasional goodwill or promotional tours. When they came to Chicago the local subscribers would meet these "Calvert Associates" at dinner - usually in a downtown hotel. Out of these occasional dinners there evolved a very informal organization quite naturally called the Calvert Club. Ellen Starr and Mrs. Lillie, Judge Girtten and Judge Mc Goorty and the Doniats belonged to it. So did Sara Benedicta O'Neil of St. Benet's library - then called the Calvert library, and Mrs. Wm. P. Coughlin. Professor Jerome G. Kerwin recently appointed to the Department of Political Science at the University of Chicago became president of the Calvert Club of Chicago.

One of the early members was Jim Costin, now Father Columba O.S.B. of Washington, also Charles N. K. McCoy - Ph. D. now Father Mc Coy, professor of Political Science at St. Louis University and Father Vincent Flynn now the president of the college of St. Thomas in St. Paul. When a particularly fine scholar came to town in those days Dr. Kerwin would invite his young Catholic student friends at the University to share the intellectual experience. We soon called these young people, our guests, "The Campus Calverts" - our younger bretheren.

In the spring of 1929 Father J.A.M. Brosseau of Montreal, came to Chicago to spend a long convalescence with his old friends, the Doniat family. The Chicago Calvert Club was in full swing. Mrs. Lillie and Ellen Starr, Dr. Kerwin and Judge and Mrs. McGoorty and the Doniats all met there - and, of course, their guest, Father Brosseau. When after one of the meetings Mrs. Lillie asked Father Brosseau to say Mass in her little chapel at Childerley, he, having permission to say Mass in the diocese, quite naturally consented. On April 20, 1929, we trecked out to Childerley for our first, but, as we later learned, unauthorized and uncanonical-

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Childerley Mass! *

With the advent of the larger and more publicized Carroll Forum in the fall of 1937, the Calvert Club downtown quietly subsided. The Campus Calverts however, (there was no Newman Club, no Catholic chaplain at the University of Chicago) grew in stature and earnestness and became the organization of Catholic students on campus. Jerome G. Kerwin became their official sponsor and faculty representative.

Dr. Kerwin had come to Chicago rich in the experience of a comradeship between professors and students promoted in the Dartmouth Outing Association of his Alma Mater. It was his conviction that the Calvert Club would benefit immeasurably from informal coeducational week-end conferences in the country. Many matters that puzzle young students can be clarified in conversations, matters that might be too long and too involved for confession.

When Dr. Kerwin attended an outing of a religious education committee at Druce Lake, Illinois, it had not been easy to find Mass within taxi distance. Was there not somewhere a country chapel for Sunday Mass? I remembered the lovely chapel in which Father Brosseau had said Mass for Mrs. Lillie five years before; we asked Mrs. Lillie whether we might bring out the Campus Calvert Club to Childerley for a week-end. She was most pleased and had us as her guests for the first coeducational conference of Catholic students, at Childerley in May 1934. The children of the Crane Company widows doubled up and made room for Dr. Kerwin and the boys, I took the girls to Mrs. Lillie's house. So far as we know it was not only the first Catholic cooperative and coeducational conference of that sort to be held at Childerley, but perhaps it was really the first one to be held! Father Arthur

*Foot note: Strange things can happen when good lay people have initiative, but insufficient information! Everything at Childerley is now in excellent ecclesiastical order under the supervision of Father Joseph D. Connerton, senior Catholic chaplain of the University of Chicago.

Kleiber G.S.S.R. a converted Jew, came out as chaplain. It was an amazing experience. We had discussions and lectures and questions. The topics that came up were as catholic as the Church. I remember especially Exorcism and the Spirituality of the Soul. The questions concerning Exorcism went on so long that finally a priest visitor exclaimed, "This is getting too spooky for me" and in a glorious voice he sang, "The man on the Flying Trapeze", which cut short an argument that might otherwise have lasted all night. We spent two full and happy days together - driving into Wheeling for our meals. ~~We thought it tremendously worthwhile.~~ One of the girls

It was a good deal of planning - Henry Eugene Patrick was the first student president of the Catholic Club ~~was an excellent organizer~~ ^{with enthusiasm} he had a fine liturgical sense and ~~was an excellent organizer~~ - much common sense. Certainly this influence is still felt in Clilderley traditions & customs. It was tremendously worth while - one of the girls

Sanitary District's P Sale of Sludge at

*New Process Expected
Enough to Top All B'*

The Sanitary District is enthusiastic
might be able to sell enough sewer
and have plenty of cash left over

Unions Donate To Memorial For Priest

The Illinois State Federation of Labor and AFL unions have contributed \$16,000 toward construction of the Father Maguire Memorial chapel in Arlington Heights, the Rev. Joseph L. Donahue, C.S.V. announced.

The memorial, a chapel for novitiates in the Viatorian Order's new "House of Religious Formation," honors the Rev. John W. R. Maguire, C.S.V., labor peacemaker and president of St. Viator's College.

Father Maguire died Feb. 11, 1940, at the age of 57.

THE \$60,000 chapel is a unit of the \$500,000 "House of Religious Formation," a cross-shaped, buff brick building.

Father Donahue, director of the seminary association and chaplain of the Chicago and Cook County Building Trades Council, said that the building would be dedicated Nov. 1, Feast of All Saints Day.

A special ceremony will be held later for members of labor unions.

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said to me, years afterward, after she had become a Lady of the Grail ^{leaders} "I never knew I was a Catholic until I went out to Childerley that first time."

Very gently the Holy Spirit led us. Mercifully ignorant were we kept of subsequent developments and responsibilities. ^{we had} No vision ~~had we~~ of what would grow out of that first comradely Catholic week-end at Childerley.

We tried to repeat the experiment, some months later. The students were enthusiastic. But the priest who had promised to go out with us found that something unforeseen would prevent his going. There followed three barren years, until Father Timothy Sparks O.P. came out with us in May, 1937. He had recently established a University chapter of Dominican Tertiaries at the Church of St. Thomas the Apostle. and this was the occasion of a sort of semi-retreat of the Tertiaries and their friends. That event marked a new era. Priests who were members of religious orders now came out, with the approval of their superiors. There were six such occasions - all very quietly accomplished - each one of great significance for the almost un-shepherded Catholic students at the University. Father Arthur Kelley S.J. came in November, 1937, Father James Meyer O.F.M. in May, 1938.

That was a wonderful week-end, ~~the~~ ^{the} third one. Besides Father "Jimmie" Meyer and Father Wm. Bergin C.S.V., Father John W. R. Maguire, C.S.V., the great Viatorian labor priest* came out and so did Louis Budenz, who was still a Communist at that time. We were all under the big box elder tree, listening, spellbound, from two o'clock until six, on that May afternoon, ^{to their discussions} ~~as they discussed~~ the Catholic Church, Labor, and Communism. Mr. Budenz spoke very graciously of "Comrade Mundelein" and of "Comrade Roosevelt." Professor Waldermar Gurian of Notre Dame was there and Winston

Foot Note: Illinois Labor organizations recently contributed to a chapel in memory of Father Maguire at the new Viatorian Novitiate at Arlington Heights, Illinois, not far from Childerley.

Ashley and his dear friend Leo Shields. Winston had been

Leo Shields' cause exists in their early

student days at the University.

Not very many years later Father Ashley said a Dominican Mass for ^{Leo} who had become a devoted servant of our Lady, and had given his life for his country, in France. Our first Calvert Club martyr was a former Communist!

From that time on we went out to Childerley in May and in November. Courageous priests studying at the University came out with us: Father George Dunn, S.J., and Father Rigney, S.V.D. (Father Rigney received his doctor's degree at the University of Chicago. He subsequently became President of the Catholic university of Peiping. He has not been heard from since his arrest by the Communists. His personal effects were sent home. It is presumed that he died in prison. Father Mangan U.S.S.R., a great Scripture scholar, came to us again and again.

Transition

new log ~~In the mean time~~ The Crane Fund for Widows and Children was becoming more than Mrs. Lillie herself could direct. She had had a terrific illness, and her good friends the Ports, had died.

I called on Mrs. Lillie one afternoon during this illness, which had involved serious surgery.

"What do you think of St. Ignatius water?" she asked me.

"I'm not very interested in many of these special devotions," I answered.

"Why do you ask?"

"Because this afternoon an old laundress of Ellen Starr's came to see me. She was a poor woman of great faith and generosity. The Catholic Church is very wise and kind, to take water, the most available thing there is, and asking God to bless it, make this common thing precious. This precious thing the poor woman brought to me, this afternoon. A priest had prayed over it - she had prayed over it! I'm not laying it on the open wound, but I am saturating some cotton with the water of St. Ignatius. I'm touching it, praying St. Ignatius to intercede for me."

A convert was giving a cradle Catholic an unforgettable instruction on sacramentals!

There ^{had been} some indications that the ^{Crane Co.} widows, might like to live near their ^{old} friends, some indication that in an almost manless settlement, there ^{of about 70 people} would be little opportunity for marrying again!

And so it was planned to give up Childerley as a community, and use the Crane Fund to pension the widows and children in suburbs of Chicago, or near their old homes; The special spot called Childerley, where the widows had lived, was sold to the Servite Sisters for a convalescent home.

I was with Mrs. Lillie at the last Childerley Day party in 1939. After the party was over she asked me to come into the chapel with her. We prayed quietly, she wept quietly and then turned to me and said "Can this be the end?" Those past thirty years had been very important in her life.

"No, it can't be the end." I answered, but I hardly knew what I was saying.

On October 2, 1939, Cardinal Mundelein died.

The VII Childerley student conference was held on November 4th of that same year. It was a Day of Recollection conducted by Father George Dunne, S.J., recently arrived at the University of Chicago to prepare for his Doctor's degree in International Relations.

Most of the Crane Company families had already left. The University students brought their own food this time, ~~but~~ ^I it was a great day.

A month later in December, 1939, Mrs. Lillie offered five acres and the buildings on the south side of Mc Henry Road to the Catholic students of the University of Chicago. Her remodeled farm house would take care of boys - Miss Port's house would be dormitory for girls. A caretaker would occupy the Solitary and God would come to dwell with His people in the tiny chapel, now connected by a library wing

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with the walled garden and "The First Little House." It took about a year and a half to work out the details of establishing the Calvert Foundation of Chicago, which would hold the title to these acres and buildings.

How this came about will be described in a subsequent chapter.

Johanna Doniat was asked to act as Managing Director of Childerley. In the fall of 1941, His Excellency Archbishop Stritch of Chicago, appointed Father Joseph D. Connerton chaplain to the Catholic students at the University, and in 1942 established a Catholic center on the campus, De Sales House at 5735 University Avenue. Here Father Connerton looks to the needs and problems of the Catholic students, providing opportunity for daily Mass and for intellectual, spiritual and social life for the Calvert Club. In 1947 Father Thomas McDonough was appointed assistant to Father Connerton.

Childerley is maintained by the Calvert Foundation. Here the week-end conferences and retreats conducted by many different priests, secular and regular, afford additional and unique opportunities for Catholic communal life in the spirit of the Church. Members of many religious orders, as well as outstanding laymen have spoken at Childerley.

The students themselves, with supervision, plan and manage the Childerley conferences, including arrangements for programs, menus and transportation. Each student serves the group in one capacity or another, whether it be by wiping dishes, cutting logs for the fire, or reading aloud at meal time.

Some excellent traditions have already been established at Childerley, such as the Dialogue Mass on Saturdays, a Sung Mass on Sundays, the Angelus, silence within twenty feet of the Chapel and the Great Silence from Compline Saturday, to Sunday breakfast. Those who come to Childerley seem to bear away with them a new imprint on their souls that is almost sacramental.

In 1947 Mrs. Lillie made an additional gift of adjoining acres to the Calvert Foundation, so that Childerley now includes approximately ten acres of orchard and meadow land.

The adaptability of Childerley to various types of Catholic groups in some way affiliated with the Calvert Club or Calvert Alumni has led to a greater expansion and more frequent use of Childerley. There are now about a dozen Newman Clubs in and around Chicago, and Childerley to date has had 220 retreats and conferences. There is hardly a week-end in the year that Childerley is not in use.

Larger or smaller groups come out for work and study and prayer, and corporate Catholic living, always under the spiritual direction or with the approval of Father Connerton, Catholic Chaplain of the Calvert Club. There are no restrictions as to race, creed or color at Childerley.

There have been many Calvert converts, many Calvert weddings and a surprising number of religious vocations. Eight members of the Calvert Club have been ordained, thus far, and ten members of the Club are in seminaries, preparing for the Priesthood. Students and learned men have visited Childerley from many centers of learning in Europe, Asia, Africa and from every state and country in the western hemisphere.

Childerley is simple, ascetic, friendly, cosmopolitan; very strongly Catholic, very apostolic.

And so this adventure, modestly supported by the financial contributions of its friends has been the work of the Calvert Foundation, for ten years. Childerley now invites your interest and support for the greater honor and glory of God.

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LET ALL BE SONG AND REJOICING AND FESTAL MELODY

On December 22, 1939, Mrs. Lillie called me to the telephone. Mrs. Lillie's calls are ^{apt} (always) surprising. You can never predict what will occur to her next, but you do know it will be unique and beautiful. She is so sensitive about following the gentle lead of the Holy Spirit and so fearless.

"Do you know what I'm going to do with Childerley?" she asked.

"I certainly don't know."

"I'm going to give it to you. I'm going to give it to you and Dr. Kerwin for the Catholic students of the University of Chicago. You're not afraid of coeducation - you've dealt with it all your life in the public schools and Dr. Kerwin won't be afraid of it. He's had coeducational classes at the University for fifteen years. I'm giving Childerley to the two of you to manage for the Catholic students of the University." That was a thunderbolt! I'm not sure what I answered - I'm quite sure I never said "thank you!"

When I had partially recovered from the shock I wrote an air mail special delivery to Dr. Kerwin, who was in Albany for the Christmas holiday. "We don't dare not take on this that God is giving us to care for, do we? We can't throw out a baby laid on the doorstep, can we?"

Early in January, 1940 Archbishop Stritch of Milwaukee was appointed to the Chicago Archdiocese. *

On his return to Chicago, ^{in January} Dr. Kerwin took counsel from Catholic Alumni, from the Catholic students on campus, and from other public spirited and generous Catholic

Foot note: I met a distinguished prelate shortly after the announcement. "How are we going to like our new Ordinary?" I asked him. "Five years from now you will say the kindest man in the world is our Archbishop!" It didn't take us five years to say that.

laymen. In February, 1940 Dr. Kerwin met the Chicago Archbishop-elect in Milwaukee. He told him of the great epidemic of converts on the campus. He probably did not tell him that he, at this time himself, was being called "the Pope of the Midway."

"We shall have much work to do together, Dr. Kerwin, when I get down to Chicago," Archbishop Stritch said to him at parting. After that I sent the Archbishop some kodak pictures and a little account of the meetings and retreats of the Calvert Club that had been held at Childerley. He responded with much interest and courtesy. Archbishop Stritch was installed in the Cathedral of the Holy Name, in Chicago on March 7, 1940. On August 14, 1940, the Archbishop invited President Hutchnins, and Dr. Kerwin to dine at his home on North State Street.

About three months later, on November 5th, 1940 he received a small group of University students whom I brought to him in his home. He was most kind and gracious. "You are my Benjamins," he said to them. Before we left he took us all into his private chapel to pray. No one will ever forget that exquisite hour. From then on there were many consultations and committee meetings. At a luncheon at the Quadrangle Club on Saturday December 14th, 1940 a small group decided to organize as the Calvert Foundation of Chicago, to hold title to Childerley. After this luncheon Dr. Kerwin and I called on Mrs. Willie and told her the name of the new organization. There were more meetings and deliberations. On May 1, 1941 the Calvert Foundation of Chicago was finally chartered as a non-profit organization under the laws of the State of Illinois. On Sunday May 3, 1941, Feast of the Finding of the Holy Cross, Father George Dunne, S.J. dedicated the grounds and the houses and chapel to the service of God. It was a wonderful Calvert Club week-end. The young people out did themselves in song and liturgy. Professor Yves Simon, then of Notre Dame University, now on the faculty of the University of Chicago spoke. The Servants of Mary who had only recently moved into their new quarters - the former Crane Company holdings -

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prepared (for Mrs. Lillie) a wonderful tea and reception to follow the religious services. All the country side was there • I don't know that the day has ever been adequately described, but the orchard was all abloom and the long line of singing Calvert Club students - the sisters and visiting priests in the procession-were recorded by many an amateur kodak. It all seemed unbelievable.

The deed was turned over to the Calvert Foundation on June 12, 1941 in the living room of Mrs. Lillie's house on Kenwood Avenue. In my property room at Senn High School I found a great ten inch iron key ring which a student had once given me when his janitor father had a new set of locks made for his building. I took off the old keys and fastened the twenty-three keys of Childerley on to the impressive ring. I took it out to show Mrs. Lillie - Dr. Lillie was there and Jerome Kerwin and Peter Kelleher, the first President of the Calvert Foundation. Mrs. Lillie was much amused at the ring, then she grew serious. "Give it to me" she said. She slipped the ring onto her right arm - "Now, give me your right hand." She held my hand for a moment, then she slid the ring off her arm and onto mine. "It's yours to look after from now," she said. It was a sort of mystic ceremony - poignant and very like Mrs. Lillie.

"And what will you call the place now?" Dr. Lillie asked. "Childerley, a new Childerley. That will keep an historical connection with what went on here, before."

I think everyone was pleased.

THE COMMUNION OF SAINTS

After the lovely May dedication of Childerley and after the key ring ceremony, things began to happen. With much joy and holy enthusiasm members of the Calvert Club went to St. Paul, at the end of the ^{year} month, to attend the ordination of the first Calvert Club priest. Charles N. R. McCoy, a Dartmouth graduate, a special friend of Dr. Kerwin's, had spent four years at the University of Chicago in the Department of Political Science. As soon as he had finished his work for his Ph. D., he ~~was~~ ^{entered} the St. Paul Seminary; but he kept up his Chicago associations. His first Solemn Mass was in the Church of St. Thomas the Apostle, his first Mass breakfast in Ida Moyes Hall at the University of Chicago with Jerome Kerwin and Mortimer Adler as speakers. Father McCoy is at present teaching Political Science at St. Louis University.

Enthusiasm for Childerley grew as the sense of ownership was intensified. Why not more conferences than twice a year? Perhaps one every quarter? How about the summer quarter? Be it remembered, this is student enthusiasm (some of the students were Catholic priests); there was not yet a resident Catholic Chaplain. Accordingly, the first summer conference was organized. There were some older students and some professors at the conference. The lectures were interesting, but the weather was hot. On Saturday afternoon, ^{July 26} with the thermometer at 102° - Dr. John U. Nef spoke on the Concept of Liberal Education, in the large conference room in St. Joan's. After the first hour we made a short pause. Then we went out on the screened porch of St. Joan's house for the second part of his dissertation. I should have said earlier what Mrs. Lillie had said in giving us Childerley - "The girl's house will be Doniat House - the boys' Kerwin House," to which of course, we had each said "NO!" But when we came out to the May dedication Mrs. Lillie showed me the signs in clear print, nailed to each house, St. Joan's ^{house} and St. Jerome's ^{house}, respectively. "You can't change that," she said and smiled as one who had had her way!

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That July Sunday was as warm as Saturday had been. Toward evening Mrs. Duddy, came to me - "Edward, (Professor Duddy was in the Department of Buying at the University) and I haven't stripped our bed, Johanna. It's getting cooler and more comfortable now - it will still be hot in Chicago - could we perhaps spend the night out here?"

"Why of course, that would be fun." The idea became contagious.

"If you let us stay, we'll say Mass for you, tomorrow morning," said one Franciscan priest from Quebec, studying at the University that summer and one Jesuit from St. Louis (now president of St. Louis University). Instead of six of us, who had planned to stay and clean up after the guests had gone - there were twenty for the night, for the two Masses and for breakfast. In spite of the heat the first summer conference had been a great success and every one was relaxed and happy and a little gay.

That Sunday evening we all sat out under the big box elder tree.

"If you're spending the night, you'll all have to earn your bed and board," I said. "Mrs. Millie has named the houses, but you'll all help name the rooms tonight. Let us begin with St. Alphonsus. The first priest who came to give us a conference was Father Arthur Kleiber, C.S.B.R., son of St. Alphonsus, at the suggestion of his superior, our dear friend Father Augustine Zeller, C.S.B.R., then rector of the Redemptorist Seminary at Oconomowoc, Wisconsin.

"And one room for St. Dominic" said Jerome Kerwin, prior of the III Order Chapter at the University.

"I suggest St. Benedict," said a Benedictine Oblate. "He was a student and a scholar - we all hope to worship God out here beautifully and correctly as St. Benedict would."

"A room for St. Patrick," said Gene Patrick, president of the Calvert Club.

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"And surely a room for St. Peter. Let us put the priest in St. Peter's room."

"St. Paul must be next to St. Peter's," said some one.

"And I hope you won't forget my patron, St. Ignatius," said Father Reinert.

"The dining room for him, Father, in grateful memory of your beautiful after dinner talks." "There's an unnamed room next to St. Patrick. Shall we call it St.

Nonnatus - because we don't know, or would the political scientists naturally

associate Patrick with Henry?" St. Henry won out. One room was named for St.

Joseph. St. Christopher's room is the first one that ~~the~~ automobiles reach as they enter Childerley.

"But the kitchen?" Kitchen and dining room are on the first floor of the boys' house. "It really should be named for Martha who was busy about many things." "But we're only having gentlemen saints in the boys' house aren't we?" "St. Martha is on the first floor - that will be perfectly moral and correct - we'll have no lady saints (alive or dead) upstairs in the boys' house - no gentlemen saints upstairs in the girls' house." By that time everybody was silly. Naming the girls' rooms was just as much fun. St. Ann's on the first floor for a sort of motherly room that had an entrance all its own - good for the housekeeper who might come and go at odd hours without disturbing the group. St. Catherine and St. Rose, Dominican Saints - St. Madeleine Sophie, Foundress of the Religious of the Sacred Heart. I was a pupil of the Sacred Heart Convent on N. State Street. At the Sacred Heart Convent I had learned the trick of naming rooms for saints. St. Monica, because from the very beginning we had a strong interracial sense and St. Monica was certainly African. On the first floor of St. Joan's - St. George in honor of Father George Dunne S. J. who had done so very much for the University students even before he blessed the houses - St. Thomas Aquinas was given charge of our big conference room on the first floor of the girls' house. One room was named for Jerome's sister

Richard D. [unclear]

Elizabeth, one for my sister Thecla. Presently the youngest member of the group spoke up. "How about St. John the Baptist? Is there to be a room named for him?" "And there are other Johns too" - and so it happened in an almost ribald mood, at nearly midnight of a very hot summer day - that we named St. John Baptist - St. John Boscoe - St. John Vianni as patrons of the boys washrooms.

In the girls' house- St. Susannah was made responsible for one room. That early Christian Martyr was probably named for the virtuous lady of the Old Testament, whose woodland bath made history. Not many knew the story of St. Paula, friend of St. Jerome, who erected a hostel in Bethlehem to make pilgrims comfortable. We named one room in the girls' house for her and another bathroom was named for St. Bridget. They once brought a woman to St. Bridget who had been ill for two years. When St. Bridget bathed her feet, the woman was cured. There are those who think that the lady had needed that bath. Did St. Bridget perform a miracle or did she have marvelous common sense?

And then in one of those reckless moods of scholars, the subject changed. From twelve o'clock to two A.M. those young people discussed the Jesuit and the Dominican theories of grace! What a week-end! Childerley is like that! Next morning after two Masses and a very simple breakfast, fourteen guests departed and six of us were left to clean up - among them a young University student whom I had known at Senn. We talked about the week-end as we sorted out blankets. "Those black and white ones for St. Dominic's room." I said, "And blue ones for our Lady of Perpetual Help."

"And of course the papal colors, the gold and white blankets for St. Peter's room," said this young non-catholic friend who had come to Childerley because his Catholic classmates had invited him.

"Rollins, I hope you weren't shocked at the frivolous conversation about the

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saints. last evening. You know we think of them as members of our family as though they and we could take a little teasing - we were familiar with them, but we didn't mean to be irreverent."

"I was never so shocked in my life," he said. "Never more beautifully shocked! How soon can I become a Catholic, how soon can I be baptized?"

"It doesn't go as quickly as that," I said. "It will require a lot of study."

"I'll study, I'll study hard," he said, "but I want Baptism!"

"If you do, your desire will take care of you until the water is poured over your head," I said. "Did you ever hear of baptism of desire?" "If you do whatever you think is right, and earnestly study what is right, God will take care of you."

"Is that how He takes care of those who don't know about the Catholic religion? people in far parts of India or China? Because that was one thing that worried me!"

His conversion story has been published elsewhere, but here be it only said that he began instructions almost immediately. When Father Connerton came to the University in October, he continued with him. Rollin's Christmas cards that year were invitations to his Baptism. At midnight Mass he received Holy Communion at the Cathedral, Confirmation in the Cathedral on Pentecost Sunday following. He was graduated from the University in August, ^{and} entered Mundelein Seminary in September 1942. Exactly seven years after his First Communion, he was deacon at midnight Mass. His first solemn Mass was also at the Church of St. Thomas the Apostle. His reception was at De Sales House, on the campus.

Gratefully and graciously he comes back to Childerley whenever he can take time from his parochial responsibilities, ^{as assistant} at St. Malachy's. He will come to direct the choir or to give a lecture or a sermon or a Day of Recollection, ^{and how we} love to have him come ^{back} - this brilliant young convert - this scholarly priest.

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When Mrs. Lillie asked me to undertake the management of Childerley it seemed simple enough, for one or two week-ends a year. That was one of God's gentle surprises! He didn't tell me that in less than a decade I would be at Childerley quite half of all my days and in spirit I would be there all my waking hours. ~~I had no vision about it either.~~ I was fully occupied with teaching art and stagecraft at Senn High School. I had acquired some practical experience in human relations at Seem, as faculty sponsor for the Green and White Club, an intercredal, interracial organization of Senior boys, of high calibre. But when a good Jesuit from San Francisco once asked me about my former work, he said.

"All your life, Johanna, God has been preparing you for this."

But how little I knew! ~~How~~ ^{How} good God was not to let me realize my own complete ignorance, my utter inadequacy. ~~But God knew, as I didn't how ignorant I was and still He~~ ^{He} mercifully and graciously ^{led} me on, ^{used} me. ~~I was all so strange and different.~~ ^{such a place as Childerley,} There was no pattern nor plan for ~~it,~~ ^{I should be at the responsibility} and in many places no hope for ^{it.} ~~As I look back, now, only eleven years back,~~ ^I am almost overwhelmed by the memories that ^{are} ~~seem too important to omit from this record~~ - beautiful, thrilling, naive!

All sorts of problems began to appear as that first summer wore on. The grass needed cutting, but the nursery man refused to do it.

"I can't see you spending a hundred dollars to have grass cut on a place that you use only twice a year," he said.

We found out that laundry needs to be paid for - Mrs. Lillie had always taken care of that. We learned that one laundry would give us wholesale rates, and since we know that our laundry goes by weight, we buy rather small towels for week-end guests. Coal - Oil - electricity - needed to be paid. We needed at least one telephone. We needed to establish credit - to have a bank account.

GENTLE GENEROSITY

Ever so many gracious surprises kept coming up. I don't know just when Mrs. Lillie found some unused linen sheets from her trousseau in an old trunk.

"Have you any use for these?" she asked.

"We can make altar cloths and albs from them - and small altar linens from scraps that will be left." For that use surely these ^{linen} sheets had never been intended. On another occasion she found some beautifully brocaded silk which had been brought to her from China and had lain uncounted years in an old trunk. That ^{was} ^{into} a beautiful red vestment for De Sales house, ^{by some of the students, in the summer of 1942. It was used for the 1st Mass, St. Apollinaris &} and is still the nicest one for Martyrs and the Holy Ghost. Dr. Lillie was usually very quiet, "While you and Frances are talking church things", but he was keenly interested. ^{one day} He came to me with a flat white package.

"Everybody is giving you something for Childerley," he said as he handed me the package. "Could you, perhaps use this for something?" . "My family gave it to me for an evening scarf, but it's much too long and too elegant for me to wear."

I accepted it gratefully and hopefully, wondering how I could use it. Then one Sunday it drizzled during our procession of returning the Blessed Sacrament, and some one held a dark blue umbrella over Father Connerton and Our Lord. Then it came to me - we needed an umbrellino and Dr. Lillie's white scarf would make it. I had priced one at church goods stores sometime before and found the prices staggering, from \$80.00 to \$120.00!

"But we are taking no orders now," they said. *It was during wartime.*

So I looked into the red telephone book and found a repair man not too far from our home. Perhaps he would cover an old umbrella frame of mine with white silk, ^{and so} to honor our dear Lord in procession. I thought I would try him out first, recovering a purely secular one, for me.

I found his crowded cluttered little chop. I found a great huge man, with a kindly face behind the counter. He did a beautiful job covering my old umbrella, and so with confidence and hope I asked him about doing the white silk one.

"For w'y you want w'ite silk? You want maybe some stripes or flowers? Not all w'ite!"

"No, I want this umbrella covered with all white, no colors. This is for a church, a religious umbrella."

"What kind of church you want d'is for?"

"For a Catholic church, for a procession of the Holy Sacrament."

His face lighted up with a great smile. (He had beautiful teeth).

"You know I come from Italy; ^{Jew} Cat'lic! I know 'bout such t'ings. No, I won't cover your ol' frame. I find nice frame somewhere, big one. I paint all sticks wit' gold paint, yes? Oh, I make you fine umbrella for procession, you will see! But not such a round handle. Long straight handle. + find you one!"

"Good, I'll trust you. But where do you come from in Italy?"

"Bari, I come from Bari."

"Oh, St. Nicholas of Bari."

"W'at you know 'bout St. Nicholas?"

"I know his feast is December 6th."

"Not in Bari! We celebrate May 5th, in summer time. W'en we get all kinds visitors and peligrinni. We got a fine week! Everybody wear Sunday clothes all week. We carry St. Nick on de shoulders. We take him to de sea. We take him to de ol' town, to ol' Bari. We take him to de new town. We have band on dis corner, on dat corner. And money! De people t'row all kinds money, and jewels, you should see! Six hundred t'ousand lire come in one week!"

He grew ~~radiant~~ radiant, then wistful - then proudly reminiscent of his childhood and ^{early} ~~manhood~~ manhood.

"You know, one time everybody starving in Bari. No crops at all. Den ol' man, big beard, he go over to Turkey - not so far, Turkey to Bari. He find big business man in Turkey and he say. "My people got nothing to eat. I want buy all your wheat. I no got de mon; I got big dime' - nobody can tell value dis dime'. You take my dime', you send me de wheat?"

"What your name? Maybe I come bring de wheat, maybe I collect mon' for de dime', yes?"

"My name is Nick" he say.

So big business man from Turkey bring over de wheat nisself and he bring de dime' and he say:

"Where is Nick? I guess I get mon' and give back dis dime' to Nick."

"Nick?" dey say. "Every house in Bari got one Nick! You go knock on all de doors and ask for Nick, and see if you find dis ol' man."

"So he knock on all doors in Bari. No Nick had give dis dime'. So dey laugh and say. "Well, we got one more Nick. He's in de church. You go see if is his dime'."

"So big business man from Turkey go to church and see big statue of St. Nick on de altar and he say "Dere is my friend! He got all kinds jewels! My God, see his ring! Big dime' gone from St. Nick's ring! Must be St. Nick come to Turkey to buy de wheat from me! No, St. Nick, here is your dime'. You work dis miracle on me? I no want your dime'. I want no money for de wheat! You take back dis dime' for your ring!"

And wasn't that a lovely story to hear from the umbrella man over his counter, in a crowded shop on Clark Street?

But I wanted to follow up my white church umbrella, so I phoned about it.

"Is not finished yet" he said. "My Jewish friend has patterns for all kinds umbrellas. He got Jewish holidays. Tree days he don't work."

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A Jew cuts pieces for a Catholic umbrella man?" I asked, in amazement.

"Yes, aint dat nice? We all get more united dat way; Cat'licks - Jews -
Gentiles. We all work together for good. Aint dat nice?"

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,

parties 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, in hand paid by the said party of the second part, the receipt whereof is 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 48 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 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 449.66 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 10825283 in the Recorder's Office of Cook County, Illinois, as Document 10825283.

together with all and singular the hereditaments and appurtenances thereto 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 thereto in anywise appertaining, 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 (Seal)
Frank R. Lillie (Seal)

CHILDERLEY

In 1941 the late Mr. and Mrs. Frank R. Lillie gave their former country home Childerley to the Calvert Foundation of Chicago for a co-educational retreat center for Catholic students and alumni of the University of Chicago.

For twenty years the Calvert Foundation has maintained Childerley for the spiritual and intellectual development of the six hundred or more Catholic groups that have met out there; all under the general supervision of the Catholic Chaplains of the University, appointed by the Cardinal Archbishop of Chicago.

The Calvert Foundation of Chicago is not endowed.

Childerley is about two miles northwest of Wheeling, Illinois. Take Dundee Road (68) to McHenry Road (83), then north-west $\frac{1}{4}$ mile to Childerley.

DXVIII YCW Full Time Workers Monsignor Reynold Hillenbrand	<u>Retreat</u>	January 2-5, 1959
The Tiskas Family	<u>Arrival</u>	January 16-18, 1959
DXXIV Loyola Sedality Father Donald Hayes, S.J.	<u>Retreat</u>	Jan. 30-31, Feb. 1, 1959
DXXV Loyola University Social Service Department Father Louis Scheller, S.F., Dean of School of Social Work, St. Louis University	<u>Retreat</u>	February 13-15, 1959
DXXVI Chicago Group - C.F.M. Monsignor John Egan Betty and Jim Sullivan	<u>Retreat</u>	February 20-22, 1959
DXXVII International Catholic Auxiliaries Virginia Leary, Head of Training School, Father John I. Cardiff, Chaplain of Auxiliaries, Bishop Raymond Hillinger, Monsignor O'Day.	<u>Information Week end</u>	February 27-28, March 1, 1959
DXXVIII Medical Students University of Illinois (and others from the Medical Center) Monsignor John Egan.	<u>Retreat</u>	March 6-8, 1959
DXXIX Young Adults Club Immaculate Conception Parish Father Charles J.D. Corcoran, C.P.	<u>Retreat</u>	March 13-15, 1959
DXXX Newman Alumni Club and Newman Club of Northwestern University, Father Cornelius Hagerty, C.S.C. Notre Dame University.	<u>Palm Sunday Liturgy</u>	March 20-22, 1959
DXXXI Co-ordinating Group (The Crowleys) Monsignor Reynold Hillenbrand, Father Rudolph Bierberg, C.F.P.S., St. Joseph's College, Rensselaer College.	<u>Planning Meeting</u>	April 2-4, 1959

NOTICE -- In the first part of this Chronology an error was made in numbering the weekends. At one point four (4) numbers were skipped. This mistake was just discovered and it seemed best to start this page by giving the following retreats their true number. The entries that follow are correctly numbered.

<u>528</u> Lumen Christi Father Xavier Carroll, O.F.M.	<u>Retreat</u>	April 10-12, 1959
<u>529</u> Calvert Club and I.I.T. Father William Connelly, S.J., also Bishop David of Vellore, S. India.	<u>Retreat</u>	April 24-26, 1959
<u>530</u> DeKalb University Faculty Father John Thomas Bonee, O.P.	<u>Retreat</u>	May 8-10, 1959
<u>531</u> Wright Junior College Father William Connelly, S.J.	<u>Retreat</u>	May 15-17, 1959
<u>532</u> Staff and St. Andrew's Y.C.W. members, Father John Bukovsky, (at U of C) S.V.D., Father Patrick Pincutter, S.V.D.	<u>Work Weekend</u>	June 5-7, 1959
<u>533</u> "Epheta" for the deaf, Father David Walsh, C.S.s.R.	<u>Retreat</u>	June 12-14, 1959
<u>534</u> Joliet C.F.M. Father David Patrick Ephroymson, Joan Buck (Mrs. George Buck).	<u>Retreat</u>	June 19-21, 1959
<u>535</u> International Students Monsignor Daniel Cantwell	<u>Retreat</u>	June 26-28, 1959
<u>536</u> Capt. Walter Doniat Braun, U.S. Army and Family. Father Joseph J. Fertal, S.V.D.	<u>Family Hospitality Doniat-Braun Mass</u>	June 12 - July 6, (exclusive of three weekends) July 5, 1959.
<u>537</u> Friendship House Monsignor Daniel Cantwell and many other priests.	<u>Study Weekend</u>	July 10-12, 1959

<u>538</u> Joliet, C.F.M. Mahers. Rev. Chester Nowicki, S.V.D.	<u>Work</u> <u>Weekend</u>	July 24-26, 1959
<u>539</u> Fiat Father John Cardiff, Stephanie Dolydcheck.	<u>Retreat</u>	July 31 - August 2, 1959
<u>540</u> Korean Students Father James T. Magerrans .	<u>Conference</u>	August 7-9, 1959
<u>541</u> Loyola Graduate Students Sodality, Father Frank Holland, S.J.	<u>Retreat</u>	August 14-16, 1959
<u>542</u> Friendship House Monsignor Daniel Cantwell.	<u>Study</u> <u>Weekend</u>	August 21-23, 1959
<u>543</u> Thomas More Association, Dom Hubert Van Zeller, O.S.B., Downside Abbey, England.	<u>Short</u> <u>Retreat</u>	September 12-13, 1959
<u>544</u> St. Andrew's Y.C.W. Father John Fahey.	<u>Retreat</u>	September 18-20, 1959
<u>545</u> Catholic Council on Working Life, Monsignor Daniel Cantwell.	<u>Discussion</u>	September 25-27, 1959
<u>546</u> Benedictine Oblates, (Father Lambert's group) Childerley Staff, etc. Father Robert O'Keefe, O.S.M.	<u>Retreat</u>	October 2-4, 1959
<u>547</u> C.F.M., George & Jane St. Peter, Fond du Lac, Wisconsin, Father Francis L. Filas, S.J.	<u>Retreat</u>	October 9-11, 1959
<u>548</u> Staff and St. Andrew's Y.C.W., Father Edward Dorkowski, S.V.D.	<u>Work</u> <u>Weekend</u>	October 16-18, 1959

<u>542</u> Iunan Christi Father John Beckman, S.J.	<u>Retreat</u>	October 23-24, 1959
<u>550</u> Calvert Club Father James C. Buckley, C.S.C.	<u>Retreat</u>	Oct. 30-Nov. 1, 1959
<u>551</u> Northwestern University Newman Club Father Frank Cypriani, S.J. Mike De Lolla	<u>Retreat</u>	November 6-8, 1959
<u>552</u> Northern Illinois University, De Halb Father Raymond A. Rogar, C.F., Father R. V. McGinn	<u>Retreat</u>	November 13-15, 1959
<u>553</u> T.C.P. St. Thomas of Chicago Chapter, (U. of C.) Father Jordan Aumann, O.P.	<u>Retreat</u>	November 20-22, 1959
<u>554</u> Christo-Phils Jan Netron Father Eugene Faucher	<u>Retreat</u>	November 27-29, 1959
<u>555</u> Loyola University School of Social Work Father Paul Woelfl, S.J., of John Carroll University, Cleveland, Ohio	<u>Retreat</u>	December 4, 1959
<u>556</u> Y.C.W. Full Time Workers (National Federation) Monsignor Reynold Millenbrand	<u>Retreat</u>	January 15-17, 1960
<u>557</u> Lourdes High School Father Thomas Baker, C.S.C., Sister Virgiosa	<u>Retreat</u>	January 20-21, 1960
<u>558</u> Friendship House Father Eric Lies, C.S.D., from St. Meinrad Archabbey, Indiana	<u>Retreat</u>	January 29-31, 1960

International Catholic Auxiliaries Father Ed. Schenk, C.P.P.S. from Peru, South America Bishop Raymond P. Billinger	<u>Mission Information</u>	Feb. 6-7, 1960 X
Alpha Phi Alpha, Marquette University Milwaukee, Wisconsin Father Henry F. Kohran, O.P.	<u>Retreat</u>	Feb. 19-21, 1960
C.F.M. Father Dennis Ganney, O.S.A.	<u>Retreat</u>	Feb. 28-29, 1960
Lumen Christi Father Patrick Crimain, S.J.	<u>Retreat</u>	March 4-6, 1960
Y.C.W. Days Father Thomas R. Seitz, River Grove, Illinois	<u>Retreat</u>	March 11-13, 1960
Joliet, C.F.M. Father Quinlin Fullam, O.F.M. Joliet, Illinois	<u>Retreat</u>	March 18-20, 1960
Northwestern University Newman Club and Newman Alumni Father Robert L. Nugent, C.S.P.	<u>Retreat</u>	April 1-3, 1960
Wright Junior College Newman Club and U. of I. Medics Father John Felice, S.J.	<u>Retreat</u>	April 8-10, 1960
Calvert Club, U. of C. Father Frederick Sucher, C.P.	<u>Retreat</u>	April 29 - May 1, 1960
(Father Dunstan Morrissey, O.S.B. from St. Bode's, Calvert Alumnus, says his first Childerley Mass.)		
C.F.M. Couples Father Walter Imbierski	<u>Retreat</u>	May 20-22, 1960
C.F.M. Couples Father Eaban Hathorn, O.S.B. St. Meinrad, Indiana	<u>Retreat</u>	May 27-29, 1960
Lumen Christi and Childerley Staff	<u>Work Weekend</u>	June 3-5, 1960

Ephpheta Father David Walsh, C.S.C.R.	<u>Retreat for the Deaf</u>	June 10-12, 1960
Married Couples, University of Chicago Alumni, Adult Education, etc., Father Daniel Lupton	<u>Retreat</u>	June 17-19, 1960
Childerley Staff and Others	<u>Work Weekend</u>	July 8-10, 1960
Friendship House Calvert Foundation Meeting (small group), with Pat Crowley's friends to discuss Father Dowling, S.J. Memorial.	<u>Study Weekend</u>	July 16-18, 1960
Joliet C.F.M. and Staff Father August Freitag, S.V.D.	<u>Work Weekend</u>	July 22-24, 1960
Korean Student Association Father James Hagermans from Taiwan	<u>Convention</u>	August 5-7, 1960
Loyola Graduate Sodality	<u>Retreat</u>	August 12-14, 1960
Friendship House Msgr. Daniel Cantwell and Others	<u>Study Weekend</u>	August 19-21, 1960
Mary and Joseph Circle Sponsor John Kelly. All handicapped or aged people	<u>On Pilgrimage</u>	August 20, only

X

Chinese Students Father James Mageraans of Taiwan	<u>Convention</u>	August 26-28, 1960
Thomas More Association Father Raymond Essler of Indianapolis, Promoter: Dan Kerr	<u>Conference & Recollection</u>	September 10-11, 1960
Lumen Christi Father Barry Rankin, C.P.	<u>Retreat</u>	September 18-18-1960
Fon du Lac C.F.M. Father Joseph Loftus, S.J.	<u>Retreat</u>	October 7-19, 1960
St. Andrew's Y.C.W. Father Charles Cagney, S.J.	<u>Retreat</u>	October 14-16, 1960
Calvert Club Father Thomas McDonough Catholic Students at secular university	<u>Conference</u>	November 4-6, 1960
C.F.M. Father Raymond J. Nogar, O.P. Father Aelard Duchman, O. Cist., Guest	<u>Retreat</u>	November 11-13, 1960
Northern Illinois University Newman Club Father Hugh McGinn Father Alcuin Dock, O.S.B. Harmon Abbey, Aurora, Illinois	<u>Retreat</u>	December 2-4, 1960
Latin American Group of Papal Volunteers for Catholic Action Father Lawrence Wagner, S.V.D. George Sullivan Msgr. Reynold Hillenbrand, Sponsor	<u>Discussion and appraisal of experiences after ten week trip.</u>	December 12-14, 1960
Also Pat Keegan of London, England, Auspices of U.S. Young Christian Workers, Full-timers.		

National Full-timers Group-Y.C.W. Mstr. Reynold Hillenbrand	<u>Retreat</u>	January 6-9, 1961 (4 full days)
Staff Father Ronald Jaeckels, S.V.D.	<u>Work Weekend</u>	January 20-22, 1961
Y.C.S., St. Patrick's High School Brother Norman, Brother Peter, Brother Raphael Father Pat O'Malley of Maryville	<u>Retreat</u>	February 3-5, 1961
Calvert Club Father Alcuin Deck, O.S.B. Karmion Abbey, Aurora, Illinois Father Thomas McDonough	<u>Retreat</u>	February 10-12, 1961
Alpha Phi Omega of Marquette University Father H.W. Conway, O.P.	<u>Retreat</u>	February 17-19, 1961
Arlington Heights, C.F.M. Father Lawrence Kelly Chaplain of Y.C.W.	<u>Evening of Recollection</u>	February 24, 1961
Lumen Christi Father John Francis Jacobs, O.P. Father Peter Dunne, Chaplain	<u>Retreat</u>	March 3-5, 1961
Joliet and Arlington Heights, C.F.M. Father Gerald Wober	<u>Retreat</u>	March 10,-12, 1961
Lumen Christi & Frank Staab Father Peter Dunne of St. Celestine's Father Ronald Jaeckels, S.V.D. (Mass)	<u>Work Weekend</u>	March 17-19, 1961

20 Years Reflected In Lives of Those It Has Touched

By GERTRUDE ANN KRAY
Staff Writer

Childerley, a quiet retreat near Wheeling, stands as an example of the Church's lay apostolate in action. Here, hundreds of young men and young women, come for week-ends or single days of spiritual reflection.

Next Sunday (Aug. 13) the Calvert Foundation of Chicago, which operates Childerley, will be hosts at an open house to mark its 20th anniversary.

His Eminence Albert Cardinal Meyer will be present at the affair, which will begin at 3 p.m. and close with Pontifical Benediction of the Blessed Sacrament at 5 p.m.

ASSISTING the Cardinal as deacon and subdeacon will be two priests who were associated with Childerley earlier in their careers, Msgr. John A. Reed, director of Catholic Charities in the Diocese of Fort Wayne-South Bend, and the Rev. Rollins E. Lambert, assistant director of the Calvert foundation at the University of Chicago.

Music will be directed by Edward Dixon, of the Plus XII society.

The public is invited, it was announced by Johanna Doniat, treasurer of the foundation and volunteer managing director of Childerley during the 20 years of its existence.

Childerley is located about two miles northwest of Wheeling. Motorists are advised to travel Dundee rd. (68) to McHenry rd. (83) then northwest one-quarter mile to Childerley.

Fifty years ago Childerley was part of a farm owned by Frances Crane Lillie of the Crane plumbing family.

On the acreage was a log cabin built by the pioneer settlers which Mrs. Lillie, then an Episcopalian, turned into a meditation chapel.

Private devotions there led to her conversion to the Catholic Faith and later her building of the chapel of St. Francis in the Orchard.

The first Mass was said in 1929 at Childerley.

New interest for Childerley began in 1934 when students and faculty members from the University of Chicago were Mrs. Lillie's guests for a week-end of discussions, meditation and prayer.

Similar weekends followed and in 1941 Mrs. Lillie made a formal gift of Childerley for use of the Calvert club at the university. Its title and operation rests with a group of lay men and women known as the

Calvert Foundation of Chicago.

Before the days of widows' pensions, the country place was turned over to widows and children of Crane company employees. In this connection the place derives its name—the old English word meaning "children's meadow."

In the early history of Childerley, Dr. Jerome G. Kerwin, professor of political science emeritus at the University of Chicago, was an enthusiastic leader.

Childerley's influence has grown and it is used regularly by Newman clubs at the University of Illinois, the Illinois Institute of Technology and Northwestern university.

It also is used by Catholic colleges in and around Chicago, as well as Third Order groups—Dominican, Franciscan and Carmelite—the Young Christian Students, Young Christian Workers, Friendship House (Childerley has always been interracial) the Catholic Labor Alliance, Christian Family movement, the Peter Marin men, Thomas More association and other groups.

Its "alumni" include 23 priests. Others are now in seminaries and monasteries. Many young women have found their vocation to the religious life at Childerley.

Any weekend one can observe young men and young women and married couples too arriving at Childerley. With them is a chaplain who leads them in a weekend retreat or other conference.

It is a tradition that during all the conferences or retreats silence is observed within 20 feet of the chapel and the Great

Silence is kept from Compline Saturday evening until breakfast Sunday.

The Saturday Mass is a Dialogue Mass and Sunday Mass is always sung.

The Calvert Foundation is not endowed. Its leaders represent many sections of Chicago educational, cultural and business life. Robert L. Berner is its president.

On its board are the Rev. Thomas B. McDonough, chaplain at the University of Chicago, Msgr. Joseph F. Conner-ton, past chaplain, Dr. E. M. Geiling and the following others:

Peter Fitzpatrick, executive vice-president; John P. McGoorty, Jr., vice-president; Mrs. Lorenz F. Koerber, Jr., secretary; Johanna Doniat, treasurer and managing director of Childerley; Marie C. Worland, assistant; Dr. Joseph P. Evans, faculty adviser to Calvert foundation and William O'Meara, faculty adviser to Catholic students of the University of Chicago.

Also the following trustees: Mrs. Thomas J. Condon, Patrick Crowley, George Fiedler, Mr. and Mrs. Roger Ginger, Mary M. Graham, Edward M. Kerwin, K.S.G., (past president); Mrs. James J. Lewis; Ann Louise Marten, Mrs. George J. Murphy, Robert Reckamp, Mr. and Mrs. Otto F. S. Schilling, Mr. and Mrs. Michael Schlitz, Frank Staab, and William K. Traynor.

Childerley's 20 Years Reflected in Lives of Those It Has Touched

By KRYSTINE AND TRAY
Staff Writers

Childerley, a most vibrant new Wheeling, stands as an example of the Church's new apostolate to youth. Here, hundreds of young men and young women come for week-ends or study days or spiritual retreats.

Next Sunday (Aug. 18) the Calvert Foundation of Chicago, which sponsors Childerley, will be celebrating its tenth anniversary.

The anniversary will be celebrated by the celebration of the Eucharist which will begin at 8:00 a. m. and close with Benediction of the Blessed Sacrament at 9:30 a. m.

ASSISTING the Eucharist to deacon and co-deacon will be two priests who were associated with Childerley earlier in their careers: Rev. John A. Ford, director of Catholic Campus in the Diocese of Hartford, and Rev. Keith Head, and the Rev. Richard E. Lambell, assistant director of the Church Foundation at the University of Chicago.

Mass will be directed by Edward Pison, of the Ford-NIH center.

The parish involved, it was explained by Johannes Dornig, secretary of the organizing and guidance committee directed by Childerley during the 20 years of its existence.

Childerley is located about two miles northwest of Westinghouse Works and is situated in typical Dundee rd. 1000 in the Henry rd. 1500 three roadhouse and quarter mile to the highway.

Fifty years ago Childerley was part of a farm owned by Francis Claude Lillis of the Crane plumbed family.

On the acreage was a log cabin built by the pioneer settlers which Mrs. Lillis, then an Episcopalian, handed into a meditation chapel.

Private devotions there led to her conversion to the Catholic Faith and later her building of the chapel of St. Francis in the Orchard.

The field Mrs. Lillis was sold to John Childerley.

New interest for Childerley began in 1916 when students and faculty members from the University of Chicago were invited to spend a week-end of discussion, meditation and prayer.

These students followed and a Rev. Mrs. Lillis made a home for them. Childerley has since become a spiritual retreat center for students and faculty members of the University of Chicago.

Calvert Foundation of Chicago

Before a day of a study program the country, the Calvert Foundation of Chicago was founded over its study and retreat of young men and women. In this center, the place, the place, the place—the old English word meaning "habitation" was used.

In the early history of a center, the Calvert Foundation of Chicago was founded by members of the University of Chicago, who were in contact with the Calvert Foundation.

Childerley is influenced by Newman clubs at the University of Illinois, the Illinois Institute of Technology, and Northwestern University.

It also is run by Catholic colleges in and around Chicago as well as Third Order groups.

Discussions, discussions, and discussions, the Young Catholics Students' Group, Christian Workers, Fraternity, etc. (Childerley has always been a center of the Catholic Labor Alliance, C. I. A., the Family movement, the Peter Maurin Club, Thomas More Association and other groups.)

The "school" includes 13 students, 100-150 are now in residence and ministerial. Many young women have found their vocation in the center of Childerley.

On weekend day can observe many more and more women and married couples are coming to Childerley. With them is a group of who leads them in a weekend retreat or other devotion.

It is a tradition that during the 20th anniversary of the center's opening in 1916, the center was founded in 1916.

center is part of the Calvert Foundation of Chicago, which began in 1916.

The Calvert Foundation of Chicago, which began in 1916, is a center for the study and retreat of young men and women.

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DXXIII YCW Full Time Workers Monsignor Reynold Hillenbrand	<u>Retreat</u>	January 2-4, 1959
The Tiskas Family	<u>Arrival</u>	January 16-18, 1959
DXXIV Loyola Sedality Father Donald Hayes, S.J.	<u>Retreat</u>	Jan. 30-31, Feb. 1, 1959
DXXV Loyola University Social Service Department Father Louis Scholler, S.J., Dean of School of Social Work, St. Louis University	<u>Retreat</u>	February 13-15, 1959
DXXVI Chicago Group - C.F.M. Monsignor John Egan Betty and Jim Sullivan	<u>Retreat</u>	February 20-22, 1959
DXXVII International Catholic Auxiliaries Virginia Leary, Head of Training School, Father John I. Cardiff, Chaplain of Auxiliaries, Bishop Raymond Willinger, Monsignor O'Day.	<u>Information</u> <u>Week end</u>	February 27-28, March 1, 1959
DXXVIII Medical Students University of Illinois (and others from the Medical Center) Monsignor Joan Egan.	<u>Retreat</u>	March 6-7, 1959
DXXIX Young Adults Club Immaculate Conception Parish Father Charles J.D. Corcoran, C.P.	<u>Retreat</u>	March 13-14, 1959
DXXX Newman Alumni Club and Newman Club of Northwestern University, Father Cornelius Magerty, C.S.C. Notre Dame University.	<u>Palm Sunday</u> <u>Liturgy</u>	March 20-22, 1959
DXXXI Co-ordinating Group (The Crowleys) Monsignor Reynold Hillenbrand, Father Rudolph Bierberg, C.E.P.S., St. Joseph's College, Rensselaer College.	<u>Planning</u> <u>Meeting</u>	April 7-8, 1959

549

Iman Christi
Father John Beckman, S.J.

Retreat

October 23-25, 1950

550

Calvert Club
Father James C. Buckley, C.S.C.

Retreat

Oct. 29-Nov. 1, 1950

551

Northwestern University Foreign Club
Father Francis Oppenheimer, S.J.
Mike DeWelle

Retreat

November 1-3, 1950

552

Northern Illinois University, DePaul
Father Raymond J. Hepp, C.I.
Father E. V. Quinn

Retreat

November 13-15, 1950

553

T.O.P. St. Thomas of Chicago Chapter,
(U. of C.)
Father Jordan Annann, C.P.

Retreat

November 20-22, 1950

554

Christo-Phils
Jan Hétron
Father Eugene Faucher

Retreat

November 27-29, 1950

555

Loyola University School of Social
Work
Father Paul Woelfl, S.J., of John
Carroll University, Cleveland, Ohio

Retreat

December 4-6, 1950

556

N.C.W. Full Time Workers
(National Federation)
Monsignor Reynold Hillenbrand

Retreat

January 17-19, 1950

557

Lourdes High School
Father Thomas Baker, C.S.C.,
Sister Virgiosa

Retreat

January 23-25, 1950

558

Friendship House
Father Eric Lies, C.S.B., from
St. Meinrad Archabbey, Indiana

Retreat

January 28-31, 1950

A little flower of St. Francis

...recently discovered and sent to Dr. Lillie for his birthday June 27, 1940 and for their Wedding Day, June, 29th.

Almost three score and ten years ago there was portentous excitement in Heaven, as though a new and wonderful creating was imminent.

"Come here, Brother Francis", said the Lord God.

"I am about to bestow upon you a beautiful responsibility, and one quite to your liking. I mean to send to earth two souls whom I have destined for great accomplishments and great jobs. I want you to have special care of them. Give them your name and bring them together. I shall give them your qualities, great and warm hearts, and love for all my creatures, even as you had it. It will culminate as yours could not, Francis, in their love for each other, for the children that I shall give them, for those whom they will take to their hearts. They will study animals and flowers and all things that grow upon the earth or under it, even to the depths of all the seas and waters, because of their great love. And their knowledge and their love will they share, and impart to their children, and to all those who will look to them for inspiration.

"You will walk with them, Francis, in the paths of kindness, generosity, helpfulness. You will show them the folly of idle riches. You will show them the beauty of simplicity. More and more will you reveal to them the secret and hidden beauties of my Universe.

"We will watch over them together, Francis, you and I. And after they have taught their disciples by precept, and even as you did, by example; how to really live, will you lead them to one of our loveliest mansions on this far shore. Birds will sing for them, wolves will wait about their door for caresses, and all living things that play hide and seek in deep waters will come to the surface and gurgle a welcome for them.

"Promise these things to them, Francis, in my name.

"But tell them they must show the world how there can be peace and serene living before We call them home. A hundred years is a little time as We reckon it. Did they wait a hundred years Francis - but on each birthday give them Our Benediction, promise them Our Welcome".

"Oh Heavenly Father, I thank Thee, that Thou hast found the lowliest of Thy servants worthy for this sweet task", answered Brother Francis.

CHATELAIN MEMOIRS

Ever so many gracious surprises kept coming up. I don't know just when Mrs. Lillie found some unused linen sheets from her trossseau in an old trunk.

"Have you any use for these?" she asked.

"We can make altar cloths and albs from them - and small altar linens from scraps that will be left." For that use surely these linen sheets had never been intended. On another occasion she found some beautifully beaded silk which had been brought to her from China and had lain uncounted years in an old trunk. That was made into a beautiful red vestment for De Sales House by some of the students, in the summer of 1942. It was used for the first Mass on St. Apollinaris day. It is still the nicest one for Martyrs and the Holy Ghost. Dr. Lillie was usually very quiet. "While you and Frances are talking church things," but he was keenly interested. One day he came to me with a flat white package.

"Everybody is giving you something for Childerley," he said as he handed me the package. "Could you, perhaps use this for something? My family gave it to me for an evening scarf, but it's much too long and too elegant for me to wear."

I accepted it gratefully and hopefully, wondering how I could use it. Then one Sunday it drizzled during our procession of returning the Blessed Sacrament, and some one held a dark blue umbrella over Father Conner's and Our Lord. Then it came to me - we needed an umbrellino and Dr. Lillie's white scarf would make it. I had priced one at church goods stores sometime before and found the prices staggering, from \$80.00 to \$120.00!

"But we are taking no orders now," they said. It was during war time.

So I looked into the red telephone book and found a repair man not too far from our home. Perhaps he would cover an old umbrella frame of mine with white silk, to hold over Our dear Lord in procession. I thought I would try him out first, on recovering a purely secular one, for me.

I found his crowded cluttered little shop. I found a great huge man, with a kindly face behind the counter. He did a beautiful job covering my old umbrella, and so with confidence and hope I asked him about doing the white silk one.

"For why you want white silk? You want maybe some stripes or flowers? Not all white!"

"No, I want this umbrella covered with all white, no colors. This is for a church, a religious umbrella."

"What kind of church you want dis for?"

"For a Catholic church, for a procession of the Holy Sacrament."

His face lighted up with a great smile. (He had beautiful teeth).

"You know I come from Italy; I'm Catlic! I know 'bout such t'ings. No, I won't cover your ol' frame. I find nice frame somewhere, big one. I paint all sticks wit' gold paint, yes? Oh, I make you fine umbrella for procession, you will see! But not such a round handle. Long straight handle. I find you one!"

"Good, I'll trust you. But where do you come from in Italy?"

"Bari, I come from Bari."

"Oh, St. Nicholas of Bari."

"W'at you know 'bout St. Nicholas?"

"I know his feast is December 6th."

"Not in Bari! We celebrate Nov 5th, in summer time. When we get all kinds visters and peligrinni. We got a fine week! Everybody wear Sunday clothes all week. We carry St. Nick on de shoulders. We take him to de sea. We take him to de ol' town, to ol' Bari. We take him to de new town. We have band on dis corner, on dat corner. And roney! De people t'row all kinds money, and jewels, you should see! Six hundred t'ousand li e come in one week!"

He grew radiant, then wistful - then proudly reminscent of his childhood and early manhood.

"You know, one time everybody starving in Bari. No crops at all. Den ol' man, big beard, he go over to Turkey - not so far, Turkey to Bari. He find big business man in Turkey and he say. "My people got nothing to eat. I want buy all your wheat. I no got de mon; I got big di'm' - nobody can tell value dis di'm'! You take my di'm', you send me de wheat?"

"What your name? My be I come bring de wheat, you I collect mon' for de di'm', yes?"

"My name is Mick", he say.

So big business man from Turkey bring over de wheat himself and he bring de di'm' and he say:

"Where is Mick? I guess I got mon' and give back dis di'm' to Mick."

"Mick?" dey say. "Every house in Bari got one Mick! You go knock on all de doors and ask for Mick, and see if you find dis ol' man."

"So he knock on all doors in Bari. No Mick had give dis di'm'. So dey laugh and say. "Well, we got one more Mick. He's in de church. You go see if is his di'm'."

"So big business man from Turkey go to church and see big statue of St. Mick on de altar and he say "De e is my friend! He got all kinds jewels! My God, see his ring! Big di'm' gone from St. Mick's ring! Must be St. Mick come to Turkey to buy de wheat from me! No, St. Mick, here is your di'm'! You work dis miracle on me? I no want you di'm'! I want no money for de wheat! You take back dis di'm' for your ring!"

And wasn't that a lovely story to hear from the umbrella man over his counter, in a crowded shop on Clark Street?

But I wanted to follow up my white church umbrella, so I phoned about it.

"Is not finished yet," he said. "My Jewish friend has patterns for all kinds umbrellas. He got Jewish holidays. Three days he don't work."

A Jew cuts pieces for a Catholic umbrella man?" I asked, in amazement.

"Yes, aint dat nice? We all get more united dat way; Cat'licks - Jews - Gentiles. We all work together for good. Ain't dat nice?"

GENTLE GENEROSITY

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Gentiles. We all work togodder for good. Ain't dat nice?"



Wheeling Historical Society

84 South Milwaukee Avenue • Wheeling, Illinois 60090

STATEMENT: PREPARED BY JUNE ORLOWSKI
TO: ILLINOIS HISTORIC SITES SURVEY INVENTORY
SUBJECT: CHILDERLEY RETREAT HOUSE
DATE: NOVEMBER 30, 1973

In our highly industrialized society it is often difficult to identify those assets which are deserving of our highest priority for preservation. Past myopic commercial progress has already destroyed far too many of our natural and cultural resources and today hovers in ever present threat to those few that remain.

Historically significant assets (land, vegetation and buildings) have been entombed to uncertain documentation of future archaeologists. Others have been irretrievably altered by overzealous renovation masquerading as "structural preservation", but completely changing the inherent character of the land or building.

Immediate steps must be taken if we hope to preserve, 1) the few remaining acres of naturally developed open land, 2) the important historic and culturally significant landmarks and sites, and 3) the written history of American pioneers - supported whenever possible with the visual evidence of the environment in which they functioned - who's altruistic character traits were vital to the development of humanitarian and religious philosophy. We urgently need these shining examples for present and future influence to encourage emulation of their successful pursuits.

Whether or not the place or person was/is of national or international renown should be a secondary consideration to the accomplishment of the deed. When an evaluation of a single asset determines that the cultural aspects are manifold, we can be reasonably assured that further research is unnecessary to ascertain the validity of preservation.

In behalf of our own enrichment and enjoyment, then to be legacy to future generations, CHILDERLEY RETREAT HOUSE (of national and international renown) and its remaining surrounding acres has just such a multifarious license, with documentation to a valid and

Childerley Retreat House, cont.

past humanitarian work and future historical significance. Beside the "first little house" (log cabin) at the edge of the orchard stand three other structures, a) Ellen's Little Garden, b) Friedrich Von Hugel Library, c) Chapel of St Francis in the Orchard. At a distance stand St. Joans and St Jerome's and off at the edge of the property stands a smaller building "The Solitary." About half of this acreage is a meadow.

Mrs Lillie, herself a convert to the Catholic faith (during a visit to England in 1920), left a legacy for humanitarian inspiration and spiritual guidance which MUST NOT be destroyed. A record number of those in the priesthood and other religious vocations, converts to the faith and those dynamic Catholic laymen and women who felt the influence of Childerley and responded, carry the unfurled banner of the Childerley legacy to religious and social philosophy. Can we afford to allow a single-influence, that of economic philosophy, to make our vital decisions for us?

The Board of Directors and the members of the Wheeling Historical Society wish to help unfurl and carry this banner in an historic preservation of this national and internationally renowned landmark. We feel that this landmark, with its multifarious significance of contribution to the welfare of man, is too valuable an asset to use it to tempt the insatiable jaws of the bulldozer now or at some future date. It offered sanctuary to so many, please help give it sanctuary now.

ILLINOIS HISTORIC SITES SURVEY INVENTORY

1. Name of Site: Childerly Retreat House Chapel
 Common Originally a log cabin built approximately 1825

Historic

2. Location: 506 Mc Henry Rd Wheeling

<u>Street and Number</u>	<u>Township</u>	<u>Section</u>
<u>City or Town</u>	<u>Range</u>	<u>Section</u>
Wheeling, Ill		
<u>County</u>	<u>Zip Code</u>	
	60090	

3. Classification:

Category (check one)	Integrity (check one)
<input type="checkbox"/> District	<input type="checkbox"/> Altered
<input checked="" type="checkbox"/> Site	<input checked="" type="checkbox"/> Moved
<input checked="" type="checkbox"/> Building	<input type="checkbox"/> Unaltered
<input type="checkbox"/> Structure	<input type="checkbox"/> Original Site
	from one place to another on the owners land
	Status (check one)

4. Ownership:

<input checked="" type="checkbox"/> Private - a non for profit Corp	<input type="checkbox"/> Occupied
<input type="checkbox"/> Public	<input checked="" type="checkbox"/> Unoccupied
	<input type="checkbox"/> Preservation work in progress

Access to Public

Yes Restricted Unrestricted No

Present Use (check one or more)

<input type="checkbox"/> Agricultural	<input type="checkbox"/> Industrial	<input checked="" type="checkbox"/> Religious
<input type="checkbox"/> Commercial	<input type="checkbox"/> Military	<input type="checkbox"/> Scientific
<input type="checkbox"/> Educational	<input type="checkbox"/> Museum	<input type="checkbox"/> Transportation
<input type="checkbox"/> Entertainment	<input type="checkbox"/> Park	<input type="checkbox"/> Other (specify)
<input checked="" type="checkbox"/> Government	<input type="checkbox"/> Private Residence	

5. Ownership of Property: Fr. Lambert, Director

Owner's Name Calvert Foundation Phone Number BU-8-2311

Street and Number Calvert House 5735 University

City or Town Chicago

State Ill County Cook Zip Code 60637

6. Description:

Condition:

Excellent Good Fair Deteriorated Ruins
 Unexposed

Is there a program of preservation underway? Yes No

A little flower of St. Francis

...recently discovered and sent to Dr. Idillie for his birthday June 27, 1940 and for their Wedding Day, June, 29th.

Almost three score and ten years ago there was portentous excitement in Heaven, as though a new and wonderful creating was imminent.

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"Promise these things to them, Francis in My name.

"But tell them they must show the world how there can be peace and serene living before We call them home. A hundred years is a little time as We reckon it. Bid them wait a hundred years Francis - but on each birthday give them Our Benediction, promise them Our Welcome".

"Oh heavenly Father, I thank Thee, that Thou hast found the lowliest of Thy servants worthy for this sweet task", answered Brother Francis.

THE STORY OF CHILDENLEY

Written by Frances C. Lillie

As far back as I can remember I was full of fears. I do not know why it happened, because I had a younger and smaller sister who was and still is a very fearless person. We had burglars breaking into our house several times, and that did not help much. It must have impressed upon me the desirability of a home to protect one, and big brothers and a father who were boasted of a great deal but never seemed to see the necessity of going forth to meet my enemies. I can feel in my throat now the sobs and the shouting, "You just wait until my father and big brothers come home! They are bigger than your father and brothers, and then you'll see!"

Louisa Alcott's "Little Men" very early became the Bible of my childhood. The home described in that book was even more wonderful and beautiful in my eyes than my own home. There was not only protection, but there was a warmth about the family affection that I felt was lacking in my own home. The big brothers and sisters who felt it necessary to make up for what they considered parental laxity in a vigilant watchfulness for shortcomings in their younger sisters and brother, the very busy father, and a mother who was affectionate but worn and frail with her family duties, made me seize with great interest on the family described in "Little Men," where all people were gay and bright and kind. It was the type of home that I carried in my mind through life.

But looking out into the dark from the windows of our house, and reading the newspapers, soon made me realize that there were little children who had no such protection, and I began to make plans to find those children and take care of them. It was very much on my mind all through my childhood and during adolescence, when I discovered there were older boys and girls who had to go to work. Then I planned to take them in, too. I remember that the sun rose one morning before I had gone to sleep, having been awake all night planning their homes.

! Then as I grew up and had a family of my own I realized that there were mothers who were not protected in their homes, and when I knew Jane Addams I heard of the widows who had to work all night scrubbing floors of the great office buildings, going home to take care of their children day times. That was more impressive than anything else to me, naturally.

After while we bought a farm on the northern edge of Cook County, and when I accumulated a little money I began to take widows and children in and build some cottages for them there. It was a very happy experience, and very much like "Little Men," because in "Little Men" the children had a nice, comfortable nurse who took care of them, bandaged up their injuries, gave them medicine, and tucked them in a warm bed. That is a lovely dream, and we were able to do that for these mothers. It was on a larger scale, but the idea was the same. They were all mothers and children who were victims of our industrial system, the fathers having been killed. We lived a very happy life together, and finally the work was endowed by my brothers and we were able to expand and have a more and more interesting life. Sometime they would say, "It's like Heaven", and it seemed like Heaven and to have so many little children and mothers all mine!

After thirty years the new Board of Trustees of the Crane Fund for Widows and Children decided that it was more practical and more democratic to move the mothers and children to the outskirts of the city. They began their lives in the center of the city and were returned to its outskirts. There were many advantages in that system, but I was cut off from it completely by ill health which terminated my connection with them. Now the little cottages and the schoolhouse are in the hands of the Servite Sisters, and across the street our house, with two other houses and the chapel, have been turned over to the Catholic students of the University of Chicago.

It is a comforting thought to me.

In the early twenties a weekly review called the Commonwealth, was launched in New York by lay Catholic intellectuals. The publishers called themselves Calvert Associates, in honor of the first Catholic colonizers of this country - who had with them a vigorous sense of tolerance and religious liberty. Members of the Commonwealth staff found it wise and profitable to meet their subscribers personally on occasional goodwill or promotional tours. When they came to Chicago the local subscribers would meet these "Calvert Associates" at dinner - usually in a downtown hotel. Out of these occasional dinners there evolved a very informal organization quite naturally called the Chicago Calvert Club. There were similar Calvert Clubs in New York and Boston. Ellen Starr and Mrs. Lillie, Judge Girten and Judge McGoerty and the Doniats belonged to it. So did Sara Benedicta O'Neil of St. Benet's Library - then called the Calvert Library and Mrs. Wm. P. Coughlin. Professor Jerome G. Kerwin recently appointed to the Department of Political Science at the University of Chicago became president of the Calvert Club of Chicago. Raphael Foran was the secretary.

One of the early members was Jim Costin, now Father Columbk. C.S.B. of Washington, D.C., also Charles H.R. Mc Coy - Ph. D. now Father Mc Coy, Head of the Department of Politics at the Catholic University, Washington, D.C. and Father Vincent Flynn late president of the College of St. Thomas in St. Paul. When a particularly fine scholar came to town in those days Dr. Kerwin would invite his young Catholic student friends at the University to share the intellectual experience. We soon called these young people, our guests, "the Campus Calverts" - our younger brethren.

In the spring of 1929 Father J.A.M. Brossseau of Montreal, came to Chicago to spend a long convalescence with his old friends, the Doniat family. The Chicago Calvert Club was in full swing. Mrs. Lillie and Ellen Starr, Dr. Kerwin and Judge and Mrs. Mc Goerty and the Doniats all met there - and, of course, their guest, Father Brossseau. When after one of the meetings Mrs. Lillie asked Father Brossseau to say Mass in her little chapel at Childerley, he, having per-

mission to say Mass in the diocese, quite naturally consented. On April 20, 1929, the Doniats, Ellen Starr and Mrs. Lillie trekked out to Childerley for a first, but, as we later learned, unauthorized and uncanonical Childerley Mass! *

With the advent of the larger and more publicized Carroll Forum in the fall of 1937, the Calvert Club downtown quietly subsided. The Campus Calverts however, (There was no Newman Club, no Catholic chaplain at the University of Chicago) grew in stature and earnestness and became the organization of Catholic students on campus. Jerome G. Kerwin became their official sponsor and faculty representative.

Dr. Kerwin had come to Chicago rich in the experience of a comradeship between professors and students promoted in the Dartmouth Outing Association of his Alma Mater. It was his conviction that the Calvert Club would benefit immeasurably from informal coeducational week-end conferences in the country. Many matters that puzzle young students can be clarified in conversations, matters that might be too long and too involved for confession.

When Dr. Kerwin attended an outing of a committee on a religious education on the campus at Druce Lake, Illinois, it had not been easy to find Mass within taxi distance. Was there not somewhere a country chapel for Sunday Mass? I remembered the lovely chapel in which Father Brosseau had said Mass for Mrs. Lillie five years before; we asked Mrs. Lillie whether we might bring out the Campus Calvert Club to Childerley for a week-end. She was most pleased and had us as her guests for the first coeducational conference of Catholic students, at Childerley in May 1931. The children of the Crane Company widows doubled up and made room for Dr. Kerwin and the boys, I took the girls to Mrs. Lillie's house. So far as we know it was not only the first Catholic cooperative and coeducational conference of that sort to be held at Childerley, but perhaps it was really the first one to be held!

*Strange things can happen when good lay people have initiative, but insufficient information! Everything at Childerley is now in excellent ecclesiastical order under the supervision of Monsignor Joseph D. Connerton, senior Catholic chaplain of the University of Chicago.

Father Andrew Kleiber C.S.S.R. a converted Jew, came out as chaplain. It was an amazing experience. We had discussions and lectures and questions. The topics that came up were as catholic as the Church. I remember especially Exorcism and the Spirituality of the Soul. The questions concerning Exorcism went on so long that finally a priest visitor exclaimed, "This is getting too spooky for me" and in a glorious voice he sang, "The Man on the Flying Trapezoid", which cut short an argument that might otherwise have lasted all night. We spent two full and happy days together - driving into Wheeling for our meals.

It took a good deal of planning - Henry Eugene Patrick, was the first student president of the Calvert Club. He had vision, enthusiasm, a fine liturgical sense and much common sense. His influence is still felt in Childerley traditions and customs. It was tremendously worthwhile.

One of the girls said to me, years afterward, after she had become a Grail Leader, "I never knew I was a Catholic until I went out to Childerley that first time."

Very gently the Holy Spirit led us. Mercifully ignorant were we kept of subsequent developments and responsibilities. We had no vision of what would grow out of that first comradely Catholic week-end at Childerley.

We tried to repeat the experiment, some months later. The students were enthusiastic. But the priest who had promised to go out with us found that something unforeseen would prevent his going. There followed three barren years, until Father Timothy Sparks O.P. came out with us in May, 1937. He had recently established a University chapter of Dominican Tertiaries at the Church of St. Thomas the Apostle, and this was the occasion of a sort of semi-retreat of the Tertiaries and their friends. That event marked a new era. Priests who were members of religious orders now came out, with the approval of their superiors. There were six such occasions - all very quietly accomplished - each one of

great significance for the almost unshepherded Catholic students at the University. Father Arthur Kelley, S.J. came in November, 1937, Father James Meyer, C.F.M. in May, 1938.

That was a wonderful week-end, that third one. Besides Father "Jimmie" Meyer and Father Wm. Bergin, C.S.V., Father John W.R. Maguire, C.S.V., the great Viatorian labor priest* came out and so did Louis Dudenz, who was still a Communist at that time. We were all under the big box elder tree, listening, spell bound, from two o'clock until six, on that May afternoon to their discussions of the Catholic Church, Labor, Communism. Mr. Dudenz spoke very graciously of "Comrade Mandelstein" and of "Comrade Roosevelt." Professor Waldemar Gurian of Notre Dame was there and Winston Ashley and his dear friend Leo Shields. Winston and Leo had been enthusiastic communists in their early student days at the University. Not very many years later Father Ashley said a Dominican Mass for Leo, who had become a devoted servant of our Lady, and had given his life for his country, in France. Our first Calvary Club martyr was a former Communist!

From that time on we went out to Childerley in May and in November, courageous priests studying at the University came out with us: Father George Dunn, S.J., and Father Rigney, S.V.D. Both eventually received their doctors' degrees at the University of Chicago. Father Rigney subsequently became President of the Catholic University of Peiping. After his arrest and imprisonment by the Communists, vividly described in his book he was appointed provincial of the S.V.D.'s in England. Father Edward Mangan a great scripture scholar came to us again and again.

*Illinois Labor organizations recently contributed to a chapel in memory of Father Maguire at the new Viatorian Novitiate at Arlington Heights, Illinois, not far from Childerley.

TRANSITION

The Crane Fund for Widows and Children was becoming more than Mrs. Lillie herself could direct. She had had a terrific illness, and her good friends, the Ports, had died.

I called on Mrs. Lillie one afternoon during this illness, which had involved serious surgery.

"What do you think of St. Ignatius water?" she asked me.

"I'm not very interested in many of these special devotions," I answered. "Why do you ask?"

"Because this afternoon an old laundress of Ellen Starr's came to see me. She was a poor woman of great faith and generosity. The Catholic Church is very wise and kind, to take water, the most available thing there is, and asking God to bless it, make this common thing precious. This precious thing the poor woman brought to me, this afternoon. A priest had prayed over it--she had prayed over it! I'm not laying it on the open wound, but I am saturating some cotton with the water of St. Ignatius. I'm touching it, praying St. Ignatius to intercede for me."

A convert was giving a cradle Catholic an unforgettable instruction on sacramentals!

There had been some indications that the Crane Company widows, now about a dozen or so, might like to live near their old friends, some indication too that in an almost manless settlement of about seventy people there would be little opportunity for marrying again!

And so it was planned to give up Childerley as a community, and use the Crane Fund to pension the widows and children in suburbs of Chicago, or near their old homes. The special spot called Childerley, where the widows had lived, was sold to the Servite Sisters for a convalescent home.

I was with Mrs. Lillie at the last Childerley May party in 1939. After the party was over she asked me to come into the chapel with her. We prayed quietly, she wept quietly and then turned to me and said, "Can this be

the end?" Those past thirty years had been very important in her life.

"No, it can't be the end," I answered, but I hardly knew what I was saying.

On October 2, 1939, Cardinal Mundelein died.

The seventh Childerley student conference was held on November 4th of that same year. It was a Day of Recollection conducted by Father George Dunne, S.J., recently arrived at the University of Chicago to prepare for his Doctor's degree in International Relations.

Most of the Crane Company families had already left. The University students brought their own food this time. It was a great day.

A month later in December 1939, Mrs. Lillie offered five acres and the buildings on the south side of McHenry Road to the Catholic students of the University of Chicago. Her remodeled farm house would take care of boys-- Miss Port's house would be the dormitory for girls. A caretaker would occupy the Solitary and God would come to dwell with His people in the tiny chapel, now connected by a library wing with the walled garden and "The First Little House." It took about a year and a half to work out the details of establishing the Calvert Foundation of Chicago, which would hold the title to these acres and buildings.

How this came about will be described in a subsequent chapter.

LET ALL BE SONG AND REJOICING AND FESTAL MELODY

On December 22, 1939, Mrs. Lillie called me on the telephone. Mrs. Lillie's calls were apt to be surprising. You could never predict what would occur to her next, but you did know it would be unique and beautiful. She was sensitive about following the gentle lead of the Holy Spirit, and fearless.

"Do you know what I'm going to do with Childerley?" she asked.

"I certainly don't know."

"I'm going to give it to you. I'm going to give it to you and Dr. Kerwin for the Catholic students of the University of Chicago. You're not afraid of coeducation--you've dealt with it all your life in the public schools and Dr. Kerwin won't be afraid of it. He's had coeducational classes at the University for fifteen years. I'm giving Childerley to the two of you to manage for the Catholic students of the University." That was a thunderbolt! I'm not sure what I answered--I'm quite sure I never said "thank you."

When I had partially recovered from the shock I wrote an air mail special delivery to Dr. Kerwin, who was in Albany for the Christmas holiday. "We don't dare not take on this that God is giving us to care for, do we? We can't throw out a baby laid on the doorstep, can we?"

Early in January 1940, Archbishop Stritch of Milwaukee was appointed to the Chicago Archdiocese.*

On his return to Chicago in January, Dr. Kerwin took counsel from Catholic Alumni, from the Catholic students on campus, and from other public-spirited and generous Catholic laymen. In February 1940 Dr. Kerwin met the Chicago Archbishop-elect in Milwaukee. He told him of the great epidemic of converts on the campus of the University of Chicago. He probably did not tell

* I met a distinguished prelate shortly after the announcement. "How are we going to like our new Ordinary?" I asked him. "Five years from now you will say the kindest man in the world is our Archbishop!" It didn't take us five years to say that.

him that he, at this time himself, was being called "the Pope of the Midway."

"We shall have much work to do together, Dr. Kerwin, when I get down to Chicago," Archbishop Stritch said to him at parting. After that I sent the Archbishop some Kodak pictures and a little account of the seven meetings and retreats of the Calvert Club that had been held at Childerley. He responded with much interest and courtesy. Archbishop Stritch was installed in the Cathedral of the Holy Name, in Chicago on March 7, 1940. On August 14, 1940, the Archbishop invited President Hutchins, Mortimer Adler and Dr. Kerwin to dine at his home on North State Street.

About three months later, on November 5th, 1940 the Archbishop received a small group of University students whom I brought to him in his home. He was most kind and gracious. "You are my Denjarins," he said to them. Before we left he took us all into his private chapel to pray. No one will ever forget that exquisite hour.

From then on there were many consultations and committee meetings. At a luncheon at the Quadrangle Club on Saturday, December 14th, 1940 a small group decided to organize as the Calvert Foundation of Chicago, to hold title to Childerley. After this luncheon Dr. Kerwin and I called on Mrs. Lillie and told her the name of the new organization. There were more meetings and deliberations. On May 1, 1941 the Calvert Foundation of Chicago was finally chartered as a non-profit organization under the laws of the State of Illinois. On Sunday, May 3, 1941, Feast of the Finding of the Holy Cross, Father George Dunne, S.J. dedicated the grounds and the houses and chapel to the service of God. It was a wonderful Calvert Club week-end. The young people out did themselves in song and liturgy. Professor Yves Simon, then of Notre Dame University, now on the faculty of the University of Chicago spoke. The Servants of Mary who had only recently moved into their new quarters - the former Crane Company holdings - prepared (for Mrs. Lillie) a wonderful tea

and reception to follow the religious services. All the countryside was there. I don't know that the day has ever been adequately described, but the orchard was all abloom and the long line of singing Calvert Club students - the sisters and visiting priests in the procession - were recorded by many an amateur Kodak. It all seemed unbelievable.

The deed was turned over to the Calvert Foundation on June 12, 1941 in the living room of Mrs. Lillie's house on Kenwood Avenue. In my property room at Senn High School I found a great ten inch iron key ring which a student had once given me when his janitor father had a new set of locks made for his building. I took off the old keys and fastened the twenty-three keys of Childerley on to the impressive ring. I took it out to show Mrs. Lillie - Dr. Lillie was there and Jerome Kerwin and Peter Kelleher, the first President of the Calvert Foundation. Mrs. Lillie was much amused at the ring, then she grew serious. "Give it to me" she said. She slipped the ring onto her right arm - "Now, give me your right hand." She held my hand for a moment, then she slide the ring off her arm and on to mine. "It's yours to look after from now on", she said. It was a sort of mystic ceremony - poignant and very like Mrs. Lillie.

"And what will you call the place now?" Dr. Lillie asked.

"Childerley, a new Childerley. That will keep an historical connection with what went on here, before."

I think everyone was pleased.

After the lovely May dedication of Childerley and after the key ring ceremony, things began to happen. With much joy and holy enthusiasm members of the Calvert Club went to St. Paul, at the end of the same month, to attend the ordination of the first Calvert Club priest. Charles H.R. McCoy, a Dartmouth graduate, a special friend of Dr. Kerwin's, had spent four years at the University of Chicago in the Department of Political Science. As soon as he had finished his work for his Ph. D., he entered the St. Paul Seminary; but he kept up his Chicago associations. His first Solemn Mass was in the Church of St. Thomas the Apostle, his first Mass breakfast in Ida Moyes Hall at the University of Chicago with Jerome Kerwin and Mortimer Adler as speakers. Father McCoy is at present Head of the Department of Politics at The Catholic University, Washington, D.C.

Enthusiasm for Childerley grew as the sense of ownership was intensified. Why not more conferences than twice a year? Perhaps one every quarter? How about the summer quarter? Be it remembered, this is student enthusiasm (some of the students were Catholic priests); there was not yet a resident Catholic chaplain. Accordingly, the first summer conference was organized. There were some older students and some professors at the conference. The lectures were interesting, but the weather was hot. On Saturday afternoon, July 26th, with the thermometer at 102° - Dr. John U. Nef spoke on the Concept of Liberal Education, in the large conference room in St. Joan's. After the first hour we made a short pause. Then we went out on the screened porch of St. Joan's house for the second part of his dissertation. I should have said earlier what Mrs. Lillie had said in giving us Childerley - "The girls' house will be Doniat House - the boys' Kerwin House," to which of course, we had each said "NO!" But when we came out to the May dedication Mrs. Lillie showed me the signs in clear print, nailed to each house, St. Joan's House and St. Jerome's House, respectively. "You can't change that," she said and smiled as one who had had her way!

That July Sunday was as warm as Saturday had been. Toward evening Mrs.

Duddy, came to me - "Edward, (Professor Duddy was in the Department of Buying at the University) and I haven't stripped our bed, Johanna. It's getting cooler and more comfortable now - it will still be hot in Chicago - could we perhaps spend the night out here?"

"Why of course, that would be fun." The idea became contagious.

"If you let us stay, we'll say Mass for you, tomorrow morning," said one Franciscan priest from Quebec, studying at the University that summer and one Jesuit from St. Louis (now president of St. Louis University). Instead of six of us, who had planned to stay and clean up after the guests had gone - there were twenty for the night, for the two Masses and for breakfast. In spite of the heat the first summer conference had been a great success and every one was relaxed and happy and a little gay.

That Sunday evening we all sat out under the big box elder tree.

"If you're spending the night, you'll all have to earn your bed and board," I said. "Mrs. Lillie has named the houses, but you'll all help name the rooms tonight. Let us begin with St. Alphonsus. The first priest who came to give us a conference was Father Arthur Loiber, C.S.S.R., son of St. Alphonsus, at the suggestion of his superior, our dear friend, the late Father Augustine Zeller, C.S.S.R., then rector of the Redemptorist Seminary at Oconomowoc, Wisconsin.

"And one room for St. Dominic" said Jerome Kerwin, prior of the III Order Chapter at the University.

"I suggest St. Benedict," said a Benedictine Oblate. "He was a student and a scholar - we will hope to worship God out here beautifully and correctly as St. Benedict would."

"A room for St. Patrick," said Gene Patrick, president of the Calvert Club.

"And surely a room for St. Peter. Let us put the priest in St. Peter's room."

"St. Paul must be next to St. Peter's," said some one.

"And I hope you won't forget my patron, St. Ignatius," said Father Reinert. "The dining room for him, Father, in grateful memory of your beautiful after dinner talks."

"There's an unnamed room next to St. Patrick. Shall we call it St. Monnatus - because we don't know, or would the political scientists naturally associate Patrick with Henry?" St. Henry won out. One room was named for St. Joseph. St. Christopher's room is the first one that automobiles reach as they enter Childerley.

"But the kitchen?" Kitchen and dining room are on the first floor of the boys' house. "It really should be named for Martha who was busy about many things." "But we're only having gentlemen saints in the boys' house aren't we?" "St. Martha is on the first floor - that will be perfectly moral and correct - we'll have no lady saints (alive or dead) upstairs in the boys' house - no gentlemen saints upstairs in the girls' house." By that time everybody was silly. Naming the girls' rooms was just as much fun. St. Ann's on the first floor for a sort of motherly room that had an entrance all its own - good for the housekeeper who might come and go at odd hours without disturbing the group. St. Catherine and St. Rose, Dominican Saints - St. Madelcine Sophie, Foundress of the Religious of the Sacred Heart. I was a pupil of the Sacred Heart Convent on North Street. At the Sacred Heart Convent I had learned the trick of naming rooms for saints. St. Monica, because from the very beginning we had a strong interracial sense and St. Monica was certainly African. On the first floor of St. Joan's - St. George in honor of Father George Dunne, S.J., who had done so very much for the University students even before he blessed the houses - St. Thomas Aquinas was given charge of our big conference room on the first floor of the girls' house. One room was named for Jerome's sister Elizabeth, one for my sister Thecla. Presently the youngest member of the group spoke up. "How about St. John the Baptist? Is there to be a room named for him?" "And there are other Johns too" - and so

It happened in an almost ribald mood, at nearly midnight of a very hot summer day - that we named St. John Baptist - St. John Roscoe - St. John Vianni as patrons of the boys' washrooms.

In the girls' house - St. Susannah was made responsible for one room. That early Christian Martyr was probably named for the virtuous lady of the Old Testament, whose woodland bath made history. Not many knew the story of St. Paula, friend of St. Jerome, who erected a hostel in Bethlehem to make pilgrims comfortable. We named one room in the girls' house for her and another bathroom was named for St. Bridget. They once brought a woman to St. Bridget who had been ill for two years. When St. Bridget bathed her feet, the woman was cured. There are those who think that the lady had needed that bath. Did St. Bridget perform a miracle or did she have marvelous common sense?

And then in one of those reckless moods of scholars, the subject changed. From twelve o'clock to two A.M. those young people discussed the Jesuit and the Dominican theories of grace! What a week-end! Childerley is like that! Next morning after two Masses and a very simple breakfast, fourteen guests departed and six of us were left to clean up - among them a young University student whom I had met at Senn High School. We talked about the week-end as we sorted out blankets.

"Those black and white ones for St. Dominic's room." I said, "And blue ones for our Lady of Perpetual Help."

"And of course the papal colors, the gold and white blankets for St. Peter's room", said this young non-catholic friend who had come to Childerley because his Catholic classmate had invited him.

"Rollins, I hope you weren't shocked at the frivolous conversation about the saints last evening. You know we think of them as members of our family as though they and we could take a little teasing - we were familiar with them, but we didn't mean to be irreverent."

"I was never so shocked in my life," he said. "Never more beautifully

shocked! How soon can I become a Catholic, how soon can I be baptized?"

"It doesn't go as quickly as that," I said. "It will require a lot of study."

"I'll study, I'll study hard", he said, "but I want Baptism!"

"If you do, your desire will take care of you until the water is poured over your head," I said. "Did you ever hear of baptism of desire? If you do whatever you think is right, and earnestly study what is right, God will take care of you."

"Is that how He takes care of those who don't know about the Catholic religion? People in far parts of India or China? Because that was one thing that worried me!"

His conversion story has been published elsewhere, but here he only said that he began instructions almost immediately. When Father Connerton came to the University in October, he continued with him. Pollins' Christmas cards that year were invitations to his Baptism. At midnight Mass he received Holy Communion at the Cathedral, Confirmation in the Cathedral on Pentecost Sunday following. He was graduated from the University in August and entered Mandelain Seminary in September, 1942. Exactly seven years after his First Communion, he was deacon at Midnight Mass. His first solemn Mass was also at the Church of St. Thomas the Apostle. His reception was at De Sales House, on the campus.

Gratefully and graciously he comes back to Childerley whenever he can take time from his parochial responsibilities as assistant at St. Malachy's. He will come to direct the choir or to give a lecture or a sermon or a Day of Recollection. We love to have him come back - this brilliant young convert - this scholarly priest.

When Mrs. Lillie asked me to undertake the management of Childerley it seemed simple enough, for one or two week-ends a year. That was one of God's gentle surprises! He didn't tell me that in less than ^adecade I would be at

Childerley quite half of all my days and in spirit I would be there all my waking hours. I was fully occupied with teaching art and stagecraft at Seann High School. I had acquired some practical experience in human relations at Seann, as faculty sponsor for the Green and White Club, an interracial, interracial organization of Senior boys, of high calibre. But when a good Jesuit from San Francisco once asked me about my former work, he said.

"All your life, Johanna, God has been preparing you for this."

But how little I knew! How good God was not to let me realize my complete ignorance, my utter inadequacy. Mercifully and graciously He let me on, He used me! There was no pattern nor plan for such a place, as Childerley, and in many places no hope for it. I shudder now as I look back, only eleven years back and I am almost overwhelmed by memories that are beautiful, thrilling, naive!

All sorts of problems began to appear as that first summer wore on. The grass needed cutting, but the nursery man refused to do it.

"I can't see you spending a hundred dollars to have grass cut on a place that you use only twice a year," he said.

We found out that laundry needs to be paid for - Mrs. Lillie had always taken care of that. We learned that one laundry would give us wholesale rates, and since we know that our laundry goes by weight, we buy rather small loads for week-end guests. Coal - Oil - Electricity - needed to be paid. We needed at least one telephone. We needed to establish credit - to have a bank account.

"Let's have Life Memberships at \$150.00. I'll be the first one," said Ed Kerwin at the Trustees' meeting. We were certainly naive. A Life Membership, as we know now, virtually means as it did with him, our first Life Member, "I'll be interested in Childerley all my life - I'll help keep it going." I remember that Trustees' meeting - no one quite knew what to say - certainly I didn't. After it was over my dear and very wise friend, Mary Graham said,

"You should have had some kind of a report, Johanna."

And for the next meeting, I did have one. Those reports that I have saved will give the Childerley story and the Childerley problems just as we lived through them.

I think it was at this meeting that I brought the word that the Archbishop would receive us all on North State Street on the evening of September 26th. What an experience that was! After a wonderful hour, Ed. Kerwin* spoke up.

"Your Excellency, if each of us were to write his request on a slip of paper, you would find the same word written each paper, Chaplain. Will you give us a Chaplain?"

"You shall have a Chaplain," answered the Archbishop.

Ten days later Father Joseph D. Connerton presented himself to Professor Jerome Kerwin at the University. Father Connerton, the answer to eighteen years of prayer, was no stranger to the community. He had been assistant at the Church of St. Thomas the Apostle which embraces the University territory and had instructed and baptized a number of young intellectuals, new members of the Calvert Club, at the University.

* Edward M. Kerwin, Vice President of the Calvert Foundation, was one of the founders, in 1903, of the Brownson Club—actually the first Catholic Club at the University of Chicago. The Brownson Club having gradually lost its intellectual leadership and purpose, having no faculty sponsor, went out of existence in 1922.

About two miles northwest of Wheeling, Illinois is a ten acre tract of orchard and meadowland, called Childerley. Motorists speeding by on McHenry Road can scarcely see its small white sign, half hidden by trees and a tall hedge.

In 1941 Mrs. Frank R. Lillie made a gift of Childerley to the Calvert Foundation of Chicago to be maintained as a place for informal cooperative co-educational retreats and conferences for students and alumni of the University of Chicago.

There were several houses on the estate, so equipped that one could be used as a dormitory for women and one for men. A smaller house could serve as a caretaker's lodge. About fifty students could be accommodated at one time.

Most important of all there was a simple, austere beautiful chapel, that would become the center and soul of Childerley. It was Mrs. Lillie's thought that the simplicity and seclusion of Childerley which she and her family had enjoyed for week ends for about thirty years, would be a great boon to young students often confused by the turbulent atmosphere of city or campus life.

Whether Mrs. Lillie had any real vision about it, or whether she had just a vague sense of its being a good idea, can hardly be determined. Certainly she must have been inspired to this generous move--certainly she responded to the inspiration. There was need, how great no one realized, for this sort of thing. There was a new use for buildings and setting that had outlived their original plan and purpose.

The development of Childerley, from a private estate into a unique place of student retreat, of national and international significance cannot be told as an orderly story. It grew too naturally for that. But because I have been associated with Childerley as a student project from the beginning, the Trustees of the Calvert Foundation of Chicago have requested me to tell the story--the story of God's Gentle Ways at Childerley.

One afternoon, about thirty-five years ago, Ellen Starr asked me to pick her up at Hull House and drive her to Mrs. Lillie's.

"I think you're going to be invited to dinner," she said.

And that is how I first met Mrs. Lillie. She and Ellen Starr had been enthusiastic converts for only a few years. "Uncle James," Dr. Lillie's invalid uncle, was a more recent convert. The table conversation was very lively and gay, mostly concerned with spiritual reading for invalids, specifically a comparison of various editions of the Imitation of Christ. I had just found a beautifully printed Episcopalian edition for a protestant friend.

"I know that edition," said Uncle James. "The type is excellent, particularly easy on failing eyes. But the larger type means larger pages, more bulk, and makes it harder to hold the volume if you are reading in bed."

And so the conversation went on, until Dr. Lillie broke in with:

"What part of the chicken would you like, Miss Doniat? I myself prefer the pope's nose."

That was the happy beginning of a delightful and inspiring friendship; that was the prelude to this story.

The Crane Fund for Widows and Children

Written by Frank R. Lillie

Quite early in the history of Buffalo Creek Farm Mrs. Lillie began the care of widows and their children at the farm. For this purpose six cottages were erected in 1910 on the North Farm in three groups of two each. Mrs. Lillie's sister (Mrs. E.A. Russell) contributed the cost of one pair of these cottages. Provisions were also made for water supply, sewers, and drainage of land.

Previous to this action the undertaking had been a matter of serious discussion between Mrs. Lillie and her friend Elisabeth Port as a result of which Miss Port, then a teacher of kindergarten grades in Chicago, agreed to undertake supervision of the work. In return for this Mrs. Lillie agreed to insure Miss Port, independence and enable her to carry out her personal plan of adopting and bringing up children. Miss Port was engaged in 1910 on salary as superintendent of the work. In 1911 Miss Port's mother, then principal of a grammar grade school in Chicago, was also engaged to aid in the work. In 1917 Mrs. Lillie deeded an acre of land on the present property of the Calvert Foundation to Miss Port together with the red brick home built in 1912 which was occupied by Miss Port, her adopted children and her mother for many years.

It will be seen that Mrs. Lillie assumed at first personal responsibility for this work. Her father became interested, as the following extracts from one of his letters will show:

Pasadena, California, April 17, 1911

1st. par. "Glad you have joined the church." (Episcopal)

2nd. par. "I am also glad to know that your mind is mostly occupied in trying to do some good in the world."

"I think you will get far more happiness trying to do good in the world than you will if you think of nothing but your own selfish enjoyment".

3rd. par. "I am sorry you are having so much trouble with your charitable work out on the farm, but you must not let these troubles affect you at all. Go right along as if nothing had happened and carry the thing out. Of course, I am

ready to help you at any time you need anything of me. I am exceedingly anxious to have this idea worked out and see what can be made of it, as I think it is the most important charity that I know of. But you want to be careful you don't work too hard and neglect your family in doing this sort of thing. This you certainly cannot afford to do."

Shortly after his death in January 1912 his sons Charles R. and Richard T. Jr. announced the establishment of an endowment for a fund to support the work, to be known as the Crane Fund for Widows and Children; but the deed was not executed until June 11, 1914. In the meantime they furnished funds for building and operation on an enlarged scale. In 1917 Mrs. Lillie deeded 32 acres of land north of the Mc Henry road to the Fund together with all improvement on it. It is not clear when the name "Childerley" was first used, but in Wheeling it applied to the establishment for the widows and children originally. The name was borrowed from that of an English village. It means children's meadow.

Miss Port and Mrs. Port served together as superintendents until Miss Port's death in 1926. In 1928 Mrs. Larkin was appointed superintendent. In 1935 Mrs. Lillie became seriously ill, and could no longer take an active personal part in the affairs of the establishment. Mrs. Larkin served until the work of the Crane Fund at Childerley in Wheeling was terminated in 1939.

In the spring of 1940 the 32 acres of Wheeling property of the Crane fund was sold to the Servants of Mary for a Convalescent Home for women. They took the name "Addolorata Villa." The Crane Fund has since continued to operate in Chicago from the offices of Crane Company under new trustees, as a strictly Crane Company affair.

Dr. Lillie supplied these further notes and dates to accompany the copy of Atlantic Childerley.

No. 1 "The First Little House." This log cabin was situated on the North Farm when we acquired it in 1907. Presumably it was the first living home on that property, but was being used as a pigeon. Mrs. Lillie decided to preserve it and it was removed to its present site in 1916, and replaced.

No. 2 "The Old Dutch van Wyck Cottage" was built in 1780.

No. 3 "The Chapel of St. Jerome in the woods" was built in 1907.

No. 4 "The Chapel of St. Jerome in the woods" was built in 1907.

No. 5 "St. Jerome's" was built in 1907. The main part was purchased from the architect in 1907.

No. 6 "The Military" was built in 1900.

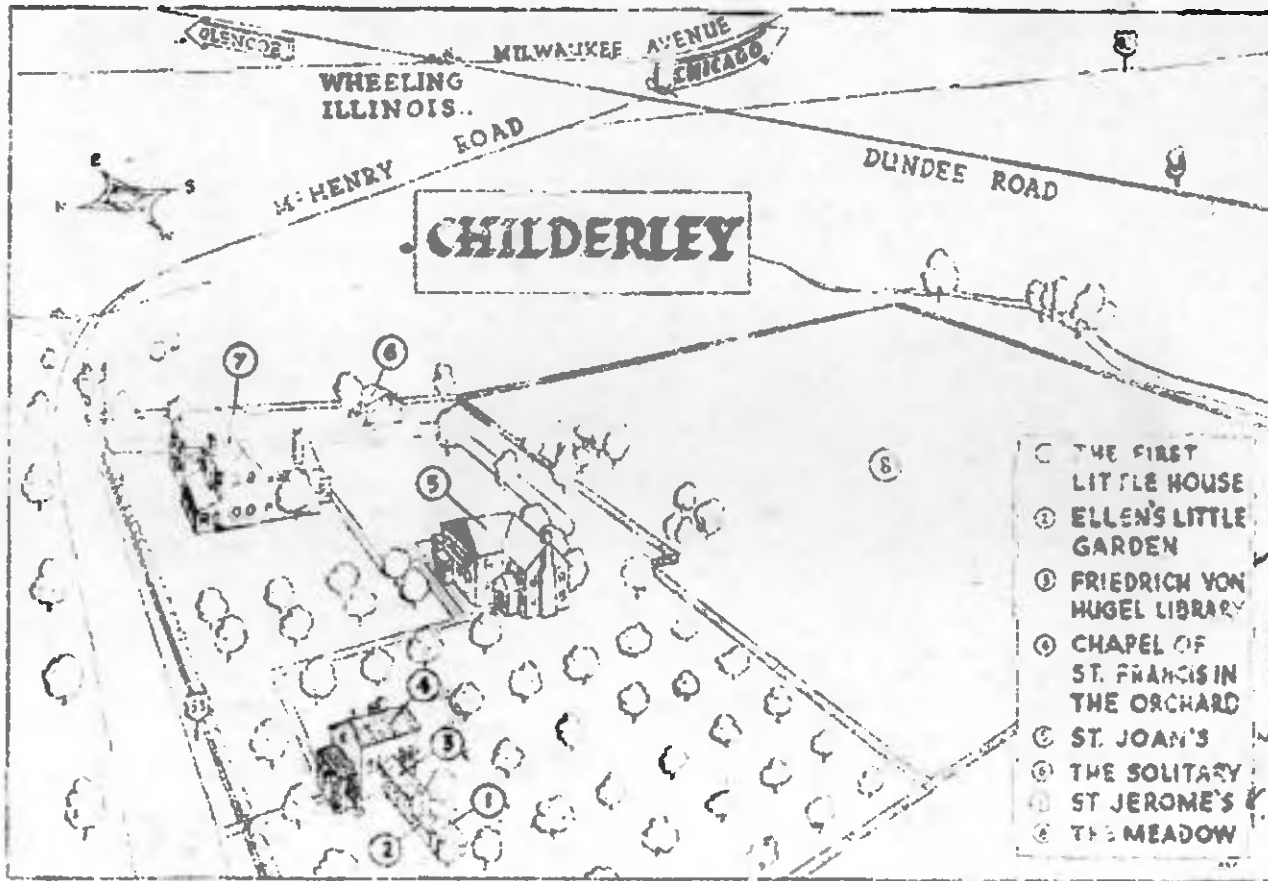
No. 7 "St. Jerome's." The north part was built in 1907, and we used it as residence for the farm superintendent until 1911 when we made a large "addition" to it including the porch. The Lillie family used it occasionally until the whole was rededicated in 1911.

The preceding dates are merely factual, a sort of skeleton, . . . could not flesh and admit to it. Perhaps she will do so.

When I asked Mrs. Lillie for some life material to be used in the book she said, very quietly:

"Industry can never restore a life, but God's grace can try to do it."

Then she sent me the following notes:



CHILDERLEY

A UNIQUE CATHOLIC ADVENTURE



THE CALVERT FOUNDATION OF CHICAGO
1950

Most adventure stories begin with "once upon a time there was . . ." and this one will prove no exception to the rule. More than forty years ago, Edward M. Kerwin, a young Catholic student at the University of Chicago, with some of his associates, organized his fellow Catholic students into a flourishing Brownson Club. It was named so at the suggestion of Archbishop Quigley; over a period of years it dwindled out of existence. Nevertheless, it had served a purpose and had left its imprint of good on the then young and growing University. This has proved to be an invaluable aid in promoting unique Catholic adventures which have continued into a new generation.

New situations call for new ways of meeting them. So twenty years later, when Professor Jerome G. Kerwin, Professor of Political Science (not related to Edward M. Kerwin) came to the University of Chicago, he found a new generation with its new customs and new problems. He came rich in the experience of a comradeship between professors and students promoted in the Dartmouth Outing Association of his alma mater. Here was a chance to promote helpful association for professor and student and at the same time emphasize the Catholic way of life. Here we find a member of the faculty reorganizing a movement begun twenty years before by a student and giving to it a new meaning and purpose. This is, of course, the way of all progress; also, it was the beginning of an even greater Catholic activity to come.

Out of this early ambition of Professor Kerwin's came first, the Newman Club, which was later named the Calvert Club—in honor of the Catholic colonizers of Maryland who were so effective in introducing freedom of worship into the tradition of the United States. This organized Catholic group on the campus has for over twenty-six years been doing a great work in promoting Catholic activity.

It was Dr. Kerwin's conviction that the Calvert Club would benefit immeasurably from informal coeducational weekend conferences. And now we have two new personalities entering the picture—Mrs. Frank R. Lillie, wife of the former Dean of the Division of Biological Sciences, and her friend, Miss Johanna Doniat, an alumna of the University. Mrs. Lillie, herself a convert, offered her five-acre estate, Childerley, near Wheeling, Illinois, for the use of the Calvert Club. Two large farmhouses, one used as a dormitory for men and one for women, a beautiful chapel and a library were equipped to accommodate fifty students.

Conferences, essentially spiritual and intellectual, (semi-retreats), were first held at Childerley in 1934, and with increasing frequency as time went on. In 1941 The Calvert Foundation of Chicago was established. Its purpose and object is to render moral and material assistance to Catholic students and alumni of the University of Chicago. In the same year Mrs. Lillie made a gift of Childerley to The Calvert Foundation of Chicago and Johanna Doniat was appointed Managing Director.

Later, in the fall of 1941, His Excellency, Archbishop Stritch of Chicago, appointed Father Joseph D. Connerton chaplain to the Catholic students at the University, and in 1942 established a Catholic center on

the campus, St. Francis de Sales House at 5735 University Avenue. Here Father Connerton looks to the needs and problems of the Catholic students, providing opportunity for daily Mass and for intellectual, spiritual and social life for the Calvert Club. In 1947 Father Thomas McDonough was appointed assistant to Father Connerton.

Childerley is maintained by the Calvert Foundation. Here the weekend conferences and retreats conducted by many different priests, secular and regular, afford additional and unique opportunities for Catholic communal life in the spirit of the Church. Seventeen different religious orders of Priests have spoken at Childerley.

The students themselves, with supervision, plan and manage the Childerley conferences, including arrangements for programs, menus, cooking, and cleaning. Each student serves the group in one capacity or another, whether it be by wiping dishes, cutting logs for the fire, or reading aloud at meal time.

Some excellent traditions have already been established at Childerley, such as the Dialogue Mass on Saturdays, a Sung Mass on Sundays, the Angelus, silence within twenty feet of the Chapel and the Great Silence from Compline Saturday, to Sunday breakfast. Those who come to Childerley seem to bear away with them a new imprint on their souls that is almost sacramental.

Recently Mrs. Lillie has made an additional gift of adjoining acres to the Calvert Foundation, so that Childerley now includes approximately ten acres of orchard and meadow land.

The adaptability of Childerley to various types of Catholic groups in some way affiliated with the Calvert Club or Calvert Alumni has led to a greater expansion and more frequent use of Childerley. There are now about a dozen Newman Clubs in and around Chicago, and Childerley to date has had 181 retreats and conferences. There is now hardly a weekend in the year that Childerley is not in use for a retreat or conference.

Larger or smaller groups come out for work and study and prayer, and corporate Catholic living, always under the spiritual direction or with the approval of Father Connerton, Catholic Chaplain of the Calvert Club. There are no restrictions as to race, creed or color at Childerley.

There have been many Calvert converts, many Calvert weddings and a surprising number of religious vocations. Six members of the Calvert Club have been ordained, thus far, and ten members of the Club are in seminaries, preparing for the Priesthood. Students and learned men have visited Childerley from many centers of learning in Europe, Asia, Africa, not to mention every country in the western hemisphere.

Childerley is simple, ascetic, friendly, cosmopolitan; very strongly Catholic, very apostolic.

And so this adventure, modestly supported by the financial contributions of its friends is the work of the Calvert Foundation. Childerley invites your interest and support for the greater honor and glory of God.

CHILDERLEY

About two miles northwest of Wheeling, Illinois is a ten acre tract of orchard and meadowland, called Childerley. Motorists speeding by on Mc Henry Road can scarcely see its small white sign, half hidden by trees and a tall hedge.

In 1941 Mrs. Frank R. Lillie made a gift of Childerley to the Calvert Foundation of Chicago to be maintained as a place for informal cooperative coeducational retreats and conferences for students and alumni of the University of Chicago.

There were several houses on the estate, so equipped that one could be used as a dormitory for women and one for men. A smaller house could serve as a caretaker's lodge. About fifty students could be accommodated at one time.

Most important of all there was a simple, austere beautiful chapel, that would become the center and soul of Childerley. It was Mrs. Lillie's thought that the simplicity and seclusion of Childerley which she and her family had enjoyed for week-ends for about thirty years, would be a great boon to young students often confused by the turbulent atmosphere of city or campus life.

Whether Mrs. Lillie had any real vision about it, or whether she had just a vague sense of its being a good idea, can hardly be determined. Certainly she must have been inspired to this generous move - certainly she responded to the inspiration. There was need, how great no one realized, for this sort of thing. There was a new use for buildings and setting that had outlived their original plan and purpose.

The development of Childerley, from a private estate into a unique place of student retreat, of national and international significance cannot be told as an orderly story. It grew too naturally for that. But because I have been associated with Childerley as a student project, from the beginning, the Trustees of the Calvert Foundation of Chicago have requested me to tell the story - the story of God's Gentle Ways at Childerley.

in the 1920's

One afternoon, ~~about twenty five years ago~~, Ellen Starr asked me to pick her up at Hull House and drive her to Mrs. Lillie's.

"I think you're going to be invited to dinner", she said.

And that is how I first met Mrs. Lillie. She and Ellen Starr had been enthusiastic converts for only a few years. "Uncle James", Dr. Lillie's invalid uncle, was a more recent convert. The table conversation was very lively and gay, mostly concerned with spiritual reading for invalids, specifically a comparison of various editions of the Imitation of Christ. I had just found a beautifully printed Episcopalian edition for a protestant friend. "I know that edition", said Uncle James. "The type is excellent, particularly easy on failing eyes. But the larger type means larger pages, more bulk, and makes it harder to hold the volume if you are reading in bed."

And so the conversation went on, until Dr. Lillie broke in with:

"What part of the chicken would you like, Miss Doniat? I myself prefer the pope's nose". That was the happy beginning of a delightful and inspiring friendship; that was the prelude to this story.

f.

them belong to the time before I knew her, I shall confine myself to those of her later years with which I was in some way concerned.

I think an eagerness to help those in affliction and sorrow may have been a contributing motive for her study of medicine. She would help those who needed it. She wanted specifically to help the blind. After she received her doctor's degree she asked counsel from one of her professors. "You don't know enough about the eye" he told her. "Why don't you go to Woods Hole ^{Mass.} for further study?"

"And in 1894 Frances Crane went to Woods Hole to study embryology with Dr. Frank Battray Lillie. She promptly fell in love with him and married him the following year" - said Mrs. Lillie to me in the summer of 1943, as she pointed out the window of Dr. Lillie's classroom, at Woods Hole. She never actually practised medicine. The turn of the century found Dr. and Mrs. Lillie in Chicago, Dr. Lillie now on the faculty of the University of Chicago. They soon began to take an active part in the intellectual, civic and religious life of the community.

If, as happened somewhat later on, strikers needed moral support and financial assistance - Mrs. Lillie was always ready. This I found out on one surprising afternoon not too long ago, when she gave me an old blue scrap book - "You might like to have this" she said. It was very interesting to pore over the yellowed clippings from newspapers from all over the country, of the winter of 1915, ~~which~~ A devoted friend had compiled ^{the book} for Mrs. Lillie as a personal appreciation of courtesies she had received from her. ^{read} Glowing accounts of Mrs. Lillie's defense of the garment workers striking. She and Ellen Starr, ~~the same~~ had been peacefully picketing. But the police arrested Ellen Starr and not at first, Mrs. Lillie, whom they recognized even in her habitually simple attire as "the daughter of Richard T. Crane, Chicago's most prominent iron master". Mrs. Lillie was indignant. She had been quite as active as Ellen Starr. The police did finally pick her up "for resisting an officer", but she was not in custody very long.

It was interesting to note from those old newspaper portraits of Mrs. Lillie, that her taste ^{in dress} was as simple then as now. She once told me, almost boastfully that she had never had a lace curtain on any of her windows.

Perhaps the most significant and presumably the most permanent of her works grew out of a short lived Agricultural Guild which Professor Wm. Hill established at the University of Chicago in about 1907. To Dr. and Mrs. Lillie it seemed to afford an opportunity for their children "to learn country life in a practical way" and perhaps it would furnish a vocation for their foster sons. *

Accordingly the Lillies acquired about 600 acres of excellent farm land, on the banks of Buffalo Creek, near Wheeling, Illinois.

It is significant that Dr. and Mrs. Lillie were named Frank and Frances. They had a real Franciscan love for flowers, fruit - animals and trees. I think too, they loved his "Lady Poverty". When they bought the farm, that their children might come to know God's country creatures, there was a log cabin on their land, *now called the first little house - built perhaps in 1825*. In a spirit of reverence for early settlers who had had to cut down trees to build a home, Mrs. Lillie ^{converted} made the log cabin into a chapel and dedicated it to St. Francis in the Orchard. Ellen Starr and Mrs. Lillie spent many hours on week-ends praying together in the log cabin chapel. They equipped it with an altar, ^{made by a} neighboring craftsman, they bought Catholic holy things, at Benziger's, for Episcopalian ^{use}. Together they recited the Divine Office, in the Marquess of Bute English translation. Friends and neighbors came to the little chapel, to be married, to pray.

*~~Footnote~~: Dr. and Mrs. Lillie had four daughters. "It's a great blessing to have an afflicted person around", said Mrs. Lillie. When they took three boys into their family they chose one who was blind.

ACTS FOR IMMIGRANTS.

Investigator Says Second-Cabin Passengers Are Imposed Upon.

Mrs. Marian K. Clark, Chief Investigator of the Bureau of Industries and Immigration, said yesterday that railroad and steamship companies were not providing proper railroad transportation for second-cabin passengers arriving at this port, and that she had prepared charges to be placed before the Interstate Commerce Commission.

Between the transportation companies and the New York Industrial Commission there has been a controversy for the last two years over this question. The commission has a formal complaint against roads of the Trunk Line Association, who are accused of giving third-class railroad transportation to second-cabin passengers.

Mrs. Clark said yesterday that passengers in the second cabin of steamships are compelled to take whatever transportation which the agents of the railroad companies see fit to give them.

She said that when the Christiania-fjord of the Norwegian-American Line arrived last Saturday there were twenty of the second class passengers who held prepaid orders, and that sixteen of the passengers were delayed for four hours and a half in the exchanging of tickets, and thereby prevented from getting through trains for Chicago and the West. She said also that ten second class passengers who arrived last Monday on the St. Louis were arbitrarily assigned to the New York, Ontario & Western Railroad, and thus lost twenty-four hours time in reaching their destination.

In the case of the Cameronia of the Anchor Line, which reached here yesterday, Mrs. Clark said several passengers who were bound for Washington, D. C., received tickets on the New York, Ontario & Western which would have taken them to Buffalo.

A Dance for Polish Relief.

An entertainment and dance in aid of the Polish war sufferers will be given in the ballroom of the Hotel Gotham this afternoon, from 3 to 7 o'clock. A sale of dolls is to be held, and there will be special dances. Mr. Caruso and Mr. Paderewski are to auction off the dolls.

RICH WOMAN NOW SOCIALIST

Mrs. Lillie, Arrested for Aiding Strikers, to Work for Cause.

Special to The New York Times. CHICAGO, Dec. 7.—Mrs. Frances Crane Lillie, wife of Professor Frank R. Lillie of the University of Chicago and daughter of the late Richard T. Crane, the machinery manufacturer, and sharer in his riches, is today in revolt against society, against the church, against big business, and against the political Government which, she declares, serves it.

From now on, she says, she will devote her life, her energy, and her money to fighting for the rights of the poor.

Mrs. Lillie appeared in the squalid West Chicago Avenue Police Court today on a charge of interfering with a police officer in the performance of his duty in connection with the garment workers' strike. Isadore Skinke, barely able to speak a few words of English, and with his nose broken, his eyes bruised and closed, and his face cut, was brought before the magistrate with her. Girl strikers, clad in rags, or imitation finery, filled the background.

Mrs. Lillie was arrested last night while assisting the pickets of the strikers on the northwest side. She arrived in her own automobile, accompanied by her husband, her sister, Mrs. Mary Crane Russell of Lake Forest; her attorney, George W. Waterman, and Mrs. Ellen Gates Starr.

Mrs. Lillie issued a statement of her views after one day's experience with the police.

"I am now a Socialist," she said. "I had been on the verge of becoming one for some time. The incidents of the last ten days almost influenced me. The occurrences of yesterday have made me one. I am willing to do all in my power to abolish the wrongs practiced against the working people. If our society can only be preserved by the connivance, corruption, and wrongs practiced against the people, then we had better abolish it."

Upon the application of counsel, a jury trial was ordered, Mrs. Lillie being released on bond.

...went to ... place of ... Mr. Clark's floor.

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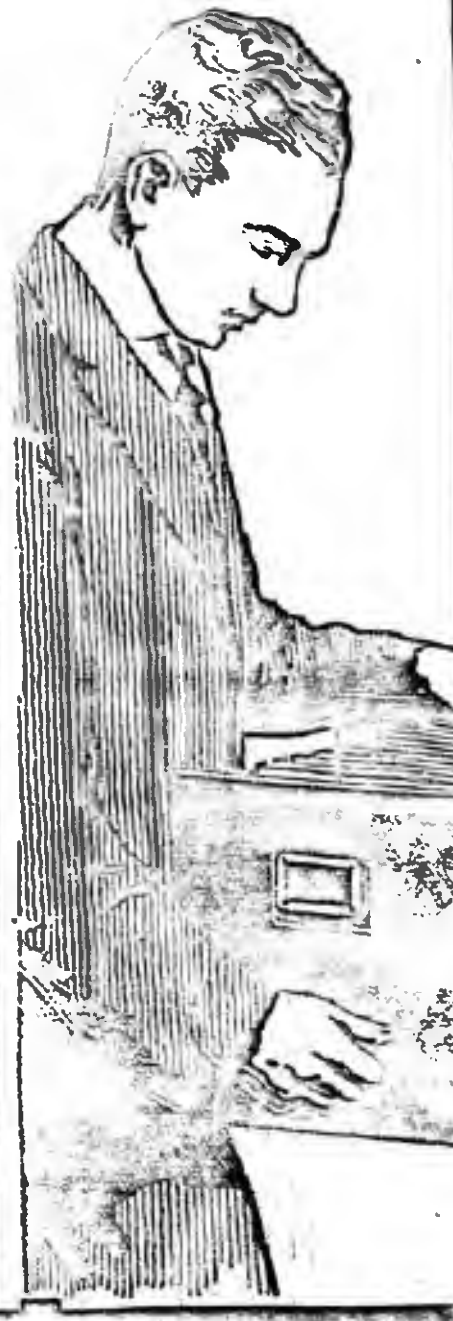
s., Dec. 7.—The ... city in the mu- ... They succeeded ... Aldermanic can- ... candidates for ... They also elected ... candidates for the ... city voted in ... luced majority.

Dec. 7.—George ... defeated Pat- ... of Pittsfield in ... majority of 500 ... The Republicans ... by 13 to 8.

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