

CHILDERLEY



Founded 1856

CLARK STREET BRIDGE 1856

(312) 642-4600

CHICAGO HISTORICAL SOCIETY • Clark Street at North Avenue, Chicago, Illinois 60614

March 4, 1981

Mrs. Klocke  
Wheeling Historical Museum  
251 North Wolf Road  
Wheeling, Illinois 60090

Dear Mrs. Klocke:

Enclosed you will find information on the Crane family portrait. I have also copied a photograph of the painting for you. I hope it will help you in your research.

Again, I recommend you contacting the Registrar of Deeds Office at the County office building in Chicago. They should have information on the property, or at least will be able to tell you where to look next.

If we can be of any further assistance, please let us know.

Sincerely,

*Olivia Mahoney*  
Olivia Mahoney  
Curatorial Assistant  
Decorative Arts

# CHICAGO HISTORICAL SOCIETY

Accession No. 1934.14

Negative No. \_\_\_\_\_

Date July 10, 1934

Source Gift of the Richard Teller Crane Family

Object **Painting**

Material Oil on canvas mounted on a board.

Country **United States**

Painted in Chicago, Illinois  
Date and Manitou, Colorado.  
1875

Artist or Maker Theodore E. Pine (1828-1905)

Dimensions Frame:H:7'10-1/8" W:9'9-5/8" Condition Good  
Canvas:H:7'2" W:9'1 1/2"

Description "Conversation Portrait of the Richard Teller Crane Family."

The composition of the painting is in garden before a fountain surrounded by the parents and seven children. White stone stairway with flower urn leading up to the house is at the right. To the left a landscape background of mountains (probably Colorado) and a lake with a full length statue to the left.

Signed lower right: "Pine, 1875."

Identification of the portraits on other side of sheet.

**Remarks**

The artist sketched this painting in Chicago, then went to Manitou, Colorado and settled near Pike's Peak and worked on the painting for a year. He then came to Chicago and lived one winter with the Crane family.

Richard Teller Crane paid Theodore E. Pine \$5,500.00 for this painting.

See Authority File.

**Subject Headings**

- ARTISTS - PINE, THEODORE E. (1828-1905)
- BIOGRAPHY - CEADBOURNE, MRS. THOMAS LINCOLN, JR. (EMILY CRANE) (1871- ) ✓
- BIOGRAPHY - CRANE, CHARLES RICHARD (1858-1939) ✓
- BIOGRAPHY - CRANE, HERBERT PRENTICE (1861-1943) ✓
- BIOGRAPHY - CRANE, RICHARD TELLER (1832-1912) ✓
- BIOGRAPHY - CRANE, MRS. RICHARD TELLER (MARY PRENTICE) (1835-1885)
- BIOGRAPHY - CRANE, RICHARD TELLER, JR. (1873-1931) ✓
- BIOGRAPHY - GARTZ, MRS. ADOLPH FREDERIC (KATE CRANE) (1865-1949) ✓
- BIOGRAPHY - LILLIE, MRS. FRANK RATRAY (FRANCES CRANE) (1869- ) ✓
- BIOGRAPHY - RUSSELL, MRS. EDMUND ALLEN (MARY CRANE) (1866-1954) ✓

Johanna  
Doniat

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 accomodated at one time.

Most important of all there was a simple, austerey 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.

CHILDERLEY, meaning Children's Meadow, and a farm on the banks of Buffalo Creek, were bought by Frances Crane Lillie and her husband, Dr. Francis Lillie, in 1907 with the intention of using the site as a retreat for their family.

Both were biochemists and protestant. Mrs. Lillie was the daughter of the owner of the Crane Plumbing Corporation and an activist in social causes. She was a friend of Ellen Starr who, along with Jane Addams, founded Hull House. Lillie and Starr picketed together in 1915 during the garment workers' strike and together they converted to catholicism. It followed naturally that Lillie soon began using the farm as a home for widows and orphans of the Crane Corporation employees. She constructed cabins, cottages and a school.

The original chapel on Childerley Farm was a log cabin constructed around 1834 - 1836 which Mrs. Lillie moved from its original location on what is now the Arlington Country Club Golf Course in 1910 for that purpose. The nature-loving Lillies dedicated the log cabin as the "Chapel of St. Francis."

In 1926 a small brick chapel and library was built and the wooden altar piece was moved into it from the log cabin chapel. The two buildings were connected by an old fashioned walled garden. Recently the log cabin had to be demolished after efforts to wall it in and preserve it failed.

When Lillie could no longer manage the Crane Fund on the estate, she pensioned the widows and children and sold the place in which they had lived to the Servite Sisters for the Addolorata Villa, a convalescent home. The original cottages still stand on the property.

Later the property, now known as Childerley Park, was donated to the Calvert Foundation, an affiliate of the University of Chicago. The foundation used the area as a retreat for Catholic students and constructed two homes to house them. One, St. Joan's House, still stands and is used for Wheeling Park District cultural programs and pre-school classes.

In the 1970's, the Calvert Foundation decided to sell the property and in 1977, roughly 12 acres of the Childerley property were purchased by the Wheeling Park District.

The brick chapel, built in 1926, was in need of restoration and became a project of the Wheeling Historical Society. The work of the Childerley Committee of the Society was directed by its chairperson, Alberta Klocke. She spent about six months researching the project and was well equipped to direct the volunteer workers who were members of the Wheeling Park Board and their families as well as members of the Historical Society. They stripped and stained woodwork, simulated stained glass windows, painted walls, refinished pews and kneelers, etc. A fund of \$3,100 was raised by Historical Society members, mainly through brat and beer festivals, to finance the restoration.

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

Originally a Catholic chapel, it now is ecumenical, having symbols of Catholicism, Protestantism and Judaism. It holds a congregation of 35 and it is hoped that it will be used for small weddings or other ceremonies or meetings. Volunteers will keep it open on Sundays from 1:00 until 5:00 p.m.

## 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".

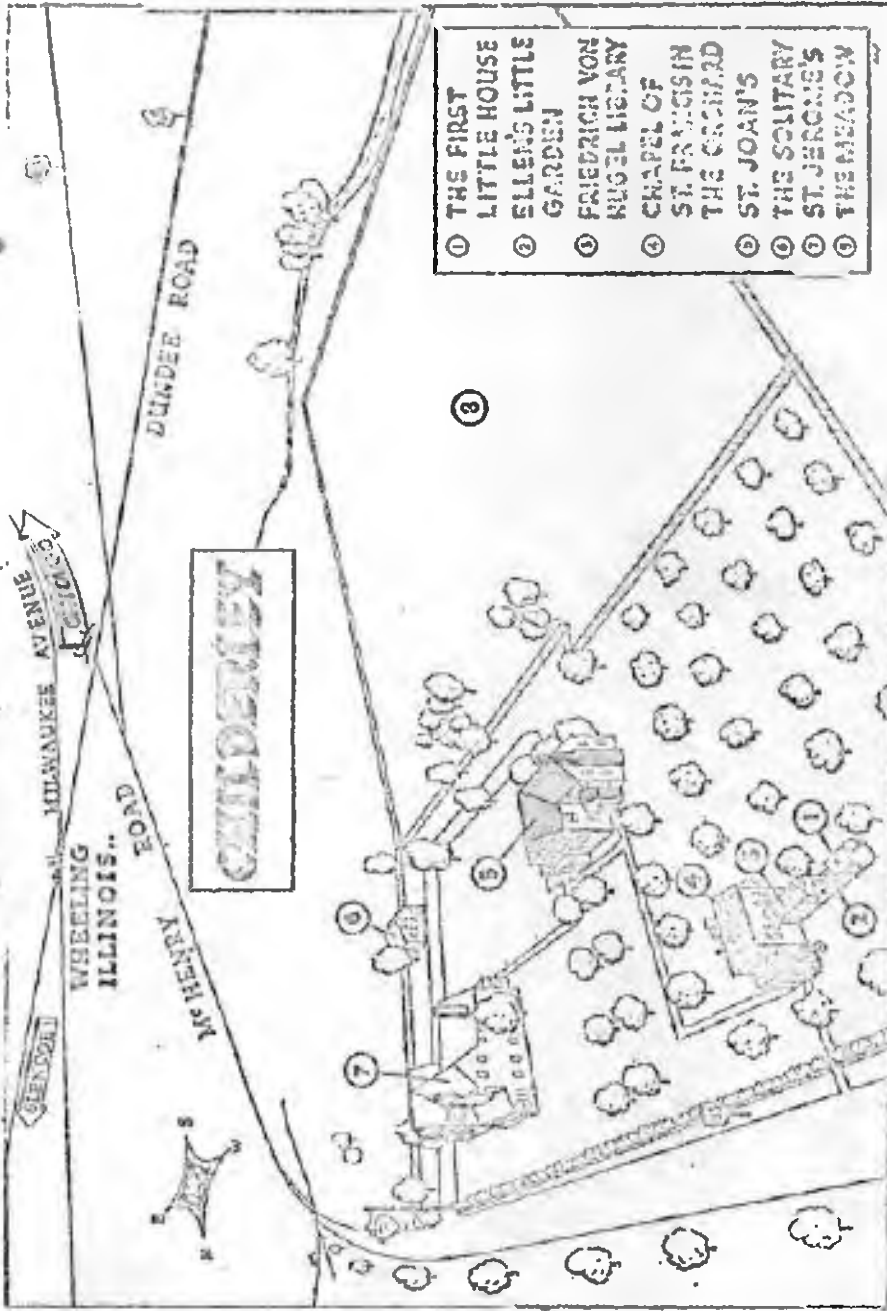
3rd. par. "I am sorry you are having so much trouble with your charitable work out on the farm, but you must not let these troubles affect you at all. Go right along as if nothing had happened and carry the thing out. Of course, I am

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 "Childerloy" 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.

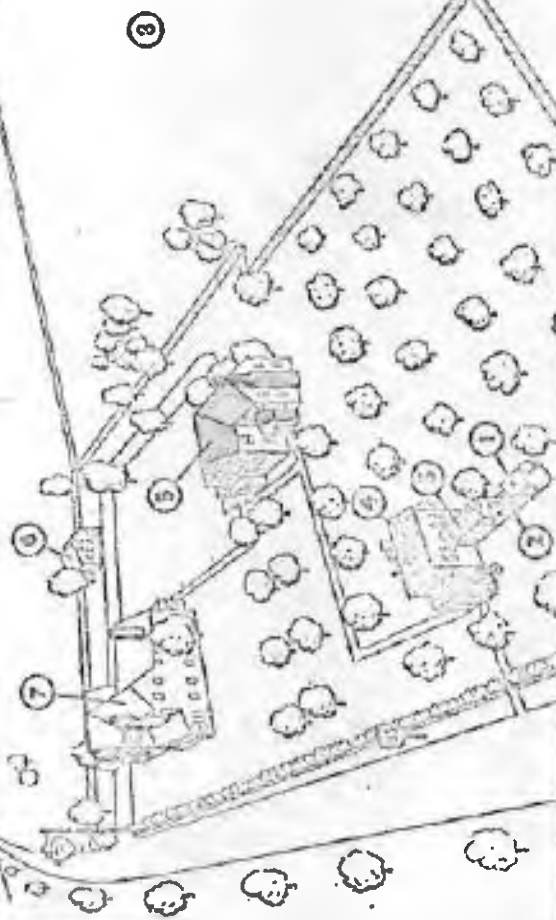
In the spring of 1940 the 32 acres of Wheeling property of the Crane fund was sold to the Servants of Mary for a Convalescent Home for women. They took the name "Addolorata Villa." The Crane Fund has since continued to operate in Chicago from the offices of Crane Company under new trustees, as a strictly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



- ① THE FIRST LITTLE HOUSE
- ② ELLEN'S LITTLE GARDEN
- ③ FRIEDRICH VON RUSSEL LITARY
- ④ CHAPEL OF ST. FRANCISIN THE CIRCULAR
- ⑤ ST. JOAN'S
- ⑥ THE SOLITARY
- ⑦ ST. JEROME'S
- ⑧ THE MEADOW

**CEMETERY**

MILWAUKEE AVENUE  
 WHEELING ILLINOIS  
 HENRY ROAD  
 DUNDEE ROAD



Dr. Lillie supplied these further notes and dates to accompany the map of Catholic Childerley.

No. 1 "The First Little House." This log cabin was situated on the South Farm when we 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 its present site in 1910, and repaired. Shortly after the walled garden attached to it (No. 2) was set out.

No. 3 "The Friedrich von Hügel Library" was built in 1940-41.

No. 4 "The Chapel of St. Francis in the Orchard" was built in 1927. *1st mass 1929*

No. 5 "St. Joan's" was built in 1912 for Miss Port and was purchased back from her estate in 1940.

No. 6 "The Solitary" was built in 1930.

No. 7 "St. Jerome's." The north part was built before 1908, and we used it as residence for the farm superintendent until 1911 when we made a larger "addition" to it including the porches. The Lillie family used it occasionally until the whole was modernized in 1941.

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

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

"Industry can never restore a life, but industry can try to atone."

Then 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 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 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 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. 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, O.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 Kunderlein" 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 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

### 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 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 Noyes 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 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.

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 Leiber, 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. 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<sup>a</sup> gentle surprises! He didn't tell me that in less than/decade 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 Senn High School. I had acquired some practical experience in human relations at Senn, 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 good God was not to let me realize my complete ignorance, my utter inadequacy. Mercifully and graciously He led 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 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.

"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 Childerloy 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 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.

Johanna Doniat

A Brief History of Childerley read at the meeting of the Calvert Foundation of Chicago, 10 January 1946.

When prophets thundered or psalmists sang, did they know that they were His voice, His instrument? Did they know they were having visions, or were they surprised into singing or prophesying? Doesn't God often surprise us? We've known good people that God has called by sudden death, who would have been too timid to face death happily. We've known brave souls whom He led to amazing spiritual heights through a long illness. I don't think many prophets knew they were having visions. I think the Holy Spirit led them very gently, and surprised them into their vocation.

I think the Holy Spirit has surprised all of us who have been associated with Childerley. We were all so ignorant, but we were led very gently to do what we now know was surprisingly right.

The early story of our holy five acres was Dr. Lillie's Christmas gift to me only this year. A short sketch of the Catholic story of Childerley you may have read in the little folder.

The Protestant Lillies would have been mightily surprised, thirty years ago, if they had been given the vision of their five acres as a center of unusual Catholic life and inspiration. How it came to be so I'm going to try to tell you, this evening. It is not a melodramatic story. It wouldn't go well into a poster, it would never make a headline; but it's a beautiful story, an intensely Catholic story.

Dr. and Mrs. Lillie, both named Francis, had a real Franciscan love for flowers and fruit and animals and trees. I think too, they loved his Lady Poverty. They bought some farmland, that their children might know God's country creatures. They dedicated a log cabin which they found on their land, which had been built by the earliest settlers, as a chapel of St. Francis, and friends and neighbors came to it, to be married, or to pray. One of their dear friends was my dear friend Ellen Starr, who, with Jane Addams, founded Hull House. Mrs. Lillie was studying medicine in the neighborhood of Hull House, just as it was beginning to function. Ellen and Mrs. Lillie became great friends. They were both eager, dynamic, unafraid. Together they picketed for the striking garment workers in 1915. They spent many week ends in the country, praying together in the log cabin chapel of St. Francis, which they equipped with altar and Catholic holy things, for Episcopalian Mass. Together they recited the Divine Office in the Marquess of Bute's English translation. They argued and read and talked and finally prayed themselves and each other into the Catholic Church in 1926. Shortly after that I met Mrs. Lillie, of course through Ellen Starr.

Presently, in complete and merciful ignorance of Canon Law, Mrs. Lillie built herself an exquisite and simple brick chapel, as a kind of hermitage. The altar was brought in from the log cabin. Monsignor Shannon gave her an altar stone.

In the spring of 1929 our good old friend, Father Brosseau of Montreal, came to spend a long convalescence with us. The Chicago Calvert Club, made up mostly of Catholic subscribers to "The Commonwealth", was in full swing, and Mrs. Lillie and Ellen Starr, and Dr. Kerwin, and Judge McGoerty, and the Dopiate all met there -- and, of course, our guest, Father Brosseau. So when Mrs. Lillie asked him to say Mass for her in her little chapel, he, having permission to say Mass in the diocese of course, consented. On April 20, 1929, then, we all trekked out to Childerley for our first but, as we later learned, unauthorized and uncanonical Childerley Mass!

By this time, Dr. Kerwin's efforts at quietly corralling this Catholic student and that one were crystallizing into a campus Catholic club. It couldn't be a Newman Club because there was no chaplain, but it could function under the protection and as a sort of younger brother of the Calvert Club.

Then Dr. Kerwin thought about a week end for these students -- something like the Dartmouth tradition of comradeship of student and professor, but there must be opportunity for Sunday Mass. I remembered the lovely chapel at Childerley, and we asked Mrs. Lillie whether she could arrange to have us out. It's almost twelve years since twenty members of the Calvert Club drove out to Wheeling, to Childerley, with Father Arthur Kleiber, a zealous Redemptorist, himself a converted Jew. Dr. Kerwin took the boys across the road, where the widows had doubled up and arranged to take them in. I took the girls to Mrs. Lillie's own house. We drove in to a Wheeling hotel for meals (there was no gas or tire shortage in 1934). We had Mass in the lovely brick chapel. We had discussions and lectures and questionings and a sense of enormous presence. One of the girls who attended it said to me, some time afterward, after she had become a lady of the veil, "I never knew I was a Catholic until I went out to Childerley."

Twelve years ago! Very gently the Holy Spirit had led us. Mercifully ignorant were we kept of subsequent developments and responsibilities. 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 young people were enthusiastic. A priest promised to go out with us but he suddenly phoned that something unforeseen would prevent his going, so of course it was called off. This happened again and again for three barren years, until our good Dominican friend the great philosopher, Father Sparks, came out with us in May, 1937. Do you all know that there is a Dominican Third Order chapter at the University, of which Dr. Kerwin is the prior?

Other order priests came after that; their superiors took the responsibility: Father Arthur Kelly, S.J., in November 1937. Father Jimmie Meyer, the Franciscan, in May, 1938.

That was a wonderful week-end, our third one. I can remember Father James Maguire, the Victorian, arguing, debating, with Arthur Budens. We were all under the birch tree, sitting spellbound, from two o'clock until six, on a May afternoon, as they discussed the Catholic Church, Labor, and Communism. Mr. Budens spoke very graciously of Conrad emersonian and Conrad Roosevelt. Waldemar Gurian was there and our two problem children, Winston Ashley and Leo Shields. Winston was a pagan poet, Leo, a fallen-away Catholic -- rabid Communists both. Winston, in a year or two, will say a Dominican Mass for his and our dear friend Leo, who came back to the Church, became a devoted servant of our Lady, and gave his life for his country in France, two years ago -- our first Calvert Club martyr.

From that time on we trekked out to Childerley in May and in November. Courageous priests studying at the University came out with us: Father George Dunne, S.J., and Father Rigney, S.V.D. Father Mengan, a great Redemptorist scripture scholar, came to us again and again.

In the mean time the Crane Fund for Widows and Children was becoming more than Mrs. Lillie herself could direct. She wasn't growing younger, she had had a terrific illness, and her good friends, the Forts, had died. There were some indications that the widows would like to live near their friends, some indications

that in a manless settlement there would be no hope of marrying again...And so it was planned to use the Crane Fund by pensioning the widows and children in the suburbs, and the special spot called Childerley, where the widows had lived, was sold to the Servite Sisters for a convalescent home.

I shall never forget that last May party at Childerley, in 1939. It was a very charming sort of "dancing on the green" affair -- but we know it was the last one. After it was over, Mrs. Lillie and I went into the chapel together for prayer and tears! Then she turned to me and said, "This can't be the end of it all, can it?" And I didn't know what I was saying when I answered, "No, this can't end."

In October of that year, 1939, Cardinal Mundelein died. In November we went out to Childerley with Father Dunne for a day of recollection. Dr. Kerwin went to Albany, as usual, for the Christmas holiday. He had already left when Mrs. Lillie called me up, on December 22. Mrs. Lillie is always one of God's surprises. 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 our little five acre plot?" "No. What are you going to do with it?" "I'm going to give it to you and to Dr. Kerwin. You know all about co-education; you've dealt with it all your life in the public schools. He knows all about it; he's had it for 16 years at the University, and you are neither one of you afraid of it, so I'm giving it to you for the Catholic students at the University." That was one of the most surprising moments of my life.... I sent Dr. Kerwin an air mail special delivery letter, and said, "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 left on our doorstep, can we?" You can guess his answer! He got to thinking about it, conferring with students and friends and wise men, and presently there came into being (this was almost a year later) the Calvert Foundation of Chicago, on December 14, 1940, a corporation which could hold title to property. Then we took for these five acres the name Childerley, which had been relinquished by the sisters when they called their convalescent home Addolorata Villa. We wanted the continuity of Mrs. Lillie's generosities. We wanted to be part of the tradition of Childerley.

In January, 1941, Archbishop Stritch was appointed. In February Dr. Kerwin went up to Milwaukee to call on him, to tell him of the Catholic activities on the campus. There was a great epidemic of converts at about that time. That visit made history. It certainly created a more gracious attitude toward the Midway (they call Jerry Kerwin the "Pope of the Midway"). In August President Hutchins and Jerome Kerwin dined at the Archbishop's residence. I wrote to the Archbishop and told him about Childerley, and sent him some Kodak pictures. In November, 1940, he let us bring four young student members of the Calvert Club to his home. He was wonderfully gracious to us, and at the end of our visit of over an hour, he took us into his private chapel to pray with us.

By May, 1941, we were ready to formally accept Childerley. Father Dunne blessed the buildings and each room -- the Calvert Club and visiting priests and members of the faculty followed in procession singing. All the fruit trees were in bloom -- a glorious day, closing with a festive tea to which Mrs. Lillie invited all the countryside. The civil ceremony of turning over the deed was in the Lillie's home. Pete Kelliher was there, as first president of the Calvert Foundation, along with Dr. and Mrs. Lillie and Dr. Kerwin and me. Mrs. Lillie took the big arm key ring, put it as a bracelet on her own arm, took my hand and clasped it tight, and let the ring drop over on to my arm. Another surprise, and God didn't let me see ahead what would come of it. He didn't tell me that in the next four and a half years there would be a kind of geometric progression or procession of groups that would come to pray at Childerley -- strange and varied groups --

72 of them, so far -- no two meetings alike, except in this, that every one left Childerley stronger in faith, more apostolic, more loyal. Every one except one; we once had one man -- we never knew his name -- who looked around, and then left.

Childerley has a strange and mystic attraction for extraordinary souls. Certainly no one comes for our simple food, our odds and ends of ascetic furniture. People love to come because God is very near, in our tiny chapel which is the heart and soul of Childerley. Sometimes there are closed retreats, sometimes semi-retreats or conferences. Always they are distinctive. Father Arthur Felley's retreats -- he gave us three (and I really mean gave -- no stipend for any of these!) were as a priest-philosopher, respecting the intelligence of his audience. Father Edward Mangan's first retreat began with Isaiah and his vision of heaven and ended with the Apocalypse. When he gave us a whole week and on Saint Paul, you should have seen us, like good protestants almost, each one of us with a Bible, as he read Saint Paul's letters as though he had just received them by air mail from Corinth.

In September, 1941, the trustees met at the Archbishop's residence, and only then did Ed Kerwin formally ask, in the name of all of us, for a chaplain. Ten days later Father Connerton appeared. We call him the answer to 17 years of prayer.

Since then we've had Father Connerton at every Calvert Club conference, and as a matter of fact, all the activity at Childerley is now under his official supervision. Now that we have a chaplain we also have a waiting list of priests and professors who come to us with generosity and inspiration. "I just love to talk to this crowd," said Father Mangan. "It's just such a crowd as this that Saint Jerome had among the early Christian patricians of Rome." "I haven't found such Catholicity anywhere in the world," said Father Lucey of San Francisco only last summer.

There are of course some week ends that stand out particularly. A beautiful thrill came to us when our first Calvert Club priest, Father Charles McCoy of St. Louis University, gave us a week end on Aristotle and Saint Thomas. One of our finest ones was when our Professor Francis MacMahon showed us how one splendid Catholic looks at the world. Once, at All Saints time, we had discussions on the Church Militant by a Jesuit, Father Carrabine, on the Church Suffering by a very gifted Franciscan, Father Jimmie Meyer, who doesn't think many of us need suffer long; and Father Walter Farrell, who wrote the four volume "Companion to the Summa", gave us the Church Triumphant. That was a great spiritual experience on a high intellectual plane. (Have you ever heard Monsignor Reynold Hillenbrand on the Mass? We have heard him at Childerley several times.)

But Childerley is like that. It's a holy place, calm, meditative, inspiring. There are almost no rules, but a subtle sense of Catholic decorum is felt. There is a strong sense of liturgy, of living the life of the Church according to the season and saint's day. At Childerley we take an active part in the dialog or sung Mass. We learn something of the Divine Office at Friday and Saturday Compline and Sunday Vespers. Even our Childerley gaities take the form of hagioquests, charades, or very simple dramatic skits based on the church calendar of that week end, for which there is abundant source material in our library.

For the most part the conferences are managed by and held for the Calvert Club of the University of Chicago, but out of the zeal generated there sparks of the divine fire have caught the fagots others have brought. Calvert Club girls became interested in their darker brethren at Blessed Martin center and at Friendship House, and groups of them have come out to Childerley -- sometimes with the Calvert Club, sometimes by themselves. When Monsignor Hillenbrand, who had so often inspired us, asked us to expand and adopt as our special charges the high

school boys in Catholic action, could we refuse? Our own spiritual life is so immensely enriched by these other contacts. I wish I could share with you the poignant stations of the Cross, composed by individual workers of Friendship House, black and white. I wish you could feel the absolute silence of high school boys as they wash their dishes or drink their mid-afternoon cokes in silence. I wish you could see the chapel after they have had a conference, the chairs left in a sort of semicircle about the altar, as though they and Our Lord had just had a bull session! They are wonderful when they sit under a tree saying the rosary in common, just before evening dinner. (Do you know that nineteen boys can drink sixteen quarts of milk at one meal?) I wish I could tell you how many converts have found their way into the Church over the Childerley threshold. These statistics are hard to compile. One fallen-away Catholic joined his bride at the holy table, when she made her first Communion on the morning of their wedding in our chapel. The first Negro seminarian at Mundelcin is a brilliant young fellow who never spoke to a priest until he came to Childerley conference. He began instructions immediately after it. There have been many others. Two Calvert girls became Ladies of the Grail. We have half a dozen boys well along in seminaries. One fine psychiatrist convert has become a Trappist. I mentioned Father McCoy, a secular priest, a great scholar.

And so the story goes. Unwilling to give up their Calvert associations at graduation, the university students have formed a Calvert Alumni Club. Once a quarter they go out to Childerley. Once a quarter, too, the Calvert Club on campus goes out.

But almost as often as that come the Catholic Action groups, in which Monsignor Hillenbrand is so interested. I once called Childerley his guest house!

We had a group of Blessed Martin girls of high school age at Thanksgiving time to discuss vocations. Mary Widman, the hard resident, spoke of apostolic women in the world. Two recently married women discussed preparation for matrimony and two very Black Negro nuns talked to them about the religious vocation. In our procession that Sunday, when we solemnly carried the Blessed Sacrament to Addolorata Villa, our Dominican Father Lux, all in white, was immediately preceded by the two Black nuns carrying the hurricane lights. I know God loved that color combination!

Young business women in Catholic Action come out once a year -- such orderly minded, enthusiastic, dynamic apostles! Once a year 40 or 50 enthusiastic young priests come out to discuss their year's program for Catholic Action. I wish you could see our chapel arranged for them: some cushions, some chairs, seven altars set up, a stly, some boards laid across ironing boards, the chapel aflame as seven priests at once celebrated a Martyr's mass or a Mass of the Holy Spirit. Red is somehow the most appropriate Childerley Mass color; we know that the Holy Spirit has been leading us with the fire of Divine Love. How often we have prayed the Pentecost sequence: Light immortal, Light divine, visit Thou these hearts of thine, And our inmost being fill. When things go wrong, and they sometimes do, we pray:

Thou of all consolers best, Visiting the troubled breast...  
and heal our wounds, our strength renew; On our dryness pour thy dew.

Sometimes things do go wrong. We have come to know that our blessings come sometimes well disguised. A broken boiler, a balking automatic heating device, and resultant ruined radiators, a tornado that tears up fruit trees and takes shingles off a roof, the discovery of our unorthodoxy (which Cardinal Stritch so graciously corrected when he documentarily established us as a semi-public oratory). We had rationing problems, maintenance and labor problems. These are things we had to learn about. We had to learn how to feed fifty boys, or girls, or priests, and the figures are very different (no pun intended -- the mathematical figures). I



didn't know how or whether to store woolen blankets for a summer or a winter hostel, how to get rid of rats and starlings, nor how to prune fruit trees. I learned that from our Cuban apostle, Lorenzo, who always organizes a forestry crew when he comes out. We had to learn about laundry of bed linens and altar linens, about liturgy and orthodoxy and canon law. We had to clarify our convictions on race, creed and color. We had to learn to maintain an atmosphere of spiritual and intellectual joy, of friendliness without familiarity.

And that is our Childerley, a quiet, not easily accessible five acres, for the Catholic students of a great University under the spiritual direction of Father Connerton, under the temporal responsibility of ourselves. When other than University of Chicago groups come out, with Father Connerton's permission, they pay, if they can, a small hostel fee, over and above their food and service bills.

Many people were skeptical and unfriendly when we first went out. It seemed extravagant to fix it up and maintain it all for use twice a year, but you see that now we go out about twenty times a year. The neighborhood of Childerley was quite un- if not anti-Catholic before. I think that has all changed. "I thought it couldn't succeed," said one wise old priest, "but you have proved me wrong." And so we have a holy place, simple, austere, blessed by hundreds of masses and conversions. It belongs to us of the Calvert Foundation, who hold it for God -- a repository of special grace.

To know you are a Catholic and that other intellectuals are Catholic, too; to talk of God at ease and find Him more interesting than the weather or a scandal; to have the opportunity of asking questions too long or too involved for a confessional; to observe the great Saturday silence and to walk chanting with our Lord in our solemn procession of the Blessed Sacrament, is to receive an indelible mark, not unlike an eighth sacrament. I wish I could quote even a Jew, of the tributes that come to us after each week end, but we'd sound like patent medicine publicity. "Coming back from Childerley is like coming down from Mt. Tabor," said one guest. "The Calvert Club without Childerley is like Heaven without God," wrote one lad from the south seas.

One of the nicest surprises that God reserved for the Calvert Foundation is the joy we have experienced in coming to know each other, in working out our problems and suffering through them together. When the radiators broke on Christmas Eve I said to Jim, "My! we have hit bottom. Maybe we'll go up from here." "Stupid no," said Jim, "we're only having growing pains." Things seemed so terrible that day, but we know it will prove a blessing. I could only pray, "Lord, Childerley is for you. Childerley is yours. If you want it, you will take care of it. Thank you, Lord, for letting us help you. What would you have us do next?"

When St. John wanted to come closer to Our Lord, he said to Him, "Master, where dwellest Thou?" And Our Lord said, "Come and see." And for Our Lord, I say to you who would know Childerley and God's dwelling there, "Come and see."

### 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 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 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 Vass 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.



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 12<sup>th</sup> 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 -  
Gentiles. We all work togedder for good. Ain't date nice?"

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.

"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.

<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. Duckloy, 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, O.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, C.S.B., from St. Meinrad Archabbey, Indiana	<u>Retreat</u>	January 29-31, 1960

<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

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 Fincutter, S.V.D.	<u>Work</u> <u>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 Ephroymsen, 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</u> <u>Hospitality</u> <u>Doniat-Braun</u> <u>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</u> <u>Weekend</u>	July 10-12, 1959



DXIII YCW Full Time Workers Monsignor Reynold Hillenbrand	<u>Retreat</u>	January 2-5, 1959
The Tiskus Family	<u>Arrival</u>	January 16-18, 1959
DXIV Loyola Sodality Father Donald Hayes, S.J.	<u>Retreat</u>	Jan. 30-31, Feb. 1, 1959
DXV 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
DXVI Chicago Group - C.F.M. Monsignor John Egan Betty and Jim Sullivan	<u>Retreat</u>	February 20-22, 1959
DXVII 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
DXVIII Medical Students University of Illinois (and others from the Medical Center) Monsignor John Egan.	<u>Retreat</u>	March 6-8, 1959
DXIX Young Adults Club Immaculate Conception Parish Father Charles J.D. Corcoran, O.P.	<u>Retreat</u>	March 13-15, 1959
DX Newman Alumni Club and Newman Club of Northwestern University, Father Cornelius Hagerty, C.S.C. Notre Dame University.	<u>Palm Sunday</u> <u>Liturgv</u>	March 20-22, 1959
DXI Co-ordinating Group (The Crowleys) Monsignor Reynold Hillenbrand, Father Rudolph Bierberg, C.P.P.S., St. Joseph's College, Rensselaer College.	<u>Planning</u> <u>Meeting</u>	April 2-4, 1959

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. Marion 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

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. Mohan, O.P.	<u>Retreat</u>	Feb. 19-21, 1960
C.F.M. Father Dennis Cooney, 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 Fullan, 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 Police, 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 Alumnae, 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 &amp; 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. Marion 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 Mgr. 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.		

# A Child's Litany

*In memory of an old German grandmother whom Jane Adams 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.

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NOVENA NOTES, NOVEMBER 6, 1959

15

SERVITE FATHERS, 3121 West Jackson Boulevard, Chicago 12



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

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

Ear, Nose, Throat - Dr. Phillip Moser (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. CL 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 7-0550  
in Wheeling

### RISE DEPT.

LE 7-2121

### POLICE

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

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

NATIONAL FOOD STORE--for all food, they delivery large order before Weekend starts,  
will honor our check--Mr. Art Savage is manager--Staff Director's first job  
--or job before 8:00 AM 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 Childenoy  
run into it.....Le 7-5513 ALL FOOD IS FROM NATIONAL--no special bakery,  
no deli--at this time. However for emergency food--open until midnight  
7 days a week: Convenient Food Mart, 25 W. Dundee Rd. 537-6536  
Also--for any purchases, if desired, Jewel Tea Co, 291 E. Dundee (just west of Milw.)

CAPTAINS and Cleaners --(Neighbors)--to invite them to Mass--esp'ly Sunday--  
call ahead to let them know time of Mass: Deb and Jerome Pribel, caretakers,  
on the grounds--537-5453 (or toll them)--Ellie and Syke Horcher--and family--  
537-2323 -- home just north of Chapel.

ARMO REPAIR, TUNING, ETC.--Tom Horcher, Sinclair Service, 18 N. Milwaukee Ave (corner Milw  
and Dundee) Le 7-7743 or 537-0153

BOOK --Mrs. A. Pennington, 1161 N. Larrabee Ave, Chicago--Mo 4-3127

FURNACE (emergency--if caretaker not home--Mr. Horcher, neighbor, might help--also  
repairs done by Hare Heating and Mechanical, 116 W. North Shore Drive, Parkdale,  
Ill.--Mo 4-1102 and Le 6-2111 OIL--emergency--Liberty Oil, Va 7-2155--Le 7-2155

Birds of Our Community

Great Blue Heron  
Green Heron  
American Bittern  
Canada Goose  
Mallard  
Red-Tailed Hawk  
Ring-Necked Pheasant  
Killdeer  
Spotted Sandpiper  
Common Tern  
Arctic Tern  
Mourning Dove  
Yellow-Billed Cuckoo  
Screech owl  
Nighthawk  
Chimney Swift  
Ruby-Throated Hummingbird  
Belted Kingfisher  
Flicker  
Hairy Woodpecker  
Downy Woodpecker  
Red Headed Woodpecker  
Eastern Kingbird  
Alder Flycatcher  
Least Flycatcher  
Wood Pewee  
Vermillion Flycatcher  
Horned Lark  
Tree Swallow  
Bank Swallow  
Barn Swallow  
Purple Martin  
Blue Jay  
Crow  
Black-Capped Chickadee  
Red-Breasted Nuthatch  
Brown Creeper  
x House Wren  
Mockingbird  
x Catbird  
Brown Thrasher  
x Robin  
Wood Thrush  
Hermit Thrush  
Olive-Backed Thrush  
Grey-Cheeked Thrush

Ruby-Crowned Kinglet  
Cedar Waxwing  
Starling  
Bells Vireo  
Warbling Vireo  
Black and White Warbler  
Brewsters Warbler  
Yellow Warbler  
Magnolia Warbler  
Myrtle Warbler  
Black-Throated Green Warbler  
Palm Warbler  
Water Thrush  
Yellow Throat  
American Redstart  
House Sparrow  
Meadowlark  
x Red-Wing Blackbird  
x Baltimore Oriole  
Brewers Blackbird  
x Purple Grackle  
Cowbird  
x Cardinal  
Rose-Breasted Grosbeak  
Indigo Bunting  
x Goldfinch  
Slate-Colored Junco  
x Chipping Sparrow  
White-Throated Sparrow  
Fox Sparrow  
Song Sparrow  
White-Crowned Sparrow

NUMEROUS BUNNIES  
OLD NESTS  
WOOD CHUCK HOLES  
BIRDS  
FLICKER HOLES

*Childerly Property*

5-13-75

1:30 - 2:30 PM

*Esther M. James*

PRAIRIE  
X Weed Anemone  
Toothwort  
X Dandelion  
Shepherd's Purse  
X Wild Plum  
X Missouri Gooseberry  
X Ground Ivy  
X Blue Violet  
Yellow Wood Sorrel  
False Solomon's Seal  
Solomon's Seal  
Wild Strawberry  
False Dandelion  
Smooth Sumac  
X Honeysuckle  
Wild Onion  
Butter and Eggs  
Spiderwort  
Touch Me Not  
Bed Straw  
Catnip  
Moonseed  
Hairy Penstemon  
Fleabanes  
Common Cinquefoil  
X Rough-fruited Cinquefoil  
X Wild Rose  
Salsify  
Mayweed  
Yarrow  
Bladder Cannon  
X White Clover  
Bindweed  
Self-heal  
Elderberry  
X Queen Anne's Lace (SKELETONS)  
Peruvian Daisy  
Great Mullein  
Hoary Vervain  
Milkweed  
Horse-nettle  
Evening Primrose  
Wild Bergamot  
Arrowhead  
Tickseed Sunflower  
X Thistle  
X Dock  
Goldenrod  
Heath Aster  
New England Aster  
Chicory  
X Oxeye Daisy  
X Wild Raspberry  
X Scarlet Hawthorn (COCKSPUR)  
X WILD MUSTARD

X MINT  
X FERNS  
X Lily of the valley  
X Day lily  
X VIRGINIA Bluebells

Childerly Property  
5-13-75.  
1:30 - 2:30 PM  
E.ther M. Dams

SPICED  
MOCK ORANGE  
for Sythia  
Red Azier Doorwood  
Lilacs

- X Box Elder
- ARB
- Silver Maple
- Amoeba Gumco
- X Black Cherry
- X Buckthorn
- X Wild Plum Thickets
- Japanese Cherry
- X Red Haw or Cockspur Thorn
- X Red Mulberry
- hackberry
- X American Elm
- X Black Willow
- X Cottonwood
- Chinese Elm
- Chokeberry
- Billy Dogwood
- Grey Dogwood
- X Vitumnus
- X Multiflora Rose
- X Bass Wood
- X Sugar Maple
- X Apples Domestic
- X Pines
- X Spruces
- X Cherries Domestic
- X Lombardy Poplar
- X Spruce
- X Yew
- X Black Walnut
- X W. Willow
- X Wild Raspberry
- X Grey Birch

VIRGINIA CREEPER  
Boston Ivy  
Bitter Sweet  
Wild Grape

Cherry Prunus  
5-13-1975

1:30 - 3:30 PM

John M. Lane

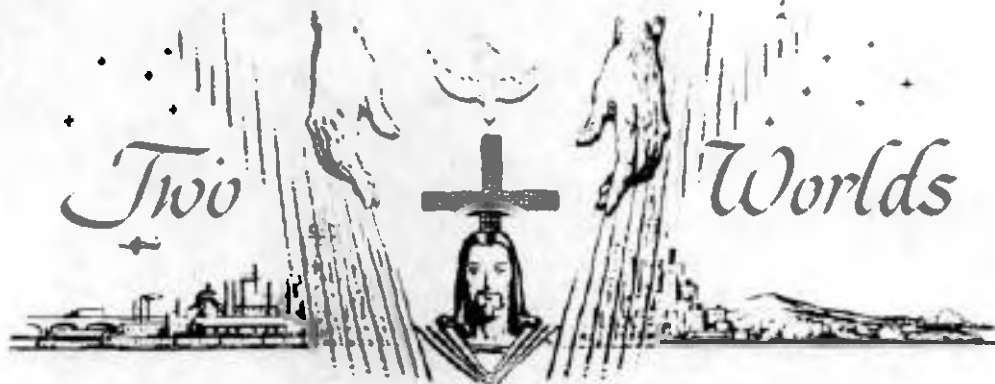
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NOVENA NOTES, NOVEMBER 6, 1959

15

SERVITE FATHERS, 3121 West Jackson Boulevard, Chicago 12

Accession No. 1934, 14

Negative No. \_\_\_\_\_

Date July 10, 1934

Source Gift of the Richard Teller Crane Family

Object Painting

Material Oil on canvas mounted on a board.

Country United States

Painted in Chicago, Illinois  
Date and Manitou, Colorado.

Artist or Maker Theodore E. Pine (1828-1905)

1875

Dimensions Frame: H: 7'10-1/8" W: 9'9-5/8" Condition Good

Canvas: H: 7'2" W: 9'1 1/2"

Description "Conversation Portrait of the Richard Teller Crane Family."

The composition of the painting is in garden before a fountain surrounded by the parents and seven children. White stone stairway with flower urn leading up to the house is at the right. To the left a landscape background of mountains (probably Colorado) and a lake with a full length statue to the left.

Signed lower right: "Pine, 1875."

Identification of the portraits on other side of sheet.

Remarks

The artist sketched this painting in Chicago, then went to Manitou, Colorado and settled near Pike's Peak and worked on the painting for a year. He then came to Chicago and lived one winter with the Crane family.

Richard Teller Crane paid Theodore E. Pine \$5,500.00 for this painting.

See Authority File.

Subject Headings

ARTISTS - PINE, THEODORE E. (1828-1905)  
BIOGRAPHY - CHADBOURNE, MRS. THOMAS LINCOLN, JR. (EMILY CRANE) (1871- ) ✓  
BIOGRAPHY - CRANE, CHARLES RICHARD (1853-1939) ✓  
BIOGRAPHY - CRANE, HERBERT PRENTICE (1861-1943) ✓  
BIOGRAPHY - CRANE, RICHARD TELLER (1832-1912) ✓  
BIOGRAPHY - CRANE, MRS. RICHARD TELLER (MARY PRENTICE) (1835-1885)  
BIOGRAPHY - CRANE, RICHARD TELLER, JR. (1873-1931) ✓  
BIOGRAPHY - GARTZ, MRS. ADOLPH FREDERIC (KATE CRANE) (1865-1949) ✓  
BIOGRAPHY - LILLIE, MRS. FRANK RATTRAY (FRANCES CRANE) (1869- ) ✓  
BIOGRAPHY - RUSSELL, MRS. EDMUND ALLEN (MARY CRANE) (1866-1954) ✓

Left to right are the identifications of the portraits:

Herbert Prentice Crane (1861-1943), facing right, black coat, gray trousers, white shirt and red bow tie.

Richard Teller Crane, Junior (1873-1931), facing left, seated in a carriage, in white dress with blue sash.

Mrs. Richard Teller (Mary Prentice) Crane (1835-1885), mother of the children, front view. She is in a lavender silk dress, trimmed with lace and wearing a set of cameo jewelry including a necklace and earrings. She is holding a bag.

Mrs. Frank Rattray (Frances Crane) Lillie (1869- ), facing left. She is in an apricot colored taffeta dress, with a blue and red striped Roman sash over her shoulder. She is holding a bouquet of flowers.

Charles Richard Crane (1858-1939) (standing behind Frances Crane), front view. He is in a black suit, white waistcoat, white shirt and black bow tie.

Richard Teller Crane (1832-1912), father of the children, facing left. He is in a black suit, white shirt and black bow tie.

Mrs. Thomas Lincoln (Emily Crane) Chadbourn, Junior (1871- ), facing slightly to the right. She is in ivory colored satin dress, lace bodice and is wearing coral beads. She is holding an orange and is wearing high buttoned shoes.

Mrs. Adolph Frederic (Kate Crane) Gartz (1865-1949), facing slightly to the left. She is in a rose color taffeta dress with beige sash and gold chain necklace with a blue pendant. She is holding a clay pipe with a soap bubble.

Mrs. Edmund Allen (Mary Crane) Fussell (1866-1954), facing left. She is in a steel-blue taffeta dress lace trimmed with a beige sash holding a cup and clay pipe for blowing soap bubbles. She also has on high buttoned shoes.





FOR REFERENCE ONLY  
This is a copy of the original  
document and should not be used for  
legal purposes. Original  
document is in the  
archive.

From little brown notebook

Summer 1927 at Woods Hole

Our religion is like a vine whose roots stretch backward into the Semitic lands, perhaps farther eastward than that.

As this strange and alien thing grew across mesopotamia and the Mediterranean, over the Roman Empire to its farthest reaches, every one with the instincts of a gardener took an interest in it, an amazing interest.

They began to tend it and to experiment with it.

Some of the experiments aided the vine in its growth, some deformed and injured it.

These gardeners looked about them, and found native vines that grafted well on to their eastern relative.

Any graft too alien of course died.

~~Everybody~~ Even today there are gardeners at work, some aiding some injuring.

Easter 1928

When I entered the Church it was as Baron v Hügel describes on p. 39 of his letters to me "the attraction of the Beloved Community, the world wide congregation of believers" especially the simple unselfconscious believers, but lately over their bowed heads, or lifted heads, way off, in the apse of an imaginary Cathedral I sometimes see detaching itself the figure of Christ, the background of their hopes, their faith, the greatest figure mankind has ever imagined.

The most fruitful idea mankind has ever had is that He is God.

May 2, 1928

Final profession in the Third Order of St. Francis in the Chapel of St. Francis Wheeling Illinois. Margaret was there, Miss Starr and Mrs. Port and little Virginia Port Haben.

### On Poverty and Abstinence

People are sometimes scandalized when they see others who have undertaken the life of poverty and abstinence indulging in the good things of this world.

Perhaps, except for the exceptionally gifted people, an all around practice of poverty and abstinence is impossible.

The important thing is that they should practice in simplicity what they do practice.

That is where the judgment should be applied. Hypocrisy is the worst side of such things, openness and simplicity the best side.

October, 1928

Uncle James grows frailer and often appears to feel a painful weakness. His patience with it, all, and with his increasing loss of sight and hearing is extraordinary for one whose intellect is so above! He is wonderfully sympathetic with E. A., she is at the University hospital with jaundice, her every discomfort troubles him greatly! He discusses her lovely traits!

Quotation from Uncle James: "It's (religion's very essence is outside the sphere of controversy."

April 1929

The other day I said to Father, "Did you ever realize that the Catholic Church is governed and directed largely by elderly gentlemen?"

"Yes," he replied, "and rightly because it is only in old age that one knows the difference between temporal and eternal things."

"A beautiful and wise saying," Uncle Ralph commented.

Every age has its sufferings and fears as well as its joys and insights. Catherine's screaming tiny boy! The way one handles

oneself in one age indicates how one will handle oneself in succeeding ages.

June 14, 1929, Catherine's birthday.

June 13, " E. A. R. L.'s graduation day

In 1920 I thought I paid a very large price for a casket of old jewels.

"There must be all kinds of junk in this casket," thought I.

Just the same I had to promise not to throw any thing away and to cherish it all.

The longer I live and the more I search over my casket, the more jewels I find and the less junk. Now I know I have paid very little for my casket, very little indeed.

Oct. 12. Funeral of Angela Starr, a young mother who died when her baby was born.

Be not afraid of being afraid of God.

The fear of God is the beginning of wisdom.

To be afraid of God is a little price to pay for wisdom.

Wisdom is threading our way in this mysterious world full of so many baffled and sad people and gay and happy ones too!

FOR THE DEPARTMENT OF AGRICULTURE  
AND FORESTRY  
WASHINGTON, D. C.

November, 1930

The Catholic Church is like a vast table laden with all kinds of food. Much of the food people like but do not like the recipes, the Creeds, the foundation without which such food could not be produced.

Protestants dislike one dish or another and take away what they do like and often even forget where they procured the food they eat.

The Catholic Church is like a peasant whose veins are full of rich clean blood, whose nostrils are filled with clean natural odors of field and farm, whose ears are filled with the clerr, warm sounds of nature, who holds life in his strong hands. Not like the cleanliness and order of a hospital.

January 1931

Speaking of modern saints only being created in Catholic countries one might with Emmanuel Chapman, the converted Jew -

"The simple society that makes the atmosphere where saints thrive is like a small room containing a small group, where coming and going is frequent and marked and the need of a reassurance before so continually a manifested mystery is great.

Modern times is like a huge assembly room where the coming and going is almost unobserved and the crowd excitement and activity divert the minds of those present.

In this complex and noisy world instead of imposing our wills on ideas on an already exhausted person, let us spread peace before him.

Advent 1938

The Church at Mass . .

When the religious interest is awakened in order to progress in knowledge, press forward intellectually, reading the great religious classics, liturgically, sharing in the great activity of the Church accurately and regularly. These two activities prepare you for moving forward and give you material to share with your family and neighbors as need arises. The religious emotion will take care of itself. It must not be sought.

FOR RESEARCH PURPOSES ONLY  
THE  
SOLIC

Ellen Starr

To understand many of Mother's attitudes leading into Catholicism and about the Church, it is helpful to know something about her friend Ellen Gates Starr, who was one of her closest friends for years, and in her religious life her closest friend, and in a way her pathfinder.

Ellen Gates Starr was a classmate of Jane Addams's at Rockford Seminary (later Rockford College) in 1877. Quoting from Jane Addams by James Weber Linn (New York, 1935): "Also entering Rockford Seminary in 1877 was Ellen Gates Starr from Durand, Illinois, a little country town near by. Ellen Starr's father was a village businessman, a quiet conforming man of no special force; but her aunt, Miss Eliza Allen Starr, was already well-known in high Catholic church circles, and was later to be decorated for church service by the Pope himself. Ellen remained at Rockford only one year, going thence at nineteen to teach in a country school at Mount Morris, Illinois, and at twenty to Chicago. In that single year, however, Ellen Starr made a distinct impression on Rockford Seminary. She was "spiritually concerned" as deeply as any girl in the school, already seeking another denominational faith than the casual Presbyterianism of her father, and already seeking to tie up her faith with beauty of form. It was Ellen who wrote in the school magazine on "Poetry" and on "Art in Florence." Both Art and Florence seemed to Miss Sill a long way from Rockford and its ideals. But Jane greatly admired Ellen Starr, admired her almost passionate eagerness to understand both divinity and beauty, admired her wit, admired her intelligence.

*grand daughter of Starr...  
Partial notes by Josephine Starr,  
Ellen's niece.*

NOFF

~~XXX~~ She was to write to Ellen Starr oftener in the next few years than to any one else except her own family, bring her frequently to Cedarville to visit, and assert more than once that "you are wiser and better than I am." And in 1888<sup>a</sup> it was to be Ellen Gates Starr whom Jane Addams was to persuade to take up residence as a "co-founder" of Hull House. pp. 45-46.

Of the tremendous work for social betterment that these young women started and carried through at Hull House, there is no need to write.

The influence of Toynbee <sup>(of Toynbee Hall - the English predecessor of Hull)</sup> and through Toynbee and Ruskin is of interest in the development of their ideas, which grew up as they were

making a long, leisurely tour of Europe in 1888. It is apparent from

~~Mr. Linn's account that, although~~ <sup>While</sup> Jane Addams was not lacking in religious feeling, her mind was always more practical, while Ellen's was both more interested in art and in religion.

(p. 122) It was more characteristic of Miss Starr, perhaps, than of Jane Addams, that art should have been the first Hull House activity to have a building of its own for development." Pond and Pond, the architects of this new wing, were the same architects who later built our family house at 5801 Kenwood Ave, under Mother's direction.

(p. 130) Ellen Gates Starr and Jane Addams were freshmen together in Rockford in 1877. Ellen Starr flashed brilliantly through her first year, then left college to teach, first for a year at the little town of Mount Morris, Illinois, then in Chicago, at the famous old Kirkland School for Girls, fashionable but strenuously educational too. The reputation of Miss Kirkland as a teacher and director of the daughters of "old Chicago families" has never had a rival in that city. Ellen Starr taught English and "art" -

In addition to Mr. Linn's book, Jane Addams has told her own story, and there is no lack of other material. Social welfare was only one of the things that Ellen Starr was vitally interested in. Continuing with Mr. Linn's account:

In a later passage he sums up her life briefly:



not drawing and painting, but appreciation. Her preparation for such teaching was not remarkably extensive, but her delight in it was keen. She thrilled to beauty, then and all her life thereafter. For ten years she and Jane Addams maintained their girlhood acquaintance, until in 1887 they were abroad together. Ellen had gone to continue her study of "appreciation." When however in Madrid, on Easter day 1888, Jane confided to Ellen Starr her scheme for a house among the poor people somewhere in Chicago, Ellen embraced it at once, with that vivacity, sincerity and confidence which had been always characteristic of her. She would live there, too. Together they would live and work. And so they did, for forty years.

"A strange thing about Ellen Starr was that as she grew older she grew more, not less, intense. Her major interests at Hull House at first were what they had been at the Kirkland School - in teaching. She organized reading-classes and clubs; drew the young people by scores into the studio of the Butler Gallery for the study of painting; began at the grammar-school nearest to Hull House that scheme for giving the public school-children of Chicago a chance to see good pictures every day, which has since developed so splendidly into the Public School Art Society; and finally studied and taught bookbinding as a fine art in a way that made it literally fashionable. It was partly through Ellen Starr's connection with the Kirkland School too that in the early 'nineties so many young women of social prominence came to Hull House to direct "clubs" of young people and to help with the "classes." In these earliest years she lived a life of merely continuing interests. She was aspirational, shining, and serene. But as time went on, the serenity

*Review 100 !!*

← soon changed to something no more purposeful, perhaps but more vividly purposeful. Her interest in the unionization of women became intense. She concerned herself directly with strikes and women-strikers. She picketed. She harangued on occasion. She became a member in good standing of the Socialist Party, and argued for its tenets with a sort of charming fierceness. Her quest for beauty, her dream of bringing beauty into even the ugliest and most miserable of the lives about her, did not cease, but it was accompanied by a more passionate quest, a more partisan longing, for social justice. She remained an artist, but she became a combatant. Her development paralleled that of William Morris; only Ellen Starr was closer to the people than William Morris ever became. He believed in Utopias, and brought back news from Nowhere. She crusaded down dirty streets, and frail and gentle as she was in appearance, was no more daunted by policemen than she would have been by Saracens or dragons.

"The alteration of the direction of her interests did not decrease her influence at Hull House, but to some extent it changed that influence. She had begun, and she remained, at the head of the institution of Hull House, so far as it was an institution. No one ever forgot that she was a co-founder of Hull House. On the other hand, in so far as the House was institutional, it stood for tolerance, for opportunity, not for combat. So far as it was an institution, it was a City of Refuge, to whom might come all who were oppressed; those who were oppressed by riches and responsibilities, as well as those who were oppressed by misery and by social theory. The only word upon the mat was "Welcome," the only

*Ms. Starr  
was definitely  
"the head"*

motto over the ~~door~~ entrance, ~~was~~ "May you find hope who enter here."  
Miss Starr never doubted that tolerance was good, but was it not a  
good that interfered with the Best? There arose a militancy in her  
that found tolerance difficult, and welcome to certain ideas almost  
distasteful. In the end she satisfied that militancy, that desire for  
self-discipline, in the Church. She became a Roman Catholic. And with  
that submission of herself to authority, her ~~old~~ <sup>golden</sup> serenity returned. In  
her old age, her health shattered, her spirit is as young as ever, but  
she is willing, she is even eager, to do ~~what~~ <sup>what</sup> she is advised to do by  
others. She who was the passionate advocate first of culture, then of  
rebellion, has become the advocate of discipline. But she is still  
eager, <sup>?</sup> ~~uncontemplative~~, as passionate for divinity and salvation, as  
she ever was for beauty or for justice." (pp. 130-132)

*her  
\* books of med-  
itations & meditations  
Kiss,*

Ellen Starr died at the Convent of the Holy Child in Suffern, New  
York, in February of 1940. She had become a <sup>3rd grade of ST</sup> Benedictine oblate in  
1935. In her last years she was confined to bed with a tuberculous  
spine, and spent much of her time in making delicate flower paintings,  
and was happy in the company of the Benedictine Sisters. She was  
received into the Church at a Benedictine monastery near New Orleans.  
and always had a special fondness for the Benedictines.  
She tells her own story in an article entitled "A Bypath into the Great  
Roadway," which was printed in the Catholic World in May and June,  
1924, and reprinted by Falph Fletcher Seymour, 419 South Michigan  
Avenue, Chicago, in 1926. I shall quote a few passages from this  
little pamphlet, as her ideas were so largely shared by Mother, and  
indeed must have been influential, although a similarity of temperament  
and mind must have counted for much in their mutual support.

p. 5 "At the age of twenty-five I was baptized and confirmed (in the Episcopal Church). I came in at the "low" end, entirely "Protestant Episcopal"; indeed, protesting actively, receiving the minimum of dogma, and putting the freest and vaguest interpretation on that. (In after years I heard Father Huntington, Order of the Holy Cross, speak of a lady who said of herself in a self-approbatory way, "I am not a creedist." "That is," said Father Huntington, "she congratulated herself that her thoughts about God were utterly vague.")

"After five or six years of "Low Church" Episcopalianism, I saw for the first time Father Huntington, the founder of the Anglican Order of the Holy Cross. My impression of him on that occasion is perfectly clear and distinct. It was at the time of the great dock strike in London, in 1889, (E.G.Ss note: The foundation of Hull House, in which I was privileged to accompany Miss Addams, took place in the autumn of 1889.) and Father Huntington spoke of the extraordinary self-restraint of the men, assembling day after day in such vast numbers without committing any act of violence. "And I hope," he said, "that you thank God for that magnificent spectacle." It was his deep concern for justice to the workers which first drew me to Father Huntington." This deep concern for social justice was an important part of Mother's religious principles, and I can not say whether she had this feeling independently or was influenced in this direction by Ellen Starr. Indeed, I do not know when or how they met, but it was ~~not~~ probably in the early days of Hull House, perhaps while Mother was doing her interning and delivering babies in the slums of Chicago - that would be in the early '90s- Anyhow, this interest in the welfare

of workers they passionately shared, long before either of them thought of Catholicism. "Religion and radicalism" was one of Mother's slogans, as was also "religion and science." Baron von Hugel chided her for putting both radicalism and science on the same plane as religion – but I think she long continued to do so.

EGS

What ~~she~~ says later about the Benedictine tradition expresses other ideas she held in common with Mother: (p. 18) "I might say here that the Benedictine tradition has always had a strong attraction for me. The orare et laborare, – counting work as prayer, – the scholarship and elegance so often combined with the life of renunciation and hardness, the desert blossoming in some measure wherever the Benedictines strike root, are elements of the appeal. At Monte Cassino in 1888, I had fallen under the spell of St. Benedict and the generations of his spiritual sons, down to that holy and humble man of heart, then Prior, afterwards Archabbot, Dom Bonifazio Krug, – a true descendent and exponent of Benedictine meekness, virtue, love of consecrated art, letters, and music."

Elegance – a word mother would never have used! Her early ideal was St. Francis, and "poverty and the simple life" were <sup>among</sup> her watchwords – only later did she take an active interest in ecclesiastical art for its own sake. I was going to say, never in music, – and yet I remember a time in her High Anglican period when Canon Winfrid Douglas, who was at that time revising the Anglican Hymn Book and trying to reintroduce Gregorian chanting into the Episcopal services, used to come to the house and instruct Mother and her circle in Gregorian chanting. I think this was about 1918. *But laborare et orare I heard of her.*

FOR RESEARCH PURPOSES ONLY

SOCIETY

A passage from this same little book, taken from a letter from EGS to Prof. c h a Wager, of Oerlin College, give s a little picture of the fellow-travellers towards Rome in one of their wavering periods. "Is there any other earlhly name given among men, whereby we must be saved? Is there any other voice, at once human and divine, that speaks with such authority?" Your words, Sir. (Of course I do not have Prof. Wager's letter, but it is clear that he is referring to the Roman Catholic Church) But you and Mrs. Lillie are exactly aloke in this. You say these things yourself, but when I say them, and seem to be facing toward acting upon them, you either fall into "panic" or adopt the r le of Devil's Advocate. "

This letter was written in December of 1919. EGS was received at St. J sephs's Abbey in March of 1920, and Mother followed suit in November of the same year. I still remember the shock of it to myself, who had only recently been confirmed in the Episcopal Church. Why, why? I wanted to ask, but of course I didn't.

Another paragraphx from EGS's little book that expressed attitudes common to both friends (p. 42) "Rich it is for us all in our degree - rich for the scholar, who draws upon the Church's inexhaustible storehouse of learning; rich for the artist, who, even if faithless, cannot afford to cut himself off rfrom his Catholic sources; rich for the poor Sicilian peasant woman, reft of her hills, her vineyards, her olive orchards, her little paese, where all her neighbors were her friends, many of them her kindred, now lost and bewildered in a squalid tenement district, with no greenness in sight except what whe may succes in making grow in a window box.

When she enters, in winter, from the cold, dirty street, into the warmth and candle-glow of her patron saint's shrine, it must seem to her a paradise of comfort and beauty, though the dear saint's image be but one of hundreds turned out mechanically, and of no merit as art; but blessed, and made personal by love. She may choose her own patron, some of whose qualities she understands. Probably the choice will not be St. Thomas Aquinas, nor St. Augustine, nor any of the scholar saints whose names grace the calendar; perhaps not the austere Apostle of the Gentiles, nor the Founder of western monasticism. Those great ones may be personally invoked by children of the Church of different taste and training. From one extreme to the other, intellectually, spiritually, and aesthetically, the great Mother provides food and healing, and it would ill beseem those to whom enough strong meat is given to cavil at babes receiving the milk of the Word in any form adapted to them. They are all children of the one Mother."

Exactly these same ideas have been expressed by my own Mother — the poor little peasant woman finding solace from the bleak environment of Halstead Street, the food for all, the healing for all. Indeed, Ellen and Frances shared ideas to such an extent that it is almost impossible to disentangle them — if indeed it is necessary to do so.

## PRAY FOR THEM

Mrs. Frances Crane Lillie died in St. Louis, Mo., Feb. 2. She was born in Chicago, 88 years ago, but had spent the last few years with her daughter, Dr. Margaret Gildea, in St. Louis, Mo.

Mrs. Lillie, daughter of Richard and Mary Crane, was the wife of Dr. Frank Rattray Lillie, dean of the Division of Biological Sciences at the University of Chicago, and for 50 years head of the Marine Biological laboratory at Woods Hole, Cape Cod.

Mrs. Lillie was received into the Catholic Church, in London, in 1920, largely influenced by her correspondence with Baron Friedrich von Hugel.

Shortly after that she became a member of the Third Order of St. Francis. For many years she was active in the designing and making of vestments with the Altar Guild of St. Thomas the Apostle church.

She was a charter member of the original Chicago Calvert club, which later evolved into the present Calvert club, the Newman club of the University of Chicago.

From time to time Mrs. Lillie had made her country home, Childerley, available to Catholic students at the University of Chicago. Late in 1939 she made a gift of Childerley for the use of Catholic

students and Alumni of the University for retreats and conferences. Since then Childerley has been used almost 500 times by thousands of students of all ages.

Funeral services were held Feb. 5 in Woods Hole, Mass. Solemn Requiem Mass was celebrated in St. Joseph church by the pastor the Rev. Bernard H. Unsworth, assisted by the Rev. Thomas B. McDonough of Chicago, assistant chaplain of the Calvert club, who represented the Calvert club and the Calvert foundation at the funeral. Monsignor Joseph D. Conner-ton, chaplain of the Calvert club, celebrated Mass for Mrs. Lillie at Childerley on Feb. 7. The Calvert club was in retreat at the time.

Mrs. Lillie is survived by four daughters, Dr. Catherine Bacon, Dr. Margaret Gildea, Mrs. Mary Prentice Barrows and Mrs. Emily Ann Cramer, and an adopted son, Albert R. T. Lillie.



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# 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 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 weekend 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 Reckamp, Mr. and Mrs. Otto F. S. Schilling, Mr. and Mrs. Michael Schlitz, Frank Staab, and William K. Traynor.

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 Practic--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 Moser (as above)

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

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

HOSPITALS

Northwest Community Hospital, 800 West Central, Arlington Heights, Ill. CL 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 CL 8-1000

Mr. Horcher (neighbor to north is Chief of Wheeling police)--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 9:00 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<sup>ly</sup> Sunday--  
call ahead to let them know time of Mass: Bob and Jerane Pribel, caretakers,  
on the grounds--537-5263 (or tall them)--Ellie and Syke Horcher--and family--  
537-2323 -- home just north of Chapel.

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

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

FURANCE (emergency--if caretaker not home--Mr. Horcher, neighbor, might help--also  
repairs done by Maro Heating and Sheetmetal, 116 W. North Shore Drive, Mundelein,  
Ill.--Lo 6-8104 and Lo 6-0341 OIL--emergency--Liberty Oil, VA 7-3158--Acct 776002  
PLUMBERS--Sievert and Wenzel, 503 N. Emerson, Mt. Prospect, Ill--Cl 3-2512 (call

Children, 506 ... .., ... .., ... ..

Notes taken from the corporate records

June 13, 1941, Frances Crane Lillie and John Lillie donated ... .. to the Calvert Foundation of Chicago, officiating, -- "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".

of the Calvert Foundation shall -- cease to exist, or if said premises shall be used for any other purpose than those hereinbefore set forth, then the properties -- shall pass to the Catholic ... .. of Chicago -- to be used for general purposes --.

April 30, 1941, 1st meeting of Calvert Foundation; Mrs. Cummings, Johanna Sornat, Peter Hettler, John Heide, James Lewis, Jerome Herwin and Mrs. Emmet Graham.

June 13, 1941, by-laws amended to read, "Fifteen members of the Board of Trustees.

"The president, or if with the consent of the board -- shall appoint the managing director of Children's".

Committees: Finance, Buildings and Grounds

"one third -- of the Board shall be Catholic students of U of C".

Johanna Sornat appointed managing director.

M. J. Herwin appointed faculty advisor to U. of C. students.

M. J. Herwin; Johanna Sornat, Peter Hettler, M. J. Herwin, James Lewis.

Trustees Committee: (to audit for maintenance and lease guide) Mrs. Leo Cummings,

Ed Herwin, Mr. Traynor, John McDonough, James Lewis,  
and Mr. Heave.

Nov. 12, 1941, Father Conerton is new Chaplain to Cath.  
students at U. of C.

procedure for expenses--Bill O'Leary to  
Lorraine, approved by Mr. Herwin, & paid  
by J. McDonough.

December, 1941, Mrs. Mennen, Mr. McGon & Judge McCarty  
introduced as prospective members.

March 6, 1942, property value estimate, \$50,000.

Mrs. Enright referred to as member of board.

New finance needed -- means of raising funds --  
decision, a fund raising letter --.

Judge McCarty & Mrs. Enright appointed  
as members of the board.

June 2, 1942, Mr. Robert Meyers referred to as member  
of the board.

ref. to a fund raising letter being prepared.

July 21, 1942, Mr. Clark referred to as board member.

result of fund raising letter, \$130.

Cost " " " " \$130.

Lack of success factors analyzed.

June 22, 1943, (Note; time between meetings)  
Robert Larkin, Mr. Frisbee, Mrs. McCune,  
and a Mr. Burns referred to as members  
of board of trustees.

Mr. Lewis called meeting to order.

Advisory Committee appointed  
Mrs. Smith, Treasurer; Father Conerton;  
Pres. of College Alumni; Pres. of Calvert  
Club; Pres. of Calvert Association.  
"Advisory Committee to confer on all  
matters pertaining to Calvert."

Mr. Harold Smith, industrial relations director of Swift & Co. elected member of board.

Sept. 30, 1943, Dr. John Perchoccker referred to as member of board. Meeting called to order by Mr. Lewis.

Calvert Club raised \$115. for Childerly. \$90. more raised by letters. Childerly in debt \$470. and needed \$1,000.

\$310. pledged by trustees at this meeting.

Decision, hold fund raising card party.

Oct. 21, 1943, Card party committee;

- nappe
- door prizes
- table prizes
- Ticket \$1.25

Gate for party, Jan. 15, 1944

June 21, 1944, Childerly had some unpaid bills and \$451. in the bank. \$200. given to Fr. Conneron to help defray remodeling, went on the Catholic center on campus.

Calvert Foundation authorized use of Childerly for retreats and conferences by other groups that are in some way related to the Calvert Club. The treasurer was to use her discretion in making arrangements that would not interfere with Calvert Club schedules.

Oct 17, 1944 Dr. Catherine Selzer referred to as member.

A letter by Mr. Lewis to Fr. Conneron regarding Calvert Club and Calvert Foundation as separate units.

~~November~~  
October 14, 1944, discussion ref. dropping non-active members and raising funds.

Dr. and Mrs. Lillie in complete agreement to doing other things at Childerly, other than Calvert Club retreats.

March 15, 1945 needs for money and fund raising proposals were discussed. Mr. North said he was impressed with the needs for funds at every meeting.

Mr. Lewis brought up list of inactive members. Some identified as Mr. Kellner, Dr. Beede, Mrs. Knight, Mrs. Cummings, and Mrs. McCorough.

April 26, 1945, purpose of meeting was to act on resignations received. Mr. Draynor, Capt. Peter Kellner, Mrs. John Knight, resignations accepted.

Board of Trustees member re-elected:  
 Judge McCarty, Judge McCorough, Robert Trusbee, James Lewis, Lurola North, Mrs. E. S. Graham, Mrs. Leo Cummings, Mr. Ed Herwin, & Johanna Bonick. (Total 9, authorized 15)

Officers re-elected:

President - James Lewis  
 Vice Pres. - Ed Herwin  
 Treasurer - Johanna Bonick  
 Secretary - Harry S. Graham

Fund raising discussed - Mrs. Lillie gave \$500. for a carpenter bill.

July 30, 1945, Mr. Ed Tiedebohl referred to as member.

Finances; Mr. North raised \$500. from 25 people, Mr. Herwin rec'd. \$1,000 from his brother and \$250 from a few friends. Mr. Lewis raised \$125. Tot. operational costs minus spec. expenses, \$2,000.

Bro. Schoff authorized to use the chapel for mass. Has been used for 7 years without.

Oct. 2, 1945 Mrs. Lillie donated one acre of land to Culvert Foundation which it could sell to the Cartwrights.

Nov. 6, 1945, resolution authorizing sale of 1 acre to Cartwrights





Nov. 6, 1946, Culvert foundation dinner held in honor of Fr. Connerston's 5th anniversary as chaplain.

Jan. 14, 1947, New board members needed.

March 11, 1947, 100th conference/<sup>at Childerly</sup> will be on March 25, '47

repairs to radiators - \$325.

Fund raising means discussed. Mrs. McGuane appointed chairman, finance committee.

On Jan. 24, 1947, Mrs. Lillie "gave more acres to Childerly". (initially only 4 3/10 acres)

April 30, 1947, Mr. Sielber referred to as member.

St. Francis de sales house is crowded.

Oct. 7, 1947, Over \$3,000. received since April. Houses are being painted by volunteers. Paint was donated.

Nov. 4, 1947 Pat Crowley and a group of men are painting the buildings at Childerly. Fr. Connerston introduced Fr. McDonough as his new assistant.

March 13, 1948 Mr. Lillie was buried on Nov. 7, 1947. Mrs. Lillie gave \$3,000. and a triangular 1/3rd acre of land with fruit trees to the Culvert Foundation.

Mrs. Lillie is building a room & bath on the solitary cottage which will cost approx. \$3,000. Johnnie is retiring from teaching in June

Fund raising solicitations were discussed/

June 16, 1945 Question was raised as to "who were members of the board" of Trustees

New roofs needed. \$500. in the bunk and \$1,000. in youth houses.

- Oct. 12, 1948 financial picture not good.
- Jan. 11, 1949, Pat Crowley and James Butler referred to as members of the board.
- Foundation is \$2,000. in debt and \$5,000. is needed to run Childerly in the coming year.
- Feb. 5, 1949, need \$2,000. Charge students \$5. plus cost of food, cook, and cleaning houses.
- May 23, 1949, \$963. collected from 437 letters.
- March 2, 1950 Mrs. Lillie donated \$2,000. \$3,500. needed to correct sewage system.
- Treasurer's report - \$732. deficit.
- Various ways of raising funds were discussed.
- May 2, 1950, A reception (?) was planned for Childerly on May 23/
- June 29, 1950 reception expense \$168. received \$177. Amount needed between \$3 & \$5,000. A contract will be made with Mr. McIntosh to construct the water system and septic tanks.
- Mr. Lewis reported receiving a \$500. donation from his father.
- Oct. 24, 1950 Estimate for the water and septic tank systems, \$7,800. \$6,533/ for the septic tanks.
- Authorization was given for a long term loan from a diocesan fund.
- Cardinal Stritch donated \$1,000.. Charles Herwin donated \$2,000. There were 50 conferences at Childerly for the year & there will have been over 200 by Jan. 1. (Total)
- Mr. Brunner & Mr. Fitzpatrick asked to become members of the board

Dec. 7, 1950

Mr. Lewis authorized to request a \$5,000. loan from the Chancery Office.

Mrs. Lillie donated another \$4,000.

A letter was sent thanking the Cardinal for the \$5,000. loan.

Septic tanks are in and Mr. Kerwin donated a heater for the pump house.

April 19, 1950

Alice Carlson referred to as member.

The septic tanks were installed on the 5 acres Mrs. Lillie donated about 6 years ago. Water is bad, new pump is needed.

New caretakers are Mr. & Mrs. Grady, (Chicago fireman who works 12 days per month.)

The sisters of Addolorata Villa have been very cooperative. A Mr. Wolf has given generously to the Villa.

The Cardinal will be at Childerly on July 15.

May 8, 1951  
June 14, 1951

Plans made for Cardinal's visit.

Aug. 7, 1951

Cardinal's visit reviewed.

A fund drive was discussed. The note is due. Barter Connerston recommended that a professional organization should be hired.

January 17, 1952, recognition given for the services of the late Mary Graham.

Alice Carlson elected new secretary.

Gene Small ~~was~~ appointed to the board of Trustees.

\$500. on hand, \$5,000. due on the loan and \$2,500 needed to operate.

- Feb. 7, 1952 President authorized to borrow \$1,500 from the Central National Bank.
- April 5, 1952 New furnace for St. Jerome's purchased with loan money. Total note is for \$1,156.50 payable in 36 months.
- Maintenance of Childerly requires \$10,000. this year, which means an \$8,000. deficit.
- Personal contact and other fund raising methods were discussed.
- June 16, 1952 results of fund raising letters - \$750. and a check for \$1,000 had been forwarded with an assurance there was more to come.
- Nov. 6, 1952 Mr. Chas. Spencer and Lois Carroll referred to as members.
- \$5,000 note due in Dec., \$800. on hand, \$100 in bills expected in a few days. During the evening, attending members gave \$450. \$1,000 to be paid to the Chancery.
- Old painting in the chapel believed to be of the 14th Century, in the period of Giotto.
- Fund raising ways and means were discussed.
- March 25, 1953 operating funds \$250. in debt. recommended that annual letter drive begin at once.
- April 22, 1953 Childerly used on 36 weekends in '52, 900 people. no cost on fund, owe \$672.
- June 15, 1953 Election of officers, same.
- Spring fund drive results - \$2,000.
- July 14, '53 1st Foundation meeting at Childerly itself.
- New roof needed on St. Jerome, new gutters on St. Jo n, other minor repairs, comes to approx. \$1,500. Have \$600.

- fund raising methods including raffles, and increasing the size of the board with active members were discussed. No action.
- Oct. 3, 1953 Newly formed Junior Trustees also present.  
\$459. received from JV raffle. money to be used for St. Jerome's 100%. Siding also needed, est. cost-\$1,000.  
royer jinger and other Jr. Trustees are handling JV raffle tickets.
- Jan. 5, 1954 Father Lisowski and seven members of the Jr. Trustees were in attendance.  
Robert Bernier won JV raffle and donated the JV to St. Anne's High school. \$3,000 had been raised from the raffle, the 100% put on St. Jeromes and \$1,500 in the bank after other bills were paid.  
(See copy of resolution dated Jan. 5, 1954 for names of Trustees and Junior Trustees.)
- March 11, 1954 Children's had been used for 322 weekend conferences and meetings. info to be included in annual May fund raising letters.  
Still owe \$5,300 to Chancery.  
Mr. Herwin reported that Columbia, Notre Dame and the Metropolitan museum agree that the painting is 15th century Flemish. The museum recommended contacting Charles Sterling, at the Louvre for a better estimate of value. Mr. Herwin hopes to meet Sterling in Europe this month.
- June 17, 1954 Lorene Hoerber referred to as alternate board member for Margie Dunne Hoerber.  
Mr. Lewis reported that he had served as president since 1942 and that he could not accept the office again.

Officers elected;  
 Pres.- Ed Herwin  
 Ex. V.P.- Robert Berner  
 V.P.- Peter Fitzpatrick  
 Treas.- Johanna Boniat  
 Sec.- Alice Carlson Robison

\$500 in the bank, all bills paid except the loan.

motion carried to appoint an executive committee to operate as needed between board meetings.

Oct. 13, 1954

New Trustees Don Herr, Thomas Davidson, John Mayoorty Jr., and John Meade.

Operating Committee members Mr. & Mrs. Royer Singer, Joan Lonergan, & Marie Morland.

The Executive Committee consist of the officers and had held one meeting.

Annual operating costs, \$6 to \$7,000, \$4,000 of which has to be raised by fund raising means.

Feb. 28, 1955

Structural problems in buildings at Childerly.

76 raffle netted \$3,041.

\$1,000 in the bank, one Chancery \$3,500.

Fund raising suggestions referred to the Executive Committee.

June 2, 1955

Change in structure; Alice Robison corresponding secretary, Lois Carroll recording Secretary.

For the 1st time more money was rec'd. than spent for operations. \$7,296 vs \$6,899. Present fund raising goal, \$1,000.

\$1,300 siding job approved.

Oct. 13, 1955

Funds donated in lieu of flowers at the death of Thelca Soniat to be used to build a stone walk at Childerly; the walk to be known as St. Thelca's Way.

Needs; new stove, new vestments, paint, and inspection of grounds and buildings.

"The Chapel paintings had been described by an expert as among the most primitives in the United States".

Trustees Geo. Fiedler, Thomas Hubler, and Mr. Lorenz Hoebert appointed as building and grounds committee, with authority to determine what is to be done and arrange to have it done.

\$2,500 in the bank will be used for building needs.

May 18, 1956

Plans made for Cardinal's visit July 1.

New fund drive discussed

New bell ringing device in basement of chapel.

Jan 15, 1957

Dr. Evans added to board of Trustees

Cardinal's remarks re: the old chapel and the old icon and black altar in it; "We must always have Getreiden".

Mr. Herwin resigned as pres. but not as trustee. and moved for the election of Robt. Berner as pres. and John Macarty-L.P.

May 2, 1957

\$2,700 in the bank, owe the Cardinal \$3,000.

grad., Caretaker responsibilities, watch fires, put up storm windows, and cut the grass for free rent. pay own light and fuel. beyond specific duties, they yet paid for the flour, for which thought about \$10.00 per week.

Average operational cost is about \$7,000 per year plus as unexpected major expense every year or two.

- July 11, 1957 remodeling in St. Joans for Johanna completed. Johanna introduced Marie Morland to the Cardinal as her possible successor.
- Fund raising averages, \$8,000 per year by trustee efforts, \$3,000 for hostel fees.
- November, 1957 Father Lambert/referred to as present for the Calvert Foundation meeting, with others previously identified as members.
- \$3,700 raised via fund drive, still have \$2,000 in the bank. Question, "should we pay anything on the \$3,000 still owed the Cardinal?" \$500 plus \$45 interest paid to the Cardinal.
- After brush fire, found St. Joans not insured.
- General agreement to let extra-diocesan groups use Childerly.
- (Also, re finances, \$5,000 expected from Mrs. Lillies will.)
- March 1, 1958 Mrs. Lillie died in February, left \$5,000 to the Calvert Foundation.
- \$400 in treasury, owe same amount, plus \$2,500 to the Ursery. Decision, personal fund raising letters remain the most effective means of raising funds.
- Sept. 17, 1958 Mrs. Schultz, Loyola history professor, is writing a history of Childerly.
- only \$1,600 raised for the year so far, total. repairs and maintenance in serious need. member suggested that the board be cleaned of non-fund raisers!!!
- Feb. 19, 1959 Johanna, "525 occasions" at Childerly to date.
- Need for fund raising discussed.



May 20, 1959

Mike & Barbara Schultz, Mr. & Mrs Otto  
Stilling, and Mr. Jm. Encyon referred to  
as new trustees.

Johanna said that Roy Grady died. The new  
caretakers are Mr. & Mrs J. J. Jickus.

housing development (Colonial Apts.) being  
built next to Childerly. Description by  
Johanna, "a clam in error, of Geo. Biederer,  
"it is our duty now---to give our ten  
acres as an 'enclave for the Church'."

Mr. Berner, "-- it's our job to raise money  
and Childerly is, as usual, broke."

Nov. 4, 1959

Sean Matres referred to as member.

ref. made to rezoning of adjacent properties.

Mr. Berner said we need \$2,000 by Jan. 1.

March 24, 1960

Johanna, "-- deed to Cartwright property--  
includes--when it is sold, it must first be  
offered to the Calvert Foundation."

Have \$500, owe \$500 plus \$2,500 to the  
Cardinal.

October 29, 1960

Rosemary Seebaur & Mrs. Martin referred to  
as members. Mrs. Berner resigned.

Mr. Berner--more activity needed in raising  
funds.

March 20, 1961

Frank Staab referred to as member.

Mr. Berner--need funds--owe \$1,000, have \$200.

'Father McDonough, the new chaplain, the  
perfect man for the job.'

Jerome Herwin retired.

August 12, 1961 "Directors present and participating--"  
 Dr. Tom Macdonough, Rev. Arthur, John  
 McCarty, Jr., Johnna Smith, Marie  
 Wollera, Dr. J. Evans, Mrs. J. Condon,  
 Patrick Crowley, Geo. Biedler, Mr. & Mrs.  
 Robert Ginter, Mary M. Graham, Ed. Serwin,  
 Mr. & Mrs. James E. Lewis, Tom Marten,  
 Mrs. Geo. Murphy, Robert Stewart,  
 Mr. & Mrs. Otto Schilling, Frank Raab,  
 Total-21

Calvert foundation rec'd 10 shares of  
 common stock of C.F. Bruch & Co. sale  
 of same authorized.

June 4, 1961  
 (note above)

Cardinal agreed to visit Childerly Aug. 12.  
 Plans firm up.

Oct. 24, 1961

Mrs. Fern Williams referred to as member.

\$5,000 rec'd from Lewis Foundation.

The shillings left Chgo. for Purdue.

New caretakers hired, \$1,300 spent to  
 enlarge kitchen and put bath on 2nd floor  
 for them.

Dr. Calvert welcomed us asl. chaplain.

note!!!!!! (info. ref purchasing u. of c. land, for the  
 erection of a Calvert institute, and suggested  
 use of Childerly as collateral.)

May 24, 1962

Dr. Perc, Julian gave \$700 to repair chapel  
 wall. \$1435 obtained in contributions,  
 monies (i) rec'd from Lewis Foundation.

Caretakers, Mr. & Mrs. Biedel thanked for  
 their assistance & aid.

Sept. 23, 1962

\$1,000 left from Lewis, \$1,000 raised  
 by trustee's improvements and repairs  
 needed.

July 15, 1963

Gertrude Outtan, Mr. & Mrs. Mike Porcher,  
 and Mr. & Mrs. Robert Biedel -- assumed  
 elected to the board--unless we have some  
 objection.

"--we are to raise money--".

Jan. 26, 1965 Betty Slunk referred to as trustee member.

"Mr. McDonough said that he, Bob Berner, and Geo. Biedler had had the (Childerly) property appraised with the thought that Childerly might be sold and another center built closer to the city. The appraisal was roughly \$50,000 for the 10 acres. Since this amount was considered inadequate, the idea was rejected."

Use of the caretaker is no longer clearly Childerly, Betty Slunk was designated managing Director.





2 brass candlesticks  
crucifix, 10 1/2 in.

*Unmarked*

Various vases with and without flowers, several of which were  
made in old Spain, etc. (some of which are possibly out-  
dated; Latin altar cards, etc.)

Various books and photographs (e.g. Mrs. Lillie, Dr. Frank Lillie,  
Baron Von Kessel, etc.)

Historical records and financial records of Calvert Foundation  
Processional crucifix and stand

12 inch bronze statue of St. Francis

4 ancient paintings

- crucifixion
- another crucifixion
- Pieta
- Annunciation of Mary

Painting of the Magi

Beaded picture of St. Joseph

Indian weaving

4 small framed prints

Large bronze pot

Indian rug

Missal stand (metal) and one candlestick

Wooden statue, small

Large statue of St. Francis outdoors

1 relief of Life of St. Francis on front wall of chapel

14 stations of Cross on wall of chapel

2 brass candlesticks *Items taken*  
crucifix holder  
Various vestments and Mass articles and missals (Most vestments are old and unable to be used; most missals outdated; Latin altar cards, etc.)  
Various books and photographs (e.g. Mrs. Lillie, Dr. Frank Lillie, Baron Von Hugel, etc.)  
Historical records and financial records of Calvert Foundation  
Processional crucifix and stand  
12 inch bronze statue of St. Francis  
4 ancient paintings  
    -crucifixion  
    -another crucifixion  
    -Pieta  
    -Annunciation of Mary  
Painting of the Magi  
Beaded picture of St. Joseph  
Indian weaving  
4 small framed prints  
  
Large bronze pot  
Indian rug  
Missal stand (metal) and one candlestick  
Wooden statue, small  
  
Large statue of St. Francis outdoors  
1 relief of Life of St. Francis on front wall of chapel  
14 stations of Cross on wall of chapel

1. Mestni  
 2. ISKUŠAVANJE  
 (relief u drvu, nedovršeno)

I pristup niemu kušač i reč  
 si sin Božji i da kamenje ova  
 bovi po  
 A on vori i reče: pisano  
 ne živi o sagom hlebu, no  
 o sva riječi koja izlazi iz usta  
 Božjih.

Matej - 1, 1-4)

Dear Auntie  
 see how a  
 side of me  
 remain alone  
 put when the  
 place turning in  
 I would  
 in a  
 case  
 if you  
 would  
 see  
 the

AND OHIO  
 NOV 27  
 1933

RED CROSS  
 +  
 ROLL CALL  
 -JOIN-



Mrs. F. R. Lillie  
 5801 Kenwood Ave  
 Chicago  
 Illinois

Ticini Zagreb



Add 1

Her mother went to a church and met a Mr. Watson who was a trustee on the Crane Farm board. When they moved

to the farm, says Mrs. Wilkins, they couldn't believe it.

*It was just beautiful. The buildings are now Aldonata Lucia - there*  
"There were fresh fruits and vegetables--the women did a lot

of canning. The children were sent to school. There was a swimming pool and playground. We had festivals--as an example, for the Indian Festival, a movie star, Chief Thundercloud came to teach us bead work and Indian dances."

"Although Mrs. Lillie was a devout Catholic, and had the Chapel built, the farm was non-denominational." said Mrs. Wilkins. She said that she had recently been to Wheeling looking for the old Presbyterian Church, now the Community Church in Chamber Park, and was glad to learn it had ~~not~~ been moved and was still in use. Furthermore, the Crane Farm trust continued to support many of the widows after the farm was closed, Mrs. Wilkins' mother among them, including medical care.

"Few people from Wheeling came to the farm," said Mrs. Wilkins. However, many lasting friendships were developed in school and on the farm. "Besides the farm, Mrs. ~~Lillie~~ Lillie took care of other families in town." said Mrs. Wilkins.

One child was born on the Crane farm, Mary Mykytuik, who now lives in Des Plaines, said Mrs. Wilkins. "There were 55 children cared for on the farm." she added.

Relatives of the generous Mrs. Lillie are Virginia Haben, who lives on Haben Lane, in Wheeling, and her son, Jack Haben who married Lorraine Schmidt, whose father ~~was~~ had a butcher shop in Wheeling. Of course, that was quite some time ago.

(More)

*the crane farm donated  
a few hours work and I  
they worked over their  
they were paid for the  
Mrs. Lillie - an important  
factor in the history of  
the farm*

November, 1930

The Catholic Church is like a vast table laden with all kinds of food. Much of the food people like but do not like the recipes, the Creeds, the foundation without which such food could not be produced.

Protestants dislike one dish or another and take away what they do like and often even forget where they procured the food they eat.

The Catholic Church is like a peasant whose veins are full of rich clean blood, whose nostrils are filled with clean natural odors of field and farm, whose ears are filled with the clerr, warm sounds of nature, who holds life in his strong hands. Not like the cleanliness and order of a hospital.

January 1931

Speaking of modern saints only being created in Catholic countries one might with Emmanuel Chapman, the converted Jew -

"The simple society that makes the atmosphere where saints thrive is like a small room containing a small group, where coming and going is frequent and marked and the need of a reassurance before so continually a manifested mystery is great.

Modern times is like a huge assembly room where the coming and going is almost unobserved and the crowd excitement and activity divert the minds of those present.

In this complex and noisy world instead of imposing our wills on ideas on an already exhausted person, let us spread peace before him.

Advent 1938

The Church at Mass . .

When the religious interest is awakened in order to progress in knowledge, press forward intellectually, reading the great religious classics, liturgically, sharing in the great activity of the Church accurately and regularly. These two activities prepare you for moving forward and give you material to share with your family and neighbors as need arises. The religious emotion will take care of itself. It must not be sought.