

CHILDREY

Chapel in the park: A piece of history lives on

By C.L. WALLER

At five minutes to and on the hour, the bells at Childerley Chapel have been tolling for Richard and Mary since 1927.

Richard and Mary never heard the bells, but they are still very much a part of the chapel built by their daughter, Francis Crane Lillie.

And on the plaque with the Cranes' names is a description of what the chapel as well as the "self-contained village" that surrounded it — meant to their daughter: "Come ye children hearken unto me. I will teach you the fear of the Lord."

Francis Lillie and her husband, Dr. Frank R. Lillie, purchased a 600-acre farm on Buffalo Creek in 1907 and intended to use it as a vacation retreat from their biochemistry work in Chicago.

LILLIE BECAME PARTICULARLY attached to the farm and, 13 years later she had created her own village for widows and orphans.

The chapel she built now stands on the 13-acre Childerley Park on McHenry Road in Wheeling, and the cottages and the school built on the farm are now used by Adolorata Villa, a Roman Catholic home for the elderly.

In looking back, it's not surprising the daughter of the millionaire founder of the Crane Plumbing Corp. and a social activist took on the project — constructing the chapel, cabins, cottages and a school for needy Crane employees.

Lillie would take up causes along with her friends, such as Ellen Starr. The two women picketed together during the garment workers' strike in 1915. Starr, along with Jane Addams, founded Hull House in Chicago.

IN CREATING HER own village, Lillie depended on some help from her friends such as Elsbeth Port. Port came to teach the orphans at the farm, after being principal at Francis Parker School in Chicago.

Together, Port and her daughter, Elsbeth Fain Port, constructed St. Joan's House, which stands about 50 feet from the chapel in Childerley Park.

Even though the house now has park district programs conducted inside, it will always be the Port house to 82-year-old Virginia Port Haben.

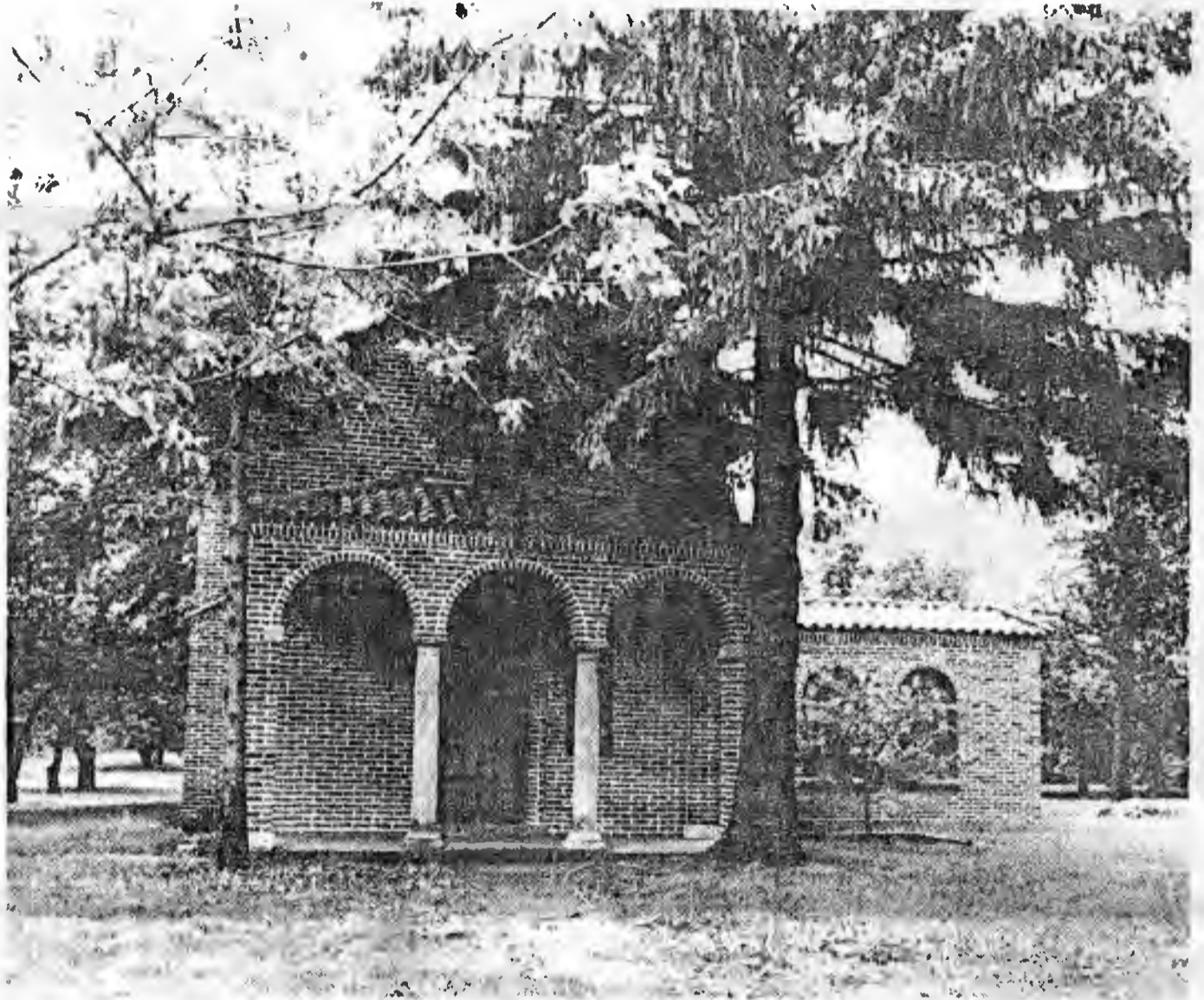
Haben was adopted by Elsbeth Fain Port when she was 3 months old and they came to the farm when she was 6. Haben was one of five children adopted by her mother. "A single lady adopting five children in those days was really unusual," Haben recalled.

HER MOTHER AND grandmother built the Port house and lived among the village of widows and orphans. Haben left the farm when she married at 19, but her memories of growing up around Lillie are very clear.

"She had two daughters my age and we used to have a lot of fun," she said.

A portrait of Lillie that hangs inside the chapel reinforces Haben's description of her as "very plain." Although she was an heiress to a millionaire, Lillie wore cotton stockings and lived in a simple house in Chicago with black woodwork and no curtains, Haben said.

She did have three servants and a mink coat, though, Haben said.



"**SOME PEOPLE THOUGHT** her rather queer," she said. However, Haben said, "She was very generous."

A quart of milk for each child and a half pint of cream were given each day to those who lived on the farm, she said.

The original chapel, called Chapel of St. Francis, was a log cabin built before 1830 and moved from the south farm — now in the vicinity of St. Armand Lane and Dundee Road — in 1910. It was connected to the present brick chapel by an old-fashioned walled garden in 1927.

"That was Mrs. Lillie's place where she went to meditate," Haben said.

THE FOUNDATION IS all that's left of the log cabin and the garden is now gone.

While places like the garden, the school and infirmary were important to Lillie, the chapel was "her baby," said Haben's daughter-in-law, Lorraine Haben, who now lives two houses away from the chapel and knows the history of the chapel.

"Mrs. Lillie said when she died she wanted her heart buried by the chapel. Of course, they didn't do that," Virginia Haben said.

Seven years before the brick chapel was constructed, Lillie was converted to Catholicism by an English theologian, Baron Friedrich von Hugel. Following her conversion, the brick building became a Catholic chapel.

THERE WAS NO convincing Lillie to attend church anywhere else. "She was

eccentric enough that she didn't want to go to St. Mary's, which was a mile down the road," Lorraine Haben said.

The families that came to the farm eventually moved on over the years. Virginia Haben said that when two in a family were old enough to work, they were sent to Chicago and if they needed assistance, they were told to contact someone at the Crane Corp.

The chapel, now ecumenical, is used occasionally for weddings, following its restoration by the Wheeling Historical Society. It has been rededicated as the Lorraine E. Lark Chapel of the Orchard because Lark, a former park district board member, was instrumental in protecting the property from development.

The Lorraine E. Lark Chapel of the Orchard is located at Childerley Park, 506 McHenry Road. It is open to the public from 1 to 5 p.m. every Sunday through Labor Day. The chapel is also available for small weddings. For more information regarding availability, contact John Piazza at the Wheeling Park District, 537-3119.

Above, the Childerley Chapel — or the Lorraine E. Lark Chapel, as it's now known — has been a fixture in Wheeling for nearly 50 years. Below, Virginia Haben shares memories of the old chapel. (Staff photo by Kathy Tray)



This Indenture

made this 13th day of

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

Lillie, her husband, of the City

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

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

not for profit
a corporation created and existing under and by virtue of the laws of the State of Illinois

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

and State of Illinois, party of the second part.

Witnesseth, That the said part ~~1st~~ of the first part, for and in consideration of the sum of One Dollar and other good and valuable considerations in hand paid by the said party of the second part, the receipt whereof is hereby acknowledged, have, and by these presents do REMISE, RELEASE, ALIEN AND CONVEY unto the said party of the second part, and to its successors and assigns, FOREVER, all the following described lot, piece or parcel of land, situate in the County of Cook and State of Illinois

known and described as follows, to wit: That part of the East Half of the South West Quarter of Section 3, Township 42 North, Range 11 East of the Third Principal Meridian, and being also a part of Lots 13 and 14 in Owner's Division of Buffalo Creek Farm, according to plat thereof recorded in the Recorder's Office of Cook County, Illinois, as Document 9195785, described as follows: Beginning at the Northwest corner of said Lot 14, which is the point of intersection of the West line of said East Half of South West Quarter with the center line of McHenry Road as shown on said plat, and which is also a point 34 feet South of the Northwest corner of said East Half of South West Quarter, and running thence South along said West line of the East Half of Southwest Quarter a distance of 489.00 feet; thence South 84 degrees 34 minutes 30 seconds East a distance of 213.60 feet to a point on the West line of said Lot 13 which is 91 feet South of the Northwest corner thereof; thence South no degrees 44 minutes East along said West line of Lot 13 a distance of 38 feet; thence North 89 degrees 16 minutes East a distance of 310.87 feet; thence North 8 degrees 48 minutes East a distance of 266.75 feet to a point on the line between Lots A and 14 of said Owner's Division, and on said center line of McHenry Road, which is South 63 degrees 17 minutes East a distance of 52.15 feet from the most Westerly corner of said Lot A; thence North 63 degrees 17 minutes West along the Northerly line of said Lot 14 and along said center line of McHenry Road a distance of 449.66 feet; thence North 61 degrees 36 minutes West, continuing along said Northerly lot line and along said center line of McHenry Road a distance of 183.56 feet to the point of be-

giving containing 1000 1000
easement for Henry Road across the Northern side thereof
1882 in the Recorder's Office of Cook County, Illinois, as Document

with all and singular the hereditaments and appurtenances thereto belonging, or in anywise appertaining, and the reversion and reversions, remainder and remainders, rents, issues and profits thereof, and all the estate, right, title, interest, claim or demand whatsoever, of the said parties of the first part, either in law or equity, of, in and to the above described premises, with the hereditaments and appurtenances: TO HAVE AND TO HOLD the said premises as above described, with the appurtenances, unto the said party of the second part, its successors and assigns forever, to be used for the purpose of rendering moral support and material assistance to the intellectual, social and religious activities of Catholic students and alumni of the University of Chicago.

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

they WILL WARRANT AND FOREVER DEFEND.

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

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

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

seals the day and year first above written.

James A. Sullivan
Frank R. Allen

Ben C.
Lucas
40 ac

Frederick
Zimmerman
40 ac

Thomas E.
Hamilton
40 ac

Stephen
Salisbury
80 ac

John
Skinner
40 ac

Ben
Washburn
40 ac

Tom
Bradwell
40 ac

Sec.
3

William
Hopps
80 ac

Chilseas
Park

John
Fisher
40

MINOZITA

DUNDER ROAD

Boyer farm
Site of Log
Cabin
(Original)

William
Hopps

John
Conant

Benjamin M.
Williams



- 4 -

- 1907 - April, bought South farm.
- 1908 - March, bought North farm. Family there spring 1908.
Miss MacDowell had house for Settlement that summer.
- 1909 - Alice born. Ellen Starr had house that summer.
Porches built.
- 1910 - Chapel moved. Bowlers and Towers had North house.
Six cottages built. May contributed \$6,000.
October, Elsie came out and lived on South farm. ?
Andersons and Bergs came.
Strassenbergs - Gardiners
Glandts to come?
- 1911 - Elsie went to California to recuperate. Mary Chapman
substitute.
North house burned.
- 1912 - R. T. Crane died January.
C. R. Crane and R. T. Crane Jr. furnished funds pending
establishment of Crane Fund.
Port house built.
Schoolhouse built.
Old superintendent's house rebuilt for outselves.
- 1913 - New North barn built.

Woman of Millions Turns Down Classes to Fight for Masses; Time Come to Rebel!

Daughter of Late R. T.
Crane Arrested Trying
to Protect G a r m e n t
Workers

By HONOR FANNING.

CHICAGO, Dec. 28.—"The time is very near at hand when there will be no superfluous wealth in this country—no millionaires, no paupers.

"It may take a revolution to free this country from industrial slavery. Tyranny was crushed in 1776; Americans may rise again to put tyranny down in our republic."

This isn't the prediction of a long-headed revolutionist. It is the carefully measured utterance of a millionaire; the heiress to more millions, the administrator of a million-dollar charity—Mrs. Frances Crane-Lillie, daughter of the late Richard T. Crane, multi-millionaire iron man.

In a Chicago police court where she stood as a prisoner, a policeman guarding her, a crowd of squalid human wreckage surging curiously about the "swell-dressed lady" who seemed to think she was just one of them, Mrs. Lillie made her renunciation of the old faith in wealth and power, and publicly espoused her new faith in social justice and industrial freedom.

Mrs. Lillie had been arrested for interfering with a policeman while she was on duty as a picket in the garment workers' strike in Chicago. She had been doing picket duty outside the garment shops for several days, tramping the streets in rain and cold, protecting the girls on strike from police brutality and from the assault of hired sluggers. Because she protested against the abuse of a striker she was arrested and taken to the police headquarters in "the wagon."

All Wrong

"For many years," the millionaire's daughter said, "I have felt that a social and industrial system that made it possible for one man to accumulate millions while many men and women starved was wrong—wrong at its very roots."

"I have charity for the poor.



Mrs. Frances Crane-Lillie.

work for higher, nobler reward than money."

Sees for Herself

"The working class' struggle always interested me—my father employed many men. Recently I had an opportunity to take part in the garment workers' strike and then I saw for myself how terrible the industrial conditions have become, how labor is terrorized and tyrannized.

"I firmly believe in trade unions; organization is the working man's most effective weapon. And I believe in the GENERAL STRIKE, though I know that is quite revolutionary. BUT IF LABOR HALTED IN ITS WORK FOR ONE DAY, EVEN FOR ONE HOUR, THE WORLD WOULD UNDERSTAND THE POWER OF LABOR. IT COULDN'T MISUN-

to a study of industrial problems and probably devote her enormous fortune to the overthrow of industrial tyranny" she cannot spend all her time to the cause of social justice. Seven sturdy young children will still have a prize on her time, and her husband, Prof. Frank R. Lillie, a student of very conservative social views is not to be slighted because socialism has won her sympathy for active support.

Mrs. Lillie is a handsome woman, of Amazonian type physically; she has always been a serious student of serious subjects. "This revolt against the power of wealth did not open in a day, she declares, ways felt rebellious against the unfairness of society, the tyranny, the brutality practiced by capital against labor."

Am. Soc. Rev.

Weekly, 50 Cents Per Year

Wealthy Woman Turns Socialist

The capitalist newspapers have found a new sensation. It is a wealthy woman who has announced herself a Socialist. That a beneficiary of the capitalist system should see the uselessness and brutality of the present order and bravely join the working class in an effort to inaugurate Socialism is news that even capitalist papers must print. This wealthy woman, Mrs. Frances Crane Lillie, has seen the class struggle in action. While witnessing the peaceful picketing of the striking garment workers in Chicago Mrs. Lillie learned something of how the law is enforced against workingmen. She saw strikers beaten up by gunmen with the police standing by and even giving assistance to the hired sluggers of the clothing manufacturers. She protested and as a result they arrested her. Then she realized the enormity and criminality of the present system—the system of which she is the beneficiary. It made her think and it made her act. Here is the story of her conversion to Socialism as reported in the Kansas City Times, a paper that is capitalistic but knows what is "news":

MRS. FRANCES CRANE LILLIE, daughter of the late Richard T. Crane, Chicago's wealthiest ironmaster, sat in the big living room of her home at 5801 Kenwood avenue, Chicago, and in the same matter of fact tone which she might have devoted to expounding the mysteries of a chicken salad, explained why a few

hours before she had become a member of the Socialist party.

Quietly and a bit wearily she told of her utter discouragement over what she called the "timidity" of society as she has known it. Deliberately she arraigned the church, the settlements, the women's clubs and the schools as shirkers.

"I am now a Socialist," she said. "The occurrences of today have made me one."

Arrested While in Picket Line.

Earlier in the day Mrs. Lillie had appeared in the West Chicago avenue police court for trial on a charge of interfering with an officer who caused her arrest yesterday when she was in the striking garment workers' picket lines on the northwest side.

Immediately afterward she enrolled as an active member of the Socialist party, promising to vote its ticket hereafter and declaring that from now on her energies are to be devoted to righting the wrongs which she believes are being inflicted on the working people by the economic system which produced her father's ten-million dollar fortune.

"This strike has opened my eyes," she said. "I don't know much about Socialism. They tell me that there are as many forms of Socialism as there are believers in it. But surely any system that can produce the police terrorism of this strike, that can set Jews to committing the same sort of outrages on their co-religionists that the protest against in Russia, surely the system is all wrong."

"Deserted by Their Own Rabbis."

"And society is wrong, here in Chicago. Those poor, frail workmen haven't a single group of people with them. Their own rabbis have deserted them, not a settlement, not a woman club, not a civic organization. They have been left absolutely alone in the fight."

"Hull House? Why, Miss Starr is the only one, and she has been the heroine of the strike. The Northwestern university settlement is over there but not a move have they made. I understand my bishop, Bishop Anderson of the Episcopal church, said today that he sympathizes with them. Well, I can only say, would to God he had told us weeks ago!

"It isn't active opposition. I call it timidity. Perhaps you would call it cowardice. One woman went over there to the picket lines just once. Then she said:

"You may call me anything you like. I just can't stand it."
"And she never went back."

Believes in the General Strike.

"I have no definite program. I told them I would vote the Socialist ticket and that is all they require. But I believe the general strike is democracy's greatest weapon. It has been used in Europe; I don't know why we don't use it in America. Perhaps the right leadership has not developed here."

"The first big step forward would be government ownership of public utilities—and by public utilities I mean lots of things—milk, for instance. One of the first things I would do would be to have the government distribute milk. It is far more important to the babies than water."

"And if only authority could be abolished! If it could be taken away from fathers, mothers, teachers, officials, policemen, how much better the world would be! Authority is a terrible thing."

System Rots in Moral Fabric.

"The whole competitive system in business is wrong. It seems to sharpen the wits. Think of the furniture they make that falls to pieces when it is delivered, all the shoddy substitutes of commerce—but it rots the moral fabric! The leader of the employers in this strike was a Jewish boy on the west side, they tell me, and talked ideals at Hull House. Now look at him."

Mrs. Lillie admitted that her husband, Prof. Frank R. Lillie of the department of zoology at the University of Chicago, is not interested in her move.

"He sympathizes with anything I do," she said, "but he is a scientist and very busy. And I am busy, too. I am going back to the picket lines of course, but I think if this strike ever ended I shall retire for a long rest. I have my children to look after."

Active in Philanthropic Work.

There are seven children in the Lillie family. Three of them, all boys, were adopted by Mrs. Lillie, and one of them is blind.

In addition to devoting herself to her family, she has had the active direction of the Buffalo Creek farm colony for widows and their children near Wheeling, Ill., which was provided for a fund left by her father, and has devoted much time to other charities of the Crane family.

Mrs. Lillie never has been known as a "society woman." As she herself put it, "I guess I have always been interested in these more serious things." Her home is the simplest imaginable. Little patches of pattern were worn from the old-fashioned spindle-legged chair in which she sat as she talked. Her gown was a very plain, workaday sort of affair of neutral gray with a touch of white at the collar. On the row of shelves behind her were sets of Hawthorne and Dickens and a "Cyclopedia of Useful Knowledge"—the sort of thing everybody has.

Thought It Out; Then Acted.

It wasn't the sort of setting you would imagine for a millionaire's daughter—nor was it the background you would picture for a social revolutionist. But Mrs. Lillie is like that. Her visitor got the impression that she has thought things out quietly and acted deliberately. Now she is going to get results.

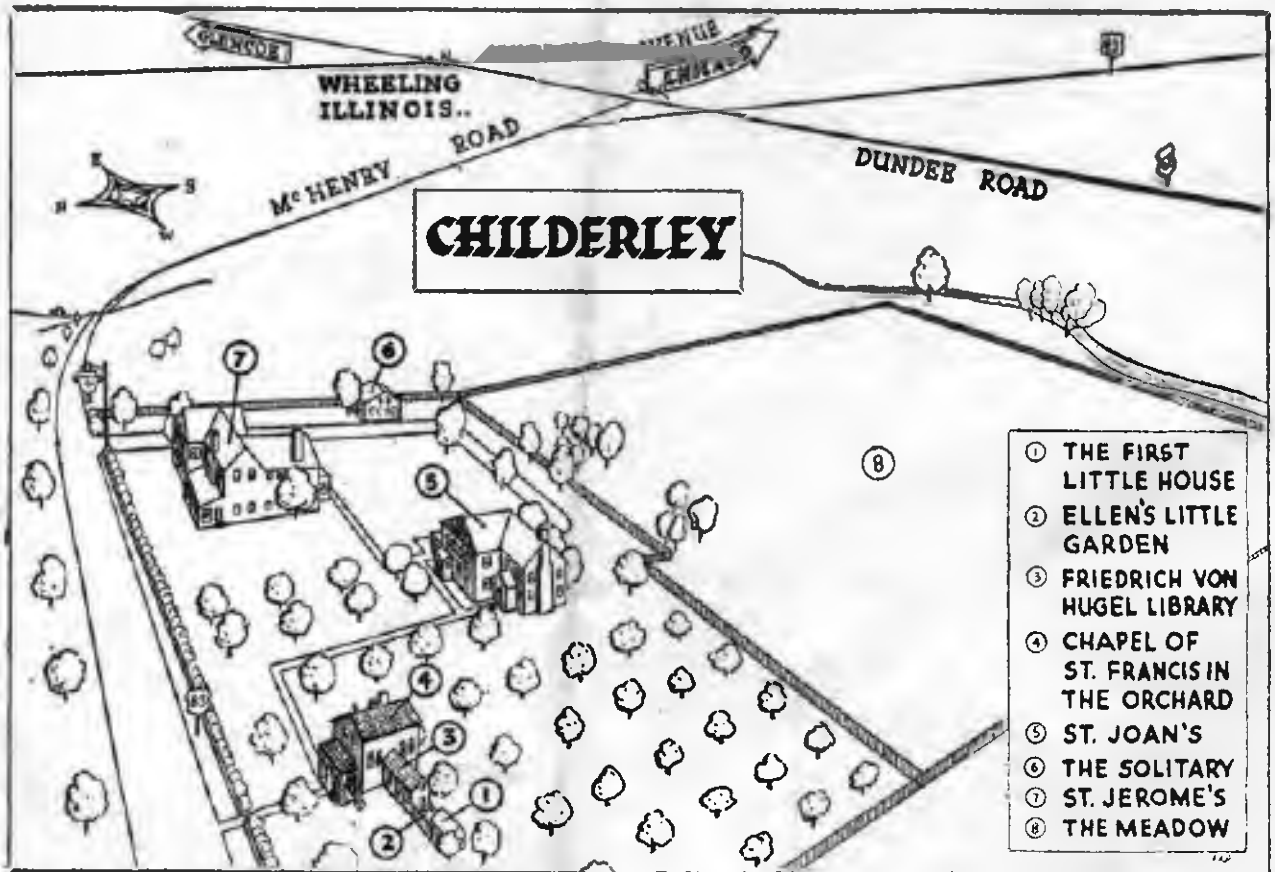
CHILDERLEY

A UNIQUE CATHOLIC ADVENTURE



THE CAVERT FOUNDATION OF CHICAGO

1950



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



Bulletin of the Albertus Magnus Guild

“TO GOD THROUGH SCIENCE”

APRIL, 1958

NO 4

Professional Sodality Training Program

The Xavier-Damians Professional Sodality of Philadelphia has announced that applications for its 1958 training program are now being received. The program consists of a daily series of instructions extending over several months and the carrying out of certain tasks by the members. The purpose is to help men in professional life reconstruct a Christian social order through their professional occupations under a life-long consecration to the Blessed Virgin. Those interested contact *Rev. Lewis Delage, S.J., St. Joseph's College, 54th St. and City Line Ave., Philadelphia, Pa*

Local Chapter Of Guild Organized At Oak Ridge

During a business visit to Oak Ridge on March 9, the Executive Secretary-Treasurer had the opportunity to meet a number of Catholics working in the various laboratories. Through the cooperation of the pastor, *Reverend Thomas Woodley*, a meeting was announced in the Sacred Heart School cafeteria on Sun-

INSTITUTE IN MATHEMATICS

Fordham University is sponsoring a Summer Institute for High School Teachers of Mathematics from July 7 to August 14 this summer. The Institute offers courses in Probability and Statistical Inference, and Basic Concepts and Structures of Geometry. Graduate credit is obtainable in the School of Education. For information blanks write to *Reverend C. J. Lewis, S. J., Director of Summer Institute of Mathematics, Fordham University, New York 58, N.Y.*

The Mathematics Department of the Graduate School of Fordham University offers the following courses during the same summer session: Differential Equations, Integral Equations, and Foundations of Analysis.

gested that retreats for scientists should be organized. Those present were:

B. Soldano, R. A. Dandl, G. E. Stapleton, J. C. Pigg, Manuel Feliciano, Adolf F. Roemer, Raymond Martin, W. G. Fort, Eugene E. Hoffman, John I. Federer, Charles O. Smith, Thomas K. Roche, Ford Kalil, John R. Mahoney, R. E. Adams, Walter J. Clossey, Thomas J. Burnett, Orlen C.

Mrs. F.R. Lillie Dies

Mrs. Frances Crane Lillie, 88, formerly of Chicago, where she was noted for charitable and philanthropic works, died in St. Louis, Mo., on February 2.

She was the mother of Dr. Margaret Lillie Gildea, St. Louis psychiatrist, with whom she had lived at 6 Westmoreland Pl. for the past few years, and Mrs. D. W. Cramer also of St. Louis.

Mrs. Lillie was the widow of Dr. Frank R. Lillie, an eminent biologist and former dean of biological sciences at the University of Chicago. At the time of his death in 1947, he was chairman of the National Research Council and president of the National Academy of Science.

A friend of the famous Chicago social worker, Jane Addams, Mrs. Lillie helped establish the Hull House settlement and was active in its operation for many years. She also established the Crane Fund for Widows and Children and was principal founder of the University of Chicago Cooperative Nursery School and the Woods Hole, Mass., Children's School of Science.

Mrs. Lillie received a med-

Washington, D.C., 15 grandchildren and 21 great-grandchildren.

Funeral services and burial were in Woods Hole, Mass.

Mrs. Lillie became a Catholic in 1921 and made many benefactions to Catholic causes. Among them the most interesting for scientists were the Bell Tower and Mendel House at Woods Hole. The former stands in front of St. Joseph's Church across the Eel Pond from the Marine Biological Laboratory. It was occasioned by Dr. Lillie's fortieth year as director of the laboratory in 1930. The bells ring the hours and the Angelus three times a day. In the base of the tower is a small lending library of books touching on science and religion. It is surrounded by a delightful garden in which are planted many shrubs named after Our Lady.

Mendel House on High St. was given to the Diocese of

(Continued on Page 2)

Fordham Medal Given To Jesuit Seismologist



of certain tasks by the members. The purpose is to help men in professional life reconstruct a Christian social order through their professional occupations under a lifelong consecration to the Blessed Virgin. Those interested contact *Rev. Lewis Delmage, S.J., St. Joseph's College, 54th St. and City Line Ave., Philadelphia, Pa*

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During a business visit to Oak Ridge on March 9, the Executive Secretary-Treasurer had the opportunity to meet with a number of Catholics working in the various laboratories. Through the cooperation of the pastor, *Reverend Thomas Woodley*, a meeting was announced in the Sacred Heart School cafeteria on Sunday afternoon. Twenty scientists attended. Father Yanick explained to them the history and objectives of the Guild and distributed copies of the *BULLETIN*. It was voted to organize a local chapter—the first yet—and *Dr. George E. Stapleton*, senior biologist of the Biology Division, was elected chairman, and *Mr. R. A. Dandl*, secretary. It was proposed that occasional meetings should be held at which speakers would give talks on science and philosophy. It was also sug-

gested that retreats for scientists should be organized. Those present were:

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Another local chapter is being formed in the Los Angeles area by *Dr. Edward J. Altbaus*, 8243 Rees St., Playa del Rey, Cal. All members in the area should get in touch with him.

It is to be hoped that members in other places will organize similar local chapters. The Executive Secretary-Treasurer will be glad to help by supplying names and addresses of members in the areas.

For information blanks write to *Reverend C. J. Lewis, S. J., Director of Summer Institute of Mathematics, Fordham University, New York 58, N.Y.*

The Mathematics Department of the Graduate School of Fordham University offers the following courses during the same summer session: Differential Equations, Integral Equations, and Foundations of Analysis.

moreland Pl. for the past few years, and *Mrs. D. W. Cramer* also of St. Louis.

Mrs. Lillie was the widow of *Dr. Frank R. Lillie*, an eminent biologist and former dean of biological sciences at the University of Chicago. At the time of his death in 1947, he was chairman of the National Research Council and president of the National Academy of Science.

A friend of the famous Chicago social worker, *Jane Addams*, *Mrs. Lillie* helped establish the Hull House settlement and was active in its operation for many years. She also established the Crane Fund for Widows and Children and was principal founder of the University of Chicago Cooperative Nursery School and the Woods Hole, Mass., Children's School of Science.

Mrs. Lillie received a medical degree from the Chicago Women's Medical College in 1893, but never practiced medicine. She studied biology at the Marine Biological Laboratory at Woods Hole, where she met *Dr. Lillie*.

She is survived by two other daughters, *Dr. Catherine Bacon*, Philadelphia, and *Mrs. Albert W. Barrows*, Kentfield, Cal., an adopted son, *Albert R. Lillie*, Highland Park, Ill., a foster son, *Ethan A. Lillie*, Los Angeles, a sister, *Mrs. Emily Crane Chadbourne*,

were the Bell Tower and Mendel House at Woods Hole. The former stands in front of St. Joseph's Church across the Eel Pond from the Marine Biological Laboratory. It was occasioned by *Dr. Lillie's* fortieth year as director of the laboratory in 1930. The bells ring the hours and the Angelus three times a day. In the base of the tower is a small lending library of books touching on science and religion. It is surrounded by a delightful garden in which are planted many shrubs named after Our Lady.

Mendel House on High St. was given to the Diocese of

(Continued on Page 2)

Fordham Medal Given To Jesuit Seismologist



Insignis Medal Fr. Linehan

New York.—The first recipient of Fordham University's newly designed Insignis Medal is the *Rev. Daniel Linehan, S.J.*, a noted seismologist who recently returned from Antarctica.

The medal was awarded in its earlier form to five other persons. The new medal shows the head of *St. Ignatius Loyola*, founder of the Society of Jesus. The back of the medal bears an inscription to the recipient and the seal of the university.

A.A.A.S. Chemistry Section Plans Symposia For Washington Meeting

The next meeting of the American Association for the Advancement of Science is to be held in Washington, D.C. from December 26 to 30, 1958. Several interesting and timely symposia are planned for the program of Section C (chemistry). *Professor F. O. Rice* (Catholic University),

vice president and chairman for Section C, is organizing a symposium on "Recent Advances in Free Radical Chemistry." Assisting him are *Dr. Leo A. Wall*, (National Bureau of Standards) who is organizing a symposium on "Chemical Effects of High Energy Radiation" and *Dr. Ralph*

Klein (National Bureau of Standards), who is organizing a symposium on "Reaction Kinetics in Gaseous Systems." There will also be several sessions of contributed papers. These should be sent to *Prof. R. O. Rice* or to *Dr. E. F. Degeving*, Secretary of Section C.

MEETINGS

Bloomington, Ind. (American Institute of Biological Sciences), Aug. 24-28.

Washington, D.C. (A.A.A.S.) Sunday, December 28, Annual Meeting and "Science Sunday" Mass in St. Matthew's Cathedral, Archbishop O'Boyle presiding, *Rt. Rev. William J. McDonald*, Rector of the Catholic University of America, preacher.

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OBJECTIVES OF THE GUILD ARE:

1. To serve as a means of contact among Catholic scientists
2. To promote productive scholarship and a greater participation in scientific activities by Catholic scientists; and
3. To assist Catholic scientists in relating the Church's teachings to the findings of science.

MEMBERSHIP

1. ACTIVE: Persons actively engaged in scientific work in colleges and universities or in government, industrial or other institutions.
2. ASSOCIATE: High School science teachers and graduate students of science.

NEXT ANNUAL MEETING
 DECEMBER 28, 1958, WASHINGTON, D.C.

SECRETARY'S COLUMN

NATIONAL SCIENCE FOUNDATION FELLOWSHIPS

Catholic institutions hit a new low in accomplishment in the 1958 fellowship programs of the National Science Foundation. In the Pre-Doctoral program of 756 awards only 11 (1.4%) went to students in Catholic institutions. This is the lowest since 1953 (the second year) when it was 1.3%. Furthermore, with the exception of St. Louis University and Notre Dame which had almost half of the winners between them, most of the successful applicants are from smaller institutions. On the other hand, while I have not made a count on it, it seems to me that in general, there is a greater number than ever from the big universities. It is also noteworthy that the biological sciences made a better showing this year (4 in 11) than in former years.

| FELLOW | INSTITUTION | SUBJECT |
|---------------------------------|-----------------------|------------------|
| John W. Elder, S.J. | Spring Hill College | Chemistry |
| Anthony P. Mahowald, S.J. | Spring Hill College | Biology |
| Kenneth McPherson | Boston College | Medical Sciences |
| Ronald Torgerson | College of St. Thomas | Physics |
| Sister Esperance Wittry, C.S.J. | Notre Dame | Zoology |
| James E. Blair | Rockhurst College | Chemistry |
| Sister Alice Marie Fox, B.V.M. | St. Louis U. | Zoology |
| Joseph G. Kneuer | Notre Dame | Engineering |
| Paul A. Schweitzer | Holy Cross | Mathematics |
| Paul R. Moran | Notre Dame | Physics |
| Augustine E. Eusem... | St. Louis U. | Earth Sciences |

least to those near them or from their own institutions) to congratulate them and wish them success in their graduate work. We will send a letter and a copy of the BULLETIN containing this story to each of them and will be glad to do the same for others whose names are called to our attention if the addresses are also given.

MRS. F. R. LILLIE

(Continued from Page 1)

Fall River for housing priests and brothers working in the laboratory. The old barn attached to the house was remodeled into a chapel upstairs and library downstairs. Most of the clerical biologists in the United States, and some from Canada and Europe, have spent one or more summers in Mendel House. Some years ago the Executive Secretary-Treasurer tried to raise money for placing a plaque recognizing Mrs. Lillie's gift of Mendel House but was unsuccessful. It is to be hoped that her passing will stimulate some to contribute to such a cause.

R.I.P.

vided without charge. The only fee will be \$60.00. Address: Dr. Elton S. Cook, Institutum Divi Thomae, 18 Madison Road, Cincinnati, Ohio.

NECROLOGY

Dr. Edward G. Reinhard, 58, head of the Department of Biology of Catholic University of America, died Wednesday, January 29, at Suburban Hospital of a heart attack after being hospitalized for two weeks.

Always interested in invertebrate zoology, Dr. Reinhard was world famous as a specialist in parasitic crustaceans. Last year, in recognition of his important work in this field, a new species of parasite, belonging to the group known as rhizocephala, was named *Sacculina Reinhardi* by its discoverer, Professor H. Boschma of the University of Leiden, Holland, and Director of the Royal Museum.

Teacher of graduate courses in invertebrate zoology, genetics and parasitic arthropods, Dr. Reinhard served as guide to his graduate students in their research. As head of the department, his influence was felt by the undergraduate students. These he encouraged in their project of setting up a Biology Study Club, a group who voluntarily met one Saturday evening a month in room 401, McMahon Hall, to discuss informally their common interests, biology. Seldom did Dr. Reinhard miss a meeting.

Seminar In Science And Philosophy

The Fourth Annual Seminar in Science and Philosophy to be held from June 16 through June 28 at the Palm Beach, Florida laboratories of the Institutum Divi Thomae. Facilities at these laboratories will provide rooms and meals for the participants in the conference.

The course will deal with the cell and some methods for its study. It is being organized by Dr. E. V. Cowdry of Washington University, St. Louis, and Dr. Elton S. Cook, Dean of Research at the Institutum. Besides Dr. Cowdry, lecturers will include:

Dr. Geoffrey Bourne, Pro-

Two chapters from my enlarged biography of my mother,
Frances Crane Lillie (1869-1858), having to do with Childerley
and the log-cabin chapel.

FOR THE WHEELING HISTORICAL SOCIETY,

With thanks for your interest and work in perserving
my mother's cherished projects,

M. P. L. Barrows

GOD AND MY MOTHER

by

Mary Prentice Lillie Barrows

Mrs. A. W. Barrows
P. O. Box 67
Kentfield, Calif.
94904

XIX

OTHER MOTHERS' CHILDREN

*
The "crèche" that Frances had persuaded her family to help her finance was complete and ready for its dedication on December 27, 1907. It was named The Mary Crane Nursery, after Frances's mother, and was the first of its kind in the Chicago area.

For an anniversary celebration a few years later, Frances wrote the following words:

What is there left to be said about a good mother? She has always been as close and familiar as the air we breathe; as warm and comforting as the fire she undressed us by, unconscious of the wonder of her as the children at her knee were unconscious.

Mary Crane was that kind of a mother; and we remember the fun she was, playing games in the big parlor after supper, or laughing at our laughter from the chair on the veranda.

We remember her dressed and beautiful in her black velvet, when we stood on chairs to kiss her magnificence; and we remember her ordinary mother clothes that were very approachable.

We remember her young and happy and re-monstrating when one big brother, to show his

*A day nursery for children of working mothers, located across the street from Hull House, founded by Frances Crane Lillie with help from her father, R. T. Crane.

prowess, picked her up and ran up and down the long flight of stairs without stopping.

We remember when the terrible disease claimed her and she uncomplainingly slipped from our agonized grasp.

"How much nicer to stay at home with you, my little children, than to go to the grandest party in the whole world," she said; and now that she has to stay at a heavenly party all the time, I am sure she must be running constantly to the window to see what her children are doing, and she would care very much for other mothers' children who are sheltered for a while beneath this roof.

It is very noble to consecrate one's self before God and the world to a great cause, but what would the world do without the unconscious patience and the hidden consecration?

Frances was not this kind of mother at all. Her maternity was more ideal than practical, more "promiscuous" than focussed. I do indeed have a few memories of her dressing me before the gas fire in the nursery at our Chicago house, sitting up nights with me to dab cold water on mosquito bites at Woods Hole, and the like. But these day-to-day activities exhausted her, and she left much of the warm mothering to Mamie, ^(our cook & nurse) while she went about caring for "other mothers' children." The Mary Crane Nursery, however, did not satisfy her for very long, for her involvement in it was only financial. Neither she nor her children had any real activities there. I remember it only as a brick building across the street from Hull House; ^I never ^{saw} its interior or the children

there. What Frances really wanted was a place where her own and her adopted children could live for extended periods with the children of the poor.

So the idea of a farm, begun on the Pasadena visit, grew in her mind. The beauty of this idea, which gradually dawned on her, was that such a farm would be not only a place where ~~the~~ her own children could flourish in a natural and healthy way, but also where their father could find a center for his work. Actually, the first steps in acquiring such a farm were Frank's. He wrote a brief history of how this project came to birth:

The history of Buffalo Creek Farm began in 1907. At this time Mrs. Lillie became interested in establishing a place in the country for the benefit of our children, with the idea that they should learn country life in a practical way and that the farm we proposed to develop should furnish outlets for the foster sons.

At that time William Hill was Professor of economics at the University of Chicago with a special interest in Agricultural economics. He had rented a couple of farms totaling about 500 acres at Wheeling, Illinois [about 30 miles northwest of Chicago], and had options for their purchase which he had not the means nor the intention of taking up, and he interested us in the acquisition of these farms. He also had an idea that the University should be interested in agricultural economics and that a series of farms under private ownership in the Chicago region might furnish a basis for certain experiments in agricultural economics and education. The problem of operating the farms was to be met, in Professor Hill's mind, by the formation of an Agricultural Guild. . . . The Guild did not last long, . . . and so in two or three years it broke up and each individual proceeded on his own. . . .

Frank and Frances accordingly bought the farm, or rather the two farms, which were divided by a little stream, Buffalo Creek, running between low, gentle hills. Frances was captivated by the beauty of the landscape, with its black velvet soil, green sprouting corn, and lines of bluish trees in the distance. "We are buying land, not landscape," Frank told her brusquely, but he himself came to enjoy walking around the broad acres and developing there a model dairy farm, with pigs, horses, chickens, and fields of corn, in addition to the cows. The South Farm was taken up with the practical processes of agriculture at first; later it was there that Frank Lillie did his important studies in cattle embryology, leading to the discovery of the male hormone.

To sum up briefly this epoch-making research: it had long been known that in many instances when a cow had twin calves of opposite sexes, the female twin, called a "freemartin," grew up sterile. Why this happened sometimes and not every time was the question that piqued Frank's curiosity. In 1908 he had completed his book on the chick embryo, and so he was delighted to have a promising new project. In addition to the cases of cattle twinning produced on our farm, he arranged to have the Union Stock Yards of Chicago send him twin cattle embryos as often as they were found. From these specimens he discovered that in some cases the twin fetuses had a common blood supply; in others they were separate.

He saw that in the cases of separate systems, the female developed normally; where the circulation was common, the development of the female was inhibited. He postulated a substance secreted by the male embryo as the cause of this inhibition. This substance was later isolated and called the male hormone, adopting a term coined by British physiologists for a chemical activator in the digestive process.

We spent a good deal of time on the Farm as children. Many of my earliest memories go back to these days. I remember walking with Father across the wet fields between the North and South Sides of the combined farm. Father strode along in his rough tweeds (Norfolk jacket and knickerbockers), tweed cap and sturdy high boots. I would hop along beside him, from hummock to hummock, trying to avoid the squelching mud, and envying him his long legs and heavy boots. It was very muddy down by the Creek in the spring, the time of year when we were usually at the Farm, and the mud stirred up by the trampling of the cattle made for a sticky crossing to the big barn where Father went regularly to see how the cows were doing. They were great milk producers, pure-bred Holstein-Friesians, and I took a simple pride in the fact that they often won State awards for the quantities of milk that they would give in a year. The statistics were important to Father for another reason, for in addition to his embryological research, he was making studies in the heredity

of milk production. He found that the milk-production factor was carried through the male line, and this was why the bulls were important and valuable. Of course I did not understand this as a child. I remember the bulls as rather alarming creatures, living in strongly barred cages in one corner of the big barn. It took a good deal of courage to scratch the rough curly hair on their foreheads. I was afraid of their horns, their wicked little red eyes, the occasional threatening toss of their heads, and their menacing shaggy look in comparison with the smooth mild cows. The rings in their noses by which they could be led when they were taken out of their pens were also symbols of their dangerous natures. I did not, in fact, know why there had to be bulls at all. Once I asked Father what they were needed for. "The bull is the father of the herd," he replied, with a queer quizzical twinkle in his blue eyes. This, of course, was no explanation at all, as I had no idea why anyone needed a father.

After the visit to the barn and separating room, we would walk across to the Superintendent's house to talk to the man in charge. Each of the two farms had a fine old yellow brick residence on it, formerly belonging to the farmers who had worked them. The South farm house continued in use for the farm workers, while Mother took over the North Side house for our family. But the simple experience of country living did not satisfy her for long. The place had to have

wider social usefulness, a way of making amends to the working women to whom she felt indebted. The Biblical concern for widows also crept in: "Pure religion and undefiled. . . is this; to visit the widows and fatherless in their affliction. . . ". This verse had a special appeal for her. So she decided to set up a colony for widows and children of Crane Company employees on the North Farm. Father's account tells how this was organized:

Quite early in the history of Buffalo Creek Farm, about 1910-1912, Mrs. Lillie began the care of widows and their children on the farm by building two semi-detached cottages on the North Farm. Shortly afterwards Mrs. Russell [Aunt May] contributed to the building of two other similar houses. Mrs. Lillie's father became interested in this work and left instructions under which the so-called "Crane Fund for Widows and Children" was established after his death by Charles R. Crane and R. T. Crane Jr. After the establishment of the Fund, 30 acres containing the original cottages for the women and children on the northwest part of the North Farm were deeded to the Crane Fund by Mrs. Lillie and on this subsequent buildings of the Crane Fund were erected. . . .

Grandfather's approval of this project of my mother's is indicated in one of his rare letters, setting forth his ideas of the good life:

Pasadena, Calif., April 17, 1911

Dear Frances:

Your letter of the 15th of March, as you know, was duly received, and Emily answered it at the time, as I am a poor letter writer and don't answer any letters I can help, but I want to say I am very glad to know you have joined the church. I think it was a very nice and proper thing to do. While I don't belong to church myself, I have always felt that I

ought to help support the church and have always done my share for the general community, and I want to do at least a little in the way of setting an example.

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. There is altogether too much of this splurging in our family. I don't like it, and it is making me exceedingly uncomfortable.

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.

Yours affectionately,

R. T. Crane

One of the troubles was the fire which destroyed the North Side Farm house in the spring of 1911. My recollection is that this fire was due to a clumsy attempt to fumigate the house after the older children had had diphtheria or scarlet fever. I have a vivid memory of sitting on an old white ice box, taken out of the ruins of the burned house, under a huge crabapple tree in full bloom. From this safe post I looked out on a pen where a thin white cow was being kept in isolation. I heard someone say that she had tuberculosis. This made an association in my mind with one of the first farm families, the

Andersons, for the father had died of tuberculosis, the mother perhaps had it, and all the children were expected to succumb to it, too. But only a year after they came to the farm, their situation had entirely changed. A Chicago paper told the story, with a "before" picture showing the gaunt mother and six hollow-eyed children, over a caption "What Hope for This Family?" and an "after" picture showing them a year later – The Crane Fund's first success – all plump and prosperous.

Only one of the first families to come out to Buffalo Creek Farm came from Crane Company; they were the Bowlers, and were Irish. The Andersons, of course, were Scandinavian. A little later came two German families, Bergs and Werners. The make-up of this little colony reflected the ethnic composition of Chicago's poor in those days. Still later came the immigrants from Southern and Eastern Europe, Italians, Poles, and Czechs. There were eventually nine or ten families at a time, and each stayed until half the children were over sixteen. Each family received a small cash income, \$5.00 a month at first for each child, plus free milk, cream, eggs and vegetables. When Crane Company did not provide enough widows with children, the United Charities of Chicago were called on to select suitable families.

Another trouble Frances had in organizing the colony was in getting a satisfactory resident superintendent, for she realized that she could not give all her time to it. The problem was solved by taking on two supervisors, a Mr. Glandt to look after the physical plant, and Elsie Port (whom we now called "Aunt Elsie" as we called Edith

Flint "Aunt Edith") to take charge of the human end.

After the old farm house burned, Mother moved our family into a white frame house across the road. It had to be enlarged for our use, so Mother had a wing built to provide more cell-like bedrooms for children and guests. She called them "cubicles." I was puzzled that they were not exactly cubical, but never asked why. She also had a brick and spatterdash house built for Aunt Elsie nearby, on the edge of the orchard.

Aunt Elsie was of course delighted to have a home of her own where her mother could come and join her. This also made it possible for her to follow Frances's lead in adopting children. She eventually took on five, three girls and two boys, happy that she could enjoy maternity without the necessity of marrying. Out at the Farm she was far enough removed from conventional society not to be bothered by being Miss Port with her five children. None of us thought it at all odd.

We spent a great deal of time at the Farm, many weekends, and a whole three months in the spring, as long as we were young enough not to miss the special advantages of the University of Chicago school.

To take care of the educational needs of her growing group of fatherless children, Mother had a schoolhouse built on the site of the former farm house. It had a plaque over the door, reading "The Elisabeth Port School for Country Children." This Elisabeth Port was not Aunt Elsie, but her mother, who had been a Chicago school principal, and became principal of the Farm school and teacher of the older children,

while her daughter taught the younger ones. The school building was not large; it had only two classrooms downstairs, plus a small library and dressing rooms; upstairs was a large gymnasium with a raised stage at one end for plays and other performances, and a kitchen at the other end.

Mother was an enthusiast for schools—aside from this one she founded at least two others: in Chicago, a nursery school for children of University faculty members, and at Woods Hole a summer school of science for both village children and children of the investigators. The village children did not attend in large numbers, but the scientists' children did, and still do.

As long as we spent entire springs at the Farm, I attended Aunt Elsie's class and felt the influence of her gentle Swedenborgianism, a kind of sweet, vague mysticism. In addition to reading, writing and arithmetic, she taught us the poems "Who has seen the Wind?" by Christina Rossetti, Blake's "Little Lamb Who Made Thee," and a simple chant to the psalm, "The Lord Bless You and Keep You." Mother of course loved the spirituality of this approach, though she had never been carried away by Swedenborgianism, as both Aunt Elsie and Aunt Cornelia were. This faith seemed to go with a kind of natural sweetness which both aunts shared.

In January of 1912, Grandfather Crane died. In his memory Mother instituted an annual May Festival held either on his birthday,

May 15, or the closest Saturday to it. At that time of year the gnarled old apple trees would be in full pink and white bloom; weather permitting, the festivities would be held in the orchard. Mother had a friend, Cordelia Kingman, who had studied English country dancing with Cecil Sharp in London. She prepared the Maypole and other dances and coached the children in some sort of play or pageant as well. I remember taking part in "The Sleeping Beauty"—a very minor part, only one of the Good Fairies, for Virginia Port was the interesting Bad Fairy, Ann Port, the Sleeping Beauty herself, awakened by William Werner as the handsome Prince.

The other high point of the year at the farm was Thanksgiving, a communal feast given in the school gymnasium. Each of the ten or twelve farm families, including that of the Superintendent of the South Side, Aunt Elsie's, and ours, would bring a roasted turkey—the same turkeys we had seen roosting in the apple trees earlier in the year, like strange, heavy fruit. Every family brought its share of the other fixings—the cranberry sauce, the old-fashioned relishes—piccalilly, green tomato relish, corn relish, and the like, as well as the usual mashed potatoes, squash, turnips, creamed onions, and mince and pumpkin pies.

The Russells always came, too. After everyone was stuffed, Uncle Ed Russell would produce a huge box of hard candies that he threw all over the floor for the children to riot over. We were then dismissed to run around outside until our dinner had settled, while the adults cleared

away the debris of the feast and set up chairs for the afternoon's entertainment.

Uncle Ed always produced a magician to regale us. Thanksgiving would not be complete without this performance. And yet a faint haze of disappointment still hangs around this magic-making in my imagination. For one time, as usual, the prestidigitator (I liked that word) pulled a white rabbit out of his black silk hat—then went on to say: "What young lady would like to have this rabbit for her very own?" How I longed to have the lovely furry thing! But my cousin Pussy Russell was quicker to hold up her hand. She marched up to the platform where the magician was wrapping the rabbit up in some newspaper; then she bore her prize proudly to her seat. We all crowded around her while she opened her parcel. Out fell—no rabbit, but a bunch of yellow chrysanthemums! The bitter scent of chrysanthemums still brings back the sinking feeling in my stomach that I felt that day.

Somewhere along the line, Mother had become dissatisfied with the institutional sound of the name "Crane Fund for Widows and Children." Moreover it stressed the financial relationship which she would rather have forgotten. So she went to Aunt Edith Flint (since her husband's death, a member of the English Department at the University of Chicago), her advisor in literary matters, and they went through a gazetteer of English place-names looking for names having to do with children. The list included: Childerditch (unattractive!), Childrey, Child's Ercall,

Child's Wickham, Childwall (sounds like a detention home). Going a little further afield, Aunt Edith was attracted by Chiddingfold, which she thought could be modified to Childerfold; but Mother thought that sounded ~~a little~~ sentimental. Finally they decided on Childerley, a village near Cambridge, as being appropriate and not over-sweet. So Childerley it became, and under that name it achieved a certain local fame, though its function was changed later on. For when the Depression struck in the '30's, it became impossible to persuade widows with children to leave the city. So many governmental agencies were set up to help the poor ^{that} it seemed better to the women to stay in Chicago with its greater social and economic advantages, than to go out to the country where the only entertainment was square dancing and church. But it was beautiful while it lasted, and it did outlast Aunt Elsie's life.

XXI

"FOR THOU WILT LIGHT MY CANDLE"

Frances's repeated experiences of the dark^{*} in life intensified her religious urge. In this quest she had Ellen Starr by her side, ^(Jane Addams' collaborator) from the first time she had seen a crucifix hanging in Ellen's "cell." The Starr family were Unitarians, with roots going far back into New England puritanism and the beginnings of liberal religion. On the other hand, Ellen had a distinguished aunt, Eliza Allen Starr, who had been a convert to Roman Catholicism, and who took a deep interest in her outstandingly bright niece. When Ellen went to Europe with Jane Addams in 1888, she saw there the attractiveness of a richer type of religious expression than Unitarianism. Her first inspiration in this direction came from a Father Huntington, the founder of the Anglican Order of the Holy Cross, whose High Church practices, combined for a concern for working people, struck her as something new and exciting:

My impression of him on that occasion is perfectly clear and distinct. It was at the time

** Especially the death of her baby daughter, Alice, in the summer of 1909.*

of the great dock strike in London, in 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.

So Ellen wrote in her account of her conversion, A Bypath into the Great Roadway. Here we can see the link between religion and radicalism that operated in both Ellen and Frances.

A second great experience on that same trip ^{for Ellen} was a visit to Monte Cassino, St. Benedict's first monastic foundation. In this saint's dedication to the idea, "Laborare et orare"—"work and pray," Ellen saw the same combination of the two causes dear to her. As Frances had chosen St. Francis for her patron, Ellen chose St. Benedict. But she chose the Anglican communion rather than the Roman at this time.

Frances discovered in Ellen a wonderful sympathy, especially in religion. This was a part of her life she could not share with her husband. Frank had been too deeply scarréd by his early experiences with "Hell-fire and damnation" ever to wish to think or talk about the subject again. She tried from time to time, but felt rebuffed, though she had to admit that he was not unsympathetic with her aspirations, as she wrote to Ellen in an undated letter, probably from 1906:

[Frank] hates religious discussions and behaves badly when they are going on; there are a good many just at present for some reason or

other. The other day after one I grew quite angry at him and he laughed and said, "You know I'd never talk that way to you."

He has a very dear sympathy with my moods and a wonderful agreement.

You know I told you I would always take my beautiful big crucifix with me. Well when I went up to Boston I started to take it, but I couldn't bear to take it away from him. It looks very beautiful on the dark green wall and so I left it to remind him of what I cared for. It did, I think, for he said once, "I used to think you loved to leave me. Now I know you only do what you think is best and that you never think of yourself."

Frank's steady love and support at times led her to take his side against Ellen. At one time she exclaimed in a letter, "Religious conversation does me up, but religious silence is nice." And again she pointed out to her the religious lessons that could be learned through science. She particularly liked to think about one of the oldest living organisms, the horse-shoe crab, or king crab, which she called "God's favorite," since He had not changed its form in millions of years:

Religion must contain a kind of trustful acquiescence in the value of these strangely unimportant-looking acts. Imagine God's favorite animal crawling over the bottom of the sea patiently these hundred and fifty million years. It makes our restlessness look queer, doesn't it?

Her restlessness sometimes threw her into states of depression, an emotional weakness that seems to have been unknown to Ellen. Ellen's decisive mind and strength of character were a source of

wonder to Frances: "Are you ever black melancholy? I've seen you FEARFULLY cross, but I cannot remember your being sad ever." This was also written during the summer of 1906, shortly before I was born.

In another letter of the same year, she has more to say about the basis for her melancholy: "The pain of the world surges over me and the laughter of the children is sometimes more painful than my thoughts. They are such holy, holy, innocents!" The pathos of childhood was almost too much for her to bear, and like the sufferings of the poor, the fragility of childhood was an intimate part of her religion.

In that same letter she speaks of her arrangements to have her child born at St. Margaret's, the Anglican nursing home on Beacon Hill which I have already mentioned. She found it rather small and, what was worse, undemocratic, on first view, but notes that Father was favorably impressed: "F. is so struck with Sister Paula that I think he'd like to be ill himself and have so kindly a nurse." In the end, she was happy with her choice.

Along with her satisfaction about the Anglican sisters and their nursing home, she shows that her mind is again turning towards Catholicism. She wrote from Boston:

Isn't it curious that the humble people, religion quite aside, should possess so marvellously artistic a thing as the Catholic liturgy and that people who are supposed to be very superior should have such philistine services? The other evening I heard church bells ringing and wished I could go, but

soon realized that I could scarcely endure the horrors of a Methodist or Congregational church service, tho' of course if they were religious I should care. . . .

After a few comments on Darwin, she goes on to speak of Father's attitudes towards science and religion:

Frank says science knows no such fears as religion and that the horrors of his fear of damnation when he was deep in his church studies have never been repeated when he contemplates a possible annihilation. But then damnation should really not be in one's thoughts of God at all, it seems to me.

But Frances needed the support of a formal religion, and on her return to Chicago faithfully attended the Church of the Redeemer near our home for about fourteen years. Likewise, she went to the Church of the Messiah at Woods Hole, the beautiful pink granite church below the Rectory where she had stayed the summer she met Frank, and also their first married summer. This church was attended chiefly by the summer visitors at Woods Hole, not so much by villagers or the scientists, who as a body were not church-goers. Woods Hole was said to have three classes in its social structure, the natives, the bug-hunters, and the dudes. The Church of the Messiah was clearly the church of the dudes, a fact which bothered Frances; yet she saw no alternative when her fears were upon her. She wrote to Ellen ^{a fanciful} ~~on~~ ^{account} of both these points (August 25, 1908):

Sunday I quite emancipated myself from your care and decided to be a big Mother to you so I

said, "Little Ellen, you are going with your big Mother to the rich people's church."

You can imagine what a row you made at that. You said you'd rather be seen dead than in a rich people's church and other extremely naughty things.

Finally I said firmly, "Little Ellen you are going with me to church and I shall certainly punish you if you speak of your brothers the King Crabs like that."

So we went and it was very nice and cool and we sat far back. . . . and the rich people came, fearfully dreadfully rich, and I supposed of course you'd burst into flames at the sight of them but you didn't.

When I dared, . . . I whispered, "Is it true here in church, dear?" and you said, "Yes, my dear one it is true," and I was so comforted because the night before I had cried for fear that I was quite uncared for in the big mechanical Universe. . . .

The **fear** touched on in this letter was fully realized the following summer in the death of little Alice. Then indeed the world looked all dark and comfortless. For a long time Frances was unable to think about her religious beliefs or to communicate with Ellen. One undated letter, probably from January of 1910, tells Ellen what she has been going through:

For over six months now Christianity has meant nothing at all to me. . . . I've gone to church when I could but it was all very far away and of course for six months I could not speak to you of my religion or of my life. It isn't good for me, or for anyone to have one's life a spectacle.

Now as to the future. I am sure it isn't what

I thought it would be, but it does, I feel sure, depend on you. You tore down and now you have to build up. . . .

Had Ellen destroyed Mother's faith in Anglicanism? Was she already urging Catholicism? The subject must have been discussed. Another letter, apparently of the same period, suggests this:

Rightly or wrongly Catholic Christianity went overboard and I've not been interested in it since. Once or twice I tried to remember what it was all about but it was too painful. . . .

By April, the rift between the two friends seems to have healed. Frances writes to Ellen about life on the Farm, and invites her to come and see. In a postscript she adds a pleasant picture of those days:

(her blind adopted son)

Oh, joy, here comes Karl, dragging along the road from the other house a wooden box and clutching tightly with the other arm a chicken, preparing to make a coop. All alone if you please finding his way and managing all that. For a while *(me)* Penty was with him but they had a scrap. She's roaring "I caught the chicken for him and he's teasing me!"

In her renewed serenity of that spring, Frances undertook a new project, with Ellen's help: to set up a chapel on the Farm, to be a spiritual center for her children and the people of Childerley.

There was an old log cabin on the Farm, the original building, of unknown date. Mother used to say it was the oldest building in Illinois, on what authority I do not know. She had it moved up from the creekside to the middle of the apple orchard, had it cleaned, and the chinks and interior plastered; also doors and windows provided. On

the entrance door, with the help of Ellen who was a skilful craftsman, she burned its name in Gothic letters with a red-hot poker, THE LITTLE CHAPEL OF SAINT FRANCIS IN THE ORCHARD. Over the windows opposite, she lettered a verse from a psalm, "For Thou wilt light my candle."

On the altar wall was another smaller door which led into a little garden, completely enclosed by a high concrete-block wall, where one could meditate undisturbed. The garden was planted with old-fashioned flowers, having associations with the Bible and Saint Francis. I have vivid memories of all this being done.

One thing was disturbing to me about the chapel—"St. Francis' saying anent the leper" that Mother had referred to in her letter to Ellen Starr about adopting Karl. To the left of the entrance door hung a framed picture of the saint in his gray robe, kneeling at the feet of a ragged beggar whose legs he was bathing. Underneath the picture were St. Francis' words on an illuminated scroll:

The Lord gave to me, Brother Francis, thus
to begin to do penance, For when I was in sin it
seemed to me very bitter to see lepers, and the
Lord Himself led me amongst them and I showed
mercy to them. And when I left them, that which
had seemed bitter was changed for me into sweetness
of body and soul.

These words frightened me, for I had a special horror of lepers, partly from ^(our grandmother) Nanu's reading to us from the Bible, partly from Ben Hur, which was also read to us at about this time, and

partly because, near Woods Hole, was the island of Penikese, a former leper colony. I feared that the contagion might still linger there and be carried over to me in the waters of the Bay.

I must have sensed, too, that Mother's religion was not ever without its darker side. Yet most of my memories of the chapel are happy ones. Sometimes Mother would have Father Hopkins from the Church of the Redeemer out to the Farm to say the Eucharist, and regularly, on Sunday evenings, she would gather the family for Evening Prayer. I remember these Sundays as being always cold—November, characteristically. We girls would stand around in the farm-house parlor (often on the hot-air grills where the rising heat blew out our skirts into balloons), waiting for Mother to pin white voile caps over our hair, and to see that the boys were neat and clean. Then we would form a procession with candles and march through the dark orchard to the Chapel. The branches of the apple trees stood out black against the starry sky. Albert would light the candles on the altar; Ethan would hold and dispense the incense; Karl would swing the censer; and the older girls would take turns with Mother in reading the versicles for the day: "Let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice." And, "O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him." This last verse I always associated with Mother as I remember the rapt expression

3
adopted
sons

on her face in Church or in the Chapel. I was deeply impressed by the beauty of the Anglican liturgy and ritual; and I never remember being oppressed by Mother's religious practices, as my older sisters were. Except for that thing about the leper.

Frances continued to be troubled by the worldliness of the Episcopal Church and especially of Father Hopkins. She wrote to Ellen about her feelings; yet she remained for the time being a faithful churchwoman:

Our last Church Kalendar said, "The clergy of the Diocese met at the Cathedral. . . . They had a charming luncheon and after their cigars they discussed the Preaching of Repentance."

Can anything take the place of Franciscanism? Of course it isn't for me to say. . . .

When Ellen was too much impressed by Frances's return to religious practice, she didn't want to talk about it. And she could not, at this point, stand Ellen's intellectual arguments in favor of Roman Catholicism. This summer (1910), Ellen was planning to go to Europe again, and as Frank was also going abroad, for some scientific meetings and to see his sister Allie, Frances hoped that they would meet, so that Ellen could benefit by Frank's clear mind:

I wish you could forget all my fearfully pious acts. You talk so much about them. Please don't. I hate that prayer of Newman's, but then he is intolerable to me anyway. I read it to F. R. L. and he shrugged his shoulders. "The Jesuit!" he exclaimed impatiently.

It seems to me the intricacies of mind of a defender of Catholicism can not be matched by anything else on earth, and to leave it all, and taste of Darwinism, is to have limpid, pure water again. Science is so clear and so pure, so simple, so inexorable in its own field. I wish you'd run into F. R. L. somewhere. You need him. Every one does sometimes. He is, to me, the highest type of scientist, and he'd cut straight through falseness like a knife. You see there is not any intellectual defense of the faith and the more you try for it the more messy things become. It's safer to pray and live than to defend. Then the authority must in the long run be questioned by modern man. It's pretty intolerable! Your fiery nature won't stand for much, I've observed.

She was even ready to embrace Protestantism again with enthusiasm, in revolt against Ellen's theologizing:

If Protestantism means anything it means a disdain of human interference between God and the soul. A proud thing to have conquered the world!

I am indeed prejudiced, but I believe F. R. L. would help you more than Fr. Powell^x even, by living along with you; not much talking. . . .

x (a High Anglican priest)

Sometimes now I feel that you are going to choose between me, and a more Catholic stand than you have taken. I scarcely see how it can be both any more. This is indeed a pilgrimage for you!

Ellen and Frank did meet, at Oberammergau, where both had gone for the Passion Play. They exchanged notes—both liked it, but for different reasons, Ellen's religious, Father's historical. Then Ellen went on to Italy, to see her beloved Benedictine monastery again, at Monte Cassino.

Mother wrote to her while Ellen was abroad, giving her commissions for works of art for the new chapel:

The altar is being hammered in place. Father Powell arrives on the 13th [of June] and dedicates the chapel on Catherine's birthday [the 14th].

The first prayers will be the children's evening prayers, if Father Powell allows it. Karl keeps his censer and will carry it with him and be the very first to pray in our chapel.

Mary Prentice's one objection is the lack of statues like those in Mamie's church.

Perhaps your Benedictines would make us a little St. Francis preaching to the birds, birds on his shoulders and against his heart and on the ground and all about sixteen inches or eighteen, carved in wood and colored. . . .

In case you decide upon giving the order anywhere write Mrs. Chadbourne [Mother's sister Emily] of Park Lane London (because I mentioned it to her). Mrs. Russell [Aunt May] cares too much for her della Robbia so could you get one for the garden (small)? They make very good copies on the Ponte Vecchio. . . .

Sister Theresa, of St. Margaret's Boston, is making the Fair Linen and will have it ready.

The chapel garden is to be planted today.

A month later she was feeling some compunction about spending money on her aesthetic enthusiasms; she wrote again on July 15:

Get anything you think best for the chapel. I shall get nothing more myself. Only remember how little money I have earned and how the poor might rather spend it on other things, bread for instance or milk or country air. I want the chapel to be pretty poverty stricken. It must not be an

offense to Crane Company [the employees who she knew supported her]. My religious expression has to face people dying of tuberculosis for me in floods of blood on a dirty office floor. If you remember that you will select things that will be beautiful but severe, very severe. . . .

I want the little statues for K. and M. P.'s sake and I want them colored very much. Then a chalice and paten, too, you remember. . . .

I want a little church yard there, the road through the orchard is to be changed leaving a triangle just right for it, over the gateway I shall put "Welcome Sister Death"—you will keep planning that.

This part of the plan, however, was not carried through. Candles and incense notwithstanding, the thought of Sister Death was never far from Frances's mind. The fearful duality of life, joy and sorrow, even—or especially—in relation to children, was fixed in her mind. In the nursery in our Chicago home there was a ceramic plaque or diptych expressive of these two sides of her maternal feelings. It showed, on one side, a beautiful young mother with a small boy standing by her knee, on the other an older woman holding the dead body of her son across her lap. The style showed Della Robbia influence; probably it was a pre-Raphaelite work. Above the reliefs was a legend reading: **MATER LAETITIAE—MATER DOLOROSA**. I asked Mother what it meant, and she explained, "A happy mother and a sad mother." Somehow I knew it was the Virgin Mary and Christ.

These two phases of motherhood meant a great deal to Frances. Her joys in maternity were very intense; likewise her sorrows. Since

she had experienced the sorrow before the joy (contrary to the figures on the diptych), she felt more trepidation in facing motherhood than most women. Yet joy was not lacking. It is good to see it breaking through from time to time, as in this letter about Karl:

Woods Hole, July 27, 1910

Karl had on water wings and swam following Mr. Moore's voice with such joyful fearlessness! The waves were high enough to dash over his face at every stroke nearly, but he laughed and fooled away all the way in [to the beach], turning and pretending to run away and turning back. I sat on the wharf thrilled as almost never before in my life. . . .

Mr. Moore was a Methodist minister who was helping out with us children that summer, teaching us to swim and seeing that we did not get into trouble, for Father was still in Europe.

In the spring of 1912, it was Mother's turn to go to Europe again, to visit her sister Emily, who was still living in London. It is very likely that it was on this trip that Frances acquired the diptych I have described, as Emily knew her way around the art world. Frances wrote to Ellen about her experiences in London at this time:

7 Park Lane W., London
March 9, 1912

I went to the Oratory and Cathedral [Brompton Oratory and Westminster Cathedral] yesterday and today and the Chanting for Benediction at half past four. Afterwards I went to the chapel of your saint and lighted a candle for you and prayed that we should know what true religion is.

Emily's aesthetic way of life had a certain charm for Frances, but she could not really take to it. Always the simple people seemed more meaningful:

It's dinner time; we eat and shop and walk about and talk of art!!! What a strange thing life is!

She contrasted Emily's fastidious elegance with the character of a Miss Kruder who was caring for us during her absence. Miss Kruder was a bowigged and bedizened seamstress, of Hungarian birth, who had worked for our uncle Sam Browne in his men's shirt-and-corset business. I was particularly fond of her, as she would play along with my anti-Franciscan fantasies:

How real Miss Kruder seems! I see her now with Penty standing solemnly before her being dressed up as a Queen. Here we eat and walk about and talk of art.

This flat is full of beautiful things, really holy things. They express my sister's delicacy, refinement and pain, and are a joy to her, a comfort rather. . . .

Another simple woman whose life had impressed Mother was a Mrs. Dumachelle, the French-Canadian mother-in-law of the Farm superintendent, Mr. McComb: "Mrs. Dumachelle said: 'I soon found that when I was married and had work to do I couldn't drop it and run down the street after circus processions. My neighbors could perhaps but not me.'" I remember this Mrs. Dumachelle being held up to us as an example of renunciation: "Mrs. Doomashell" I imagined her name

to be, and felt a kind of gloom and doom hanging over her. Because of course I loved circuses and processions. So did Mother. Where would she find simplicity and ceremony combined? The answer looks easy in hindsight, but she would have scorned to take it then on those terms.

On her return from Europe in the summer of 1912, Frances considered her age and the shape of her family, three girls and three adopted boys. She realized that, since she was about to turn forty-three, this would be her last chance to have another baby, a little boy of her own who would replace the first lost one, and grow up to be like Frank. She embarked upon her sixth pregnancy with this hope.

Shortly after Christmas she began to have fears. As a result of overactivity in preparing the holiday festivities, alarming symptoms showed up. Ellen had invited her to come with Mamie and me to Hull House to see the fine large "crib" or crèche they had there. I was well prepared to understand the significance of this arrangement, since we had had one at home at least since my babyhood, described by my Mother in her account of my christening as a "Roman Catholic Manger set." Mother wrote Ellen that she did not feel able to join us, but hoped Mamie and I could go:

Thank you for asking Penty and Mary to see your "crib." They would both love to go and if the weather is good you'll probably see them.

She was amazed and delighted—your Godchild!—

to discover that there was an event in history that illustrated her Christmas songs, and stood for nearly the whole morning in front of our "crib" verifying and singing them. It was very cunning, her little finger pointing out the objects as she sang.

I'd go myself with P. and M. just to show them the way, you know, only I find it hard to get about. Christmas and family affairs were a little too much for me and the manic symptoms appeared. Tho' they were very slight they scared me dreadfully for I hadn't had any with Penty and Alice, and visions of convulsions and an early death danced through my head instead of sugar plums. . . .

Her fears about this birth were not realized; neither was her hope to have a son of her own at last. The child was another little girl. He—had it been a he—was supposed to be named Richard Crane, for Grandfather Crane who had died only a year before, but since the baby was a girl, she was named for Father's mother, Emily Ann Rattray. Nanu was of course delighted to have a namesake, and this little girl became her favorite.

I remember well, when Mother had gone off to have her baby at the Michael Reese Hospital on Easter Sunday (March 23, 1913), that I stood beside Mamie looking out over the Chicago rooftops in the direction where we supposed the hospital to be, trying to make out the star that would announce the new child's birth, for I thought then that every baby who came into the world had a special star to announce the event. Star or no star, Emily Ann's arrival now made the family complete, for however we arrived at that number of mystical perfection, we were now seven.

April 12, 1937

First to the Tenth Years of My Life:

I was born on West Washington Street, about three blocks west of Halsted Street. The address is in my father's autobiography. [312 Washington Blvd, (now 1105)]

Emily was born there also, and then the family moved to 569 West Washington, on the northwest corner of Willard Place. Dick was born there, [1 year who died at 8 mos] and we three were the youngest ones of the family, separated by three years from the older ones whose doings, spiritual and otherwise, we knew little of and cared less about except as they, rarely, added to our joy by their exciting and interesting goings-on.

Our oldest brother, Charles, was away a great deal because of ill health and interests. Bert, the second son, had a quick temper and a desire to keep us, especially me, in order, which was very irritating and painful. He also was very interested in horses and dogs and gave us great pleasure with them. I remember him riding to work bareback with just a halter on the horse, and wearing blue overalls, much to the astonishment of the neighbors, but he seemed very daring and wonderful to us in this role. Besides, he was very funny too, and his jokes appealed.

Kate, the first daughter, was very much like him in desiring to keep us on the narrow way and also making us furious. Interesting, too, in her life, which was full of excitement and of rebellion against parental and school control. Her school difficulties also affected our education, because when she forced our gentle mother to change her school, we also changed ours, so by the time I was ten years old I had been in five schools, more irregular than regular in my attendance.

Mary, next to me, was a quiet little person and not very strong. It appears now, although then we did not know it, that the vigorous older children were frequently too much for her. She has told me recently that she said once to Mother, "I am an awfully wicked girl, Mother, but I just

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hate every one of my brothers and sisters." Poor little thing. Our wise mother send her to Lockport, New York, to stay with relatives for a year or two, and it must have helped to save her life. (Lockport, New York, was where my mother was born.)

Then I came, and I was one of the tempestuous members of the family. I have often wondered why I was that kind, but the family seemed made up of such contrasting characters, only I had a double dose of my kind, as they can testify. Katherine can probably throw some light on the subject.

Two things I can remember: My two older sisters had established themselves in wearing pink and blue clothes, and for some reason I never could have those desirable colors and wore, tragically enough, green or yellow. I can remember the tears over a ~~light~~ green dress, a light-colored chambray one and really very pretty, but no color for a proper child. Then, Emily had blonde curls and I had straight dark hair. I tried my best to eliminate the curls, but she still has them. I can remember her facing me with the tears running down her face while I stood before her, biting my tongue and with hands full of hair. "Hope you're sassified, I Hope you're sassified!" she used to cry. Besides my attacks upon Emily, I occasionally got a chance to beat up the children in the neighborhood — which I rejoiced to do. Emily was ^anaturally quiet little thing like May, and even though we fought I remember screaming and leaving the table when Father gave her a most unusual spanking. My spansks were not unusual.

*Pink for May
Blue for Kate
?

Dick, the baby, was a gentle and lovable little fellow and I never remember him getting any hard knocks in childhood; and he certainly never gave any. That much for the children.

My father was a strong, able, honorable, generous man, absorbed in his business but also devoted to his wife and anxious that his children

~~should be~~ * Aunt Kate always said blue was her color. But in the family portrait, Kate is in pink, May in blue, Emily in yellow with Roman striped scarf, Emily in white.

should not be spoiled. He wanted us brought up with simplicity, and we dressed simply and our food was extremely simple. He had dyspepsia from overwork and poor food in his youth, and he had a theory that everything that disagreed with him must be poisonous to children, so we never had any of the things children love. We never had pork, or sausages, or bacon. We rarely had cake or pie of any kind, and it gave us an unnatural interest, I have always thought, in good food. We often used to visit our friends, hoping that some of their cake or pie or what-not would be shared with us. His desire that we should not be spoiled was also the desire of the older children for us, especially me, and they kept me pretty actively resenting them and life.

My mother was gentle and affectionate and easy-going, as the saying is. She rarely persisted in any stand she took against us, and with enough teasing she would give way, usually. She had had ten children ? none and was decidedly frail, but she had the humor that most of us have inherited.

My father's only sister, Aunt Jennie, older than Father, had naturally stepped in as housekeeper and helper with the crowd of children and large house, and with Mother's ill health. She was very devoted to us and worked hard for us, but she had not the grace and gentleness of our mother. She appeared to be sterner than she really was, and often reminded us of how hard our father worked to provide us with the clothes we were so careless with and the food that we objected to.

Mother's sister, also older than she, Aunt Idie (that was baby for Eliza) taught school and after hours helped with the children. We were divided between the two aunts. Charles, Kate, and I belonged to Aunt Jennie, and Bert, May and Dick belonged to Aunt Idie, ^{and} Emily to Mother's youngest sister, Aunt Lib, who was married and lived near. I also had an

(He was really just a cousin)

aunt and uncle of my own, George and Fannie Williams, I was named after her and they took a kindly interest in me. Other aunts and uncles frequently came to stay, and although we were a very large family, incredible as it seems, I never remember any altercations among the grown-ups. The younger ones made up for it good and plenty.

My mother and father were completely devoted to each other, and apparently always agreed. Father would apologize for the inadequacy of the help of his two brothers in business by saying, "No criticism of your uncles. They never had wives like your mother, to whom I owe all that I am." People seemed always to be streaming through the house. It was a large house of thirteen or fourteen large rooms with one bathroom and three small washrooms, and it needed to be large. The beds were large double ones and were fully occupied, with a few cribs and cots. Father's and Mother's room was a large one with an alcove on the second storey, full of sunshine and with a great fire, and we used it daytime for a sitting room. I am going to include a plan of the three storeys of the house.

Washington Street was a very pretty street and so was the little Willard Court. Trees met over head. On Willard Court they were locusts, and on Washington Street they were elms. It was a scene of great activity. I remember in the winter the sleighs racing in front of the house, and in the summer we had what they called a "front stoop" that was large enough to put a rug on it, and we frequently sat there on summer evenings. The older people watched the children playing on the sidewalk in front of them until the parents began to call them in for bed, an act that was deeply resented by all the children of the block. It was a lovely, friendly, neighborly time of day. Washington Street was the chief West Side street, and so ~~full of activity.~~

Very busy.

Francis Crove Lillie's Autobiographical Notes 4-22-37
2nd part -- April 28, 1937

Our house was one of four attached houses, the corner one, made of white limestone, three storeys high, with a mansard roof. It was first owned by our uncle, Martin Ryerson, who must have had it ^{furnished} made in France with accurate measurement, for there were a number of pieces built in. The parlor was particularly elegant, with rosewood furniture inlaid with different woods in designs, long, handsome, red satin damask curtains, lying a yard on the floor, and beautiful lace ones inside them. There were three long pier glasses which we children enjoyed very much because they reflected from each other and made long rows of our images. There was a very beautiful thick velvet ^{carpet} rug on the floor. Mother's room was also beautifully furnished in this same rosewood and mahogany.

Indeed, Father could ill have afforded such an expansion from the house where we were born, but Uncle Martin seemed to want to get rid of it in a hurry as Auntie had never kept house much, and with only one son, it seemed too heavy a burden for her; so Father took it over. If I remember correctly, he paid a hundred dollars a month rent for this furnished house, and it seemed quite appalling to our elders as they discussed it.

The rest of the furniture was also French, and although it was in old fashioned walnut it was very nice in design. The parlor was seldom used although we had to go through it to get to the front stairs. In the evenings we sometimes lighted the gas and played tag with our mother until we were all in a heap on the floor, laughing. On New Years Day the house was all put in order and we celebrated with the old-fashioned New Years reception. Men only came to these affairs. The ladies all received in their homes while the men went from house to house. I remember that we never served

any wine at our reception and we were criticised for it by some of the people who still used wine in that day when temperance was going strong. The men from Crane Co. came, too, and it was a time of great excitement to us children. The dining table was covered with ^{good} things we rarely ever say and sometimes the men had very fancy New Years cards with their names on them, which we children fought over as soon as we could get access to them.

The far smaller library was really the family sitting room in the early morning and in the evenings. I can't see how we all ever got into it; probably we never did, but a number were there all the time. There was a nice fireplace which made it very cosy and comfortable. In the evening the boys frequently played cards with Father, and we children played in and around the closets and the chairs. I can remember that we were always playing "sleeping car".

There was very little entertaining in our house because of my father's rapidly expanding business and his cares and my mother's ill health, but I remember, from accounts of others, that whenever my mother went out into society she was very much at home, very refined and gentle, and everyone liked her. When she was going out and put on her grand clothes, we would stand on a chair and kiss her good night, and she would sometimes say, "Oh, I would so much rather stay at home with you children than go out."

I want to add a few notes about Father. He was quick tempered, and yet generous, and he made sudden decisions that always affronted or alarmed me so that I would never go to him with anything important.

~~Emily seemed never to be afraid and went straight at him if she wanted~~

Emily seemed never to be afraid and went straight at him if she wanted

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 SOCIETY.

anything, and she always got it. The rest of us usually had Mother or our aunts attack him. They used to say, "When will you children learn that you have to smooth your father the right way?" He brooked no interference, and as we children would not either, there certainly were clashes. Much that Clarence Day described in his book, "Life with Father", could have been written of us.

Yet with all of Father's business, he frequently would take time to look after the children and give them a good time. I remember how we waited for him at noon when he would drive down the street in his horse and buggy. He would stop at the side door and put as many children on the horse's back as would fit, and as many more inside the buggy as it would hold, and then say to Jim, his horse, "Go along, around to the barn", and Jim would start off without anyone to guide him and take us up the alley to the barn. Then he would paw on the on the door until the man came and took us down and led him in for his lunch. In the winter my father used a small sleigh called a cutter, and he would fasten five or six children on their sleds behind it and go very slowly for the half mile down to Halsted Street where he would stop and disentangle us all and then give us a little money to treat our friends.

Two or three times in my life I remember talking seriously to my father, and he always saw the point and did what I wanted him to do. One of the times was when I was about 18 years old. Up until then we were given money only when we asked for it which I could not endure. I explained to him that it was unendurable and painful to me and that I thought we should have our regular allowances. He at once gave us all allowances, much more than I had ever expected to have. Mine was about 50 dollars a month, which was a very, very large sum at that time. Again, when I was about 23, I suggested that we should have some stock, and he then gave us

all quite a large amount of stock in Crane Co. There was never anything ungenerous about him. We were horrified at the penuriousness of some of our friends' fathers, because our father treated us with so much dignity in money matters.

It was a very great disappointment to him that the brothers did ^[his sons] not see eye to eye with him in business. He felt that he was so much older and experienced than they, and had built up the business by his own efforts and intelligence, and although it was very hard on him, he still treated the brothers with the same generosity that he treated us. The more I think of his relation to the brothers in business, the more I know how noble he was. It was very hard for the brothers too, because they did not see the ^Sbusiness organization as he did, and Father was afraid that with their inexperience they might destroy what he had built up. When he married his third wife he was very much pleased with her intelligence and understanding of the business. She took a very great interest in it and was quick at learning, whereas the children were occupied with their families and were somewhat withdrawn on account of the ~~three~~ marriages. Naturally he turned to her. She knew everyone in the business in a short time and knew the general principles on which the business was run, so much so that he was tempted to leave the business more in her hands than he afterwards thought was wise. The lawyer who made his will shortly after he married ^{her} ~~for the third~~ time said to me, significantly, after he had read the last will, "This is certainly far, far from the will that I made out for him when he first married his third wife." This change of attitude was due, I think, to a conversation that I had with him on the subject, when he realized that although the boys might have disappointed him, they were his natural heirs in the business after all. He wrote a very impressive letter to them, and left them most of his fortune because he thought that with their inexperience they might need it.

It was a beautiful and touching act on his part.

The last talk I had with him was in October, ~~before~~ he died the following January. We were playing cards one evening, and I had been very much upset at something he had said about Charles and Dick. I leaned across the table and took hold of his hands and said, "Father, I've got to talk to you." He said, "Why, what's the matter?", and I said, "You know, Father, you can't talk to your grown sons as if they were little children." Then he began to cry (he was very old), and he said, "They do not understand my business and they are not interested." I said, "They understand more than you think, and they are good boys, but of course they cannot understand it in the way you do because you made it." I cannot remember much more that I said, but afterward, when he was walking up and down on the veranda at Jerseyhurst, our house in the country, I went up to him to say good night, and he put his arms around me and said, "No one understands me the way you do." That was quite remarkable and I was very deeply touched. His final will was written after that conversation,

Religion
Up to ten years old

May 26 1937

~~Of course~~, I cannot speak exactly of the rest of our family about religion, but externally at least I seemed to be the most interested in it. We are mostly extraverts, busy and interested in this world, and there are no letters or diaries indicating much religious interest in our immediate ancestors, part of which is probably due to their not being letter-writers or diarists. However, I distinctly remember going to prayer meeting during the week with my aunts and enjoying it; at least enjoying being up and going somewhere when I should have been in bed asleep. There was more to it than just that, however, for I was always very responsive to preaching when I was able to understand what the preacher said, and I made great resolutions. I do not remember ever being frightened by sermons, for already Protestantism where I lived was beyond presenting things in a lurid fashion. I think that probably my aunts were quite religious, and my mother also when she had time. I do not remember ever having any religious instruction from anyone until I was 12 years of age, but I must have for we always went to Sunday School. My prayer was always "Now I lay me down," with a long list of "Bless Father and Mother" and all the relations and all the friends. It was such a long list that I frequently fell asleep on my knees only to wake up and begin over again many times. I was very conscientious about the list and did not want to leave anyone out of it nor put anyone in the wrong place. I do not remember having said The Lord's Prayer at all. We had no morning prayers or Bible readings as some Protestant families did. I remember seeing my mother's Bible, distinctly a used book, and with many verses underlined. But she was a reserved person and did not share this, at least not with me.

The churches seemed lovely to me, very big and spacious and warm with red cushions and having a homey, hospitable air. They were the Third Presbyterian Church at Ashland and Ogden Avenues, and the First Congregational Church, now

torn down, at Washington and Ann Streets. I do not remember going to church with my mother, but I have a distinct recollection of sitting by our father in our pew.

We never had a Christmas tree for some reason, and so the Christmas trees at Sunday School were perfectly wonderful to us. I remember the utter happiness of walking up and receiving a book and a little net stocking filled with pop corn. ^{+candy.} The book especially entranced me for I did not have enough books. We were a shy family and did not seek friends easily, so books were dear to me, but, unfortunately, either I did not have the appropriate ones or I had not a sufficiently intellectual taste, for I read nothing but the most childish books. I read Pilgrim's Progress once and was much alarmed at the prospect of meeting wild animals in my life, but I was quickly reassured by my aunts explaining allegory to me. ~~One of my aunts,~~ Aunt Eliza Prentice, was a maiden lady who taught school and her diaries had quite a little aspiration in them. There was poetry of an inferior kind in them, and some religion. She used to talk more to us than the other aunts did.

As I said before, I was very responsive to religious ideas but the effect never lasted long. A famous tale is of my hearing a sermon on "Blessed are the peacemakers". As we younger children frequently quarreled among ourselves, there opened to me then a splendid field for my freshly acquired ideals. I arrived home to find Emily and Dick quarreling so I rushed right in and said sweetly, "Little children, you should not quarrel." This remark, so unwonted in their lives, filled them with amazement, not to say fury. "Mind you own business" I quickly got in reply. Thereupon I bit my tongue, as I always did in a fight, took them both by the neck, and hit their heads together until they turned on me and there was a free-for-all. Another memory is of being done out of the precious pennies, so rare in my life, too many times by the appeal of the minister for alms, and one day deciding to empty my pockets before going to church. The spring of 1937 when Marga Bacon was visiting us, I was sur-

prised to have her come to me with plans for a house for ppor people.

I do not remember my children having such ideas, but it was exactly what

I did at her age.

August 29, 1942

RELIGION

(continued)

After Father turned us all into Congregationalists I do not remember going to church with anyone but him. I can feel just how high I reached to his shoulder when I sat beside him. And when he rose way up in the air and sang hymns I was delighted. I don't know where mother and the aunts were, whether they continued to go to the Presbyterian church or not. I only remember going to prayer meeting in the evening with the aunts.

When I was small, around eleven or twelve, I can remember saying very long prayers. Indeed I fell asleep several times before I got through them. Then I would wake up and have to start all over again. The reason they were so long was that I had to bless such an array of people that it was difficult to get through them.

I don't remember any more religious experiences except going to church on Sunday, which we had to do in boarding schools, until I was eighteen and left school and came under the influence of Miss Ellen Halsted. She was then about forty-seven, and had had a wide experience in the world and was much influenced by the ^{first popularization} impact of the science of the day. She was a Unitarian, and after we got through our travels abroad and I was nineteen she took me to a very radical church downtown in Chicago. There were a good many of that kind in the country at that time, intelligent men who had been reading science and threw over all the supernatural. Indeed, they were frequently thrown out of the churches by irate congregations, and so were heroes to the radicals. Professor Swing was this man's name, and there were two others like him in

-2-

Chicago. I became very devoted to him and much impressed with his teaching, and on Sundays went regularly with Ellen Halsted to hear him all through my medical school days.

After I was married we went to the Unitarian church in Ann Arbor for several years. After the Unitarian minister left, my husband suggested we go to the Episcopal church, where he had been brought up. We liked it very much, and after we came to Chicago, though he never went again, I continued to go and bring up the children in the Episcopal church.

When I was still in Ann Arbor I began to go to lectures on the Bible given by a Scotsman who was very radical for those days. I enjoyed him very much, and when we came back to Chicago I continued to go to the University of Chicago theology department for many years on and off, always with the greatest pleasure, studying the higher criticism.

In about 1910 I joined the Episcopal church, and nothing was asked of me. I told them I could not believe their creeds and doctrines, and the rector said that was all right with him, that I was very evidently of the Soul of the church. The children were all confirmed, I think, and we lived happily until about 1918, when I saw the light through Baron Frederick von Hügel, whose works I had read in connection with Father George Tyrrell, who had been excommunicated as a radical. In 1920 I became a Catholic.

I have no memory of having any communications in religion with any of my brothers and sisters. I don't know what they did or what they thought, and knew very little about my mother. The aunts, ^{who were from Bible readers & church-givers & occasionally} tried to teach us and to correct us. We were not a family who discussed religion openly, and I think there was very little thought about it really, though I may be mistaken. ^{My mother's Taylor was a Bible reader & was greatly underlined & also}

It is a curious fact that in all our lives we have continued to have very little religious discussion. My brother Charles' ^{went to} wife, Cornelia, came into the family a religious person, a Presbyterian, and she always spoke about religion. It startled us, but ^{she} it did not offend us, and I was very much interested in her always ^{early & an some} and liked to hear her talk. The rest tolerated it. ^{time reformed}

I do not remember her influencing me at all in the matter, ^{at last} nor did she influence anyone else, including her own children, ^{never} as far as it was visible. After her son was grown he had an interest and married ^(Richard) a religious woman like his mother and became a ^(Ellen Douglas Bruce of Virginia) ^{serious} member of the Presbyterian church, which was his wife's church. I don't think the others had any interest. None of the nieces and nephews, brothers-in-law or sisters-in-law spoke of religion.

After I was married and had a number of children, I came in contact with the Blatchford family of Chicago. They were Presbyterians, a very devout family who spoke of religion openly and practiced it. I loved the atmosphere of their house and they were a great consolation to me as I had children and felt the problems of life around me. Their outspokenness was a matter of much amused comment in Chicago society, but they never changed. As far as I know, the children and grandchildren have followed in the steps of the old people.

* Married Nov. 2, 1881, at Paterson, N. J.
(Smith's home)

This attitude towards religion was very impressive to me, though I never felt that I could emulate it. I met them at two or three spiritual crises in my life and was very much helped by just the atmosphere of their home. They spent two or three summers at Woods Hole, Massachusetts, after their children were grown, and one maiden daughter took care of the parents.

I do not remember having a member of my family consult me on any religious question, nor did they consult my deeply religious sister-in-law Cornelia. They all respected and loved her, but they were not influenced by her.

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 Dute 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.

See black note books titled "Childerley")

WHO'S WHO IN CHICAGO

AND VICINITY

THE BOOK OF CHICAGOANS

A BIOGRAPHICAL DICTIONARY
OF LEADING LIVING MEN AND
WOMEN OF THE CITY OF CHICAGO
AND ENVIRONS

1931

COMPILED AND EDITED UNDER THE DIRECTION OF
ALBERT NELSON MARQUIS

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CHICAGO
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1931

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mem. Lions Internat. Club; Covenant. Recreations: golf, yachting. Home: 444 Belmont Av. Office: 435 N. Michigan Av.

LILJEGREN, Gunnar Oscar, mfr.; b. Orrefors, Sweden, Jan. 21, 1878; s. Victor Oscar and Agnes Dorinna Fransisca (Holm) Liljegren; ed. Kalmar (Sweden) Coll.; m. Signe Sofia Holmstrom, of Kalmar, Mar. 3, 1910. Came to U.S., 1902; naturalized citizen, 1912. In motive power depts. various rys., Sweden, 1894-1903; machinist, draftsman and designer, N.Y. City and Chicago, 1902-05; mech. engr. and designer, Gen. Fire Extinguisher Co., Chicago dept., 1905-07; in charge fire protection engring. and constrn., Hitchcock Bros., Peoria, Ill., 1907; chief engr. Automatic Sprinkler Constrn. Co., Chicago, 1907-08; supt. and chief engr., St. Louis (Mo.) dept. Gen. Fire Extinguisher Co., 1908-14; mgr. in charge fire protection dept., Urbauer-Atwood Co., St. Louis, Mo., 1914-19; contractor and engr., also organizer Viking Sprinkler Corp. of Hastings, Mich., 1919-25; pres. Am. Automatic Fire Protection Co., contractors, engrs., mfrs., Chicago, since 1925. Mem. Am. Soc. M.E. Soc. Am. Mfrs. Engrs. Republican. Lutheran. Mason. Inventor of Viking automatic fire apparatus. Recreations: fishing, hunting, sailing. Home: 3710 N. Racine Av. Office: 9 S. Clinton St.

LILL, George, coal; b. May 21, 1845; now deceased. See Who's Who in Chicago, 1926.

LILL, William West, coal; b. Chicago, Oct. 6, 1870; s. George and Rebecca Jane (Fish) Lill; ed. pub. schs. and Metropolitan Bus. Coll., Chicago; m. Mary Laughlin Stewart, of Chicago, June 19, 1895; children—Edith Agnes Mary Rebekah, Maxine, Stewart, George. Upon completing edn., joined coal firm established by father in 1885; now pres. George Lill Coal Co. Mason (K.T., 32°, Shriner). Republican. Clubs: Medinah Athletic, Evanston Golf. Recreation: golf. Home: 119 Abingdon Av., Kenilworth, Ill. Office: 1123 Berwyn Av., Chicago.

LILLIE, Frank Rattray, zoölogist; b. Toronto, Ont., June 27, 1870; s. George W. and Emily (Rattray) Lillie; A.B., Univ. of Toronto, 1891, hon. D.Sc., 1919; fellow Clark Univ., 1891-92, Univ. of Chicago, 1892-93, Ph.D., 1894; m. Frances Crane, of Lake Geneva, Wis., June 29, 1895. Instr. zoölogy, Univ. of Mich., 1894-99; prof. biology, Vassar Coll., 1899-1900; asst. prof. zoölogy and embryology, 1900-02, asso. prof., 1902-07, prof. since 1907, chmn. dept. zoölogy since 1911, Univ. of Chicago. Head dept. embryology, 1893-1907, asst. dir., 1900-03, dir., 1903-26, pres. since 1920, Marine Biol. Lab., Woods Hole, Mass. Mng. editor Biol. Bull., 1902-26; asso. editor Jour. Exptl. Zoölogy. Fellow A.A.S. (vice pres. 1914); mem. Nat. Acad. Sciences, Am. Philos. Soc., Acad. Nat. Sci., Phila.; Société Belge de Biologie, Société de Biologie, Paris, Am. Soc. Naturalists (vice pres. 1914, pres. 1915), Am. Soc. Zoölogists (pres. 1905-08), Assn. Am. Anatomists, Boston Soc. Natural History, Am. Philos. Soc. Clubs: Quadrangle, University (Chicago); Cosmos (Washington, D.C.); Century Assn. (New York). Conth. to scientific journs. Home: 5801 Kenwood Av.

LILLIE, Ralph Stayer, biologist; b. Toronto, Can., Aug. 3, 1875; s. George Waddell and Emily Ann (Rattray) Lillie; B.A., Univ. of Toronto, 1896; grad. student Univ. of Mich., 1896; Ph.D., Univ. of Chicago, 1901; m. Helen Eva Makepeace, of New York, N.Y., June 2, 1908; children—Frank Rattray, Walter Makepeace. Asst. in physiology, Harvard, 1901-03; instr. and adj. prof. physiology, Univ. of Neb., 1902-05; research asst. Carnegie Instrn., Zool. Sta., Naples, Italy, 1904-05; instr. physiology, Harvard, 1905-08; Johnston scholar, Johns Hopkins, 1906-07; instr. and asst. prof. physiology and exptl. zoölogy, Univ. of Pa., 1907-13; prof. biology, Clark Univ., 1913-20; biologist, Neia Research Lab., Cleveland, 1920-24; prof. gen. physiology, Univ. of Chicago, since 1924; since 1902, instr. and investigator gen. physiology, Marine Biol. Lab., Woods Hole, Mass. Fellow Am. Acad. Arts and Sciences, A.A.A.S.; mem. Am. Physiol. Soc., Am. Soc. Biol. Chemists, Am. Soc. Naturalists, Soc. Exptl. Biology and Medicine, Am. Soc. Zoölogists, Phi Beta Kappa, Sigma Xi. Trustee Marine Biol. Lab., Woods Hole, Mass. Spl. researches in funda-

mental properties of living substance and physiology of stimulation, growth, cell-division, radiation effects. Home: 5545 Kenwood Av.

LILLY, Irving, retired; b. Chicago, May 28, 1869; s. Franklin and Mary (Aldworth) Lilly; ed. pub. grammar schs., Chicago; m. Carrie Fannell, of Chicago, Nov. 1895; children—Elizabeth Claire (Mrs. J. J. Milos), Franklin Fannell. Clerk for Hiram J. Thompson, picture and photo supply business, Chicago, 1895-92; became connected with the Dennison Mfg. Co., shipping tags, etc., 1892, and was city salesman for 22 yrs.; was mgr. Chicago office, same company, 1914 until retired. Mem. Chicago Assn. Commerce. Republican. Mason (32°, Shriner). Recreations: baseball and whist. Home: 305 N. Menard Av.

LIMPUS, Odes Herbert, cheese manufacturer. Removed to Milwaukee, Wis. See Who's Who in Chicago, 1926.

LINCOLN, Julius, clergyman; b. Lindsborg, Kan., Sept. 20, 1872; s. Andrew and Anna C. Johnson) Lincoln; A.B., Bethany Coll., Lindsborg, 1891, A.M., 1894; grad. Augustana Theol. Sem., Rock Island, Ill., 1893; Yale, 1895-96; D.D., Wittenberg Coll., 1910, Thiel Coll., 1910; m. Gertrude Dunn, of Garden City, Kan., 1918. Ordained Luth. ministry, 1893; asst. pastor Bethany Ch., Lindsborg, and prof. Greek, Bethany Coll., 1893-95; pastor Swedish Luth. Ch., Meriden, Conn., 1895-96, 1st Ch., Jamestown, N.Y., 1896-1918, Swedish Luth. Angelica Ch., Los Angeles, Calif., 1918-20. Mem. Bd. of Edn., Jamestown, 1898-1907 (pres. 1903-07); mem. Ill. Park Commrs., 1903-10; mem. Bd. Hoop. Commrs., 1909-10; alternate def. Rep. Nat. Conv., 1901; presd. elector, 1908; mem. N.Y. Assembly, 1911-12. Pres. N.Y. Conf. of Swedish Luth. Augustana Synod; pres. Calif. Conf., Luth. Hoop. Soc., Apptd. mem. spl. commn. of Federal Food Administration to study food conditions in the allied countries and obtain color of propaganda in this country. Nov. 1917-Jan. 1918; dir. of publicity and support, Swedish Nat. Sanatorium for Tuberculosis, Denver, Colo., since 1921; exec. sec. Brotherhood of Augustana Synod since 1925; mem. hd. Augustana Coll., Rock Island, Ill., since 1926. Decorated Knight Royal Order of Vasa (Sweden), 1930. Sec. Am. Sons and Daughters of Sweden. Home: 850 Ainslie St. Office: 120 S. La Salle St.

LINCOLN, Walter Kendall, lawyer; Oct. 11, 1876-Oct. 16, 1930. See Who's Who in Chicago, 1926.

LINCOLN, William Kenley, employing printer; Jan. 15, 1830-Apr. 1930. See Who's Who in Chicago, 1926.

LINDAHL, Oscar Nathanael, accountant; b. Sweden, June 5, 1884; s. Andrew and Emma Lindahl; came to Chicago with parents, 1890; ed. pub. and pvt. schs., Chicago; m. Fannie Stevens Treloar, of Berwyn, Ill., Sept. 25, 1911; 1 daughter, Ruth Fannie. With Butler Bros., wholesale gen. mdsc., Chicago, 1900-07; then in employ Ill. Steel Co., 1907-11; became connected, 1911, with Universal Portland Cement Co. (now Universal Atlas Cement Co.), of which is auditor, also asst. sec.; auditor and dir. The Atlas Lignite Cement Co.; vice chmn. bd. Bruner & Simmons, Inc.; treas. and dir. Republic Portland Cement Co. (S.A.); dir. Atlas Transportation Co.; auditor Atlas Gypsum Corp. Alderman of Berwyn, 1913-17, and sec. Bd. of Local Improvements, 1914-17. Active in Liberty Loan and Red Cross drives, World War. Mem. Chicago Crime Commn. Mem. Nat. Assn. Cost Accountants (dir. 1928-30), Ill. Mfrs. Cost Assn. (pres. 1920-21), Am. Protective League, Republican. Baptist. Clubs: Union League, Economic, Kiwanis of Chicago (pres. 1928). Recreations: motoring, golf. Home: 7013 34th St., Berwyn, Ill. Office: 208 S. La Salle St., Chicago.

LINDAU, Alfred Emanuel, mfr.; b. Sweden, Mar. 15, 1874; s. Alexander N. and Cecelia (Mattson) Lindau; B.S. in M.E., Univ. of Mich., 1900; m. Della L. Bradsby, of Greenville, Ill., Nov. 1, 1905; children—Eleanor Cecelia, Marjorie Jane. In engring. dept., Wis. Bridge Co., 1900-01; with C.B.&Q. R.R., 1901-03, C.R.I.&P.Ry., 1903-05; with Corrugated Bar Co., Buffalo, N.Y., 1905-24, vice pres., 1921-24; pres. Am. Wire Fence Co., Chicago, since 1924; dir. Walter Bates Steel Co., R.S. Co. Mem.

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1915 ✓ Lillie, Frances Crane
Dec to JA
20 [Chicago, IL?]
 TLS; 1 page 80 75-23-18

Praises JA's decision in regard to the Ford Peace Expedition and promises to send a check for five hundred dollars at the beginning of the year.

- A. Ford Peace Expedition, JA's role praised.
- B. JA, & Ford Peace Expedition, praised.
- C. HH, fund-raising.

1915 ✓ Lillie, Frances C.
Dec To My dear Miss [Jane] Addams
30 30 Dec 1915; Chicago, IL 75-23-4
 TLS (X); 1 page 80

"Thank you for the book [Women at the Hague]
and the kind, kind invitation. ... I am dying
to go with you and hope I can go."

- A. Women at the Hague, reaction to.

LILLIE, Frances Crane 1869 Aug 30 -
Husband: Frank Rattray Lillie, U of Chicago zoologist,
from 1900 to 1935.
Address: 5801 Kenwood Ave., Chicago.
Who Was Who 2, p. 323.

Husband lectured on "The Teaching of Social Hygiene at
Child Welfare Exhibit of 1911.

Daughter to Richard Teller & Mary Prentice Crane.
Married: 1895 Jun 29 at Lake Geneva, WI.
Autobiography of Richard Teller Crane, p. 238.

✓ [1909] Lillie, Frances C.
[Nov. To My Dear Miss Addams
25?] [November 25?, 1909]; Chicago, Ill.
ALS (X); 1 page 75-23-2

Thanks for copy of Spirit of Youth. Spent
night at HH recently, heard youths yelling
"We've got her, we've got her" at 2 a.m.
As for remedies, you and Mrs. Bowen do not
speak my language in some ways.
A. Spirit of Youth & City Streets, opinion on. B. HH, neighbor-
hood.

✓ 1912 Lillie, Frances C.
Apr To My Dear Miss Addams
23 April 23, 1912; [Chicago, Ill.]
ALS (X); 2 pages 75-23-3

Appreciation of "A New Conscience." Her
nephew has decided to get a health certificate
before marriage, and friends of hers are ad-
vocating this, also reading of JA book and
Brieux's plays, for everyone.
A. A New Conscience & An Ancient Evil, reception of.

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KCG OF THE CRANE FAMILY

(Elizabeth Crane Gault)

Same as Crane Family with slight modification

In 1655, at Wethersfield, Connecticut, there arrived from England a tanner named Henry Crane. He had a son, Henry, and a grandson of the same name. Then, in the fourth generation, came John; and in the fifth, Timothy - father of Richard Teller Crane, who was thus of the sixth generation of Cranes in America.

John owned three war vessels - the Stark, the Whiting and the Crane - all of which took part in the struggle for American Independence.

Timothy (1773-1846) and his wife Maria Ryerson (1803-1853) lived at Paterson, New Jersey, and at Passaic Falls. Timothy was a sawmill owner and bridge builder; an architect; the first Chief of the Paterson Fire Department; and the owner of "Forest Garden", a log cabin tavern near Passaic Falls at the place where the Soldiers' Monument now stands. Timothy Crane had two sons: Richard Teller and Charles. Frank

At the age of nine, Richard Teller Crane began work in a cotton mill in Paterson. Later he worked four years in a tobacco factory. Still later, he got a job at \$2.50 a week at the Benson Foundry in Brooklyn. During the depression of the early fifties, he could find no work in New York, and thought that perhaps an uncle of his in Chicago, Martin Ryerson, might help him get started in business in that city. The uncle did help him with \$1,000, which he paid back later; and on July 4, 1855, R. T. Crane poured the first pot of metal at his newly erected little foundry on Canal Street in Chicago.

It so happened that a girl, Mary Prentice, from Lockport, New York, stopped off in Chicago after visiting her brother, Alonzo Prentice, in Kalamazoo, Michigan. Mary Prentice and Richard Teller Crane met; went buggy-riding; were married. There were seven children: Charles, Herbert, Kate, May, Frances, Emily and Richard. A life-size painting of the family, by Pine, now hangs in the Historical Museum in Lincoln Park, Chicago.

After the death of Mary Prentice Crane, Mr. Crane married her sister, Eliza, a teacher who had always been a member of the household. Eliza died a few years later. He afterwards was married a third time, to Emily Hutchinson, a musician.

His life was spent in building up a great business, now almost a hundred years old. He was deeply concerned with the welfare of his employees, developing a pension plan far in advance of the times.

The name CRANE means also a corporation: Crane Company. It means pipes, valves, fittings, elevators, and finally - plumbing; metallurgical studies, war contracts, buildings in practically every large city in America; and a capital and surplus in 1941 of a hundred million dollars.

Mr. Crane believed in "the futility of all kinds of higher education". He wrote a book having this thesis, which resulted in radical changes in our educational methods, especially along vocational lines. In

one place we read: "Dr. Baer Bars R.T. Crane From Occidental (College)".

A cold contracted in Chicago on the eve of his departure for Pasadena in 1912, carried him off soon after he finished his Autobiography, which sets forth, with a great many pictures, the steps in the growth of his Company.

On January 6, 1908, Mr. Crane wrote a letter to his children containing these words: "I hope none of my family will get into what might be called an extravagant way of living, for I feel that such a course is most decidedly wrong, and it is altogether too prevalent in this country."

At the time of his passing, the inheritance tax was the largest in the history of Chicago. One of Mr. Crane's best-loved philanthropies was the Mary Crane Day Nursery of Hull House. His ideas included the first manual training school in Chicago, the first to be named after a man while living.

Later, his son Charles established a Russian, and then a Slavic, Chair at the University of Chicago. The Slavic Chair was occupied first by Thomas Masaryk who signed - in this country - the Czechoslovak Declaration of Independence. Thomas Masaryk's son, Jan, married Charles Crane's daughter, Frances. Jan was then Minister to England from Czechoslovakia. Mr. Crane's sons, Richard and ~~John~~ ^{was} were sent to Prague as the first ~~Secretaries of the United States Embassy~~ ^{Ministers} to the new Republic of Czechoslovakia. On leaving Prague they left their palatial medieval residence to the American Embassy.

before
✓
Later, Richard T. Crane III became secretary to Robert Lansing, Secretary of State to the United States under Woodrow Wilson. Cornelius, son of Richard Crane, financed his own expedition to the South Sea Islands, the Marquesas, and the Philippines for the Field Museum.

John O. Crane, who was always interested in the Balkan States, wrote a book called "The Little Entente", much appreciated by such men as Emil Lengyl. In 1943 he penned, from Woods Hole, a powerful letter to the New York TIMES - a letter whose penetrating logic, manner and timeliness were likely to affect the thinking of many an American on foreign policy.

Many members of the Crane family have taken part in public activities; Charles in Russia, China and Arabia; Kate and Frances in trying to better social and economic conditions.

Frances (Lillie) even went so far as to picket with striking women Crane Company workers, and while helping striking garment workers, she too was arrested!

At Woods Hole, Massachusetts, her husband, Dr. Lillie, Professor of Biology at Chicago University, has for years been head of the Marine Biological Laboratory which was built by Charles Crane. Charles also sent an expedition to Tibet. He gave a great collection of paintings by Nicholas Roerich, which is now at the Roerich Museum on Riverside Drive, New York. He presented a collection of paintings - the "Epic of Czechoslovakia" - to the City of Prague. Another collection of

paintings were presented to the Chicago Art Institute, to which Emily (Chadbourne) had presented several rooms of period furniture.

President Taft named Charles R. Crane Ambassador to China. Taft was persuaded by his Secretary of State, Knox, to recall him just as he was about to step aboard ship from San Francisco, with all his possessions already aboard, even to many cases of ~~spruce~~ ^{beck} beer, his favorite drink, from Burlington, Wisconsin.

After his break with the Taft Administration, Charles Crane became a close personal friend of Woodrow Wilson, and one of the managers of the latter's first campaign for the presidency. After the campaign victory, President Wilson named Charles Crane Ambassador to China. In 1913 Charles was offered the post of Ambassador to Russia; later he went there with the Root Mission. He also had something to do with the mandates in Egypt, Arabia and Syria, and this gave rise to accusations (denied by him) that he had aided in revolutions in those places! His condemnation to death, in absentia, by a French Syrian military court resulted in the lowering of the American flag at Damascus, and a subsequent apology to Mr. Crane.

King Ibn Saud of Arabia thought enough of Charles Crane to send him some fine Arabian horses, and in return Mr. Crane sent him the finest of bathroom fixtures, also King Ibn Saud's first windmill.

* * * * *

There have been many interesting marriages in the Crane family. During the period of the World's Columbian Exposition, the daughter, Florence, of its president, Harlow N. Higginbotham, became Mrs. R. T. Crane, Jr. In 1933, her daughter, also named Florence, married an explorer, William Albert Robinson. This marriage meant adventure and science and literature on the waters of the South Pacific; it meant two homes (Cornelius; Florence) in Tahiti; it meant War Department planes winging their way from Panama to Galapagos on a mission of life-and-death urgency - an appendectomy; sadly enough, the wonderful romance ended in divorce. Later, in November, 1943, Florence Crane Robinson married Prince Belosselsky in the Russian Orthodox Church on Madison Avenue in New York.

Maroussa Russell, granddaughter of Mary Crane Russell, also married a Russian - Colonel George Vovoedsky, formerly of the Russian Imperial Guards and a son of the former Secretary of the Russian Imperial Navy, Admiral Vovoedsky. It happened, incidentally, that the former wife of Colonel George Vovoedsky was a sister-in-law of Prince Belosselsky.

Emily Russell married Lieutenant John C. Dawson, Jr., of Philadelphia. On a visit to the Cranes in Czechoslovakia, an airplane on which they were traveling crashed between Paris and Prague, killing both.

One more interesting marriage might be mentioned: a ceremony in the historic chapel of the Ruspoli Palace, performed by Cardinal Ragonesi for Contessa Teresa Martini Marescotti, niece of Princess Rospigliosi of Rome, and John O. Crane. (The war now has reached and passed their farm on the Appian Way!)

* * * * *

For Kate Crane Gartz, Hull House meant the beginning of her thinking about what was wrong with the world. It meant remorse at the sight of scrubwomen down on their knees at night, scrubbing the floors of office buildings in Chicago. It meant the voice of a courageous woman: "Until all have bread, we have no right to eat cake." "There must be economic security for all." "The governments must see to it, as no individual can or will."

For thirty years and more, there has been a great strengthening of liberal and progressive forces wherever her pen has reached; a rebuking sharp and direct, of malfeasance in high office and low; a voice of condemnation of evil, a very real voice of protest whenever the need for it came in her purview.

Mrs. Gartz has written, and continues to write, volume after volume of "Letters of Protest". One of her little volumes is called "A Woman and War." Three "Travel Diaries" show a sympathy for the oppressed peoples of China, India, Egypt and other countries. Many times she has written on "The Crime of Poverty". And there is even a volume of verse: "Realistic Rhythms" - "Is there anything rational in just being National?"

During World War I, KCG took her stand with the pacifists and socialists, with Eugene Debs, Frederick Libby, Roger Baldwin, John Haynes Holmes. Soon after the war, she began taking an active part in feminist activities; she became a founder of the National Women's Party, a champion of the rights of the young as expressed later in the rhythm, "Children are neglected, While beasts are protected."

In 1930 she entered into a struggle with Governor Roland Hartley of Washington over the Centralia Case, demanding the freedom of the imprisoned victims. She challenged John D. Rockefeller, Jr., over the question of food for striking Rockefeller Colorado Fuel and Iron Company workers. She was the first woman asked to be a candidate for Governor of California.

She was instrumental in sending John Beardsley to Washington to carry before the Supreme Court - and to victory - the famous Yetta Stromberg "Red Flag" Case. This case meant death by suicide for one young defendant who believed justice would never be achieved. On one night during this case, KCG took the group of young defendants to dine at Riverside Inn, a treat for them under the circumstances. An incident of the trial was payment by KCG of a fine for contempt of court, for having written a letter to the judge trying to express what fine types of young people there were fighting for a just cause which neither he nor the world seemed to understand.

KCG has also stood out against the criminal syndicalism law, against unconstitutional arrest and detention. She has sided labor; the International Ladies Garment Workers' Union, the International Labor Defense, the Imperial Valley migratory workers; Tom Mooney, Robert Minor, Earl Browder, Harry Bridges, William Schneiderman. "If all these seem to be Communists, that is because they are the most persecuted ones," she states.

For a quarter of a century she has stood by THE OPEN FORUM and the American Civil Liberties Union, as when Upton Sinclair tried to read the Declaration of Independence on Liberty Hill and was arrested, along with Hugh Hardyman, Prynns Hopkins and Hunter Kimbrough.

"KCG" means getting Frank Spector out of prison; protesting the arrest of Anita Whitney in San Francisco; demanding the release of Louise Todd from Tehachapi; aiding the campaign to End Poverty in California; helping Production for Use; becoming one of the principal supports of Upton Sinclair's campaign for Governor of California. (Her son, Crane, helped in the capacity of one of Sinclair's campaign managers.) Thus KCG means help to progressive movements - "bread and butter for all; security, freedom and peace."

Even so humble a thing as benches for the weary in Geneva, Switzerland, in the League of Nations grounds, is the result of her consideration for others. But, more revealing, was an occasion one evening long after KCG had retired for the night; she was notified of an arrest of a worker; she arose at once, threw a coat over her gown, and drove her car to the home of Mary Craig Sinclair; she arranged bail and lawyer, and early the next morning the worker was out of jail.

KCG means blue - blue dishes, blue room, blue shoes, clothes, scarves. And blue eyes!

KCG's elder son, Frederic, was made a Major in the Army. Seeing long-continued inefficiency uncorrected in the face of a supreme national need, he carried his sharp criticism to high Army authority - and was broken for his impatient directness.

The younger son, Crane, during World War I trained officers now fighting in World War II. During the early part of World War II, he qualified for three important Naval air assignments. Yet, with officers asking for and wanting him in their command, recruiting officials refused permission for him to fight for his country. The grounds: His beliefs, which he was frank to say were "on the left", and/or the beliefs and activities of his mother, KCG.

KCG's daughter, Gloria, is an active business woman, manager and teacher. She lives with her mother, to whom she is devoted - although she does not always agree with her.

THE CLOISTER - KCG's Altadena home - is located in the foothills of Altadena at the head of Christmas Tree Lane. As the guiding principle of her home, KCG seems to have this motto: "I expect to pass through this life but once; if, therefore, there be any kindness I can show or any good thing I can do to my fellow human beings, let me do it now, let me not defer or neglect it, for I shall not pass this way again."

At The Cloister have occurred many debates between famous people - such as the one between H. L. Mencken and Upton Sinclair. Other visitors have included Rose Pastor Stokes, Ella Reeve Bloor, Eugene Debs, Ellen Gates Starr, and not least, Jane Addams.

Every Tuesday afternoon for more than thirty years, KCG has presided over a gathering of friends. This gathering has heard such Hindu

writers and lecturers as Dhan Gopal Mukerji, Haridas T. Muzumdar and R. Lal Singh; such students of China as Agnes Smedley; experts on Russia like Albert Rhys Williams and Anna Louise Strong; on Germany like Ernst Toller, on Hungary like Count Karolyi, on Czechoslovakia like Jan Masaryk. They have heard educators, physicists, artists, musicians; business men, politicians, literary figures, field workers.

These are the friends who come every Tuesday: Helen Bishop, charming and cosmopolitan Bahai; Jane-Addams' lifelong friend and co-worker at Hull House, Mrs. James Britton, and her white-haired, white-duck-clad doctor husband, always smiling and full of good cheer; Ruby Campbell, cooperative executive, stickler for accuracy; Isabel Frazee, teacher for forty years, for whom truth is the beginning of all things, a gracious lady of the old school; Annie Riley Hale, who thinks a correct handling of the money question by the Government would cure all our economic ills - mother-in-law of Heywood Broun; Henriette Heinzen, pacifist, social worker, with a New England conscience; Dorothy Hoskins whose Britishness and quiet humor have added to many Cloister Tuesdays; Grace Hudson, in whom courage and curiosity, intelligence and friendship, are happily blended; Mrs. Aimée Israel of Berlin, whose life was uprooted, whose home - next door to that of Goebbels - was confiscated, and whose dear ones have felt the dreadful weight of the Nazi machine; Marie Long Kayser, pacifist, whose love of roses and of her children and grandchildren, and whose hatred of war, form the two poles of her life; Elsie Long, poet and social worker; Helen Mansar, tranquil, Republican, alert, and proud of her aircraft-worker daughter; Edith Martin, one of KCG's dearest friends; Helen Adams Neely, wife of a Navy Commander in foreign service; Staunch Catholic Nancy McNally Neff of the map and textbook family - dignified, courteous - an old and dear friend of KCG; unassuming Mrs. John Packard, ever ready to deprecate her own accomplishments, which are nevertheless sufficient to impress Mrs. Franklin D. Roosevelt, who invited her to the White House; Lili Petschnikoff, famous violinist, who comes in like a whirlwind, sets everyone to laughing, and gaily subsides into a low chair - thereafter speaking little, and making no mention of her life in the world of music with Lotte Lehman, Bruno Walter, and other notables; Mrs. Datus Smith, liberal and cultured Democratic and civic leader, whose son is Director of the Princeton Press; Helen Thurston, the Tuesday Circle's first book reviewer of thirty years ago and one of its earliest members; Mrs. Bertha Von Toll, friend of the family for many years; and many other friends among whom might be mentioned: Alberta Calkins, Bella Lamont, Petra Steinhauser, Vincent Burns, John G. Moore, Edward Voorhees and John M. Weatherwax.



FAMILY RECORD

For the Archives of the Chicago Historical Society

3 | 14 | 1958

Lillie, Frances Williams Crane
Name in full

Chicago, Illinois, August 30, 1869
Date and place of birth

Lillie, Frank Rattray
Name of wife or husband

Lake Geneva, Wisconsin, June 27, 1895
Date and place of marriage

physician, housewife
Occupation

Brought up in Protestant churches:
Church affiliation Catholic convert in 1922

St. Louis, Missouri, February 2, 1958
Date and place of death

Hoods Hole, Massachusetts
Place of burial

Crane, Richard Teller
Name of father

Prentice, Mary
Maiden name of mother

BIOGRAPHY. LILLIE, MRS. FRANK RATTRAY (FRANCES WILLIAMS CRANE)

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SOCIETY.

Children

Please give names, with married names if married, and dates of birth (and death, if no longer living).

1. Lillie, Albert R.T., adopted, October 17, 1893
2. Bacon, Catherine Crane-Lillie, Chicago, June 14, 1899
3. Gildea, Margaret Crane-Lillie, Chicago, February 4, 1903
4. Barrows, Mary Prentice Lillie, Boston, September 27, 1906
5. Lillie, Alice Rattray, Chicago, March 1909, died Woods Hole July 1909
6. Cramer, Emily Ann Lillie, Chicago, March 24, 1913

Biographical data

Please outline subject's education, business or professional career, military service, club and society affiliations, honors received, titles of books or articles published. If biography has been published (as, for example, in *Who's Who in America*) give reference.

Mrs. Lillie attended public schools in Chicago and the Lake Geneva Seminary for Girls in Lake Geneva, Wisconsin for several years. She also was at Ogontz in Pennsylvania for one or two years. She then made an European tour and when she was 18 or 19 entered the Chicago Women Medical College from which she graduated in 1892. She studied with Forel in Zurich in 1893 and at the Marine Biological Laboratory, Woods Hole, Massachusetts in 1894 where she became engaged and was married in 1895. After this she gave up her professional career but had many other activities. She established the Crane Fund for widows and children in 1908, was active in formulation of the Children's School for Science at Woods Hole, Massachusetts, and the University of Chicago Cooperative Nursery School. She joined the Catholic church in 1922.

Her life was spent at her home, 5801 Kenwood Avenue in Chicago from October to early June and then at Woods Hole from June to late September. She spent weekends and much time during the springs and falls at the farm in Wheeling, Illinois where she had established the cottage colony of the Crane Fund for Widows and Children. Her husband died in November 1947. After this she was never really well. She lived in St. Louis the last five years of her life and died in the Renard Hospital in St. Louis, Missouri on February 2, 1958.

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RATS MEET.

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Weintraub, and

ACTS FOR IMMIGRANTS.

Investigator Says Second-Cabin Passengers Are Imposed Upon.

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

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

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

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

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

A Dance for Polish Relief.

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

RICH WOMAN NOW SOCIALIST

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

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

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

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

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

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

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

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

"Built Like a Skyscraper"



66 Millions for Defense but not one cent for tribute

Biographical data (cont')

MRS. FRANK LILLIE, PHILANTHROPIST

YORK TIMES

Woman, Widow of Noted Zoologist Dies—Gifts Exceeded \$1,000,000

CHICAGO, Feb. 4.—Mrs. Frances Crane Lillie, philanthropist and the widow of Dr. Frank R. Lillie, noted zoologist, died Sunday in a St. Louis hospital after a long illness. She was 88 years old. Her benefactions exceeded \$1,000,000.

Mrs. Lillie's father, Richard Teller Crane, founded and headed the Crane Company here, manufacturers of valves and plumbing fixtures. Her husband, who was president of the National Academy of Sciences and chairman of the National Research Council, died in 1947.

Mrs. Lillie received an M.D. degree from the Women's Medical College here, but never practiced medicine.

In her younger days, Mrs. Lillie was a volunteer worker for two famous settlement houses, Hull House and the University of Chicago Settlement. She also had been associated with the late John Dewey, philosopher, in his early work in progressive education in this city.

She established in 1909 and long maintained and operated a trust fund for the care of widows and orphans with families of Crane employees getting preference. The fund built a cottage community in Wheeling, Ill.

In 1919 Mrs. Lillie called "wise and right" a strike against the Crane Company, of which her brother, the late Richard T. Crane Jr., was president. She wrote to the union organizer that "the Crane family is getting enormous sums of money from the labors of others without anything like commensurate return to society for it."

The Lillies gave to the University of Chicago the Whitman Laboratory, a biological institution.

In 1927 Mrs. Lillie, an Episcopalian, was converted to Roman Catholicism. She gave land in Wheeling to the church for a retreat, financed the building of a Catholic bell tower with sculpture by Alfeo Faggi at Woods Hole, Mass., and gave the Stations of the Cross, sculptured by the same artist, to St. Thomas Church here.

Surviving Mrs. Lillie are four adopted sons, Dr. Catherine Bacon, Dr. Margaret Gildea, Mrs. Mary Barrows and Mrs. Jan Cramer; an adopted son, Albert Lillie; a sister, fifteen grandchildren and many great-grandchildren.

Mrs. F. R. Lillie, Philanthropist, Dies at Age 88

Mrs. Frances Crane Lillie, 88, formerly of Chicago, where she was noted for charitable and philanthropic works, died here Sunday night of pneumonia at Leonard Hospital.

She was the mother of Dr. Margaret Lillie Gildea, St. Louis psychiatrist, with whom she had lived at 6 Westmoreland st. for the past few years, and Mrs. Jan D. W. Cramer, also of St. Louis.

Mrs. Lillie was the widow of Dr. Frank R. Lillie, an eminent biologist and former dean of biological sciences at the University of Chicago. At the time of his death in 1947, he was chairman of the National Research Council and president of the National Academy of Science.

A friend of the famous Chicago social worker, Jane Addams, Mrs. Lillie helped establish the Hull House settlement and was active in its operation for many years. She also established the Crane Fund for Widows and Children and was principal founder of the University of Chicago Co-operative Nursery School and the Woods Hole, Mass., Children's School of Science.

Mrs. Lillie received a medical degree from the Chicago Women's Medical College in 1893, but never practiced medicine. She studied biology at the Marine Biological Laboratory at Woods Hole, where she met Dr. Lillie.

She is survived by two other daughters, Dr. Catherine Bacon, Philadelphia, and Mrs. Albert W. Barrows, Kenfield, Cal.; an adopted son, Albert R. Lillie, Highland Park, Ill.; a foster son, Ethan A. Lillie, Los Angeles; a sister, Mrs. Emily Crane (Hardburne), Washington, D. C.; 15 grandchildren and 2 great-grandchildren.

Funeral services and burial will be in Woods Hole, Mass., tomorrow.

ST. LOUIS GLOBE DEMOCRAT

ully as possible and return to ORICAL SOCIETY d Clark Street

Will Be Buried In Woods Hole

Mrs. Frances Crane Lillie, widow of Dr. Frank R. Lillie, died in St. Louis Sunday. Mrs. Lillie's body will be brought to Woods Hole, her summer home of 64 years. High Mass of Requiem will be celebrated at St. Joseph's church at 10 A. M. tomorrow.

Illness that crippled her in recent years did not keep Mrs. Lillie from Woods Hole in summer. Chartered plane brought her direct from St. Louis to Coonamessett airport, where she was met by an ambulance that delivered her to her home on Gardner road. Her summer season here was a long one, from early June through September.

Mrs. Lillie was the daughter of Richard T. Crane, 2d, who founded Crane company in Chicago, manufacturers of plumbing fixtures. She came to Woods Hole in 1891 as a biology student at the MBL, where she met another young student, Frank Rattray Lillie, who had just been graduated from the University of Toronto. Four years later they were married, the same year Mr. Lillie received his degree of doctor of philosophy from University of Chicago and began to teach. In 1898 they bought their home on Gardner road.

Dr. Lillie went on to a distinguished career in science, and among his many achievements was his contribution to the Marine Biological Laboratory in Woods Hole, which he served as director and president.

Mrs. Lillie joined her husband in some large philanthropies; building of Whitman laboratory at University of Chicago and a \$100,000 endowment to the university's biology department.

Her Gift To Woods Hole

To Woods Hole she gave the beautiful bell tower on the shore of Eel pond, an expression of her love for her summer home and of her deeply religious nature. The 55-foot tower was built in the summer of 1923, made of granite hewn in West Falmouth. On one side is a small oratory with bronze doors decorated with bas relief panels depicting scenes from the life of St. Francis of Assisi. The two bells in the tower were given by her sisters-in-law, Mrs. Charles R. Crane and Mrs. George C. Lillie, by a Chicago attorney, Lincoln Clark, and by Alfeo Faggi, New York artist who designed the bas relief bronzes.

Charles Coolidge of Boston was the tower's architect and Wilfrid Wheeler of Ashumet, Mrs. Lillie's brother-in-law, was contractor. The tower was dedicated in solemn service July 31, 1930.

The MBL choir, directed by Ivan Gorokhoff, sang Russian religious music, and the Rt. Rev. Dr. James E. Cassidy, auxiliary bishop of the Fall River diocese, was present to lead a procession of clerics with cross and candles from St. Joseph's church across Millfield street. Mrs. Lillie sat quietly as one of the congregation during the service.

In later years she maintained not only the tower, but the lovely Mary's Garden planted around it.

She leaves another memorial to her devotion, on a high bluff overlooking Buzzards Bay, at Whitecrest, the home her brother built at Gansett in 1916; a lovely shrine to Mary, Star of the Sea, in memory of a child who died in infancy.

ildea, M.D.

Prepared by

daughter

(Relationship)

March 14, 1958

Date

LILLIE, Mrs. Frank R.
(Frances Crane)

6 Westmoreland Place
St. Louis, Missouri

Annual Member, 1923-1926
Life Member, 1926- 1958

Died, February 2, 1958

Chicago Tribune
Feb. 4, 1958

Mrs. Frances Crane Lillie

Services for Mrs. Frances Crane Lillie, 83, daughter of the late Richard T. Crane, founder of Crane company, will be held tomorrow in Woods Hole, Mass. She died Sunday night while visiting a daughter in St. Louis. Mrs. Lillie had lived at 5801 Kenwood av. She was the widow of Dr. Frank R. Lillie, a famed University of Chicago research professor, who died in 1947. Mrs. Lillie leaves 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.

LILLIE—Frances Crane Lillie, Feb. 2, 1958. Services Wednesday, Feb. 3, 1958, St. Joseph's church, Woods Hole, Mass. Interment Episcopal church cemetery, Woods Hole, beside her husband, Dr. Frank R. Lillie. Please omit flowers.

Letter to
daughter

CHICAGO TRIBUNE
2/17/58

**MRS. LILLIE'S
WILL DISPOSES
OF 2 MILLIONS**

The estate of Mrs. Frances Crane Lillie, 5801 Kenwood av., who died Feb. 2 at age 88, was estimated at 2 million dollars yesterday as her will was filed in Probate court. She was the daughter of the late Richard T. Crane, founder of the Crane company, and the widow of Dr. Frank R. Lillie, University of Chicago research professor who died in 1947.

The will provided \$11,200 in specific bequests to three Catholic organizations. It also asked that \$85,000 be distributed among 26 friends and relatives. A thousand shares of Crane company stock were

left to a previously created Frank R. Lillie educational fund.

The balance is to be placed in equal trusts for four daughters, with each daughter trustee of her trust. The daughters are Mrs. Margaret Gildea and Mrs. Emily Cramer of St. Louis, Mrs. Mary Barrows of Kentfield, Cal., and Mrs. Catherine Bacon of Merion Station, Pa.

2/4, 2/27/58

| | | | |
|----------------|---------------------|-----------------------|-------------------------|
| PAT. A 3 Clock | | LIBRARY Indian Trails | |
| PHONE 456-2600 | TODAY'S DATE 3/4/81 | CAN'T USE AFTER open | LIBRARIAN Shirley Tehle |

| SRS USE | |
|------------------|-------------------|
| RECEIVED 3/6/81 | REQUEST NUMBER 36 |
| ANSWERED 3/18/81 | (F) PF NF |
| REFERRED | ASSISTING LIBRARY |

QUESTION: Explain fully, being as specific as possible.
 Biography of Frances Crane Lillie

2. SOURCES CHECKED AND INFORMATION SUPPLIED: Include subject headings & dates as well as outside sources.

- Card catalog
- Subject Guide to Books in Print
- Current Biography Index 1940-80
- Biographical Books 1950-80
- Notable American Women 1607-1950
- Dictionary of American Biography
- Biography Index 1946-1979

| DATE | ACTION (To be filled in by System Reference Service) |
|---------|---|
| 3/18/81 | <p>Sending an article on her and short biography of her husband:</p> <p><u>Who's Who in Chicago</u>. Chicago: The A.N. Marquis Company, 1931, p. 590.</p> <p>"Rich Woman Now Socialist." <u>New York Times</u>, December 8, 1915, 10:6.</p> <p>If more information is needed, please let me know.</p> |

SRS Librarian Jan Steiner

68L.22.1a

Servants of Mary
Addolorata Villa
Wheeling, Illinois 60090

Telephone 537-2900

Jan. 24, 1968

THE WHEELING HISTORICAL SOCIETY
WHEELING, ILLINOIS 60090

The Servite Sisters, Inc. of Addolorata Villa
of Wheeling, Illinois do at this time of the
150th Anniversary of the State of Illinois loan
to the Wheeling Historical Society the picture
of Frances Crane Lillie and ask that it remain
on display at the Historical Museum of Wheeling
until such time as the Servite Sisters may wish
to recall it.

The property on which Addolorata Villa, a
retirement home for men and women, now operates
was purchased from Frances Crane Lillie in 1940.

Sister Mary Lucy, OSM
Sister Mary Lucy, OSM
Administrator

NORTH SUBURBAN LIBRARY SYSTEM REFERENCE SERVICE • INFORMATION REQUEST FORM

| | | | |
|--------------------------|------------------------|--------------------------|----------------------------|
| PATRON Alberta Clock | | LIBRARY Indian Trails | |
| PHONE (DAYS) 450-2609 | TODAY'S DATE 3/4/81 | CAN'T USE AFTER open | LIBRARIAN Shirley Tehle |

| | |
|---------------------|----------------------|
| SRS USE | |
| RECEIVED 3/6/81 | REQUEST NUMBER 36 |
| ANSWERED 4/14/81 | (F) PF NT |
| REFERRED 3/23/81 | ASSISTING LIBRARY |

1. QUESTION: Explain fully, being as specific as possible.
Biography of Frances Crane Lillie

2. SOURCES CHECKED AND INFORMATION SUPPLIED: Include subject headings & dates as well as outside sources.

Card catalog
Subject Guide to Books in Print
Current Biography Index 1940-80
Biographical Books 1950-80
Notable American Women 1607-1950
Dictionary of American Biography
Biography Index 1946-1979

| DATE | ACTION (To be filled in by System Reference Service) |
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| 3/18/81 | Sending an article on her and short biography of her husband: <u>Who's Who in Chicago</u> . Chicago: The A.N. Marquis Company, 1931, p.590. "Rich Woman Now Socialist." <u>New York Times</u> , December 8, 1915, 10:6. If more information is needed, please let me know. |
| 3/23 | We are referring this to CPL. |
| 4/14 | Sending two obits supplied by CPL: <u>Chicago Daily Tribune</u> 2/4/58. <u>Chicago American</u> 2/4/58. This question is now closed. |

Jan Steiner

Of that part of the East half of the Southwest quarter of Section 3, Township 42 North, Range II East of the 3rd Principal Meridian; and being also a part of Lots 13 and 14 in Owner's Division of Buffalo Creek Farm, according to plat thereof recorded in the Recorder's Office of Cook County, Illinois, as Document No. 9195785; described as follows:

Beginning at a point on the west line of said Lot 14 which is 439.00 feet south of the northwest corner of said lot, which point of beginning is also a point of the west line of said East half of Southwest quarter 523 feet south of the northwest corner of said East half, and running

thence South $84^{\circ} 34' 30''$ East a distance of 213.60 feet to a point in the west line of said Lot 13 which is 91 feet south of the northwest corner thereof;

thence South $00^{\circ} 41'$ East along said west line of Lot 13 a distance of 38 feet;

thence North $89^{\circ} 16'$ East a distance of 310.87 feet

thence south, parallel with said west line of Lot 14 and with said west line of East half of Southwest quarter, a distance of 375 feet;

thence South $89^{\circ} 16'$ West a distance of 524.01 feet to said west line of Lot 14 and said west line of East half;

thence north along said west line a distance of 435.92 feet to the point of beginning.

Containing 4.752 acres of land, more or less.

MEMO TO: Board Members, Calvert Foundation
FROM: Wheeling Park District, Board of Commissioners
RE: Use of Property
DATE: January 28, 1974

Park District plans for the use of this property by the community will include for consideration the following:

1. Use of the thirteen (13) plus acres, ten (10) acre Childerly property and our newly acquired three (3) acre parcel adjoining Childerly on the south border as an Outdoor Education area in coordination with grade school District #21. The untouched meadows and orchard are ideal for this purpose. Walking paths can be developed with the flowers, trees, shrubs and grasses identified for the citizens of the community.
2. This natural area could be an ideal summer day camp for children organized by the new Northwest Special Recreation Association.
3. Possible community group meeting location to use the retreat buildings.
4. Possible location for park programs on western side of the community.
5. The chapel and cabin built in 1825 are being sought as a historical building recognized by the State of Illinois. This could also be a possible museum site.
6. The area would also be an ideal picnic area for families in the community.
7. The property could continue to be used as a retreat area by community groups interested in fellowship over the weekend.

a historical landmark that not too many people know existed. (The Park District had already been one of the forces which saved and renovated the original Community Presbyterian Church - now the Community Center in Chamber Park - a building used by civic, church, park and private groups every week-night, September through June). The potential of Childerly had been recognized and now a way to purchase or lease it had to be found. Those three Commissioners reported to the full Board that Childerly was an ideal park setting and the Board unanimously concurred that Childerly must be saved and remain as it stands - a monument to history and one of the last vestiges of slowly diminishing open space, which could serve the recreational needs of the community. Another tour was scheduled for those Commissioners who had been unable to see it before. That tour was in early winter of 1972.

Preparation was then going on for the referendum in December which would earmark funds for land acquisition. The referendum was successful.

The Board, funds now made available by voter approval, could now proceed with contemplated land purchases. Many Executive Sessions were held, - all dealing with properties located in various locations in the Wheeling Park community. Because these were Executive Sessions you, the Village Board and the citizens

7. The property could continue to be used as a retreat area by community groups interested in fellowship over the weekend.

The park property, acquired in past years and local school property is now, with our successful 1972 referendum, able to be developed. Matching funds are being sought to double the size of these improvements. While these other improvements have had to wait for our 1972 referendum, the development and the expense there of for the Childerly property can be assumed now because of the natural state of the area and by the increased park district financial base.

Questions raised by the plan commission were based mainly on the possible location of a hospital at this site.

The Wheeling Park District, in answering the survey on the hospital, and at public meetings since, have stated our total support for improved medical facilities and treatment for the community residents. It is our firm feeling that this particular piece of property will better serve the residents as a community park and that an alternate site is possible to especially serve the emergency needs of the community and to act as a base of operations for the Wheeling Fire Departments Para-medics.

Traffic patterns around Childerly were also discussed at the Plan Commission meeting when the park approached them with our requested park site designations. It is our feeling that a much lighter use pattern develops at a park designated as an Outdoor Education Area, than a 250 bed hospital. Buses for school children will be the main mode of transportation. Many bicyclists will be able to reach the park without crossing a major roadway.

It is our hope that this information will assist you in your decision concerning the Childerly retreat property. The Wheeling Park District feels strongly that this property should be retained as open space for the community. With its unique heritage it is at the top of our priority list.

The support the community has shown both as community organizations and as individuals speaking for themselves has been appreciated. We thank you for the time we have taken to present our petition and again thank the people we all serve for their concern over the use of this unique property. We urge that you vote to place the Childerly Retreat property on the Official Map with a public use designation for a park site.

Thank you.

January 28, 1974

Bulk mailed to
Bulk print ref

TO: POSTAL CUSTOMER
WHEELING PARK DISTRICT
WHEELING, ILLINOIS 60090

BULK RATE
U. S. POSTAGE
PAID
PERMIT NO. 51
WHEELING, ILL.

*Serving Your Community
the*

WHEELING PARK DISTRICT

URGES YOU TO

FUNDS DONATED BY
"FRIENDS OF THE PARK"
CHAIRMAN CATHERINE RICHTER

VOTE!

yes for

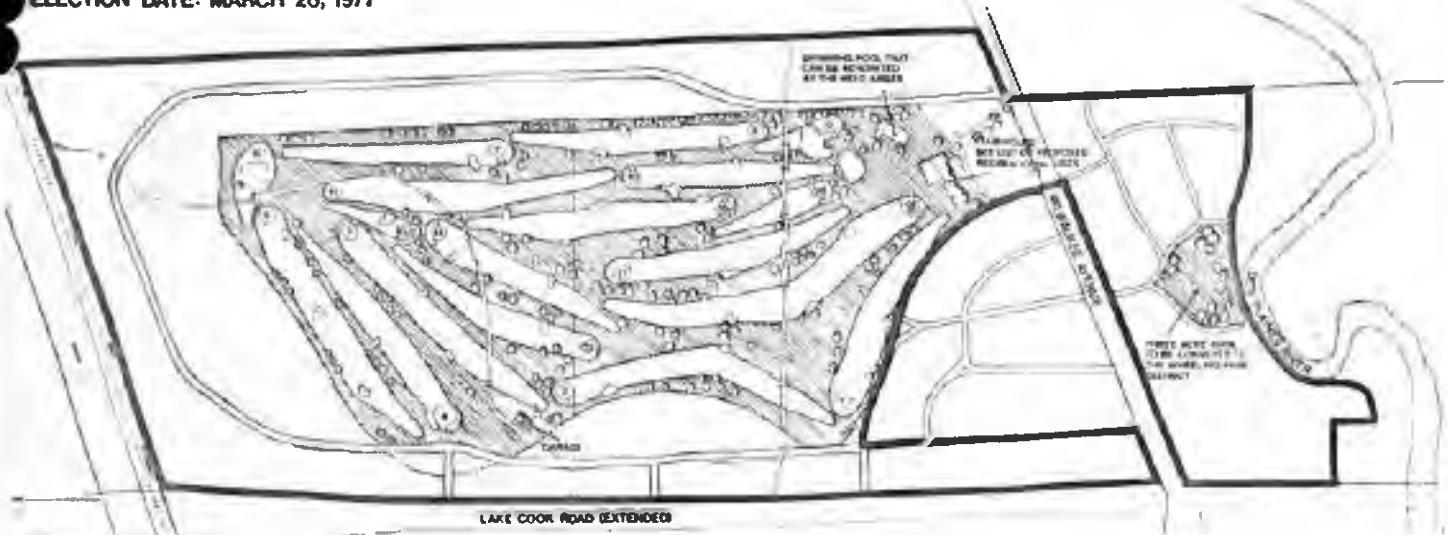
The Acquisition of
Chevy Chase Golf
Course and
Acquisition/Development
of *Childerley Retreat.*
MARCH 26th



Will Rogers once said, "The Good Lord is makin' more people, but He ain't makin' more land."

WE HAVE THE PLAN & NEED THE LAND

WHEELING PARK DISTRICT
CHEVY CHASE GOLF COURSE & CLUB HOUSE ACQUISITION 128 ACRES
 ELECTION DATE: MARCH 26, 1977



PROPOSED SEASONAL MULTI-PURPOSE RECREATIONAL USES FOR THE CHEVY CHASE PROPERTY

- | | |
|----------------------|-----------------------------|
| GOLF | CROSS COUNTRY SKIING |
| JOGGING TRAIL | WINTER ARCHERY SHOOT |
| BICYCLE TRAIL | FISHING IN STOCK PONDS |
| HORSESHOE PITS | ICE SKATING & WARMING HOUSE |
| SHUFFLE BOARD COURTS | OUTDOOR BASKETBALL COURTS |

PROPOSED RECREATIONAL USES OF THE CHEVY CHASE CLUB HOUSE

- | | |
|------------------|----------------|
| RESTURANT & BAR | PROGRAMS |
| BANQUETS | DANCE |
| MEETINGS | ARTS & CRAFTS |
| ICE CREAM PARLOR | EXERCISE |
| NURSERY | SPECIAL EVENTS |
| THEATER | GAME ROOM |
| PRO-SHOP | |

PROPOSED AREA TO BE ANNEXED TO WHEELING PARK DISTRICT

WHEELING PARK DISTRICT
CHILDERLEY LAND ACQUISITION & PARK DEVELOPMENT
 ELECTION: MARCH 26, 1977

VOTE
 YES
 ON
 MAR. 26

A ONE TIME OPPORTUNITY
 FOR OUR COMMUNITY!
 LET'S MAKE THE BEST OF
 IT!



◦ A VOTE FOR A BETTER COMMUNITY
 ◦ A VOTE FOR THE FUTURE

**WHERE DO I VOTE ON MARCH 26TH?
PRECINCT INFORMATION**

Precinct #1 Heritage Park—
222 S. Wolf Road

Precinct #2 Jack London Jr. High —
999 W. Dundee Road

Precinct #3 Private Residence —
904 Sussex Ct. Buffalo Grove, Illinois

For those voters living east of the Soo Line Railroad.

For those voters living west of the Soo Line and in the Village of Wheeling.

For those residents of the Wheeling Park District that live in Cambridge Subdivision of Buffalo Grove.

TIME:

Polls are open 6:00 A.M. — 6:00 P.M.


DATE:

Election Date — Saturday, March 26, 1977

**ABSENTEE BALLOTS? CALL 537-2222
SAMPLE BALLOT**


I. PROPOSITION TO ISSUE \$3,700,000 PARK BONDS

Shall bonds of the Wheeling Park District, Cook and Lake Counties, Illinois, to the amount of Three Million Seven Hundred Thousand Dollars (\$3,700,000) be issued for the purpose of paying for land and equipment to be acquired for park purposes, said land and equipment consisting of the Chevy Chase Country Club, including the eighteen hole golf course, buildings, swimming pool and maintenance equipment, and the Childerley Retreat property, and for the development and improvement of the Childerley Retreat property to serve as a community park, and for the payment of the expenses incident thereto?

| | |
|-----|---|
| YES |  |
| NO | |

**II. PROPOSITION TO INCREASE AUTHORIZED
AGGREGATE INDEBTEDNESS TO
FIVE PER CENTUM**

Shall the authorized aggregate indebtedness of the Wheeling Park District, Cook and Lake Counties, Illinois, be increased to not more than Five per centum of the value of the taxable property therein?

| | |
|-----|---|
| YES |  |
| NO | |

**A YES VOTE IS NECESSARY ON BOTH QUESTIONS
FOR THE SUCCESSFUL IMPLEMENTATION OF THE
PROPOSAL**

BOARD OF COMMISSIONERS

Lorraine E. Lark President
Frank Schnaitmann Vice President
Robert E. Ross Commissioner
Doris Kerr Commissioner

William Blank Treasurer
Roger A. Bjorvik Attorney
David F. Phillips Secretary

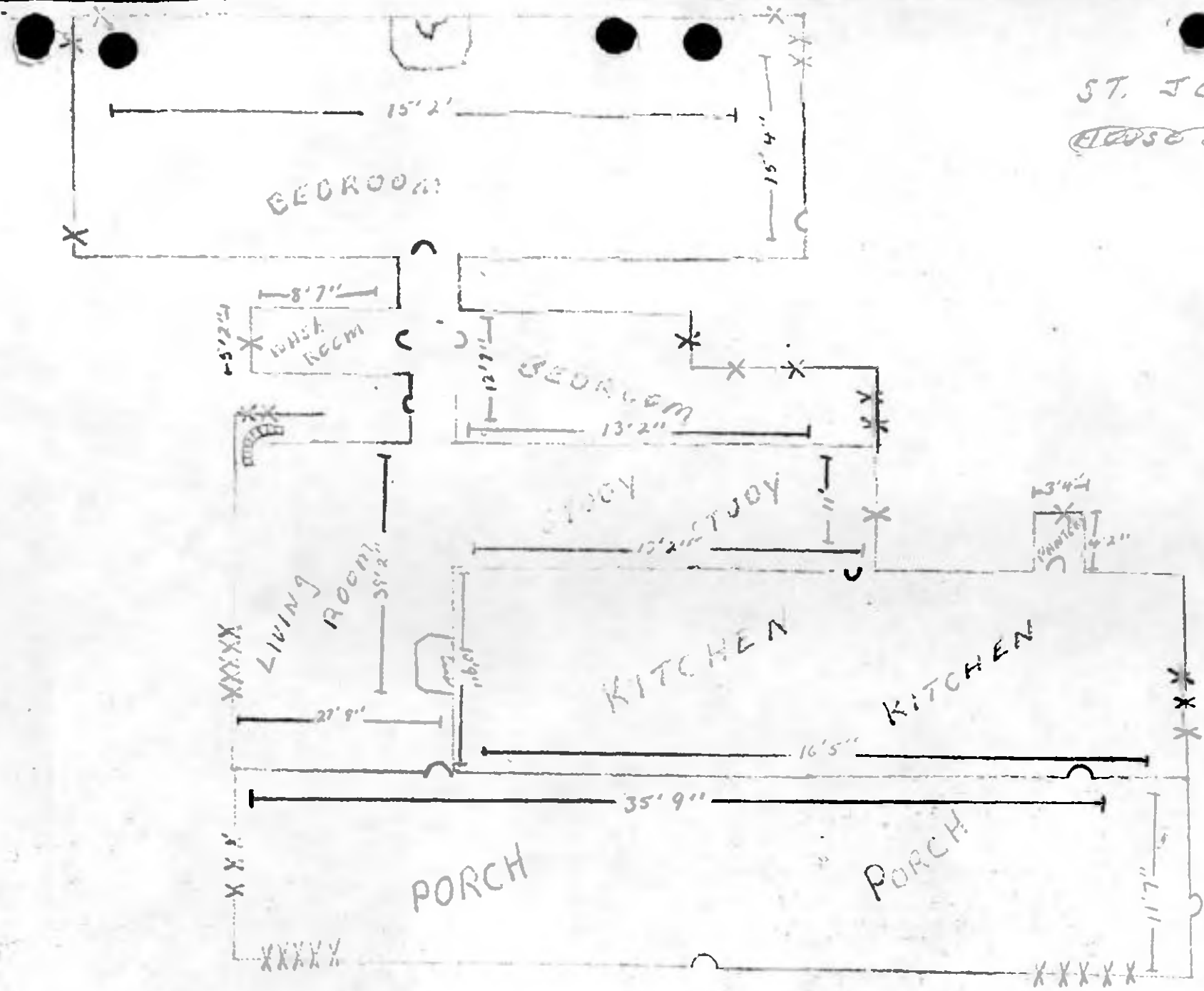
ADMINISTRATIVE STAFF

David F. Phillips Superintendent
Parks & Recreation
Vernon Verstraete Director of Parks
Janet Schwass Director of Recreation
Pat Hancock Office Manager

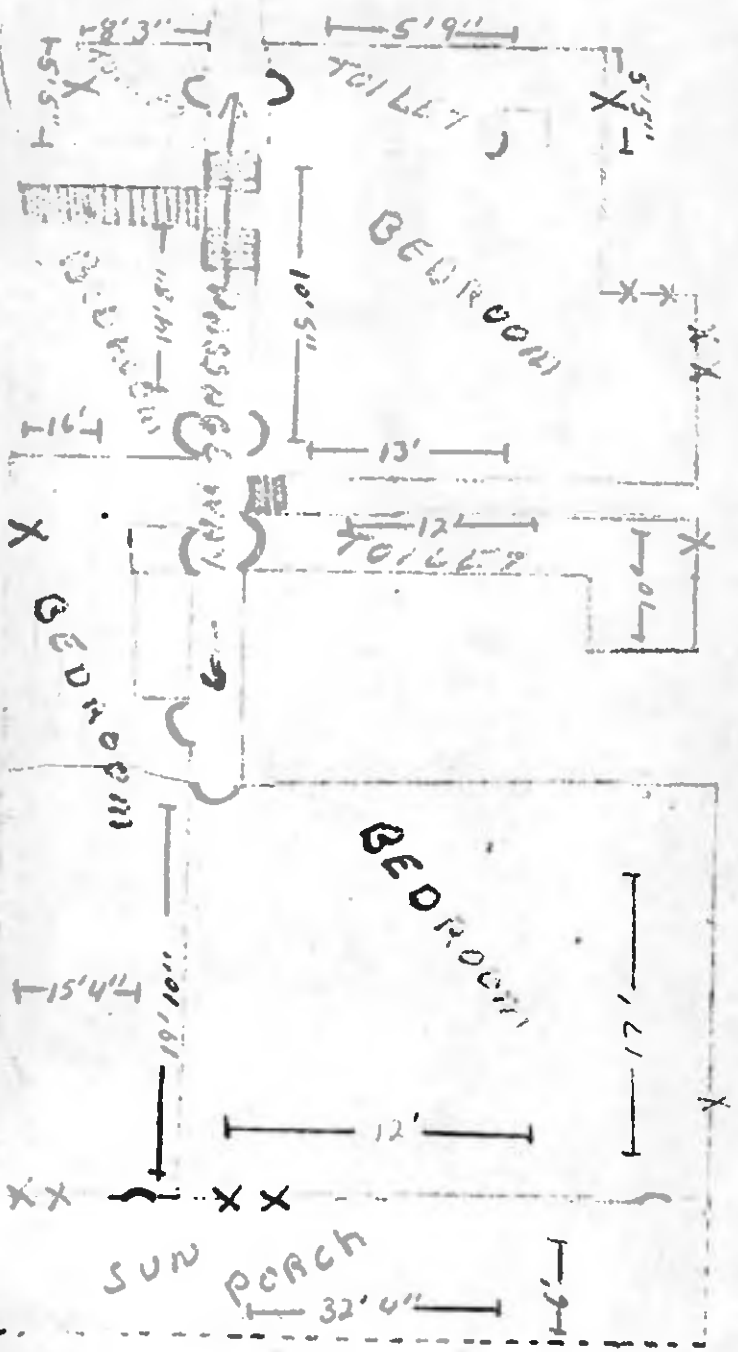
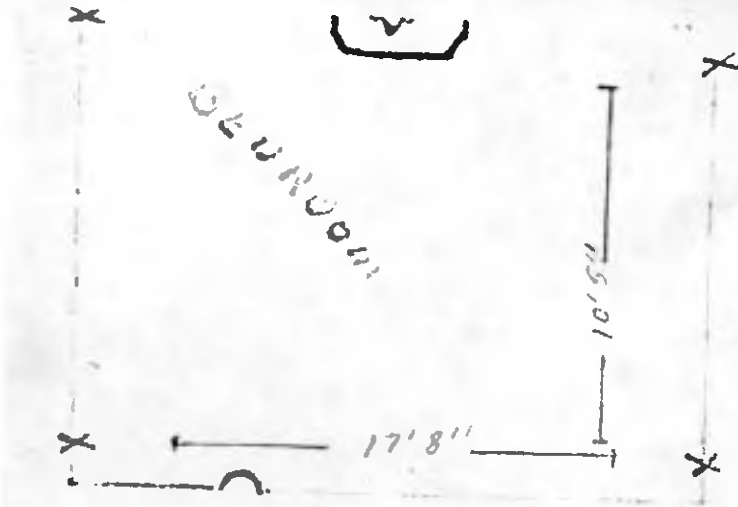
ST. JOHNS

~~HOUSE 12~~

1ST FLOOR

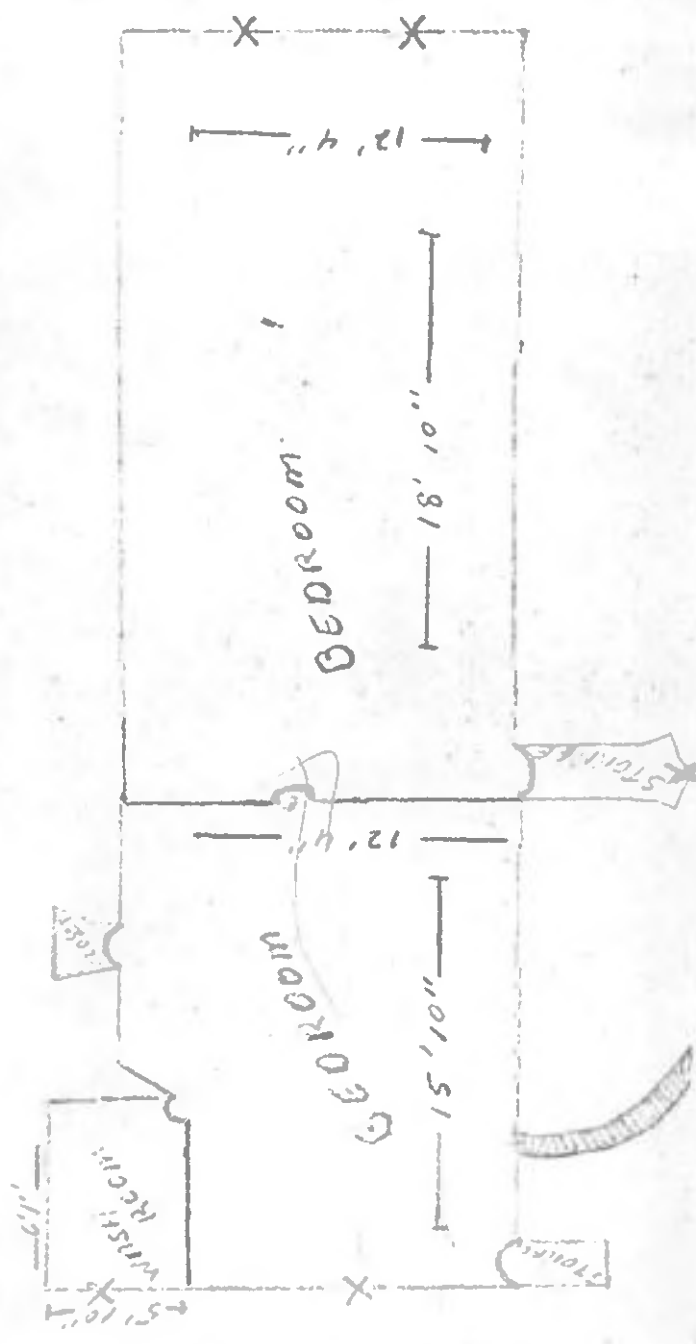


- 1 - TOILET
- 1 - KITCHEN SINK
- 1 - TUB + SHOWER
- 1 - ENCL. BATH



3-FILE BOWLS
 3-101-875
 1-703

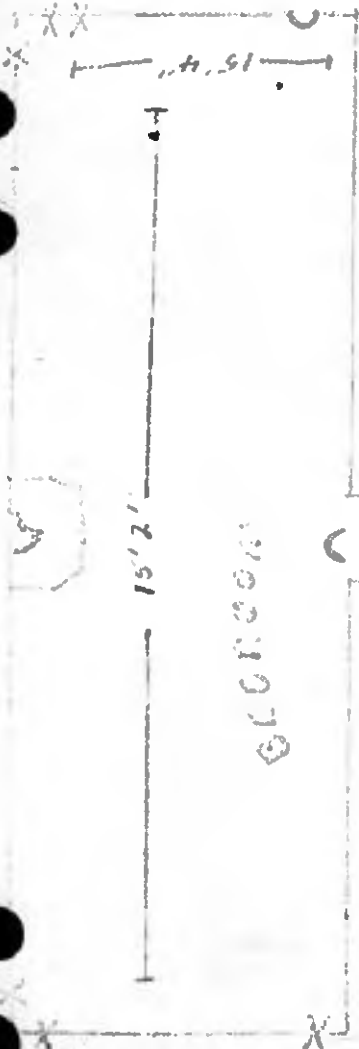
300 FLOOR
1 - TOWER
1 - FIVE CORN



ST. JEROME

HOUSE II.

1ST FLOOR



BEDROOM

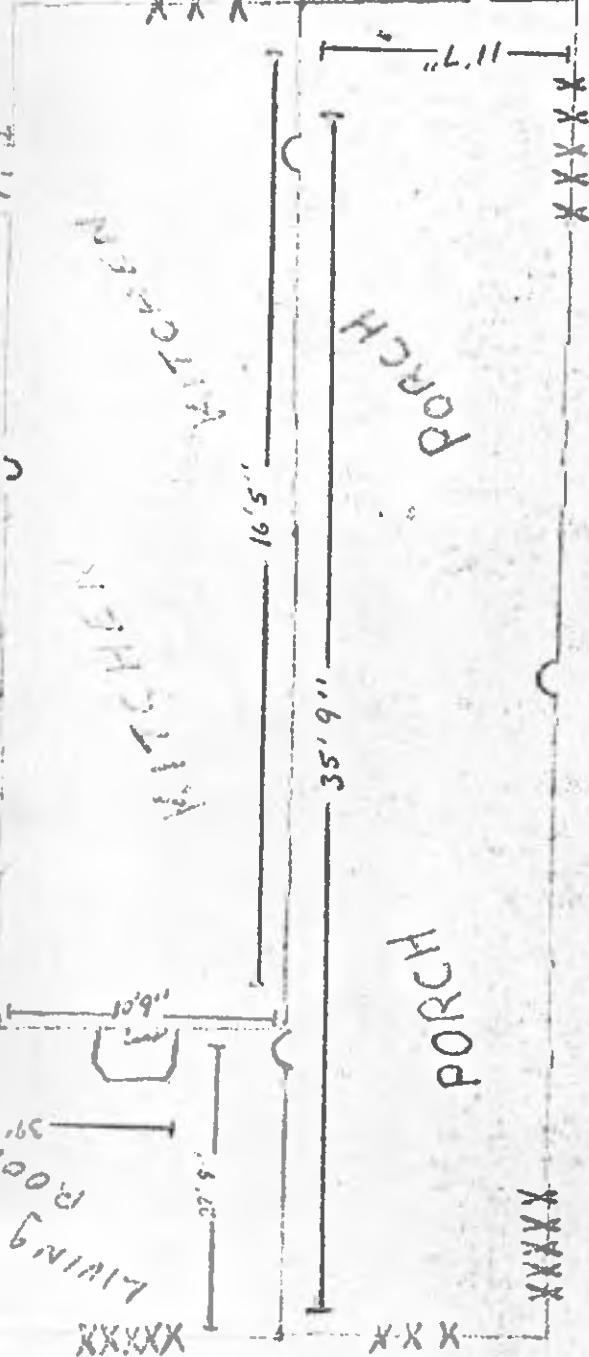


BATH

STAIRS



LIVING ROOM



KITCHEN

PORCH

PORCH

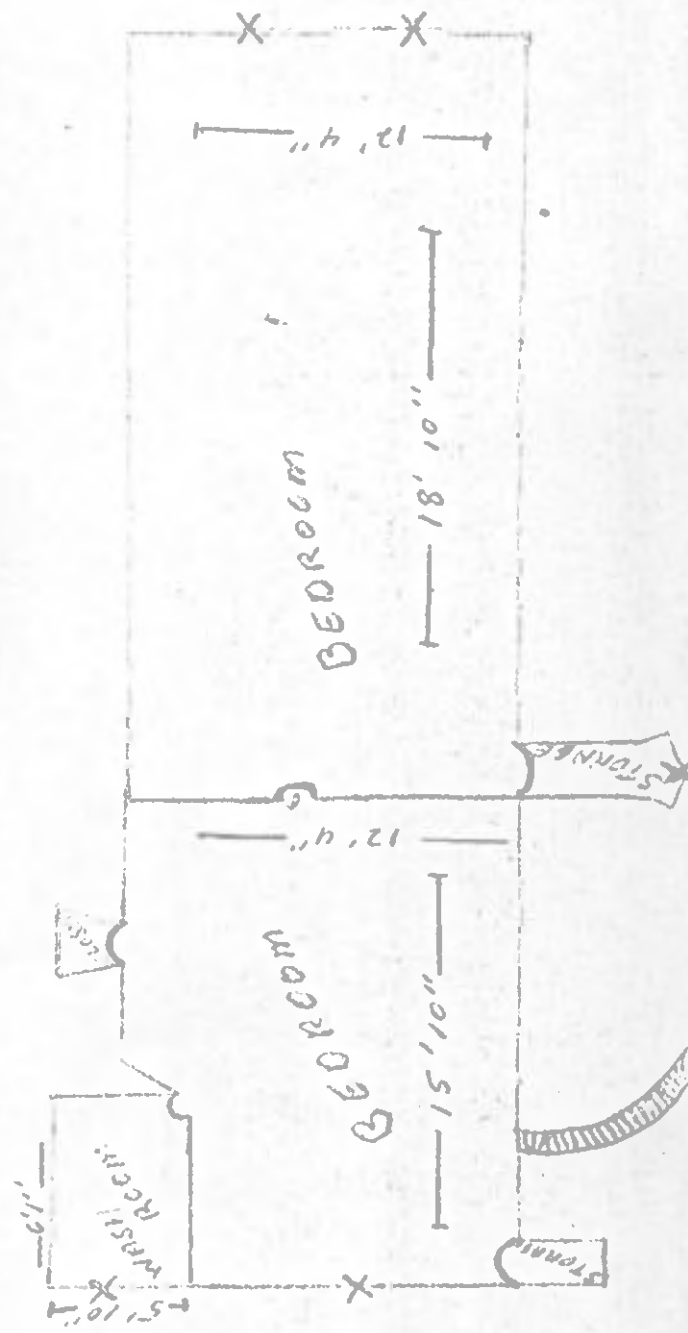
1 - TOILET

1 - KITCHEN SINK

1 - TUB + SHOWER

DOORS - X
 WINDOWS - X
 STAIRS - X
 SINK - X

200 P...
1. 200...
1. 200...

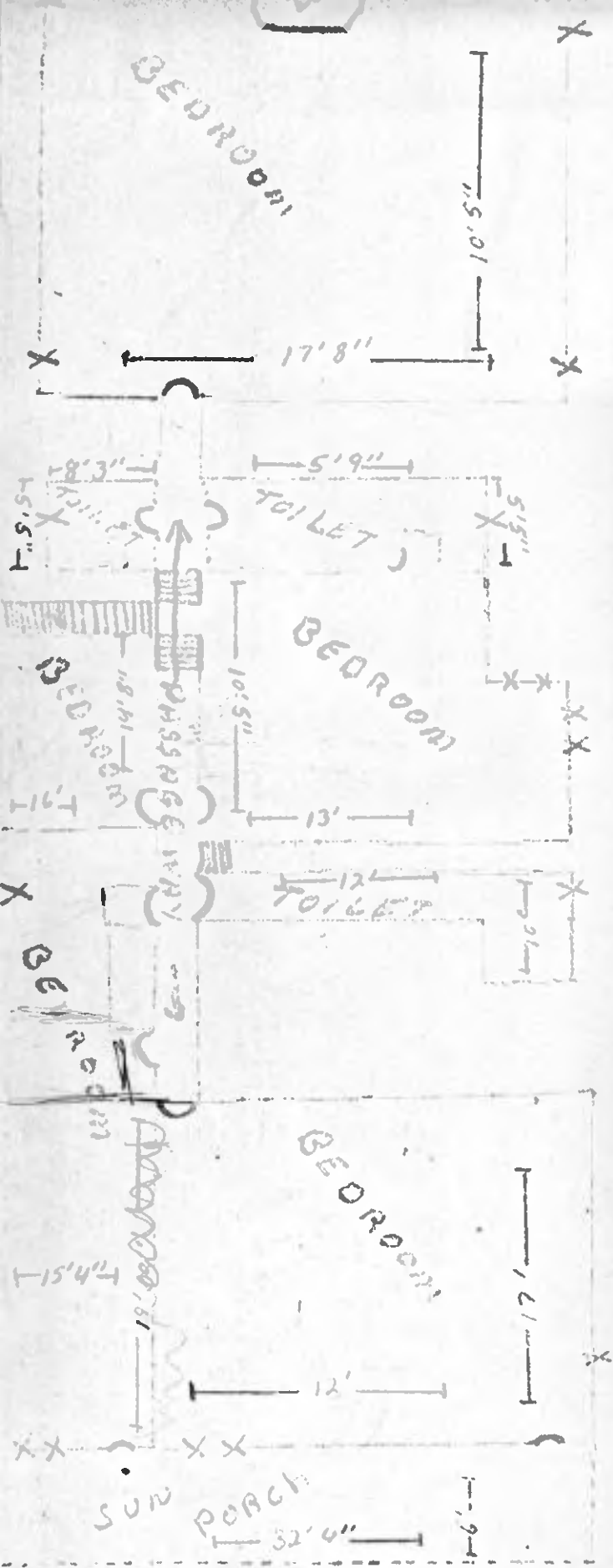


NO. 2100

3-FL. HOUSES

3-701678

1-7003



1-74

TO: President and Board of Trustees
Village of Wheeling
FROM: Wheeling Park District
Board of Commissioners
SUBJECT: Childerly Retreat Property

May we take this opportunity to familiarize you with a calendar of events leading to the Wheeling Park District's desire to have Childerly Retreat Property placed on the Official Map with a public use designation for a park site.

This unique property with its historical significance, first came to the Park Boards attention when one of our Commissioners toured the property at least three years ago. That Commissioner requested that if ever the property were to be considered "For Sale" that the Park District be advised so that the Park Board could be put in contact with members of the Calvert Foundation to discuss the possible purchase of the site for park purposes.

That Commissioner informed the Park Board of this idealic park setting. Although it is located on a major arterial road, not too many residents are familiar with the property and what it has to offer the community.

In the fall of 1972 the Park Board was made aware that the possibility existed that Childerly might be available for purchase. A tour of the premises was arranged and the Park Board President and two commissioners toured the grounds chapel and houses, evidencing their earnest interest in the property and happily noting that it was ideal from a park district aspect. The five acres of rolling meadows abutted a 3 acre parcel the park district contemplated purchasing. The orchard with its countless apple trees formed a picnic grove that would take many dollars and a decade or more to develop. The chapel was a historical landmark that not too many people know existed. (The Park District had already been one of the forces which saved and renovated the original Community Presbyterian Church - now the Community Center in Chamber Park - a building used by civic, church, park and private groups every week-night, September through June). The potential of Childerly had been recognized and now a way to purchase or lease it had to be found. Those three Commissioners reported to the full Board that Childerly was an ideal park setting and the Board unanimously concurred that Childerly must be saved and remain as it stands - a monument to history and one of the last vestiges of slowly diminishing open space, which could serve the recreational needs of the community. Another tour was scheduled for those Commissioners who had been unable to see it before. That tour was in early winter of 1972.

Preparation was then going on for the referendum in December which would earmark funds for land acquisition. The referendum was successful.

The Board, funds now made available by voter approval, could now proceed with contemplated land purchases. Many Executive Sessions were held, - all dealing with properties located in various locations in the Wheeling Park community. Because these were Executive Session you, the Village Board and the citizens of Wheeling knew nothing of the park's interest in the Childerly Property until the Northeastern Illinois Plan Commission released information that the park had made application for funding through B.O.R. (Bureau of Outdoor Recreation) This was just shortly after a hospital group announced their interest in Childerly. Our application had been pending for months.

Our first meeting with members of the Calvert Foundation was an informal meeting held in early spring of 1973. At that meeting three Park Commissioners the Park Superintendent and three members of the Calvert Foundation met so that the Park District could inform the representatives of the Foundation why the Park desired to be considered as prospective purchasers or leasers of Childerly. We were informed at that time that "no sale" would be made of the property until the Park District was given first consideration.

The first correspondence was a copy of a letter relative to our meeting with the Calvert Foundation requesting us to put in writing just what we proposed, relative to purchase and or lease, and if lease, for how long. It also asked that the Park District should know that they (Calvert Foundation) were interested.

On August 13, 1973 we sent a letter to the Foundation expressing our interest in the property setting forth price and terms.

A letter was received from Calvert House on September 27, 1973 asking if the price could be reconsidered.

After more discussion in Executive Session, another letter was sent under date of October 6, 1973 to Calvert House with a revised figure.

It was not until November 9, 1973 did we receive a letter from Calvert House which mentioned contact had been made with a representative of a group which desired the property to build a hospital. Although we had read articles in the newspapers indicating an interest by someone other than the Park District in Childerly, this was the first official notification we had indicating that the articles were correct.

We are still however, most desirous of purchasing the property to upgrade recreational and open space areas through out the community.

Park District plans for the use of this property by the community will include for consideration the following:

1. Use of the thirteen (13) plus acres ten (10) acre Childerly property and our newly acquired three (3) acre parcel adjoining Childerly on the south border, as an outdoor education area in coordination with grade School District #21. The untouched meadows and orchard are ideal for this purpose. Walking paths can be developed with the flowers, trees, shrubs and grasses identified for the citizens of the community.
2. This natural area could be an ideal summer day camp for children. This could include a new program for the area, a day camp for the handicapped children organized by the new Northwest Special Recreation Association.
3. Possible community group meeting location to use the retreat buildings.
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Thank you.

January 28, 1974

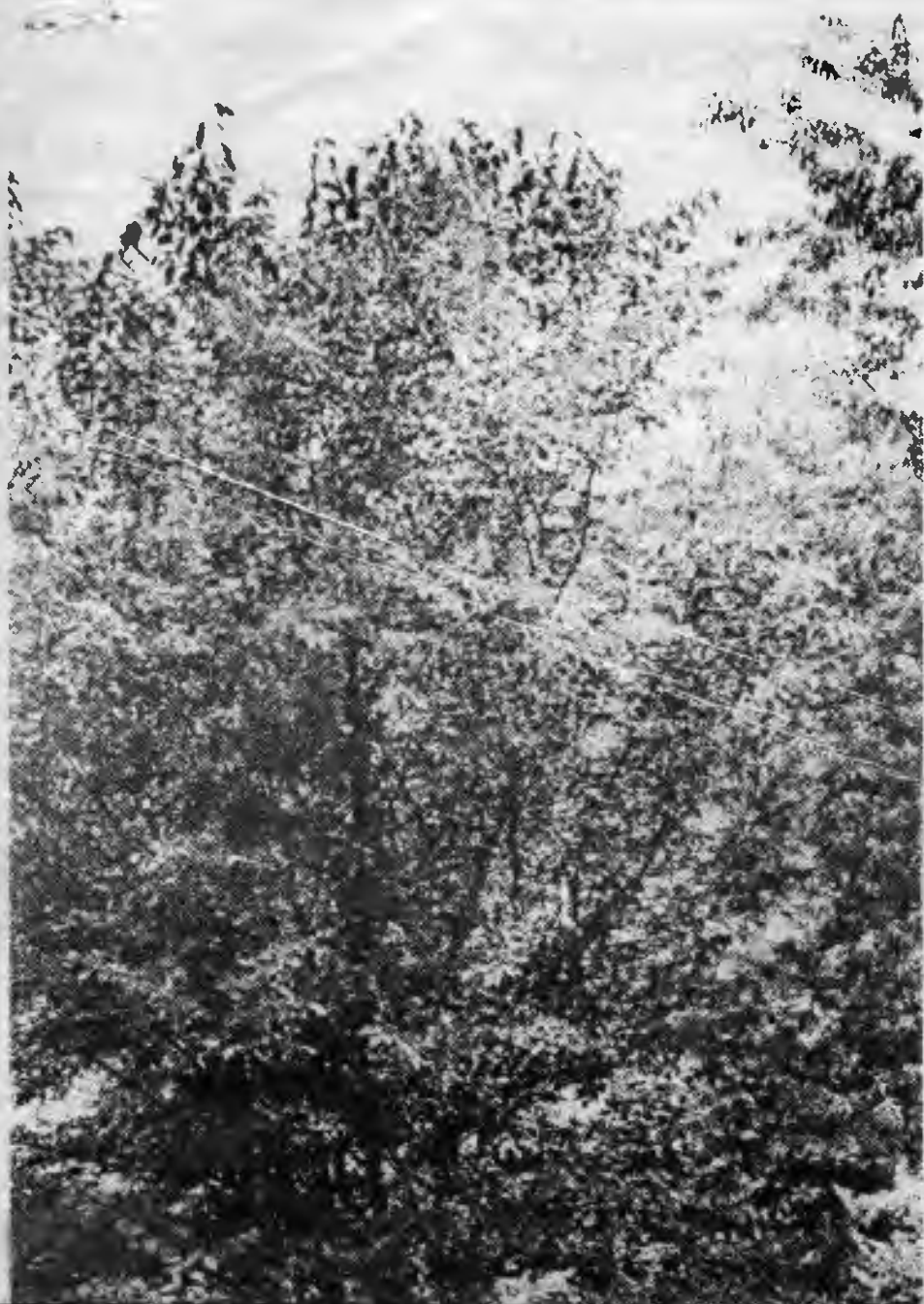


St. Joan's House served as a Catholic retreat until it was purchased by the Wheeling Park District in 1977. Today, the home is used for meetings and pre-school programs.

Childerley: A retreat in the heart of Wheeling



CHILDERLEY PARK
 IS HEREBY DEDICATED TO THE
 RESIDENTS OF THE
 WHEELING PARK DISTRICT
 THIS 22ND DAY OF JULY 1979
 BY THE
 BOARD OF PARK COMMISSIONERS
 WHEELING PARK DISTRICT
 WHEELING, ILLINOIS



Park district preserves past; enriches present

The grounds of Childerley have been a haven of tranquility for over a century.

A running creek, rows of fruit trees and vine covered buildings create a quiet beauty. A chapel and a formal flower garden offer a peaceful place for quiet reflection.

In 1904, the 600 acre Childerley Farm was purchased by Francis Crane Lillie of Chicago. Her original intention was to use the farm as a retreat for herself and family. Childerley was the spot to teach her children "to learn about God's country creatures," she wrote.

Active in social causes, she soon began using the Childerley Farm as a home for widows and orphans. She constructed cabins, cottages and a school.

Later the property was donated to the Calvert Foundation, an affiliate of the University of Chicago. The foundation used the area as a retreat for Catholic students. The foundation constructed two homes to house the students. In the 1970s, the foundation decided to sell the property and replace it with an area closer to the campus.

In 1977, roughly 12 acres of the Childerley property was purchased by the Wheeling Park District.

Just off McHenry Road, the park district property includes several buildings, including St. Joan's House and the chapel.

Park Superintendent David L. Phillips said the district intends to maintain the peaceful character of the property and develop the site as "a passive park."

The development of the park will include walkways, paths, picnic tables and a historical library.

Phillips said that the district hopes to be able to establish open hours for the chapel and the library. He said he is hopeful a program can be worked out with the

acquired the Chevy Chase facility.

In all, the park district has nine separate facilities totaling 230 acres.

The activities are governed by an elected board of park commissioners. Members include, chairman Glenn Meier, Russell Baker, Shirley Mueller, Don Lark and Ed Klocke. This year, the park district budget is \$2.3 million. The district is marking its 20th anniversary.

"Our No. 1 goal right now is to try to provide the quality and quantity of services that the community desires within the financial structure that we have now," Phillips said.

"Our desire is to be looking ahead into the needs of the future, while trying to provide for and meet the needs of today."

The Chevy Chase Golf Course and Club House will generate a profit during 1981, he said. "It's a promise we made to the community and its bearing fruit. The operation is now self sufficient."

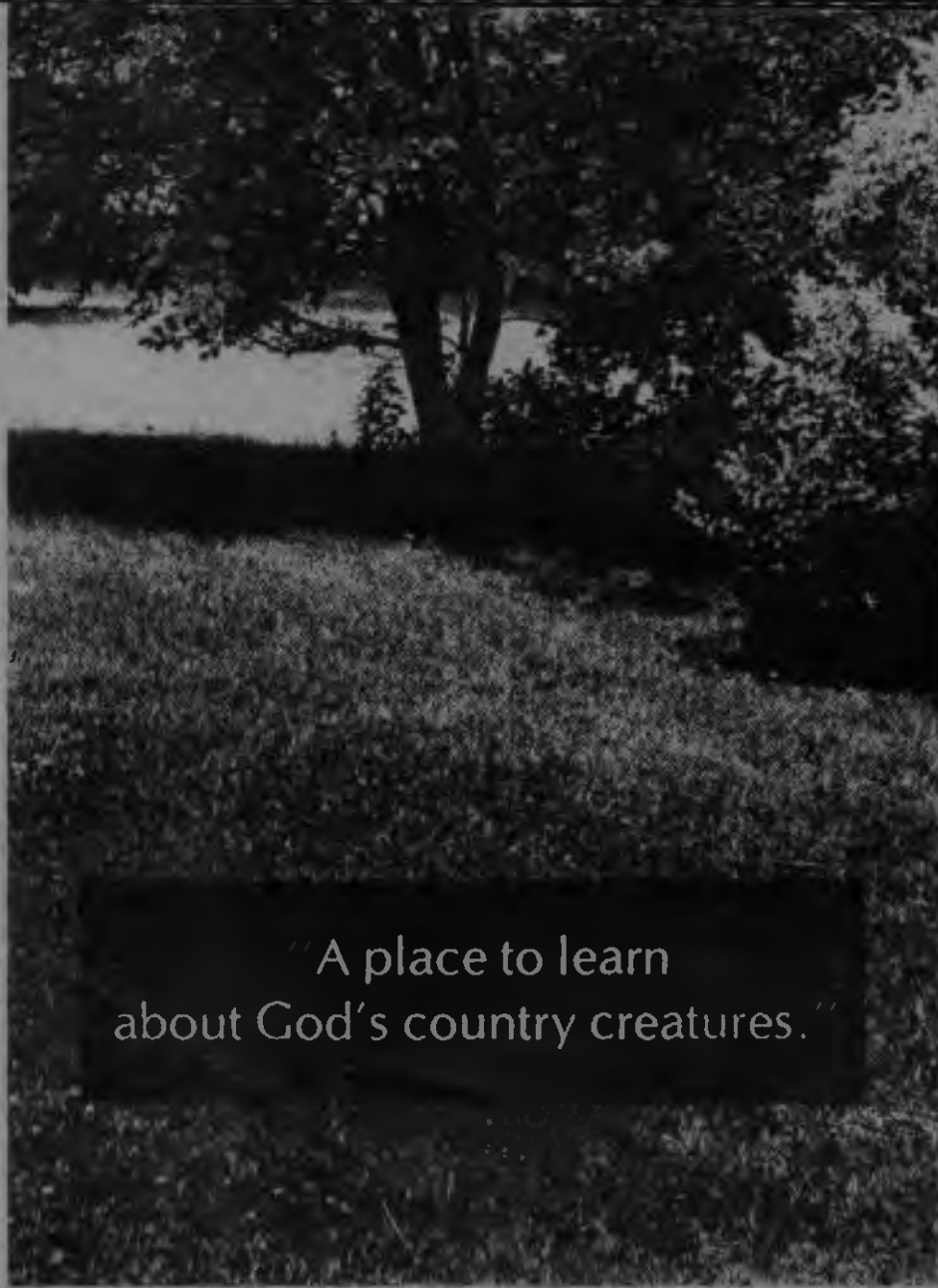
Programming at all park district facilities fall into three general categories, Mary Straus, director of recreation, said.

Youth programming is under the direction of Debbie Carlson; adult and senior citizen programming is under the direction of Lisa Anderson, and athletic programming is under the direction of Don Kappel.

Programming in each category covers a wide range of activities. Straus said. The Neptune recreation facility includes a health club for adults, a swimming pool for all ages, and a den for teenagers.

Crafts, visual and performing arts, self improvement programs and exercise classes are among the wide variety of park district programs offered.

The nine park district facilities are
•Chevy Chase Golf Course and Club



"A place to learn
about God's country creatures."

Wheeling Historical Society to have volunteers staff the buildings during open hours.

St. Joan's House will be used for cultural programs and for pre-school classes. One class, titled "Little House on the Prairie", will teach youngsters how the pioneers made things.

The fruit growing on the property will be gathered and cooked, using the same methods the pioneers used, Debbie Carlson, recreation coordinator said.

St. Joan's House is open only for specific classes or meetings, she said. However, the park grounds at Childerley are always open.

Childerley was aquired by the park district in 1977, the same year the district

houses

- 100 North Milwaukee Avenue.
- Heritage Park
- 222 South Wolf Road
- Chamber of Commerce Park
- 251 North Wolf Road
- Childerley Park
- 506 McHenry Road
- Neptune's Recreation Center
- 900 South Elmhurst Road
- Horizon Park
- 375 Schoenbeck Road
- Meadowbrook Tot Lot
- Nancy Lane
- Northside Park
- 200 Glendale Avenue
- Husky Park
- Lee Street

Treaty with the Potawatomi tribe paved way for village development

The 1883 treaty with Half Da, Chief of the Potawatomi Indians, marked the beginning of the development of the land that was to become Wheeling.

The treaty "initiated a land rush," historian Marshall Balling said. Many from New York-primarily English, moved to Illinois via the Great Lakes "to stake out claims."

In 1834, Joseph Filkins built the first residence. In 1836, what is now Milwaukee Avenue was designated a Post Road, and became the main road between Chicago and Green Bay, Wisc. Green Bay at the time was a major source of supplies.

Stage coaches left Chicago in the early morning hours to arrive in Wheeling about noon-the beginning of Wheeling's reputation as a great place for food.

In 1837, Filkins built the first commercial building, a tavern-hotel, at

what is now Milwaukee and Dundee Roads. In the same year, Russell Wheeler and Charles Daniels opened a general store.

By 1846, the village was built up and had a number of general stores, taverns and blacksmith shops, Balling said.

In the 1850s and the early 1860s, a large number of German farmers located in the Wheeling area. The Germans were primarily dairy farmers who sold their milk to the Chicago market, he said.

In the 1890s and later, the village became known for good food and drink.

In the 1930s, many baseball teams and theatrical troops traveled to Wheeling after the game or performance.

As the village developed, change occurred. By 1950, Wheeling was moving into a period of rapid expansion.

Restorers bring spirit of chapel back to life

by Elida Witthoef

Herald staff writer

Set off in a grove of fruit trees at Wheeling's Childerley Park, the small red-brick chapel is hard to spot from the parking lot. At dusk, the only indication that there is life in the chapel are the patches of yellow light from the windows, showing through the trees.

The peace of this medieval-looking place is deceptive because, inside, there is a boisterous group working to restore the building.

Scaffolding dominates the main room of the chapel where all the chairs and kneelers have been removed from the uneven stone floor. A painter perched on top of the apparatus is carefully staining the large beams that lace the ceiling. The wall niches that once held religious statues are silent and empty.

The small library adjoining the chapel has been stripped of its books. An arched window lies on a table in the middle of the room, surrounded by small bottles of colorful stains. A woman carefully applies the stain to the windows with an eyedropper. Around her, three men equipped with paint brushes are standing on chairs, painting more ceiling beams.

THE WORKERS, mostly members of the Wheeling Park Board and their families, are devoting much of their free time these days to restoring the chapel, originally built in 1926. The restoration is a project of the Wheeling



Historical Society, but the park district has done its share of work on the site, having acquired the chapel as part of a park in 1977.

Alberta Klocke said she's never done this kind of work before, but the restoration of the chapel has become an obsession.

"It's like a cancer that eats at you," said Klocke, who heads up the chapel's restoration committee. "You can't wait until you get the next bit of information."

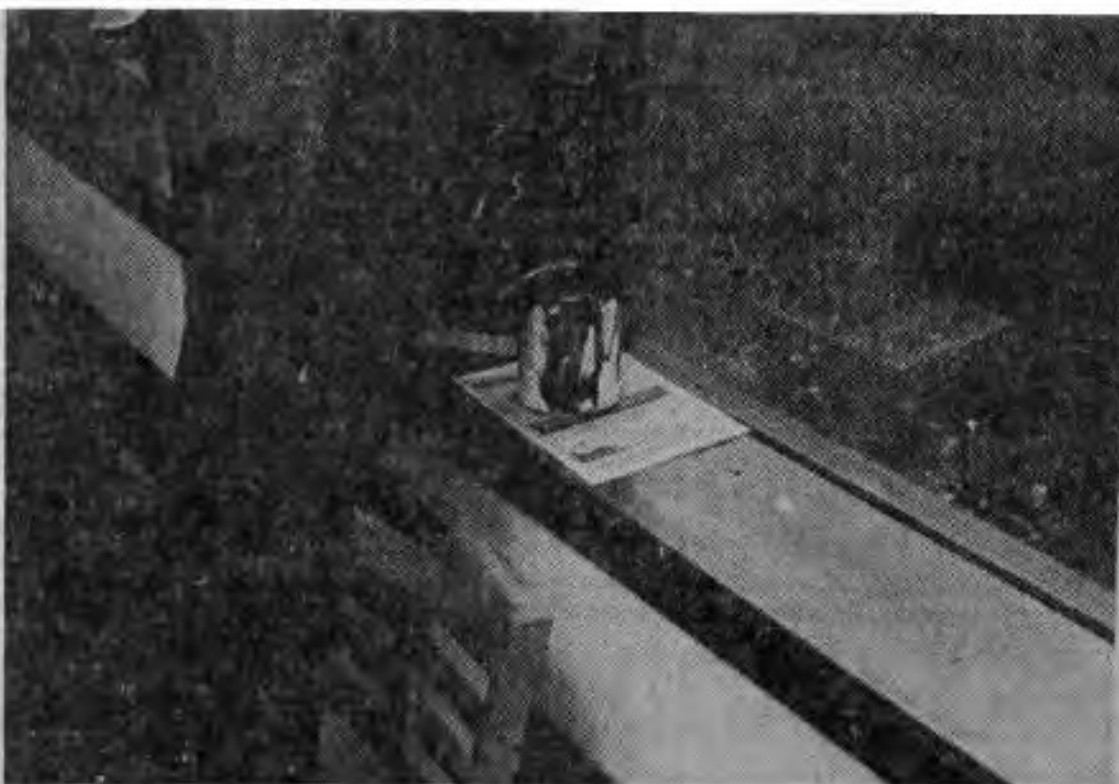
She estimates that she's spent about six months researching the project, though the actual work has only gone on the last five weeks. Her search for information about the original furnishings of the chapel, and the older cabin connected to the building by a small garden, have taken her all over the Chicago area, including the dusty manuscript rooms of the Chicago Historical Society. There she found 22 boxes of information on the Crane family, the original owners of the land and chapel.

ASIDE FROM HER interest in the historical value of the site, Klocke admits the restoration is a labor of love. Later in the spring, when work on the chapel is complete, it will be renamed the Lorraine E. Lark Chapel of the Orchard, in honor of the late park commissioner who died last year.

Klocke, who is the Wheeling village clerk, and Lark were good friends and Klocke says it was partly through Lark's work that the park district acquired the chapel. And she often smiles, thinking that Lark is "watching" the work at the chapel with approval.

All of the restoration work at the chapel is being done on a voluntary basis and historical society officials are depending on the individual expertise of the volunteers to accomplish each step of the restoration.

Klocke, along with Park Board President Shirley Mueller and Park District Office Manager Pat Hancock are "handling" and "maintaining" the numerous



Herald photo

DONALD LARK carefully stains the frame around a window in the library of the chapel at Wheeling's Childerley Park. Wheeling Historical Society members are working on renovating the inside of the

chapel, which was built in 1926. When it's finished, the chapel will be named the Lorraine E. Lark Chapel of the Orchard, for Lark's wife, a long time park activist and commissioner who died last year.

windows in the chapel. Klocke is also using her ceramic skills to make statues for the empty statue coves in the chapel.

Klocke's husband Edward, a park commissioner, is stripping, sanding, painting and staining the chapel's wood, with the help of Lark's husband Don and his son Scott.

A FUND OF \$3,100 was raised by historical society members, mainly through beer and bratwurst festivals, to finance the restoration. The workers are also depending on donations of ma-

terials and items like prayer books for the chapel. The biggest item that's missing now is an altar.

While Klocke said she's sure the original altar is in the cabin, that structure is boarded up, making it difficult to remove things. The restorers also have no idea how much work the altar might need if they can get it out of the cabin.

Originally a Catholic chapel, when it's finished the new chapel will bear the marks of Catholicism, Christianity and Judaism, making it ecumenical.

Despite the fact that the chapel will only hold about 35 people, park officials are hoping that Wheeling residents will want to use it for weddings and other ceremonies.

Klocke doesn't plan to stop at restoring the chapel. Later, she hopes to get into the cabin, restore it and secure a spot for it on the National Register of Historic Places. She's also researching flowers, so the garden can be restored in an accurate manner.

But for now she's satisfied with finishing the chapel. "I'm proud of this place," she says. "You bet I am."





Mrs. Willie Meredith in
Saulden -
born to D. Kirkpatrick









20



1913









MARGARET C.-L. GILDEA, M.D.
94 GARDINER ROAD
WOODS HOLE, MASS. 02543
(617)548-7872

RECEIVED SEP 2 1 1981

Mr. John Piazza,
Wheeling Park District,
1000 Milwaukee Ave.,
Wheeling, Ill 60090

Dear Mr. Piazza,

I am sending you two reproductions of the earliest surveys of the farms. One shows the log cabin, located as you said, on the South Farm, where it was used as a pig barn.

For further historical data about the family or farm, let me suggest you write to my sister, Mrs. Albert Barrows, who is the family historian, at Box 67, Kentfield Calif. 94904.

The Chicago Historical Society has a lot of family material, and may have some early records of Childerley.

Further, the law firm who handled these transactions was McCullough & McCullough, who were in the Continental Ill Bank Bldg. If you could reach a Mr. Ned P. Veatch, who was associated with them, he might have some records of interest to you

With good wishes for your investigation,

Sincerely yours,

M. Gildea

Mrs. Albert W. Barrows — P. O. Box 67 — Kentfield, Calif. 94904

Sept. 28, 1981

Mrs. Edward Klocke
The Wheeling Historical Society
245 East Wayne Place
Wheeling, Ill, 60090

Dear Mrs. Klocke:

Thank you for letting me know of the splendid work of the Wheeling Park District and / or Historical Society in preserving the buildings and premises of the chapel my mother had built for Childerley. I am happy to know that this lovely place has not been allowed to go to ruin and destruction. I hope some day to be able to visit it, but of course since I live so far away, I can't tell when.

I've looked all over for pictures of the old log-cabin building, but can't find any. I must have sent those pictures to the Chicago Historical Society along with other things.

I'm sorry, too, that I have no copies of the short biography of my mother that I wrote some twelve years ago. If I discover any in among the possessions of some member of the family who doesn't want them, I'll reclaim it and send it to you. Meanwhile I enclose two chapters of a draft of a longer biography of Mother that I have been working on more recently — the chapters that deal with Childerley and the Chapel. If I ever find a publisher, you will of course be included in my list of recipients.

Very cordially yours,

M. P. L. Barrows

HERITAGE PARK
222 S. WOLF RD., WHEELING, IL
60090 (312) 537-2222

WHEELING PARK DISTRICT
WHEELING, ILLINOIS

CHEVY CHASE
1000 N. MILWAUKEE, WHEELING, IL
60090 (312) 537-2930

September 25, 1981

Mrs. Josephine Kelly
1004 Greenridge Rd.
Buffalo Grove, Il. 60090

RE: Childerley Chapel

Dear Mrs. Kelly;

Your letter of inquiry has been directed to me for response.

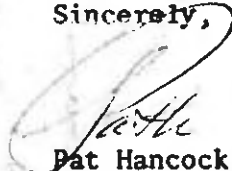
In reference to your question regarding the chapel at Childerley, I would like to advise you since it has been renovated, it is our intentions to rent this chapel for the purpose you mentioned.

At this time, Mrs. Alberta Klocke is chairman of our Childerley Committee and would be happy to make herself available for you to see what has been done to the chapel, if you so desire to see it.

The chapel holds approximately 48 people at the most. If you desire to hold a anniversary mass there, it would be your responsibility to have your own priest perform.

The fee for use of the building is \$15.00/hour. If you are interested, please contact me and arrangements can be made.

Sincerely,


Pat Hancock, Office Mgr.
Wheeling Park District
(537-2930)

cc.A.Klocke

1004 Greenridge Rd.
Buffalo Grove, Ill. 60090
Sept. 3, 1981

Wheeling Park District
222 S. Wolf Rd.
Wheeling, Ill. 60090

Gentlemen:

While my husband & I were college students we belonged to the Nazarian Club. At that time, the Calvert Club, which is the Newman club of the University of Chicago, had many retreats and religious meetings at the Childerly Retreat Center. It was at a meeting that I met my husband.

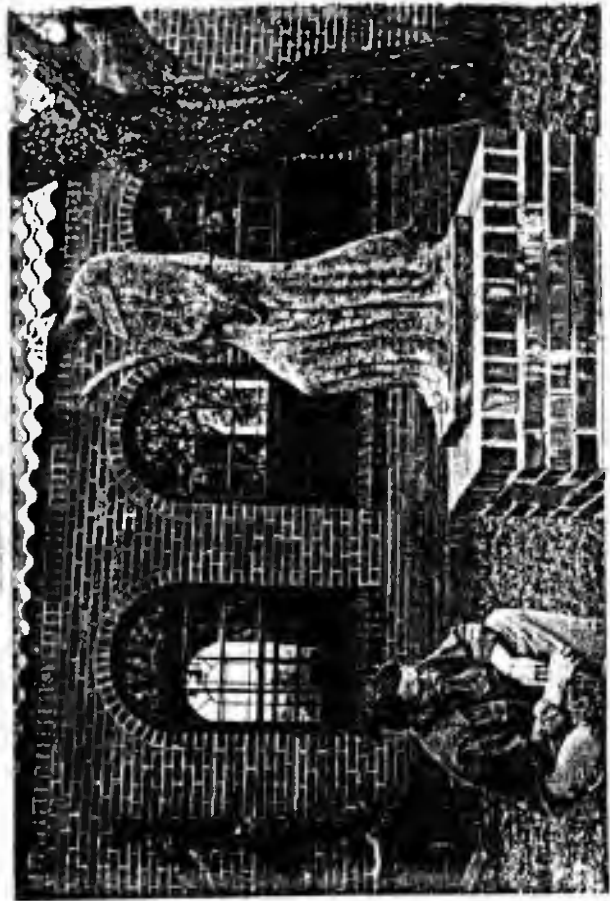
Next summer will be our twenty-fifth wedding anniversary. Would it be possible to rent, use, or something the chapel on the Childerly property for an anniversary mass.

Sincerely yours,

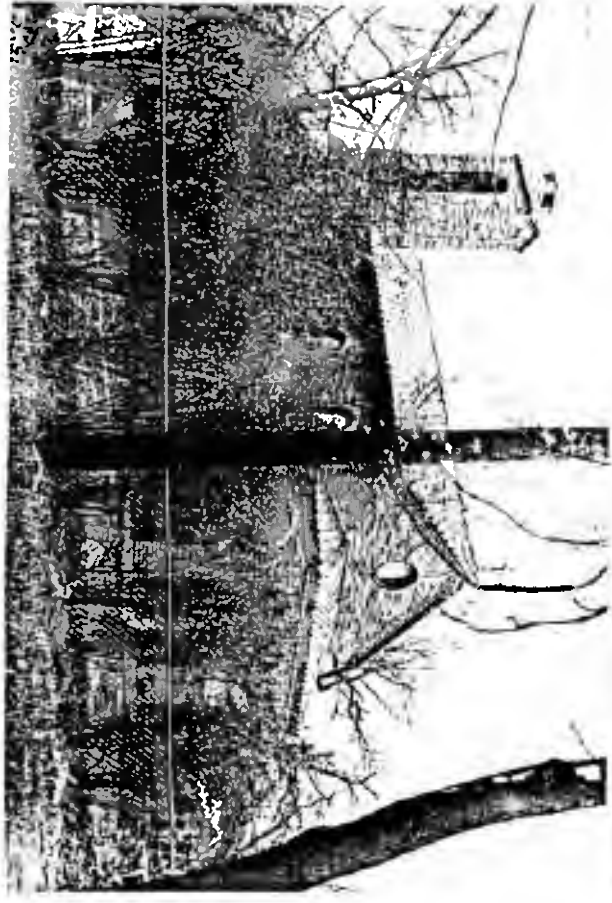
Josephine Kelly
Josephine Kelly

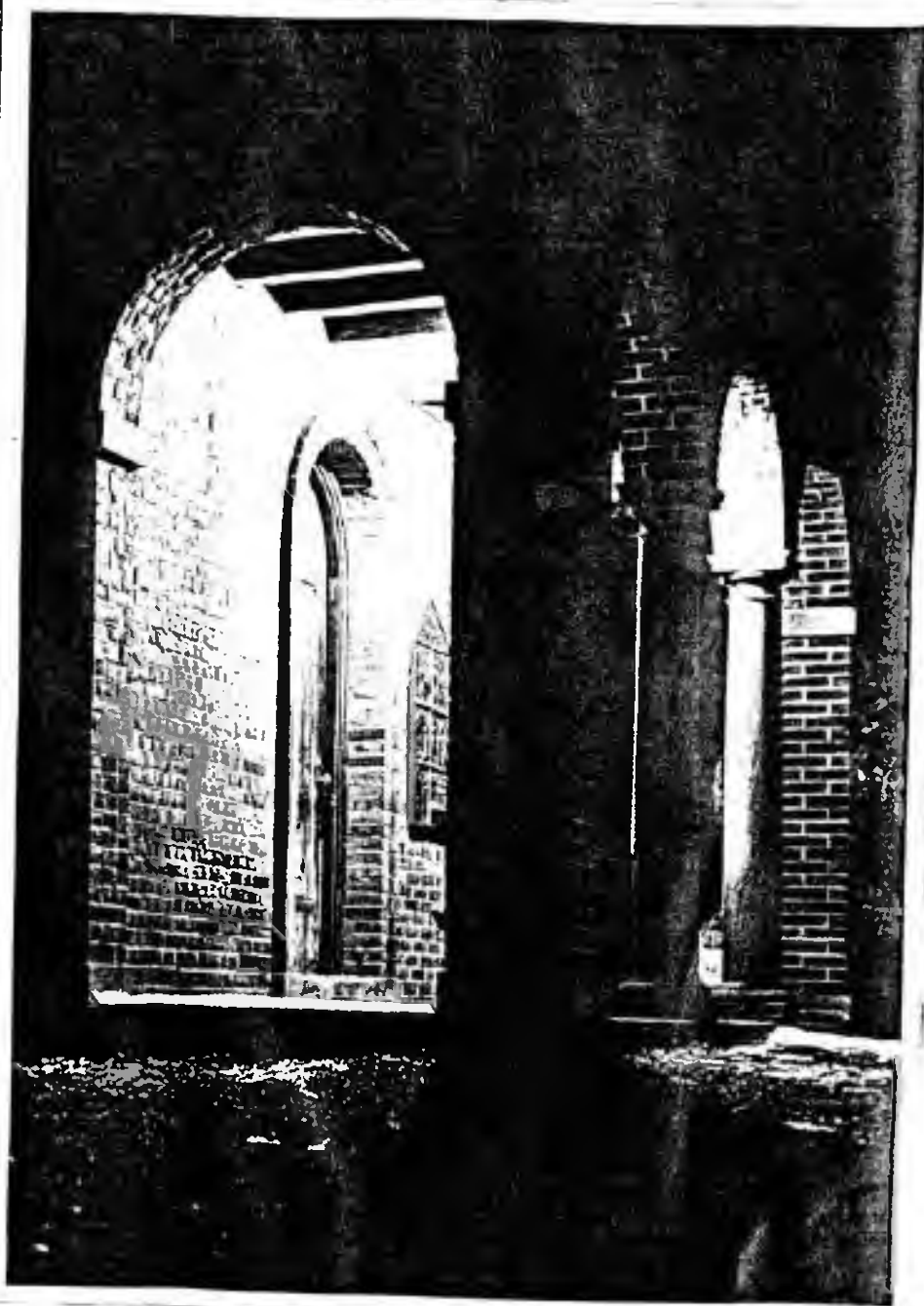
RECEIVED SEP 5 1981

WOLF RD
SEP 5 1981

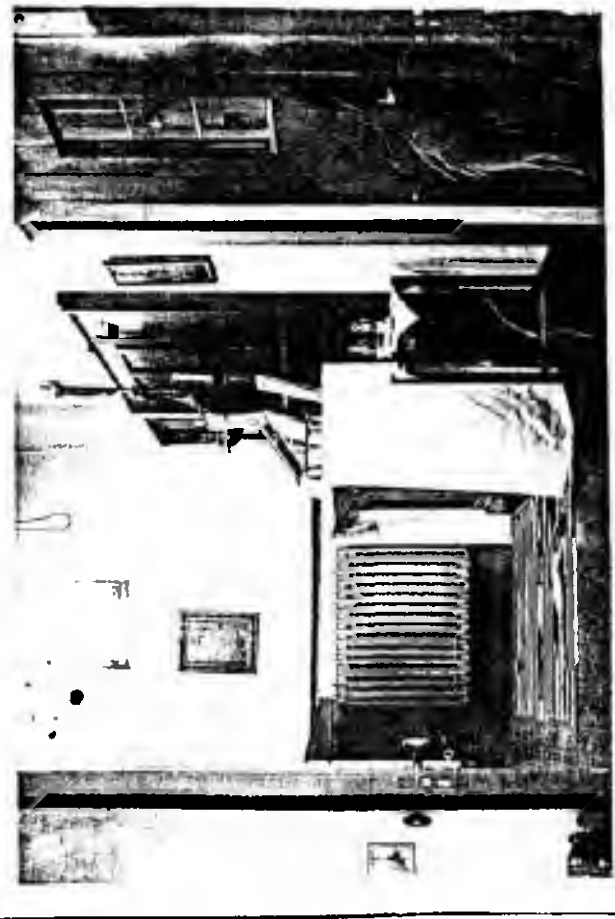








803



Chicago, Illinois
Feb. 21, 1982

Dear Sir or Madam,

I am writing to you for some historical information. Calvert House, the Catholic Student center at the University of Chicago, is celebrating the 40th anniversary of its founding this Spring. We are compiling a booklet of Calvert's history for the event. Much of our history is intertwined with that of Childerley Farm. Since Childerley was apparently bought by the Wheeling Park district, I am writing to you for any historical information you might have.

Let me tell you briefly what I do know of Childerley history. Could you then verify the accuracy of this data, and expand a little the parts where the history is thin? Anecdotes, photographs, personal reminiscences, names and dates - anything you have would be valuable. In particular, I know nothing of the period since Childerley was sold (1977).

1907 - Childerley and surrounding land rented by William Hill, Professor of Economics at the University of Chicago, as an experimental plot.

1910 - Dr. Frank R. Lillie, Dean of Biological Sciences at the U. of C., buys the land. His wife Frances erected some cottages on the farm; her family, the Crane plumbing family, was to use the farm for widows and Children of Crane Company employees. (There was already a log cabin on the land, a holdover from pioneer days; Mr.s. Lillie converted it to a chapel.)

1917 - 32 acres deeded to the crane Fund for Widows and Children, founded 5 years before.

1927 - Chapel of St. Francis of the Orchard erected. A mass was celebrated there in 1929 (Mrs. Lillie converted from Episcopalian to Catholic in 1920). Mrs. Lillie became acquainted with University of Chicago Catholics at this time, especially Miss Johanna Doniat, an alumna (1927) and Prof. Jerome Kerwin (1928).

1934 - A retreat was held at Childerley for University students and faculty. After a slow start, retreats and conference weekends for many groups (mostly but not exclusively Catholic) came to be the central feature of Childerley.

1939 - The Crane Fund is discontinued, and the land is deeded to U. of C. students. A year later, the non-profit Calvert Foundation was set up to hold the deed.

1961 - Cardinal Meyer celebrates the twentieth anniversary of Childerley in a gala event. All has not been so good, however - at least in the mid-fifties, operating funds ran low as plumbing and other needs made it difficult to run Childerley. The task fell mostly to Miss Doniat. Mrs. Lillie died in 1958.

1977 - After three decades of intensive service to the world Catholic community, it is not surprising that the buildings at Childerley fell into disrepair. The Calvert Foundation had to sell off the farm to the Park District. They invested the money to be able to assist Catholic students at the U. of C.

A variety of artistic and religious artifacts in the hands of the Calvert people had to be moved back to Chicago after the sale of Childerley. A cast-bronze statue of St. Francis of Assisi now graces the entrance to Calvert House. Many photographs of statues and paintings at Childerley have been found at Calvert. Some of the oldest paintings have been restored and will soon hang in the chapel. The archdiocese holds much of the Childerley archives and records. It is seen that Childerley played host to some of the most prominent religious thinkers of this era.

The photos I mentioned above, some old maps and letters, and the memories of some of the people around here are all that I have to go on; do you have any more information about the history of Childerley?

I thank you in advance for any material or hints you might send my way. I can be reached at the address below or at Calvert House, 5735 S. University Ave., Chicago, Illinois, 60637 (312-288-2311).

Sincerely,

David J. Rusin

David J. Rusin
5110 S. Kenwood #402
Chicago, Ill., 60615
312-324-3962





OUR COVER



John Piazza and his son Adam take a break from the mornings cleaning activities in the Lorraine E. Lark Chapel of the Orchard. The Historical Society of Wheeling is working on restoring the old chapel.

Staff photo by Nancy Stone





Paint job

ALBERTA KLOCKE AND Pat Hancock paint an old window using crystal stain as part of a redecoration of the Childerly Chapel. (Photo by Peggy Pollard)

Childerley Chapel dedicated to Lark



(Continued from Page 3)

March 26, 1977 when voters approved acquisition of Childerley to preserve the buildings.

She died of hepatitis in September, 1980 after serving on the park board for 13 years, eight of them as president. She also was a charter member of the historical society.

The chapel, now called the Lorraine E. Lark Chapel of the Orchard, has been extensively renovated and restored by the Childerley Committee of the Historical Society and community volunteers, led by Alberta Klocke, chairperson.

"This is testimony to the commitment of our community to its history," said Glen Meier, president of the park board.

"THE ABILITY TO preserve a natural and passive park site and to renovate and restore the historical buildings for current and future generations is the

fulfillment of a dream over 70 years old."

Mrs. Klocke said, "Now the land will remain open for adults and children for recreation.

Frances Pacocha said she was the first baby born in Childerley in 1919.

"We are very fortunate to have this; it couldn't have been a more beautiful place."

Edna Rose Hoffman Schroeder and her sister, Emmie, said the park is "wonderful and is nice to see all the nature and people. We're like one big family."

The dedication ceremony was presided by Edward Klocke, vice president, board of park commissioners.

Also present at the ceremony were Lark family members, Lorraine's husband, Donald, two sons, Scott and David, and her mother, Eleanor Swieczkoski.





Stanley Sarniak, one of the original residents at Childerly, looks over his program at Sunday's dedication while the Wheeling Band entertains.



Photos by Rosemary Kaul

WH

★ A LIFE NEWSPAPER, THURSDAY, JUNE 25, 1981



IN HONOR OF THE MEMORY OF Lorraine Lark, the Childerley Park Chapel is being renamed the Lorraine Lark Chapel of the Orchard. (Photos by Jerrold Turner)





FRANK SCHNAITMANN in his painstaking task.



ENTRANCE TO THE chapel as workmen are busy inside.



LETTERS ARE painted in in preparation for the opening.

Remembering Lorraine Lark

Chapel dedication set for Sunday

By JEFF EICHENFIELD

Correspondent

TURNING OFF busy Route 83 onto the freshly laid stone driveway of Childerley Park in Wheeling, one can almost convince himself it's the trodden English countryside of Yorkshire of Wessex. The old Port House, once used for weekend retreats, is unmistakably Tudor in style. At its rear is such a vast area of rolling green that it could justifiably be called a meadow. On the right, a grove of orderly fruit trees provides apples, cherries and pears for the picking.

It is in this setting, hidden from the roadway by a wall of thick bushes, that volunteers from the Wheeling Historical Society have been working long hours to renovate tiny Childerley Chapel in memory of Lorraine E. Lark.

Lark was commissioner of the Wheeling Park District for 13 years and, as is stated on a small plaque inside the chapel, a woman who was "committed to the preservation of the history of our community." She died in September.

"LORRAINE AND I were very good friends, so I have a personal interest," said Alberta Klocke, chairman of the Childerley Committee. According to Klocke, Lark was instrumental in purchasing Childerley, and saved the park from becoming a heliport for St. Francis Hospital.

Watching the committee work is a lesson in group effort, as well as religious toleration. The chapel is non-denominational and many of the workers, including Klocke, are Jewish.

"Look at him, he's beautiful!" Klocke exclaims with a thick Yiddish accent as a co-worker hangs her picture of a rabbi on the wall of the chapel library.

"Now, what are these?" she asks as she uncovers the original altar cloths. She then proceeds to explain how the 14 crosses along the chapel walls symbolize the 14 stations of Christ.

"We knew Lorraine, and Alberta pushed us into it," said committee member Lonnie Schnaitmann. "We're very excited—it's goint to be fantastic."

The Childerley property was purchased in 1910 by a woman named Frances C. Lillie. According to Klocke, Lillie built the Port House and modified an existing log cabin into a chapel. Borrowing the name of an English village, she named the property Childerley, or children's meadow.

LILLIE CONVERTED to Catholicism in Rome in 1920 and built a new chapel in 1926, Klocke said. The land was later donated to the Calbert Foundation of the University of Chicago which used Childerley as a retreat for widows of Crain plumbing employees. In 1977 the Park District bought the area and maintains it as a park.

The chapel itself sits in a front corner of the grove, hidden by a canopy of fruit trees and surrounding foliage. If not for the "dong,ding" of the chapel bell (it rings in reversed order because of a religious whim of Lillie's) it would be completely overlooked. This location is unfortunate because much of the structure's beauty cannot be fully

appreciated.

Lillie had the chapel designed as a blend of Greek, Roman and Spanish architectures. The overall structure looks much like a Greek temple—four stone columns topped by a broad-based triangle embody the front facade. The columns, however, are separated by arches and the entire single story building is done in red brick. What is more, the roof is shingled with Spanish terracotta tiles.

The committee began work on the interior in early January, deciding on decor as they went along, Klocke said. "The place was an absolute disaster—vandalized, windows broken". Klocke, working with her husband Ed, Lonnie and Frank Schnaitmann, John and Renee Piazza, Shirley Mueller, Pat Hancock and Don and Scott Lark, quickly set about renovating virtually every inch of the old chapel.

USING MONEY raised through annual brat and beer feasts the original chairs, kneelers, lectern and interior woodwork was stripped and refinished. Once the Park District had repaired a collapsed portion of the library ceiling, the entire inside was given a fresh coat of paint. The original stone floor was cleaned and polished and yellow stained glass windows, designed by Hancock, were put into place. Lettering was re-painted, new ceramic sculptures were hand-made and a Casablancas-type fan was installed on the chapel ceiling.

Among the original furnishings discovered and preserved is a 7-by-5-foot painting of the holy land painted

by Kay Klitzguard in Woodstock, N.Y. in 1927.

The Baron Von Huegel library also was renovated—from the wood beamed ceiling to the red carpeting on the floor. The Baron is supposed to have influenced Lillie in her conversion, Klocke said, and his books will again adorn the room along with religious ornaments of many faiths. As a finishing touch the committee resurrected a flower garden outside the library door which now boasts marigolds, petunias, alysum, ageratum and salvia.

To date the committee has spent approximately \$1,100 and Klocke estimates spending another \$1,200 before the opening on Sunday, June 28. Glenn Meir, president of the park board, will perform the dedication at 2 p.m., followed by an outdoor reception. Music will be provided by Matt Eisenberg, Kim Deason and the Wheeling High School Band.

ONCE COMPLETED Childerley Chapel will be opened to the public for weddings, communions, confirmations and other religious ceremonies. The Von Huegel library will be used for lectures and as a reading room.

The Historical Society's next project will be the restoration of the log cabin which sits across the garden from the library, Klocke said. Although she is still researching its background, she believes it was built in 1825 and later moved to its present sit.

For the present, however, all energies are being expended on the chapel. "We're all tired," Klocke said, but "we'll be ready for Sunday's opening."

NEIGHBORS

Town roots take form in chapel

By PEGGIE R. ELGIN

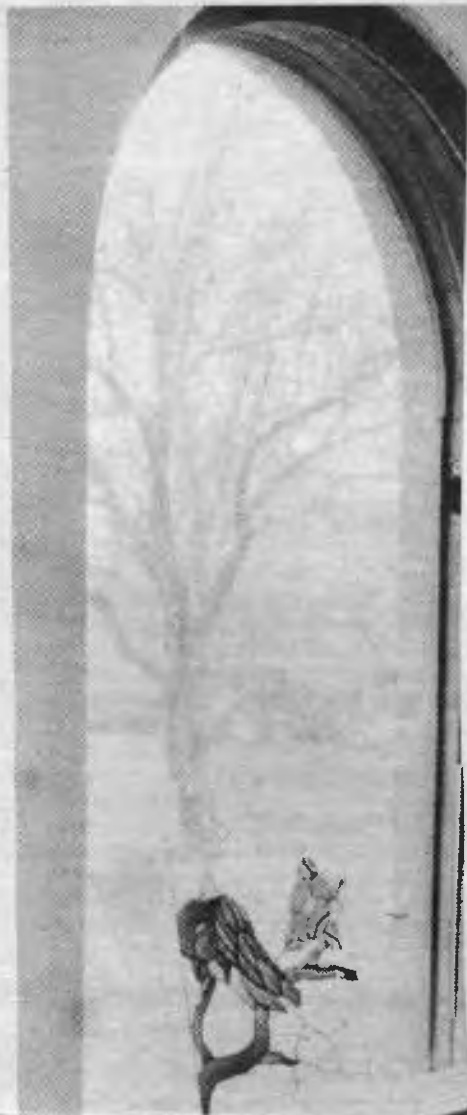
A handful of dedicated Wheeling residents, who think Wheelings roots should be preserved and polished, get down on their hands and knees every Sunday, in a chapel, not to pray, but to restore it.

Members of the Wheeling Historical Society sandpapered and polished many a winter afternoon away as they methodically restored a small chapel on the Childerly Estate.

"We hope to get it opened this spring," said Alberta Klocke, member of the historical society and former Wheeling village clerk. "We're shooting for the end of this month."

During the long winter months, society members refinished kneelers in their Wheeling basements. Early this spring, they began to work on the woodwork inside the chapel. "We're planning to work on the stained glass windows next," said Alberta. The windows will signal a near end to the restoration project.

They also plan to restore the grounds. "We will try to plant the type of flowers that were grown when the original owner used the chapel," said Edward Klocke, chairman of the historical society and Wheeling park commissioner. "We want to



Old chapel—

(Continued from preceding page)
list of projects. The cabin was discovered bricked up on three sides and contained a number of religious artifacts, including an old wooden altar piece.

Before the committee digs into the new project, experts from the state will examine the cabin to determine its exact age and whether restoration is feasible.

The chapel, located in the midst of an orchard, was the inspirational setting for many religious groups. One report from the Calvert Foundation said that the chapel in one four- and-a-half year period was the setting for a progression of strange and varied groups. They all came to pray, 72 groups in all, no two meetings alike. But all left Childerly stronger and more loyal, the report said.

The historical society and the park district have no intention of turning the chapel into a museum. The chapel will be turned back into a chapel for the use of the public.

It will be used as a church, for weddings, lectures, small group meetings," said Alberta. There will be a library in the chapel. "It's going to be available to the public, a beautiful quiet place" she said.

It'll be an inspirational and a quiet place for residents, just as it was for visitors in the past. It will be called the chapel of the orchard and will be named for former park district commissioner Lorraine E. Lark.

The historical society, in trying to fit all the pieces of the historical story together, has interviewed early Wheeling area residents.

"We know the estate was first owned by Dr. and Mrs. Francis Lillie. Mrs. Lillie, also named Frances, was a Crane (of the Crane plumbing corporation). Both were biochemists and were protestant," Alberta said.

One historical account said the Lillies had a real Franciscan love for flowers, fruit, animals and trees. They wanted

their children to know God's creatures so they bought the land in Wheeling.

They dedicated the log cabin chapel, which had been built by early settlers, as a chapel of St. Francis. Lillie, who could easily have been classified as a feminist activist, was a friend of Ellen Starr. Starr, along with Jane Addams, founded Hull House.

The two were friends, when Lillie was a medical student. Both picketed together in 1915 during the garment workers' strike. And both prayed together in the little log cabin. After much debate, they converted to Catholicism.

Lillie built the small brick chapel as a kind of hermitage and transferred the wooden altar piece from the log cabin.

One of the priests invited out to say mass in the chapel, later asked permission to bring university students to Childerly for a weekend retreat. That weekend, filled with lectures, discussions, questionings and mass in the lovely orchard chapel, was just the beginning of a progression of students, friends and priests.

Seventeen different religious orders of priests were among the many who helped direct religious dialogue at Childerly in the days the Calvert Foundation maintained the chapel.

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In the midst of a growing and vital suburb, members of the historical society hope residents of Wheeling will remember some of the past.

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The historical society claims 75 to 80 members, but less than a fourth actually get involved in the restoration work. Those who do work, work hard, said Klocke.

Alberta, who is chairman of the Childerly Project, wears two hats, one as artisan as she restores pews, kneelers and the interior woodwork in the chapel to its early 1900s beginnings, and a second as senior historian in search of the story behind Childerly.

The chapel, built in 1926 for Mrs. Frances Lillie, was a gathering place for inspirational and religious retreats throughout the early 1900s. It was the focus of the University of Chicago Calvert Club Catholic student activities in the 1940s, a convalescent home, a forum for at least 20 Catholic priests.

The park district bought the Lillie Estate (Childerly) several years ago and has adapted the main house for park district use. Other buildings on the property are the chapel and a log cabin.

The log cabin, which may date back to 1825, is next on the historical committee's

(Continued on next page)



Even youngsters have taken an interest, as Tammy Schnaitmann sweeps the chapel (top right). Alberta Klocke (Left) holds a statue she has made for the restored chapel, (above) a group works at stripping paint-covered wood. (Staff photos by Nancy Stone)



STANDING IN the doorway of the small Childerley Altieri describes the work that has already been done to make the building a Wheeling attraction.

Historical society uncovering hidden treasure of Childerley

by Kathy Waugh

Herald staff writer

Nearly invisible behind old apple trees that still bear fruit, and pine trees that drop beds of needles, the Childerley chapel remains a buried treasure.

"We're going to unbury it," said Wheeling Historical museum curator E. Albert Fantl. Fantl and the Wheeling Historical Society plan to clear away excess trees and brush and open the chapel each Sunday to people who want to visit, tour and learn more about the building and its grounds.

A glance at the tight brick construction makes it easy to imagine it is 1926 again and the chapel is new.

Frances Crane Lillie — know as "Mrs. Lillie" to all so as not to confuse her with her husband Francis — had commissioned the construction of the little chapel. She and her husband were biochemists who ran an orphanage and home for widows in Wheeling. The chapel, they decided, would provide the proper religious atmosphere for the residents.

"The orphans used to pick the apples off these trees and sell them on the road side," Fantl said, strolling across an orchard.

THE CHURCH SUDDENLY comes into view as he steps past the last apple tree branches.

The outside is red brick with a clay pottery roof. Stretching above the roof tiles, a bell tower holds two bells that occasionally sound a note of activity in the chapel.

The inside is simple — scarlet-covered chairs are arranged neatly on a cobblestone floor. A map of the Holy Land hangs in the back. In the front, the original wooden altar still stands and beside it is an entrance to a tiny library filled with religious and cultural books from a time gone by.

Owned by the Wheeling Park District since 1977, the chapel and adjoining library slowly are being resurrected.

A handful of volunteers brought it up to its current condition three years ago by painting, staining and replacing items in an effort to restore it to its original condition. The only change: Mrs. Lillie was Catholic and the chapel now bears the symbols of both Christianity and Judaism.

AFTER THE WORK in 1981, however, very little activity took place in the chapel. An occasional small wedding would make use of its 35-seat capacity. A ceremony to dedicate it to Lorraine E. Lark, a park commissioner who died in 1980, was located there.

So despite the cleaning and fixing of past years, the chapel has remained a locked and relatively unknown quantity in Wheeling.

But the Park District and Historical Society are planning to change all that. Now the chapel is open from 1 to 5 p.m. each Sunday, Fantl said.

"We want to clear these trees and bushes all out and open it up so people can see it from the road," Fantl said. "It's hidden like a jungle in East Africa, right now."

"We're going to try to write up some brochure and we are looking for volunteers to learn about the chapel so they can show it to others," he said.

THE LILLIES originally purchased 35 acres of land as a retreat for the family. But Mrs. Lillie's involvement with Ellen Star and Jane Addams — the founders of Chicago's Hull House — prompted her too to offer help to the disadvantaged.

The orphanage and homes for widowed were on both sides of what was, at the time, a one-lane dirt road called McHenry Road. The buildings survived through the 1920s and 1930s but later the Lillies sold 24-acres east of McHenry Road to the the Order of the Servants of Mary who opened Adolorata Home for the Aged in 1942.

The remaining 10 acres, once the Childerley Orchard, was purchased by the park district in 1977 after voters approved a \$3.7 million referen-

dum to buy Childerley Retreat Home and Chevy Chase Club House and Golf Course.

At the time, officials planned to develop the park into an outdoor education and recreation site. The largest building remaining from the Lillie years is now used for classes and childrens' activities. The chapel, however, has remained alone and isolated. Until now.

Town roots take form in chapel

By PEGGIER ELGIN

A handful of dedicated Wheeling residents, who think Wheelings roots should be preserved and polished, get down on their hands and knees every Sunday, in a chapel, not to pray, but to restore it.

Members of the Wheeling Historical Society sandpapered and polished many a winter afternoon away as they methodically restored a small chapel on the Childerly Estate.

"We hope to get it opened this spring," said Alberta Klocke, member of the historical society and former Wheeling village clerk. "We're shooting for the end of this month."

During the long winter months, society members refinished kneelers in their Wheeling basements. Early this spring, they began to work on the woodwork inside the chapel. "We're planning to work on the stained glass windows next," said Alberta. The windows will signal a near end to the restoration project.

They also plan to restore the grounds. "We will try to plant the type of flowers that were grown when the original owner used the chapel," said Edward Klocke, chairman of the historical society and Wheeling park commissioner. "We want to make it as close as we can to what it looked like then," he said.

The historical society claims 75 to 80 members, but less than a fourth actually get involved in the restoration work. Those who do work, work hard, said Klocke.

Alberta, who is chairman of the Childerly Project, wears two hats, one as artisan as she restores pews, kneelers and the interior woodwork in the chapel to its early 1800s beginnings, and a second as senior historian in search of the story behind Childerly.

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(Continued on next page)

Childerly...

Old chapel—

(Continued from preceding page)

list of projects. The cabin was discovered bricked up on three sides and contained a number of religious artifacts, including an old wooden altar piece.

Before the committee digs into the new project, experts from the state will examine the cabin to determine its exact age and whether restoration is feasible.

The chapel, located in the midst of an orchard, was the inspirational setting for many religious groups. One report from the Calvert Foundation said that the chapel in one four- and-a-half year period was the setting for a progression of strange and varied groups. They all came to pray, 72 groups in all, no two meetings alike. But all left Childerly stronger and more loyal, the report said.

The historical society and the park district have no intention of turning the chapel into a museum. The chapel will be turned back into a chapel for the use of the public.

It will be used as a church, for weddings, lectures, small group meetings," said Alberta. There will be a library in the chapel. "It's going to be available to the public, a beautiful quiet place" she said.

It'll be an inspirational and a quiet place for residents, just as it was for visitors in the past. It will be called the chapel of the orchard and will be named for former park district commissioner Lorraine E. Lark.

The historical society, in trying to fit all the pieces of the historical story together, has interviewed early Wheeling area residents.

"We know the estate was first owned by Dr. and Mrs. Francis Lillie. Mrs. Lillie, also named Frances, was a Crane (of the Crane plumbing corporation). Both were biochemists and were protestant," Alberta said.

One historical account said the Lillies had a real Franciscan love for flowers, fruit, animals and trees. They wanted

their children to know God's creatures so they bought the land in Wheeling.

They dedicated the log cabin chapel, which had been built by early settlers, as a chapel of St. Francis. Lillie, who could easily have been classified as a feminist activist, was a friend of Ellen Starr. Starr, along with Jane Addams, founded Hull House.

The two were friends, when Lillie was a medical student. Both picketed together in 1915 during the garment workers' strike. And both prayed together in the little log cabin. After much debate, they converted to Catholicism.

Lillie built the small brick chapel as a kind of hermitage and transferred the wooden altar piece from the log cabin.

One of the priests invited out to say mass in the chapel, later asked permission to bring university students to Childerly for a weekend retreat. That weekend, filled with lectures, discussions, questionings and mass in the lovely orchard chapel, was just the beginning of a progression of students, friends and priests.

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In the midst of a growing and vital suburb, members of the historical society hope residents of Wheeling will remember some of the past.

"I think people should see this chapel and the log cabin as it was then. People ought to find their roots," said Alberta.



April 21, 1981

Mrs. Edward Klocke
245 E. Wayne
Wheeling, Illinois 60090

Dear Mrs. Klocke:

Thank you for your telephone inquiry indicating your interest in Mrs. Frances Crane Lillie. We have very little information on Mrs. Frances Crane Lillie except that we do know she was a dear and good friend of Ellen Gates Starr, the co-founder of Hull-House and of Miss Addams. We have two books about the Lillie family, both privately printed. Their titles are:

Mary Prentice Lillie Barrows, Frances Crane Lillie
(1869-1958) A Memoir, 1970.

Mary Prentice Lillie Barrows, Moon Out of the Well
Reminiscences, 1970.

I feel certain that the Chicago Historical Society with whom I understand you have also been in contact with, will also have those books. I have enclosed citations for letters Frances Crane Lillie wrote to Jane Addams. They are part of our collection.

I am sorry we are unable to help you more. We would be delighted to have you visit the Jane Addams Hull-House to use the volumes if you would be interested in doing so. If we may be of any further help to you please do not hesitate to let us know.

Sincerely,

Mary Lynn McCree
Curator

Enclosure

MLM:bjs

HERITAGE PARK

222 S. WOLF RD., WHEELING, IL
60090 (312) 537-2222

WHEELING PARK DISTRICT
WHEELING, ILLINOIS

CHEVY CHASE

1000 N. MILWAUKEE, WHEELING, IL
60090 (312) 537-2930

June 10, 1981

Dear Friends:

Lorraine E. Lark, who served as President of the Board of Park Commissioners for eight of her thirteen years as Commissioner, was instrumental in bringing forth the need to preserve the historical buildings and the thirteen acres of meadows and orchard at Childerley Park from destruction and development.

She worked tirelessly to present this preservation opportunity to the citizens and saw her dream become a reality when a 1977 General Obligation Bond Issue referendum was approved, with a 4:1 margin, by the residents of the Wheeling Park District.

In memory of Lorraine's contribution and in honour of her efforts to preserve and restore the historical buildings and properties, the Wheeling Park District Board of Park Commissioners have renamed the chapel, the LORRAINE E. LARK CHAPEL OF THE ORCHARD.

After extensive renovation and restoration efforts by the Wheeling Historical Society Childerley Committee, the LORRAINE E. LARK CHAPEL OF THE ORCHARD will be dedicated and reopened.

The Wheeling Park District in conjunction with the Wheeling Historical Society Childerley Committee would be greatly honoured if you would join us in attending the dedication ceremony of the LORRAINE E. LARK CHAPEL OF THE ORCHARD to be held at 2 o'clock p.m. on Sunday, June 28, 1981.

Would you please call us at (312)537-2930 and indicate whether or not you will attend.

Sincerely,



Glenn E. Meier
President
Board of Park Commissioners
Wheeling Park District

GEM/ph

"LORRAINE E. LARK CHAPEL OF THE ORCHARD"

DEDICATION June 28, 1981

INVOCATION..... David F. Phillips, Superintendent of Parks
& Recreation, Wheeling Park District

WELCOMING REMARKS

MASTER OF CEREMONIES....Edward Klocke, Vice President, Board of Park
Commissioners, Wheeling Park District

PLEDGE OF ALLEGIANCE

NATIONAL ANTHEM..... Performed by: Members of the Wheeling High School
Band
Sung By: Matt Eisenberg, Wheeling High School
Coral Department

RECOGNITIONS

Honored Guests

Special Recognition

DEDICATION

SPEAKER..... Glenn Meier, President, Board of Park Commissioners,
Wheeling Park District

MUSIC

"I FEEL LOVE" by Euel Box - Theme from motion picture Benji

"BLESS THIS HOUSE" by May H. Brahe

Duet by: Matt Eisenberg and Kim Deason
Wheeling High School Coral Department

Piano Accompaniment: Debbie Ashley

"THE FINALE FROM THE NEW WORLD SYMPHONY" by Dvorak

Performed by: Members of the Wheeling High School
Band

REFRESHMENTS.....ST. JOAN'S HOUSE

Please feel free to tour the facilities and grounds

INVOCATION

DAVID PHILLIPS.....

May we bow our heads and join in prayer....

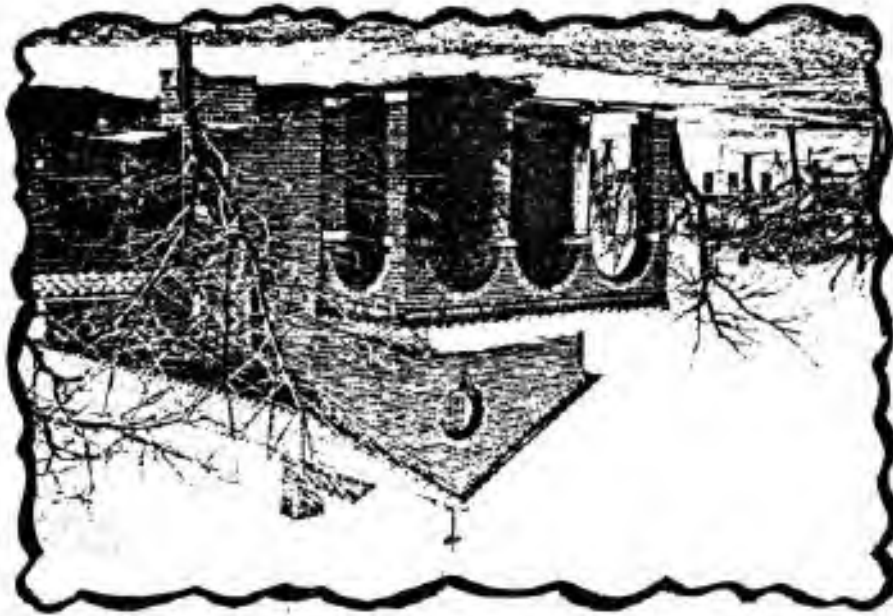
LORD GOD WE GATHER TOGETHER UNDER YOUR SKY'S TO PRAISE YOU
AND THANK YOU FOR YOUR GIFTS.

MAY WE LISTEN TO YOUR WORDS AND KEEP EVER MINDFULL YOUR
TEACHINGS AS WE LEAD OUR DAILY LIVES.

BLESS THIS GATHERING OF PEOPLE FROM ALL WALKS OF LIFE, EACH
OF WHICH KNOW YOU IN DIFFERENT WAYS.

WE ASK THIS BLESSING IN YOUR NAME. AMEN.

Sunday - June 28, 1981
Lorraine E. Lark Chapel of the Orchard
DEDICATION



Chapel dedication on June 28

By **MARGARET McMULLAN**

The historic Chapel of St. Francis in the Orchard at 506 McHenry Road, Wheeling, will be renamed for and dedicated to the late Lorraine E. Lark on Sunday, June 28. The Wheeling Park District in conjunction with Wheeling Historical Society Childerly Committee is honoring Mrs. Lark's efforts to preserve and restore historical buildings and properties.

The chapel site was first owned by the Lilly Foundation of Chicago and the Chapel of St. Francis, built in 1926, was used to house widows and orphans during the industrial revolution. The Childerly Park committee purchased the property from its subsequent owner, the Calvert Foundation, associated with the University of Chicago. The site includes natural meadow land and a log cabin, said to have been built by native Indians.

Mrs. Lark was instrumental in obtaining the property for the park district and for recognizing its historic value. Dave Phillips, Wheeling Park District

superintendent, said Mrs. Lark was really the first who made the community aware of the property's potential. In 1977, a referendum was approved by the residents of the Wheeling Park District, and, with the aid of \$100,000 in federal funds which Mrs. Lark helped to attain, the park bought the land.

Phillips said it took \$3,100 to restore the Chapel of St. Francis and the library which is attached. Approximately 10 volunteers worked for three months refinishing wood, painting and restoring.

"Come hell or high water they were there," said Alberta Klocke, chairman for the Childerly and member of the Wheeling Historical Society.

The flag of Wheeling, donated by the village, will stand at the altar of the newly-restored chapel.

The non-denominational chapel will be dedicated at 2 p.m. Public hours have not yet been determined. For more information call 537-2930.

Lorraine E. Lark Chapel of the Orchard
Dedication

Invocation... David F. Phillips

Welcoming Remarks... Edward Klocke

HONORED GUESTS, LADIES, AND GENTLEMEN:

ON BEHALF OF THE BOARD OF PARK COMMISSIONERS OF THE WHEELING
PARK DISTRICT, I WELCOME YOU TO THE DEDICATION OF THE LORRAINE
E. LARK CHAPEL OF THE ORCHARD.

PLEASE JOIN WITH US IN STANDING FOR THE PLEDGE OF ALLEGIANCE
AND THE NATIONAL ANTHEM WHICH WILL BE PERFORMED BY MEMBERS OF THE WHEELING
HIGH SCHOOL BAND AND SUNG BY MATT EISENBERG OF THE WHEELING
HIGH SCHOOL CORAL DEPARTMENT.

PLEDGE OF ALLEGIANCE...*"I pledge allegiance to the flag...*
NATIONAL ANTHEM

Recognition of Honored Guests... Edward Klocke

JOINING WITH US TODAY ARE A NUMBER OF HONORED GUESTS. I ASK THAT YOU
STAND AND BE RECOGNIZED:

- (*names there*)... 1. *Mrs. Albert Lillie, daughter-in-law of France Crane Lillie*
2. *Village President Schultz, members of the Board of Trustees & Staff
of the Village of Wheeling.*
3. *Fellow elected area Park District Commissioners and their representatives*
4. *Father Mulcahey, Father Simpson and other religious leaders of the community.*
5. School District and Library District Board members and staff
6. Former residents of Childerley and/or their representatives.

Special Recognition:.....E. Klocke

I ASK THAT YOU JOIN WITH ME TO GIVE SPECIAL RECOGNITION TO:

1. The Wheeling Historical Childerley Committee, Alberta Klocke *Chairperson*
and those that volunteered their time and energy in the
renovation of the chapel.
2. The husband and family of Lorraine E. Lark
3. Fellow Commissioners of the Wheeling Park District- Shirley Mueller
Russell Baker, Donald Lark.

Introduction of Glenn Meier, President, Board of Park Commissioners
By Edward Klocke

Mrs Emmie Hoffmann ^{5th Stueve} ~~Stueve~~ - Winter Haven Fla
 Mrs. Edna Rose Hoffmann ^{3rd middle row} Schroeder ^{3644 W} ~~Chicago~~ ^{Hampden} 60618
 Mrs. Edna (Ragusin) Wilkins 288 Pembroke Schaumburg ⁸⁴⁸⁰⁻⁰⁶²⁷
 Mrs Edna RAGUSIN 821 Sumner Addison Ill 5436578
 Jacqueline RAGUSIN " front row bright blue dress
 PATRICIA " " "
 Mrs BARB (RAGUSIN) FRILLMAN 2141 PRIMROSE LN Schaumburg 884-0224
 Mr. GERALD E. RAGUSIN Sr 60114 Hillcrest Dr. Medinah, ILL
 Mr. Robert H. RAGUSIN Sr. 728 Hawthorne Elmhurst Ill. 60126 / 525-5534
 - bald head showing

Frances E (Poterala) Pacocha ^{in Blue}
 4551 N. Meade Ave ^{high school}
 Chgo, Ill 60630 725-6051

Nadine Smith - 342 Washington, Highwood, Ill - 60040
 Helen Anderson Morrow - 1039 W. Kellywood Ave 60660 - 784-4330
 Madeline Crotty Neergarder ^(right end) 1932 Cambridge Palatine Ill - 60067
 Mary Alice Crotty Minnick 2005 Fenley Rd. Lombard Ill 60148 90618
 Mary Muckertick, 394 Highland Ave., Des Plaines, IL 60016
 Helen FREUND - 1700 E. 56th ST apt 803 (Chicago) Ill. 60637
 (MAYKETTICK)

Betty (Smith) O'Neil ⁵⁰³ ~~5033~~ S. HAZLETON WHTN 60187
 664-3775
 Joseph N. Muckertick ^(next to back on left) 7019 N. Keating, Lincolnwood, Ill. 60466
 Stanley F Minnick 4841 W 97th Pl Oak Lawn Ill 60453



65

3-3R May 24

~~A~~

DEDICATION SPEECH ...Glenn Meier

Introduction of Music..... Ed Klocke

Duet and accompanist..... Ed Klocke

MUSIC

"I FEEL LOVE" by Euel Box - Theme from motion picture Benji

"BLESS THIS HOUSE" by May H. Brahe

Duet by: Matt Eisenberg and Kim Deason
Wheeling High School Coral Department

Piano Accompaniment: Debbie Ashley

Introduce...Kevin Kastens, Director of Wheeling High School Band..Ed Klocke

"THE FINALE FROM THE NEW WORLD SYMPHONY" by Dvorak

Performed by: Members of the Wheeling High School
Band

CLOSING....Ed Klocke

"THANK YOU FOR COMING..... REFRESHMENTS WILL BE SERVED
BE SURE TO TOUR THE FACILITIES AND PARK AREA

Dedication Speech

GLENN MEIER.....

We are gathered here today to rededicate the chapel as the LORRAINE E. LARK CHAPEL OF THE ORCHARD. The purpose of this recognition of Lorraine E. Lark can only be fully understood if we look back on the history of Childerley itself.

Childerley, meaning Children's Meadow and the 12.5 acre park site that retains that name, came into being when Frances Crane Lillie and her husband Dr. Frank Lillie purchased the 600 acre farm on the banks of Buffalo Creek in 1907 so that their children could learn country life in a practical way and come to know God's Country Creatures.

The log Cabin, thought to have been built around 1825, was moved to its present site from the South farm in 1910 and converted into a chapel by Mrs. Lillie.

Frances Crane Lillie, early in the history of the Buffalo Creek farm began the care of widows and their children at the farm. Elizabeth Port, a close friend of Mrs. Lillie, and a teacher agreed to supervise this work in 1910. Miss Port, her adopted children and her mother resided in the house known then as the Port House and today as St. Joans.

The Crane Fund for widows and children was formally established in 1914 and in 1917 Mrs. Lillie deeded 32 acres of land and the improvements to the Fund. In 1940 the Crane Fund sold to the Servants of Mary for a convalescent Home for women. They took the name of Addolorata Villa.

Childerley, in 1941, was gifted to the Calvert Foundation of Chicago and used as a retreat for the Catholic students of the University of Chicago.

The Lillie's and the Calvert Foundation, for 70 years found that the peace and serenity of Childerley was a renewing and uplifting experience.

Lorraine E. Lark, a Commissioner for over 13 years with the Wheeling Park District, was instrumental in bringing to the attention of the Park District and the community, the possible loss of this property, including the log cabin and the chapel.

Her commitment to the retention and restoration of historical buildings was supported by the community on March 26, 1977 when the community voted to acquire Childerley and preserve the buildings.

The preservation of the chapel, and its renovation by the Childerley Committee of the Wheeling Historical Society and community volunteers, lead by Alberta Klocke, is testimony to the commitment of our community to its history.

We here today, recognize the importance of this commitment as did Lorraine.

The ability to preserve a natural and passive park site, and to renovate and restore the historical buildings for current and future generations is the fulfillment of a dream over 70 years old, started by Frances Crane Lillie and carried on by Lorraine E. Lark.

In recognition of Lorraine E. Lark's leadership and vision, the Board of Park Commissioners of the Wheeling Park District rededicate the chapel as the LORRAINE E. LARK CHAPEL OF THE ORCHARD.

HERITAGE PARK
222 S. WOLF RD., WHEELING, IL
60090 (312) 537-2222

WHEELING PARK DISTRICT
WHEELING, ILLINOIS

CHEVY CHASE
1000 N. MILWAUKEE, WHEELING, IL
60090 (312) 537-2930

June 22, 1984

RE: Childerley Visitation Hours

Dear Historical Volunteer:

The Lorraine E. Lark Chapel of the Orchard and the Barron Von Heugal Library are important components of our local history. The exquisite restoration and renovation work completed by the Wheeling Historical Society members and community volunteers in the chapel and library have transformed these buildings into attractive and functional historical buildings.

Childerley, with the historical buildings and orchard, is a peaceful and restive setting. Many people living in town and most people that drive past Childerley on McHenry Road, do not even know that these facilities exist.

The Wheeling Park District and the Wheeling Historical Society are initiating efforts to make the community aware of the Childerley historical buildings and orchard and need your help to make this come to pass.


We would like to see the Chapel and Library open for public visitation each Sunday from 1:00-5:00 p.m. In order to accomplish this, we need your help. We need several volunteers to step forward and volunteer to open the chapel and library; to act as tour guides during the public visitation hours and to then close and lock the buildings at the 5:00 p.m. closing.

A regular rotation schedule will be set up among those of you that can volunteer so that this does not become a burden, but can stay a joy of sharing the history of our community and the history of Childerley with individuals and families that stop by.

Please contact Al Fantl at 537-3119 by July 2nd if you can volunteer four (4) hours out of your busy schedule, not more than once a month.

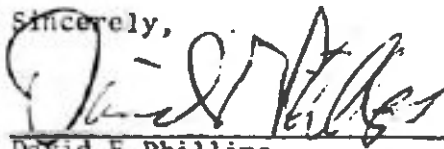
Thank you for your continued support of the historical efforts of the Wheeling Historical Society and the Wheeling Park District.

Sincerely,


Frank Schnaitmann
President
Wheeling Historical Society

DFP/ph

Sincerely,


David F. Phillips
Superintendent of Parks & Recreation
Wheeling Park District

front row seat - Mrs. Edna Ragusin

next

Helena Nykyshuk Freund

next

Mary Molyneux

2nd Row

1. Ragusin

next

Edna Rose (Babe) Hoffmann Schroeder

Ernie Hoffmann Stuer

Madeline Smith

Ragusin

Booby Smith?

next

Terence O'Flanagan Pascoe -

Joe Nykyshuk

Best row. Stanley Jarrick

2 Regisina

Mary Alice Crotty Minnick

Thelma Crotty Neugard.



055 64 07 111111

Donalaiding the red
brushes on front &
Fork/che. to 1985.

1985



30 - 3-3R neg^{#7}



9

- 1-3R

neg # 11

ALFRED BRONSON, JR. 1871-1960
JANUARY 27, 1871
DECEMBER 12, 1960
WIFE OF ALFRED BRONSON, JR.
MAY 15, 1871
DECEMBER 12, 1960







ORATE SANCTO * VINCE FRANCISCE * ORATE PRO NOBIS



5

4-312

neg #3



33

1-3R mag^{#1}



4 4-3R neg #2



6

1-3R neg #9



Stained glass window with Latin text and decorative scrollwork. The text is arranged in two rows, likely reading "Stained Glass" and "Ornament".

3 - 3-3R negst8



1981
FRANCE
1910

FRANCIS
COTTRELL



#1 - 5 3R neg #10



28

1-312

neg #5





Left to right

Don Phillips, Don Paul, Bruce

Baker, Scott Paul







27

1-3R - neg #17



15

6-3R neg #25-







31

1-3R

neg #13



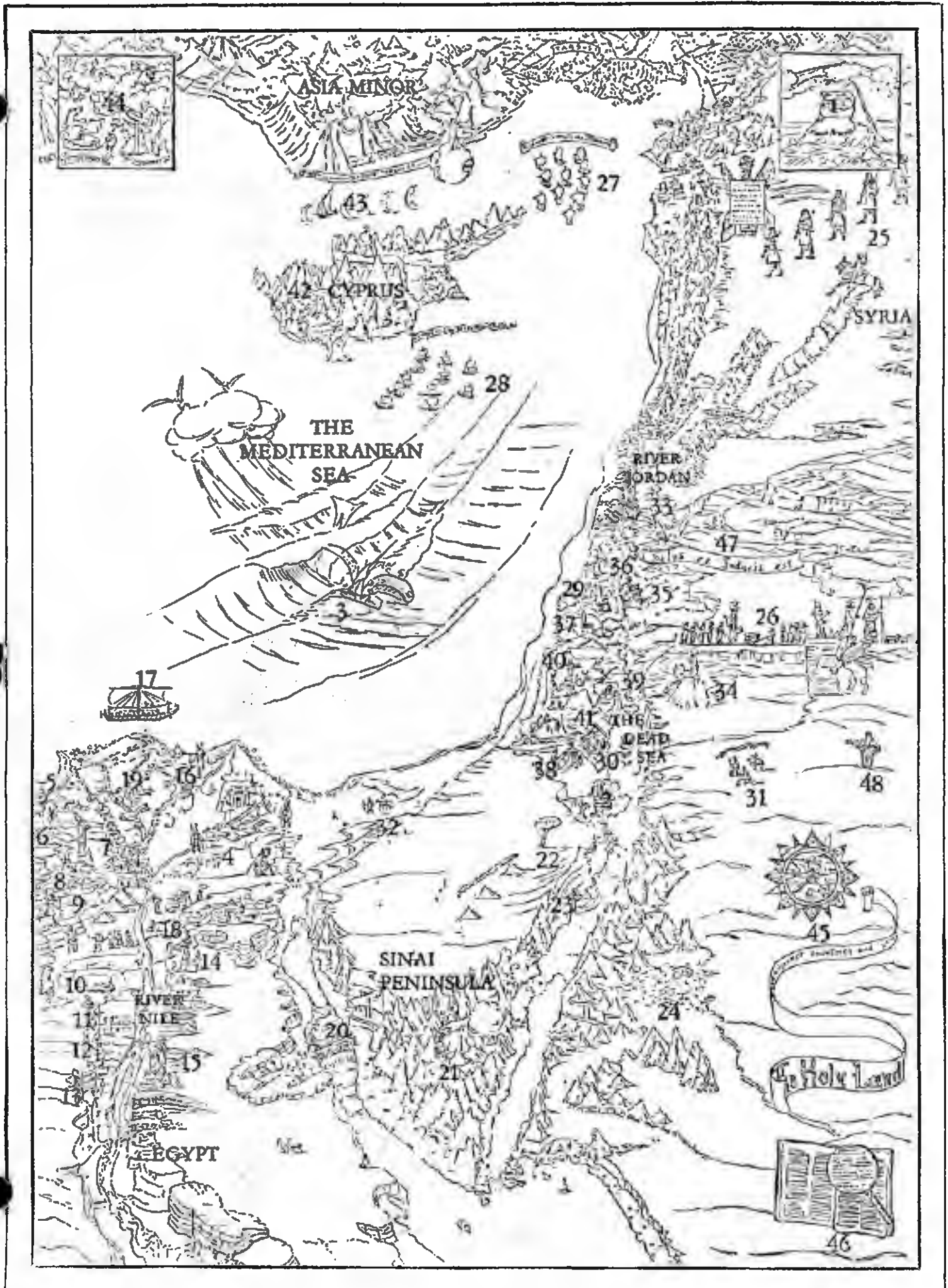
2.3R neg #21



The Holy Land and Egypt

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

NEW YORK
WILLIAM EDWIN RUDGE
MCMXVII



The Holy Land and Egypt

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

Explanation of the Map

1. *Noah's Ark.*

When the deluge had flooded the earth for one hundred and fifty days, God let it fall back, and the ark was stranded on Mount Ararat. Noah sent out a dove, which came back in the evening with an olive branch. And God blessed Noah and his sons and put the rainbow in the sky. *Genesis 8:1.*

2. *The Destruction of Sodom and Gomorrah.*

Two of the Lord's angels one night visited Lot in Sodom and told him God would destroy the cities for their sins. Toward morning the angels took Lot and his family from the city, warning them not to look back while the Lord destroyed the wicked with fire and brimstone. But Lot's wife looked back and was turned into a pillar of salt there by the Dead Sea. *Genesis 19:7, 12.*

3. *The Prophet Jonah and the Whale.*

The Lord commanded Jonah to go to Nineveh, but Jonah disobeyed Him and went to sea in a ship. The Lord then sent a storm over the water and threatened the vessel with destruction. The sailors cast lots to see who was the cause of the storm, and when the lot fell on Jonah they threw him overboard. But the Lord prepared a sea-

monster to swallow Jonah, and the prophet was for three days and three nights within the fish. Then God bid the monster spit him up on dry land, whereupon Jonah went to Nineveh. *Jonah 1:1.*

4. *The Land of Goshen.*

The Pharaohs of Egypt gave the land of Goshen to the children of Israel to live in. In the beginning the Egyptians treated the Israelites with hospitality, but later they turned them into slaves. The Lord protected this land from the plagues wherewith He tormented Egypt. *Exodus 8:22.*

Egyptian Idols.

On the banks of the Nile are shown some of the false gods which the Egyptians worshiped.

5. *Athor* with a hawk's body. She was goddess of the nether world.

6. *Isis* with the goat's head and her child *Horus*.

7. *Osiris*, chief god, dressed like a mummy.

8. *Bast* with a lion's head receiving offerings.

9. *Ra*, the hawk-headed sun-god, with the sun-disk on his head.

10. *Taourt*, the hippopotamus-goddess, with a pair of shears, waiting for the sacrifices which the Egyptians are bringing to her in a boat.

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

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

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

15. *Savak*, the crocodile-headed god,
whom the Egyptians worshiped be-
cause they were afraid of the croco-
diles in the river Nile.

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

17. *Egyptian Barge*.

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

18. *The Finding of Moses*.

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

Exodus 2:5.

19. *The Plague of Frogs*.

When Pharaoh would not let the chil-

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

Exodus 8:6.

20. *Pharaoh's Army*.

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

Exodus 14:27.

21. *Moses Receives the Decalogue*.

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

Exodus 29:1.

Exodus 31:18.

22. *The Pillar of Cloud*.

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

23. *Moses Strikes Water from the Rock.*

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

24. *The Plague of Serpents.*

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

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

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

25. *The Assyrian Invasion.*

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

26. *The Babylonian Invasion.*

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

27. *The Macedonian Invasion.*

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

28. *The Roman Invasion.*

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

29. *The Annunciation.*

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

St. Luke 1:26.

30. *The Birth of Christ.*

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

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

St. Luke 2:1.

31. *The Wise Men of the East.*

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

St. Matthew 2:1.

32. *The Flight into Egypt.*

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

St. Matthew 2:14.

33. *The Baptism of Jesus.*

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

St. Matthew 3:13.

34. *The Temptation.*

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

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

St. Matthew 4:1.

35. *The Miraculous Draught of Fishes.*

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

St. Luke 5:1.

36. *The Sermon on the Mount.*

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

St. Matthew 5:1.

37. *The Widow's Son.*

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

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

St. Luke 7:12.

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

St. Mark 10:13.

39. *Christ in the Garden of Gethsemane.*

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

St. Luke 22:42.

40. *The Crucifixion.*

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

St. Luke 23:25.

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

St. Matthew 27:51.

41. *Jerusalem in the Days of Christ.*

42. *St. Paul and the Sorcerer.*

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

Acts 13:11.

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

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

Acts 27:1.

44. *St. John the Divine.*

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

Revelation 6:1.

45. *Compass.*

The center of the compass is divided into four fields:

In the North, Hans Egede is converting the Esquimaux.

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

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

In the West, Las Casas is baptizing the Indians.

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

46. *The Holy Bible.*

Opened at Isaiah 35:4: "Say to the

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


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

St. John 4:22.

48. *Abraham.*

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

Genesis 17:8.



Wheeling Historical Society

84 South Milwaukee Avenue • Wheeling, Illinois 60090

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

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

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

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

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

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

Childerley Retreat House, cont.

urgent claim for its preservation.

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

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

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

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

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

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

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

Childerley Retreat House, cont.

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

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

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

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

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

Childerley Retreat House, cont.

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

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

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

W. H. Library
Historic Landmark Survey
Historic Places in
County - 9 Ill. Historic
Structures Survey

Field Surveyor
Ill. Historic Landmark Survey
Ill. Dept of Conservation
39 1/2 W. 11th St.
DE Kalb, Ill 60115

H. 12
815-758-4993



STATE OF ILLINOIS

DEPARTMENT OF CONSERVATION

605 STATE OFFICE BUILDING
400 SOUTH SPRING ST
SPRINGFIELD 62706

CHICAGO OFFICE—1227 S MICHIGAN AVE 60605

Office of Preservation Services

15 Nov 1975

Mr. Dave Philipps
Wheeling Park District
222 South Wolf Road
Wheeling, Illinois

Dear Mr. Philipps:

Please find enclosed a copy of my correspondence with Ms. Karen Wartick of the Wheeling Historical Society concerning the Childerly Retreat. Also find enclosed a pre-publication copy of our inventory of historic places in Cook County. I am only sending you the portion of our inventory that deals with Wheeling and the surrounding area.

As the enclosed material indicates the Childerly Retreat is now officially included in the Department of Conservation's statewide survey of historic sites. Briefly, the purpose of the survey is to encourage the statewide effort for historic preservation and assemble, for the first time, a comprehensive list of places important in Illinois history.

Although inclusion of a site in the survey indicates that the site has significance and historical merit, it does not in itself indicate the degree of significance or the preservation priority. One of the intentions of the survey is to leave this matter up to the local community: the idea being that the local community knows what is important to it better than the State government does. Of course, inclusion in the survey indicates the State, as represented by our agency, also thinks a place is important and encourages the local community to consider that.

Inclusion in the survey does not guarantee grant eligibility or anything else. For information concerning grants you should get in touch with Mr. Dale Hench, Grant Office, Dept. of Conservation, 605 State Office Bldg., Springfield, Ill. Of course, being on the survey enhances the chance of benefitting from grants.

If you have any questions please feel free to contact me.

Sincerely,

A handwritten signature in cursive script that reads "Theodore Hild".

Theodore Hild
Office of Preservation Services

Skokie

| | | | |
|---------------------|---------------------------|----------|---|
| Weber House | NW cor. Lincoln and Harms | ca. 1860 | One of the oldest dwellings in town. |
| Meyer Log Cabin | NW cor. Lincoln and Harms | ca. 1843 | Probably the oldest structure in the area. |
| The Apple | Niles Center and Lincoln | ca. 1875 | Early commercial building. |
| Skokie Health Dept. | 8031 Floral | 1887 | Formerly the village volunteer fire station. Restored and adapted by village. |
| House | 5309 Oakton | ca. 1880 | Former farmhouse. |

Park Ridge

| | | | |
|--------------------|---------------|---------|--|
| Pickwick Theater * | 5 S. Prospect | 1928-29 | Art Deco theater. NR. |
| Hodges House | 325 Oak St. | 1865 | 13-room house built for Judge Hodges. Italianate, altered. |

Des Plaines

| | | | |
|-----------------|---------------------------|----------|---|
| Steam Mill | Miner and DesPlaines Ave. | ca. 1880 | Steam mill erected on the site of an earlier mill by Luther Jefferson, early settler and prominent citizen. |
| Kinder Hardware | Ellingwood and Pearson | ca. 1905 | Enterprise of prominent merchant family. Designated as a landmark by Des Plaines Historical Society. |
| Webster House | 704 Graceland | 1873 | Home of early, prominent family. Designated as a landmark by Des Plaines Historical Society. |

Glenview

| | | | |
|----------------------------------|-------------------|----------|----------------------------|
| Glenview Area Historical Society | 1121 Waukegan Rd. | ca. 1890 | Restored 19th cent. house. |
|----------------------------------|-------------------|----------|----------------------------|

Glenview Area

| | | | |
|---------------------|----------------------------|--------------------------|--|
| Kennicott's Grove * | Milwaukee Ave., E of I-294 | est. 1834. house 1854 | Homestead of the famous Kennicott family: early settlers and naturalists NR |
|---------------------|----------------------------|--------------------------|--|

Wheeling

| | | | |
|-----------------------------|-------------------|------|----------------------|
| Wheeling Historical Society | 84 Milwaukee Ave. | 1897 | Former village hall. |
|-----------------------------|-------------------|------|----------------------|

~~Kinder Hardware~~ 777 Lee St ca. 1905 Formerly home of prominent family

Wheeling, continued.

| | | | |
|-------------------------------|------------------------------|----------|--|
| Community Presbyterian Church | (120) Wolf Rd. @ the park | 1864 | Early rural church, now used as community center. |
| Childerly Retreat | 506 Mc Henry Rd. | est 1912 | Established originally as a phobanthrop effort by the Crane Fund. Now a religious retreat. One building is a log cabin dating from ca. 1825. |

Arlington Heights

| | | | |
|-----------------------------------|---------------------------------|------|--|
| Heller House | NONE (?) cor. Dunton and Euclid | 1871 | Built for J. W. Olmstead, early settler in town. |
| Arlington Hts. Historical Society | 500 N. Vail | 1882 | Former house of Mr. Muller, a prominent citizen of the town. |

Barrington

| | | | |
|-------------------------------|----------------------------|---------------|---|
| Octagon House | Harrison and Main | possible 1856 | Has Italianate detail. |
| Village Hall | 206 S. Hough St. | 1898 | Original Original municipal building municipal building, still in use. Originally the Wichman blacksmith shop. Original Original tools and machinery still inside. |
| Barrington Historical Society | 111 and 115 W. Station St. | 1929 | |

Berkeley

| | | | |
|------------------------|---------------------------------|-----------|-------------------|
| Old Settlers' Cemetery | SE cor Taft and St. Charles Rd. | Est. 1848 | Pioneer cemetery. |
|------------------------|---------------------------------|-----------|-------------------|

~~XXXXXXXXXXXX~~

| | | | |
|--|---------------------------|--|---|
| <u>Hillside</u> Mt. Carmel Cemetery | Roosevelt Rd., E of I-294 | | Most famous burial is Al Capone in 1946 |
|--|---------------------------|--|---|

River Forest

| | | | |
|----------------|------------------|------|--|
| Winslow House | 515 Auvergne Pl. | 1893 | F.L. Wright's first independent commission. NR. |
| Drummond House | 559 Edgewood Pl. | 1907 | F. L. Wright's "economy house". NR. |
| Lincoln School | 7776 Lake St. | 1860 | House An early school, formerly named the Harlem School. Francis Willard taught here at one time. |



Cook

Wheeling Historical Society

84 South Milwaukee Avenue • Wheeling, Illinois 60090

September 14, 1974

Ted Hild
Illinois Historic Sites Survey
839½ North 11th Street
DeKalb, Illinois 60115

Dear Mr. Hild;

I am writing at the request of our new president, Mrs. Shirley Mueller, to inquire about the status of our recommendations for the Illinois Historic Sites Survey Inventory, specifically the Childerly Retreat north of Wheeling. Have you decided yet whether to include the property in your survey?

I am happy to report that the developers who intended to build a hospital on that property have now selected property elsewhere. Our local park district has submitted a request for a federal grant to obtain funds for purchasing the site, in which case it will be preserved.

But we do feel strongly that this is a site deserving of more than local attention, as I have indicated to you in the past. Consequently, we would very much like to hear that the Illinois Historic Sites Survey intends to evaluate the property in the near future.

Sincerely,

Karen J. Wartick

Karen J. Wartick

Illinois Historic Landmarks Survey

16 Sept 1974

Ms. Karen Wartick
Wheeling Historical Society
84 South Milwaukee Avenue
Wheeling, Illinois 60090

Dear Ms. Wartick:

In response to your letter of Sept 14 I would like to tell you that we will include the property at Childerly Retreat in our survey--whenever we get the survey of Cook County under way.

According to our current schedule we will not start to survey Cook until 1975, probably in January or February of next year.

Please bear in mind that recognition by the Illinois Historic Landmarks Survey does not guarantee preservation or imply a qualification for grant requests for development or acquisition. Inclusion of a site in the Survey simply means that the State recognizes that particular site has historic significance that should be taken into account in planning procedures.

Sincerely,


Theodore Wild

Illinois Historic Landmarks Survey

ILLINOIS HISTORIC SITES SURVEY INVENTORY

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

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

3. Classification:

Category (check one)

District Building
 Site Structure

Integrity (check one)

Altered Unaltered
 Moved Original Site
 from one place to another on the
 owners land
 Status (check one)

4. Ownership:

Private - a non for profit Corp
 Public

Occupied
 Unoccupied
 Preservation work in
 progress

Access to Public

Yes Restricted Unrestricted No

Present Use (check one or more)

Agricultural Industrial Religious
 Commercial Military Scientific
 Educational Museum Transportation
 Entertainment Park Other (specify)
 Government Private Residence

5. Ownership of Property: Fr. Lambert, Director

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

Street and Number Calvert House 5735 University

City or Town Chicago

State Ill County Cook Zip Code 60637

6. Description:

Condition:

Excellent Good Fair Deteriorated Ruins
 Unexposed.

Is there a program of preservation underway? Yes No

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

- | | | |
|-------------------------------------|--------------------|--------------------------|
| <input type="checkbox"/> | Archeological Site | (Pre-Columbian) |
| <input type="checkbox"/> | Archeological Site | (Post-Columbian to 1673) |
| <input type="checkbox"/> | French Influence | (1673-1780) |
| <input type="checkbox"/> | Illinois Frontier | (1780-1818) |
| <input checked="" type="checkbox"/> | Illinois Early | (1818-1850) |
| <input type="checkbox"/> | Illinois Middle | (1850-1900) |
| <input type="checkbox"/> | Illinois Late | (1900-present) |
| <input type="checkbox"/> | Famous People | (give names & dates) |

8. Specific Date:

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

- | | | | |
|--------------------------|---------------------------|-------------------------------------|---------------------|
| <input type="checkbox"/> | Aboriginal (historic) | <input type="checkbox"/> | Literature |
| <input type="checkbox"/> | Aboriginal (pre-historic) | <input type="checkbox"/> | Military |
| <input type="checkbox"/> | Agriculture | <input type="checkbox"/> | Music |
| <input type="checkbox"/> | Architecture | <input type="checkbox"/> | Political |
| <input type="checkbox"/> | Art | <input checked="" type="checkbox"/> | Religion/Philosophy |
| <input type="checkbox"/> | Commerce | <input type="checkbox"/> | Science |
| <input type="checkbox"/> | Communication | <input type="checkbox"/> | Sculpture |
| <input type="checkbox"/> | Conservation | <input checked="" type="checkbox"/> | Social/Humanitarian |
| <input type="checkbox"/> | Education | <input type="checkbox"/> | Theater |
| <input type="checkbox"/> | Engineering | <input type="checkbox"/> | Transportation |
| <input type="checkbox"/> | Industry | <input type="checkbox"/> | Urban Planning |
| <input type="checkbox"/> | Invention | <input type="checkbox"/> | Other (specify) |
| <input type="checkbox"/> | Landscape Architecture | | |

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

9. Form prepared by: June Orlovski, Curator
Name and Title: Shirley Mueller, Vice President Date 11/26/73

Organization: Wheeling Historical Society Phone: _____

Street and number: 84 S. Milwaukee Av

City or Town: Wheeling County: Cook Zip Code: 60090

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

Bibliography

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

HERITAGE CONSERVATION AND RECREATION SERVICE

UNITED STATES DEPARTMENT OF THE INTERIOR

Form 10-4
(March 1971)

POTENTIAL NATURAL LANDMARK IDENTIFICATION

THE FOLLOWING SITE IS SUGGESTED FOR CONSIDERATION AS A REGISTERED NATURAL LANDMARK:

| | | | | |
|-----------------|---------------|---------------------------|----------------|-----------------|
| 1. SIZE (acres) | 2. LOCATION | | Latitude _____ | Longitude _____ |
| | County: _____ | T. _____ R. _____ | Section _____ | 1/4 Sec. _____ |
| | State: _____ | USGS Quadrangle Map _____ | | |

| | |
|---|--|
| 3. CITY (Include number miles & direction from city): _____ | 4. SITE MAY BE REACHED VIA ROUTE(S): _____ |
|---|--|

5. SITE OWNED BY (Name and address): _____

| | | |
|--|--------------------------|------------------|
| 6. NAME OF RESPONSIBLE PERSON AT THE SITE: _____ | MAY BE REACHED AT: _____ | TELEPHONE: _____ |
|--|--------------------------|------------------|

7. PRESENT LAND USE IS: _____

BRIEF DISCUSSION OF ITS NATURAL VALUES, PHYSICAL CHARACTERISTICS, GEOLOGICAL AND/OR ECOLOGICAL FEATURES, POTENTIAL USE, AND VULNERABILITY TO DESTRUCTION OR DETERIORATION:

9. PLEASE OUTLINE THE DATES AND CIRCUMSTANCES THROUGH WHICH YOU GAINED FIRSTHAND KNOWLEDGE OF THE SITE

10. NAMES AND ADDRESSES OF OTHERS WHOSE FAMILIARITY WITH THE SITE OR SCIENTIFIC KNOWLEDGE OF NATURAL PHENOMENA WHICH IT ILLUSTRATES WOULD BE HELPFUL

NAME

ADDRESS

| NAME | ADDRESS |
|------|---------|
| | |
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| | |
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| | |
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11. LIST OF REFERENCES

| TITLE | AUTHOR | PUBLISHER OR OTHER IDENTIFICATION | DATE | WHERE AVAILABLE |
|-------|--------|-----------------------------------|------|-----------------|
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12. THIS INFORMATION SUPPLIED BY (Name and address):

| | |
|--|------|
| | DATE |
|--|------|

DEPARTMENT of the INTERIOR

news release

RECEIVED MAY 28 1979

OFFICE OF THE SECRETARY

G. Kyle 202/343-5726

G. Midgley 202/343-4096

For Release January 30, 1978

HERITAGE CONSERVATION AND RECREATION SERVICE CREATED

Secretary of the Interior Cecil D. Andrus announced today that a new Heritage Conservation and Recreation Service (HCRS) will administer President Carter's National Heritage Program. The new Service is an outgrowth of, and succeeds, the former Bureau of Outdoor Recreation (BOR).

The Heritage Conservation and Recreation Service will incorporate the National Natural Landmarks Program and Office of Archeology and Historic Preservation of the National Park Service, including the Historic Preservation Grants Program and the National Register of Historic Places. Most of the responsibilities of the former Bureau of Outdoor Recreation will remain with HCRS.

Andrus announced a memorandum of understanding between the Bureau of Outdoor Recreation and National Park Service (NPS) for orderly transfers of duties within the Interior Department.

The National Park Service will continue to administer the 294 areas in the National Park System. The Secretarial Order moves the studies of Congressionally authorized Wild and Scenic Rivers and National Trails and some Water Project Recreation Act implementation study functions from BOR to NPS. All transfers of programs and personnel are to be completed by April 1, 1978.

The new Service, created by Secretarial Order 3017, is assigned to Robert L. Herbst, Assistant Secretary for Fish and Wildlife and Parks, who also is responsible for the National Park Service and the U.S. Fish and Wildlife Service. Chris Therral Delaporte, Director of the Bureau of Outdoor Recreation, will be the first Director of the Heritage Conservation and Recreation Service. Director of the National Park Service is William J. Whalen.

Secretary Andrus said the new HCRS will be the focal point for National Heritage Program actions related to the Nation's cultural and natural heritage, and recreation resources. In general HCRS will identify, classify, and establish and maintain registers for heritage resources, formulate policies and programs for their preservation, and coordinate Federal, State, and local resource and recreation policies and actions. The new Service will not have land management responsibility.

Concerning changes in the Wild and Scenic Rivers Program, HCRS will continue the former EOR functions of reviewing rivers proposed for State administration, identifying those rivers which should be studied as Federal components of the National System, identifying streams which should be recognized by agencies planning water resource projects, and periodically reviewing components of the National Wild and Scenic Rivers System.

The National Park Service will study and prepare reports to the President and Congress on suitability or nonsuitability of streams for addition to the National System. NPS also will conduct such management planning as Congress requires to determine if specific rivers are suitable for wild, scenic, or recreational designation.

Under the National Trails System Act, HCRS will identify trails to be studied for National Trail status, recommend priorities for studies, and assist State and local governments in their trails efforts. Another important aspect maintained by HCRS will be the National Recreation Trail Program.

NPS will study and prepare the reports on prospective trails for addition to the National Trails System, and conduct management planning as required in the deliberations of Congress.

In Water Resources Planning and Coordination Programs, HCRS will be responsible for the recreation, historic, archeologic and natural science aspects of regional or river basin planning sponsored by the Water Resources Council or other Federal agencies.

The National Park Service will be responsible for recreation aspects of Federal Water Project Recreation Act implementation studies, and all post-authorized assistance in development planning, interpretation and operation of recreation areas, reservoir management planning, and administrative agreements for reservoir recreation areas.

x x x

RECEIVED MAY 28 1977

ESTABLISHMENT OF NATURAL LANDMARKS

Proposed natural landmarks are investigated in a scientific and systematic manner. The process utilizes the natural history themes and natural regions discussed in Part Two of the National Park System Plan - Natural History

The Natural Region Studies

The Heritage Conservation and Recreation Service (HCERS) conducts studies on the various themes to identify sites that best characterize each theme. Natural history theme studies are based on a regional approach. These natural regions, as shown on the attached map, are based largely on physiographic divisions. They give primary consideration to the geologic histories, structure, and landforms, which in turn influence considerably the climate, soils, vegetation, and animal life associated with the regions.

In their broadest definition, these themes are a series of categories encompassing essentially all of the natural phenomena of the country. Examples would include: caves and springs, works of volcanism, deserts, and marine environments. (The leaflet entitled, "The Natural Landmarks Program," contains a complete list of the themes.)

All natural areas representing a particular natural history theme will be studied comparatively, and only those having exceptional value in illustrating the natural heritage of our Nation will be recommended by the regional study team as potentially eligible for inclusion in the National Registry of Natural Landmarks. Furthermore, natural areas of interest to the general public can and will be considered in these natural region studies if they are brought to the attention of the HCERS. This is accomplished by having "Potential Natural Landmark Identification" forms filled out, preferably by a competent geologist and/or ecologist, and sent to the Division of Natural Landmarks, Heritage Conservation and Recreation Service, 603 Miller Ct., P.O. Box 25387, Denver, Colorado 80225. This information is then sent to the study team for its consideration.

The Onsite Natural Landmark Evaluation Study

Sites recommended in a natural region study will be visited by a competent naturalist, ecologist, or geologist, and a written evaluation of the area will be made. Evaluation reports will be reviewed by the HCERS Natural Landmarks Program professional staff.

Designation of Natural Landmarks

Those natural areas receiving favorable evaluations and HCERS review will be presented to the Secretary of the Interior for designation as national natural landmarks. Sites must be judged to be of national significance to be so designated. Ownership or projected future land

use does not necessarily disqualify an area for eligibility.

Registration of Natural Landmarks

Upon the Secretary of the Interior's designation the owner is invited to apply for a certificate and a bronze plaque denoting the site as a registered national natural landmark. Owners, public or private, must agree to retain the area in its natural condition and comply with conservation practice relating to management and protection.

New Natural Units of the National Park System

A secondary responsibility of each study team is to identify sites representing themes not present within the National Park System. Mandated by Congress, these recommendations should result from the team's final analysis of the completed Natural Region Theme Study in conjunction with Part Two of the National Park System Plan-Natural History. Recommendations are provided to the National Park Service for its further consideration.

Revised 7/78

NATURAL REGIONS •



• Based upon Pennequin's (1928) Physiographic Divisions of the United States. Modifications are by the authors.

RECEIVED MAY 28 1979

Explanation of Natural Landmarks Program State Inventory Index

Pursuant to authority contained in the Historic Sites Act of 1935, the Heritage Conservation and Recreation Service, (H.C.R.S.), Department of the Interior is administering the Natural Landmarks Program, which includes maintaining the National Registry of Natural Landmarks.

The objective of the Natural Landmarks Program is to assist in the preservation of a variety of significant natural areas which, when considered together, will illustrate the diversity of the country's natural heritage. This objective is obtained through the identification and recognition of nationally significant ecological and geological natural areas.

To provide a logical and scientific basis for the selection of natural landmarks, H.C.R.S. is using a system of natural history themes which broadly classifies all of the major natural phenomena into themes. The Natural Landmarks Program is contracting studies of natural regions to identify sites that best characterize themes significantly represented in the respective regions. The enclosed sheets list sites which have thus far been identified through the activities of the Natural Landmarks Program.

Each Natural Landmarks Program State Inventory Index is divided into three categories: (1) National Registry of Natural Landmarks; (2) Potential; and (3) Inactive. Sites listed under the first category, i.e., National Registry of Natural Landmarks, have been designated natural landmarks by the Secretary of the Interior. These sites are periodically listed in the "Federal Register." All natural landmarks are classed as either "Eligible" or "Registered." Eligible sites are those which have only been announced by the Secretary as natural landmarks while registered sites (designated by an asterisk on the Index) are ones in which the owners have voluntarily agreed to preserve the natural values of the site following the Secretary's designation of them as eligible. Whether registered or eligible, they are all natural landmarks and deemed to be of national significance as an illustration of our natural heritage.

For an "Eligible" site, the date shown on the State Inventory Index sheet is the day when the Secretary of the Interior approved the site as a natural landmark. For a "Registered" site, the date shown is the day when the owner's application for registration, in which he voluntarily agrees to preserve the site, is received by Heritage Conservation and Recreation Service.

The Potential category lists areas which have been identified through the natural history theme study method but have not yet been designated as natural landmarks by the Secretary. Sites identified in natural history

theme studies must be further evaluated in the field and be reviewed by the Natural Landmarks Program staff. If positive evaluations are made all along the way, the staff recommends these significant natural areas for listing on the National Registry of Natural Landmarks by the Secretary of the Interior. Based on past experience, approximately 50 percent of the sites listed as potentials are eventually designated as natural landmarks by the Secretary. Those areas which are turned down at one point or another in the process are listed in the Inactive category. Inactive sites are those which are considered to possess less than national significance. The date when a particular site was inactivated is shown on the State Index sheet. Most inactive sites would undoubtedly be of either State or local significance.

It is therefore imperative to understand that sites listed under the Potential category are of an officially undetermined significance, but about half will eventually be declared nationally significant with many of the remaining sites having State or local significance.

In order to include as much information as possible in a summary chart format, several abbreviations are used as follows:

1. BIM - Bureau of Land Management, Department of the Interior
2. Eval. 5-73 - Field evaluation report received by Natural Landmarks Program in May 1973.
3. NWR - National Wildlife Refuge
4. TVA - Tennessee Valley Authority
5. USAF - United States Air Force
6. USDA; ARS - United States Department of Agriculture, Agricultural Research Service
7. USFS - Forest Service, Department of Agriculture
8. USFW - Fish and Wildlife Service, Department of the Interior

Additionally, the natural history theme study which recommended the site is abbreviated as follows:

1. EDF-B - Eastern Deciduous Forest Theme Study--Oak-Hickory Forest Region by W.R. Boggess and R.D. Shepard; 1972.

2. EDF-F - Eastern Deciduous Forest Theme Study--Hemlock-White Pine-Northern Hardwoods Forest Region by E. Flaccus; 1972.
3. EDF-K - Eastern Deciduous Forest Theme Study--Oak-Chestnut, Mixed Mesophytic, and Western Mesophytic Forest Regions by C.N. Keever; 1971.
4. EDF-L - Eastern Deciduous Forest Theme Study--Beech-Maple and Maple-Basswood Forest Regions by A.A. Lindsey and L. Escobar; 1970.
5. EDF-W - Eastern Deciduous Forest Theme Study--Oak Pine and Southeastern Evergreen Forest Regions by G.S. Waggoner; 1972.
6. GP-E - Great Plains Natural Region Theme Study--(Ecological Themes) by A.T. Cringan and R.L. Dix; 1973.
7. GP-G - Great Plains Natural Region Theme Study--(Geological Themes) by D.E. Trimble; 1972.
8. IW - Inland Wetlands of the United States Theme Study by R.H. Goodwin and W.A. Niering; 1971.
9. LCS - Limestone Caverns and Springs of the United States Theme Study by R.L. Powell; 1971.
10. MF - Mesozoic Vertebrate Paleontological Sites of the United States Theme Study by J.H. Ostrom; 1970.
11. SPB-E - South Pacific Border Natural Region Theme Study (Ecological Themes) by G.L. Stebbins and D.W. Taylor; 1974.
12. SPB-G - South Pacific Border Natural Region Theme Study (Geological Themes) by J.H. Lipps, J.R. Correa, G. Zumwalt; 1974.
13. WB-G - Wyoming Basin Natural Region Theme Study (Geological Themes) by P.O. McGrew and B. Mears; 1974.
14. WV - Works of Volcanism of the United States Theme Study by R.H. Rose; 1970.
15. ACP-E - Atlantic Coastal Plain Natural Region Theme Study (Ecological Themes) by A. La Bastille et al.; 1974.
16. VI - Virgin Islands Natural Region Theme Study by West Indies Laboratory; J. B. Adams, L. C. Gerhard, J. C. Ogden and Jan Bowman, 1975.
17. P-E - Piedmont Natural Region Study (Ecological) by Albert E. Radford, D. L. Martin, 1976.
- P-G - Piedmont Natural Region Study (Geological) by J. Robert Butler, E. S. Custer, Jr., W. A. White, 1976.

We presently have 17 additional Natural Region Theme Studies currently underway, with plans to start more this year. Information is continually received, changing slightly or drastically the information presented herein. It is therefore important that in order to obtain the most current information on specific sites, some communication with the Natural Landmarks Program staff is required. We invite this communication as we feel it will only encourage the preservation of these important natural areas, which is the program's primary objective. For further information, please contact:

Francis H. Ugolini, Chief
Natural Landmarks Group
U.S. Dept. of the Interior
Heritage Conservation and Recreation Service
P.O. Box 25387
Denver, Colorado 80225

Updated October 1977

ILLINOIS

RECEIVED MAY 28 1979

NATIONAL REGISTRY OF
NATURAL LANDMARKS
(* = Registered)

| | <u>COUNTY</u> | <u>DATE</u> | <u>REMARKS</u> |
|--|---------------|-------------|----------------|
| *Allerton Natural Area | Piatt | 3-71 | |
| *Forest of the Wabash | Wabash | 1-66 | |
| *Funks Grove | McLean | 5-75 | |
| *Heron Pond and Wildcat Bluff Nature Preserve | Johnson | 4-73 | |
| *Horseshoe Lake Nature Preserve | Alexander | 4-73 | |
| *LaRue-Pine Hills Ecological Area | Union | 9-75 | |
| *Mississippi Palisades | Carroll | 4-73 | |
| *Volo Bog Nature Preserve | Lake | 4-73 | |
| *Wauconda Bog Nature Preserve | Lake | 4-73 | |

POTENTIAL (recommended in NPS
theme studies)

| | | <u>THEME STUDY</u> | |
|---|-----------|------------------------|-------------|
| Busse Forest Nature Preserve (Ned Brown Forest Preserve) | Cook | EDF-L EDF-B | Eval. 7-72 |
| Cave-In-Rock | Hardin | LCS | Eval. 10-74 |
| Grand Canyon | Jackson | EDF-B | USFS |
| Hart Memorial Woods | Champaign | EDF-B | |
| Illinois Beach Nature Preserve | Lake | EDF-L | |
| Rocky Branch | Clark | EDF-B | |

INACTIVE (less than national
significance)

| Apple River Canyon State Park | Jo Daviess | 10-72 | EDF-L |
|-------------------------------|------------|-------|-------|
| Chestnut Hills | Pulaski | 5-74 | EDF-W |

ILLINOIS

| <u>INACTIVE</u> (less than national significance) | <u>COUNTY</u> | <u>DATE</u> | <u>THEME STUDY</u> | <u>REMARKS</u> |
|--|---------------|-------------|------------------------|----------------|
| Cranberry Slough Nature Preserve | Cook | 10-72 | IW | |
| Goose Lake Prairie and Marsh | Grundy | 10-72 | IW;EDF-B | |
| Grantsburg Swamp | Johnson | 5-74 | IW | |
| Long Spring (Cove Spring) | Pope | 5-74 | IW | |
| Lusk Creek Canyon | Pope | 2-75 | EDF-B | |

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

FOR NPS USE ONLY

RECEIVED

DATE ENTERED

**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORM**

SEE INSTRUCTIONS IN *HOW TO COMPLETE NATIONAL REGISTER FORMS*
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS

1 NAME

HISTORIC

AND/OR COMMON

2 LOCATION

STREET & NUMBER

___ NOT FOR PUBLICATION

CITY, TOWN

CONGRESSIONAL DISTRICT

___ VICINITY OF

STATE

CODE

COUNTY

CODE

3 CLASSIFICATION

| CATEGORY | OWNERSHIP | STATUS | PRESENT USE | |
|--------------------------------------|---|---|--|--|
| <input type="checkbox"/> DISTRICT | <input type="checkbox"/> PUBLIC | <input type="checkbox"/> OCCUPIED | <input type="checkbox"/> AGRICULTURE | <input type="checkbox"/> MUSEUM |
| <input type="checkbox"/> BUILDING(S) | <input type="checkbox"/> PRIVATE | <input type="checkbox"/> UNOCCUPIED | <input type="checkbox"/> COMMERCIAL | <input type="checkbox"/> PARK |
| <input type="checkbox"/> STRUCTURE | <input type="checkbox"/> BOTH | <input type="checkbox"/> WORK IN PROGRESS | <input type="checkbox"/> EDUCATIONAL | <input type="checkbox"/> PRIVATE RESIDENCE |
| <input type="checkbox"/> SITE | PUBLIC ACQUISITION | ACCESSIBLE | <input type="checkbox"/> ENTERTAINMENT | <input type="checkbox"/> RELIGIOUS |
| <input type="checkbox"/> OBJECT | <input type="checkbox"/> IN PROCESS | <input type="checkbox"/> YES RESTRICTED | <input type="checkbox"/> GOVERNMENT | <input type="checkbox"/> SCIENTIFIC |
| | <input type="checkbox"/> BEING CONSIDERED | <input type="checkbox"/> YES UNRESTRICTED | <input type="checkbox"/> INDUSTRIAL | <input type="checkbox"/> TRANSPORTATION |
| | | <input type="checkbox"/> NO | <input type="checkbox"/> MILITARY | <input type="checkbox"/> OTHER |

4 OWNER OF PROPERTY

NAME

STREET & NUMBER

CITY, TOWN

___ VICINITY OF

STATE

5 LOCATION OF LEGAL DESCRIPTION

COURTHOUSE
REGISTRY OF DEEDS, ETC.

STREET & NUMBER

CITY, TOWN

STATE

6 REPRESENTATION IN EXISTING SURVEYS

TITLE

DATE

___ FEDERAL ___ STATE ___ COUNTY ___ LOCAL

DEPOSITORY FOR
SURVEY RECORDS

CITY, TOWN

STATE

7 DESCRIPTION

CONDITION

EXCELLENT
 GOOD
 FAIR

DETERIORATED
 RUINS
 UNEXPOSED

CHECK ONE

UNALTERED
 ALTERED

CHECK ONE

ORIGINAL SITE
 MOVED DATE _____

DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

8 SIGNIFICANCE

| PERIOD | AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW | | | |
|--------------------------------------|--|---|---|--|
| <input type="checkbox"/> PREHISTORIC | <input type="checkbox"/> ARCHEOLOGY-PREHISTORIC | <input type="checkbox"/> COMMUNITY PLANNING | <input type="checkbox"/> LANDSCAPE ARCHITECTURE | <input type="checkbox"/> RELIGION |
| <input type="checkbox"/> 1400-1499 | <input type="checkbox"/> ARCHEOLOGY-HISTORIC | <input type="checkbox"/> CONSERVATION | <input type="checkbox"/> LAW | <input type="checkbox"/> SCIENCE |
| <input type="checkbox"/> 1500-1599 | <input type="checkbox"/> AGRICULTURE | <input type="checkbox"/> ECONOMICS | <input type="checkbox"/> LITERATURE | <input type="checkbox"/> SCULPTURE |
| <input type="checkbox"/> 1600-1699 | <input type="checkbox"/> ARCHITECTURE | <input type="checkbox"/> EDUCATION | <input type="checkbox"/> MILITARY | <input type="checkbox"/> SOCIAL/HUMANITARIAN |
| <input type="checkbox"/> 1700-1799 | <input type="checkbox"/> ART | <input type="checkbox"/> ENGINEERING | <input type="checkbox"/> MUSIC | <input type="checkbox"/> THEATER |
| <input type="checkbox"/> 1800-1899 | <input type="checkbox"/> COMMERCE | <input type="checkbox"/> EXPLORATION/SETTLEMENT | <input type="checkbox"/> PHILOSOPHY | <input type="checkbox"/> TRANSPORTATION |
| <input type="checkbox"/> 1900 | <input type="checkbox"/> COMMUNICATIONS | <input type="checkbox"/> INDUSTRY | <input type="checkbox"/> POLITICS/GOVERNMENT | <input type="checkbox"/> OTHER (SPECIFY) |
| | | <input type="checkbox"/> INVENTION | | |

SPECIFIC DATES

BUILDER/ARCHITECT

STATEMENT OF SIGNIFICANCE

UNITED STATES DEPARTMENT OF THE INTERIOR
HERITAGE CONSERVATION AND RECREATION SERVICE

Mid-Continent Region
Post Office Box 25387
Denver Federal Center
Denver, Colorado 80225



RECEIVED MAY 28 1979

To:

David Phillips

Remarks:

*Sorry for the long delay
in getting the enclosed
material to you. Should
you need more info.
let us know.*

*Mary Gonzales
Secretary*

POTENTIAL NATURAL LANDMARK IDENTIFICATION

The purpose of this form is to assist the National Park Service in obtaining information upon which to base a recommendation to the Secretary of the Interior as to the eligibility of the site named, for inclusion in the National Registry of Natural Landmarks.

Please supply as much of this information as you can. Below is a statement of the objectives of the Natural Landmarks program and standards for eligibility of sites, which will help you to understand the kind of information needed.

If some of the information is already filled in on the forms you receive, please correct it if it is in error. If there are blanks for which you do not have information, please write in "unknown."

The completed form should be returned to: _____

NATURAL LANDMARKS

OBJECTIVES:

The objectives of the Natural Landmarks program are to encourage the preservation of sites importantly illustrating the geologic and ecologic character of America; to enhance the educational and scientific value of sites so preserved; to strengthen the cultural appreciation of the natural history of America among people; and to foster a greater concern and involvement in the conservation of America's natural heritage among Federal, State, and local governments, citizens organizations, and individuals.

STANDARDS:

A. THE SINGLE, ABSOLUTE REQUIREMENT IN THE EVALUATION OF AREAS IS THAT THEY BE OF NATIONAL SIGNIFICANCE. NATIONAL SIGNIFICANCE IS ASCRIBED TO AREAS WHICH POSSESS EXCEPTIONAL VALUE AND QUALITY IN ILLUSTRATING OR INTERPRETING THE NATURAL HERITAGE OF OUR NATION SUCH AS:

1. Outstanding geological formations, or features illustrating geologic processes.
2. Significant fossil evidence of the development of life on the earth.
3. An ecological community which significantly illustrates characteristics of a physiographic province or a biome.
4. A biota of relative stability maintaining itself under prevailing natural conditions, such as a climatic climax community.
5. An ecological community illustrating the process of succession and restoration to natural condition following disruptive change.
6. A habitat supporting a vanishing, rare or restricted species.
7. A relict flora or fauna persisting from an earlier period, or as a remnant of a population formerly more widespread.
8. A seasonal haven for concentrations of native animals, or a vantage point for observing concentrated populations, such as a constricted migration route.
9. A site containing evidence which illustrates important scientific discoveries.
10. Examples of the scenic grandeur of our natural heritage.

B. TO POSSESS NATIONAL SIGNIFICANCE, THE AREA MUST REFLECT INTEGRITY I.E., IT MUST PRESENT A TRUE, ACCURATE, ESSENTIALLY UNSPOILED NATURAL EXAMPLE.

Designation as a Registered National Landmark does not involve transfer of ownership or change in administration of the sites. They are not part of the National Park System. To be eligible for inclusion in the National Park System sites must meet additional standards of suitability and feasibility.

9 MAJOR BIBLIOGRAPHICAL REFERENCES

10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY _____

UTM REFERENCES

A

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| NORTHING |

VERBAL BOUNDARY DESCRIPTION _____

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

| | | | |
|-------|------|--------|------|
| STATE | CODE | COUNTY | CODE |
|-------|------|--------|------|

| | | | |
|-------|------|--------|------|
| STATE | CODE | COUNTY | CODE |
|-------|------|--------|------|

11 FORM PREPARED BY

NAME / TITLE

ORGANIZATION

DATE

STREET & NUMBER

TELEPHONE

CITY OR TOWN

STATE

12 STATE HISTORIC PRESERVATION OFFICER CERTIFICATION

THE EVALUATED SIGNIFICANCE OF THIS PROPERTY WITHIN THE STATE IS:

NATIONAL ____

STATE ____

LOCAL ____

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

STATE HISTORIC PRESERVATION OFFICER SIGNATURE

TITLE

DATE

FOR NPS USE ONLY

I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER

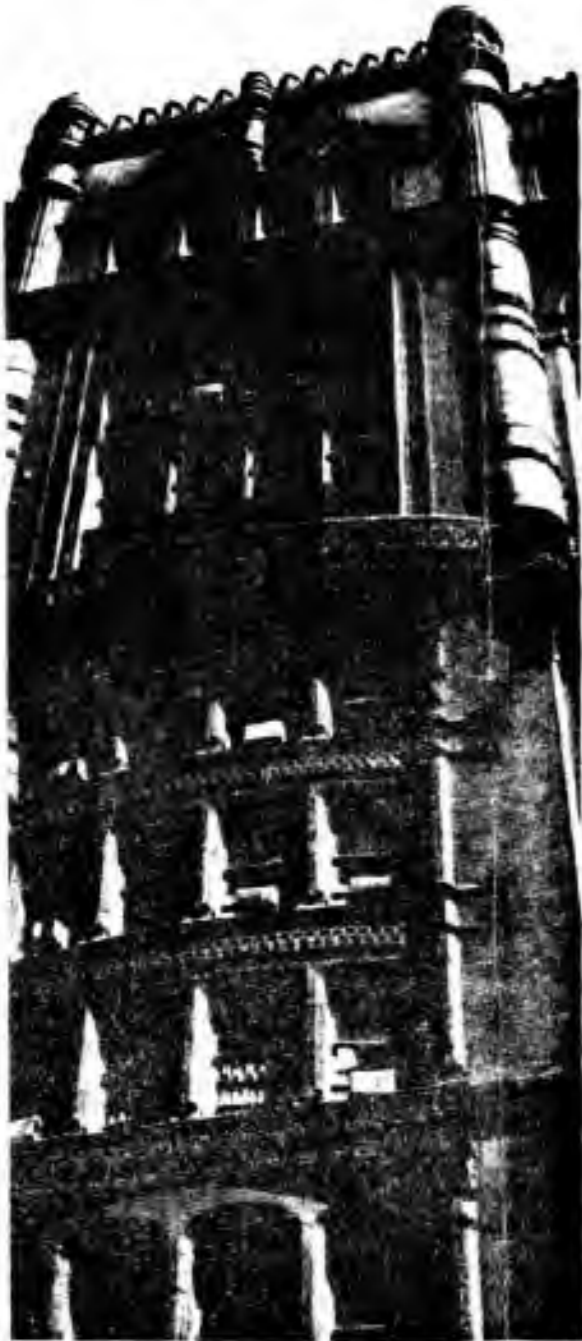
DATE

DIRECTOR, OFFICE OF ARCHEOLOGY AND HISTORIC PRESERVATION

ATTEST:

DATE

KEEPER OF THE NATIONAL REGISTER



Rookery Building

Richard Nickel Photo



**STATE OF ILLINOIS
DEPARTMENT OF CONSERVATION
Administrative Order 1976**

ARTICLE GUIDELINES FOR INCLUSION AND REMOVAL OF PLACES FROM THE ILLINOIS REGISTER OF HISTORIC PLACES PURSUANT TO SECTION 8 AND SECTION 10 OF THE ILLINOIS HISTORIC PRESERVATION ACT.

In 1976 the Illinois Historic Preservation Act created an Illinois Register of Historic Places. This Register recognizes places which have an inherent cultural value to the people of Illinois and makes provisions for protection of the people's interest in this cultural value. Although these guidelines for inclusion in that Register do not require listing on any National or local Register, maximum protection of cultural resources is provided by listing on the Illinois Register of Historic Places and the National Register of Historic Places; therefore, listing on both Registers is encouraged.

Section 1. A place may be listed on the Illinois Register of Historic Places if it:

- A. "(has) special historical, architectural, archeological, cultural, or artistic interest or value", and
- B fits the definition of "place" found in Section 1(e) of the Illinois Historic Preservation Act:
- (e) "Place" means (1) any parcel or contiguous grouping of parcels of real estate under common or related ownership or control, where any significant improvements are at least 40 years old, or (2) any aboriginal mound, fort, earthwork, village, location, burial ground, historic or prehistoric ruin, mine

...other location which is or may be the site of important archeological data;" and
C. satisfies the criteria listed in Section 8 of the Illinois Historic Preservation Act which are as follows:

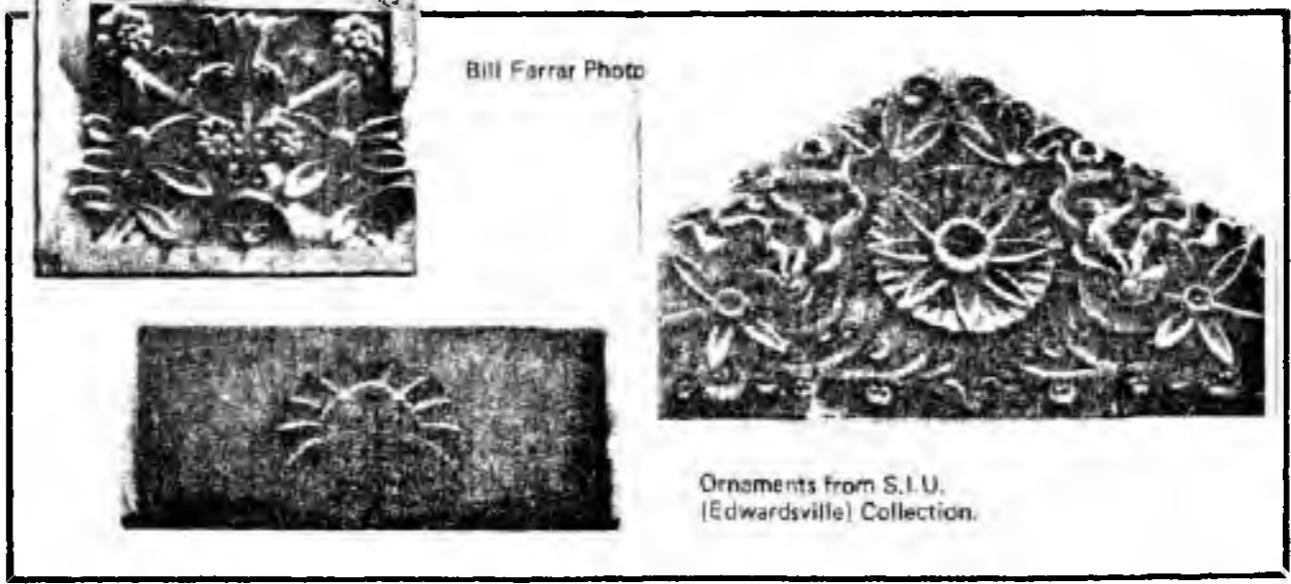
- "The criteria shall include, but not be limited to, requirements that Registered Illinois Historic Places be limited to those places that possess integrity of location, design, setting, materials, workmanship, feeling and association, and:
- (1) that are associated with events or the lives of persons that have made a significant contribution to the broad patterns of our history; or
 - (2) that embody the distinctive characteristics of a type, period or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction; or
 - (3) that exemplify elements of our cultural, economic, social or historic heritage; or
 - (4) that have yielded, or are likely to yield, information important in prehistory or history".

Section 2. A place may be removed from the Illinois Register of Historic Places if it no longer satisfies the guidelines for inclusion on the Illinois Register of Historic Places contained in Section 1 of this Administrative Order.

Section 3. These guidelines may be amended from time to time by a majority vote of the Council.

The effective date of this Administrative Order shall be March 1, 1977.

10M-7-77

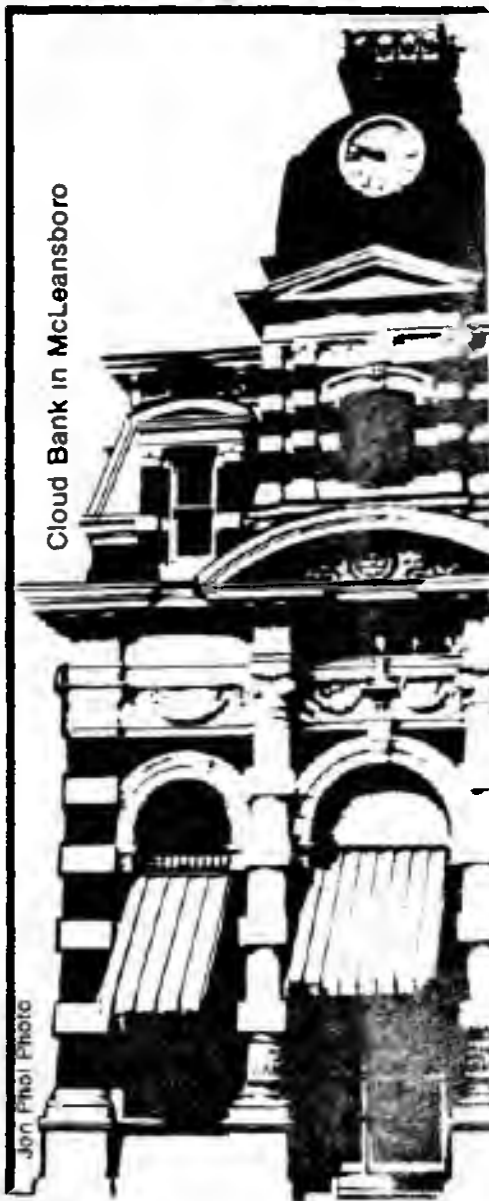


Bill Farrar Photo

Ornaments from S.I.U. (Edwardsville) Collection.

PRESERVATION

ILLINOIS HISTORIC



Cloud Bank in McLeansboro

Jon Fitch Photo



**Illinois
Department of
Conservation**
life and land together

ILLINOIS HISTORIC PRESERVATION

The passage of the National Historic Preservation Act (1966) gave impetus to a nation-wide preservation movement. Illinois' preservation movement was energized and directed by the desire to satisfy the requirements of the Act. It has provided a tool to help protect the cultural resources built by our ancestors.

NATIONAL REGISTER

The National Register program is administered by the Department of Interior, National Park Service's Office of Archeology and Historic Preservation. Under the provisions of the Act, each Governor appointed a State Historic Preservation Officer (SHPO) to oversee and administer the program within the State. Illinois' SHPO is the Director of the Department of Conservation. Components of the program include the identification of cultural resources, the nomination procedures for listing places on the National Register, and the review of federal projects to determine possible impacts on those resources. The National Register is designed to offer recognition and protection of eligible sites. Any place which contributed to the development of our State and Nation in the fields of archeology, architecture, or history and is at least 50 years old may be eligible for listing on the National Register. A vital step in listing on the National Register is review by the Illinois Historic Sites Advisory Council. This citizen's review board is appointed by the SHPO.

In 1971 the Department of Conservation began surveying the resources that exist in Illinois. Surveys were imple-

mented for each of the disciplines of archeology, architecture, and history. To date, 60% of this initial survey has been completed yielding approximately 100,000 sites which are, or some day may be, eligible for the National Register. Those survey reports which have been completed are available for the cost of reproduction from the Department of Conservation and in public libraries. This material aids planners, developers, and governmental officials in preserving the fabric of our past.

Places on the National Register are offered the following advantages:

- recognition of historical significance.
- protection (including sites eligible for the Register) from adverse impacts through programs using federal funds or by agencies licensed by the federal government;
- right to apply for National Park Service Grant-In-Aid re-imbursement funds for acquisition, preservation or restoration planning and development;
- right of the owner of each structure on, or eligible to be listed on, the Register used for residential purposes to apply for special Federal Housing Authority home improvement loans which are amortized over 15 years; and
- eligibility of every commercial or business related structure on the Register for accelerated depreciation and other tax advantages for rehabilitation.



Ill. Dept. of Conservation Photo
Getty Tomb — Chicago



Tom Yanul Photo
Morrison Mill — Whiteside Co.



W.B. Nickerson Photo
Francis J. Dewes House

ILLINOIS REGISTER

In addition to the National Register, places may be eligible for the Illinois Register. The Illinois Historic Preservation Act (1976) created this Register to provide further protection for resources. To meet the eligibility criteria for listing on the Illinois Register, a place must be at least 40 years old, have significance as an archeological, architectural, or historic resource, and be an individual place or adjacent parcels of real estate under common or related ownership.

The protection afforded a place on the Illinois Register derives from a special set of procedures. Those advocating a place's listing on the Illinois Register must petition for such consideration and prepare an Illinois Register form. This latter document must include a statement of the place's significance and identification of those physical components which give it significance. These essential physical components are referred to as the place's "Critical Historic Features". A Certificate of Compliance must be obtained from the SHPO before any action permanently affecting a "Critical Historic Feature" by any means (including alteration, demolition, or reconstruction) can be performed. The SHPO is authorized to delay any adverse changes for up to 210 days in order to provide oppor-

tunities for local preservation groups and the place owner to bargain in good faith to protect the place's "Critical Historic Features." There are provisions for exceptions warranted by the needs or requirements of public health and safety.

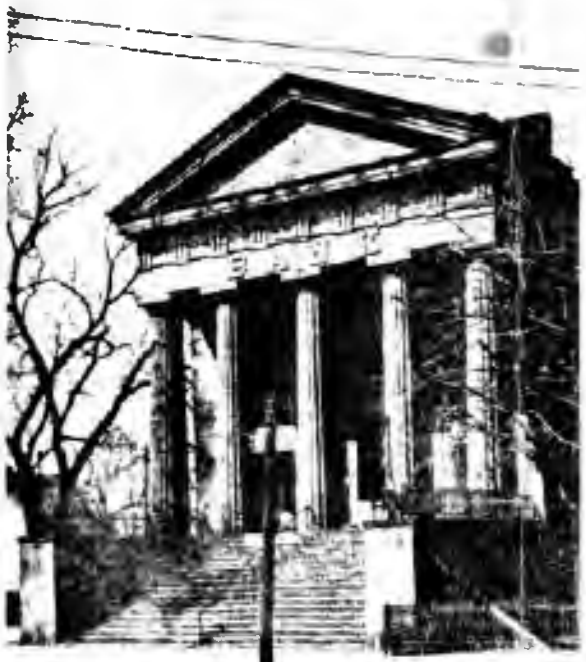
IT'S UP TO YOU

A new period in Illinois' preservation movement is underway. Illinois' new law in cooperation with the National Register program provides expanded opportunities to preserve our heritage. A place listed on both the Illinois and the National Register enjoys very comprehensive protection: the review of adverse impacts regardless of the funding source, the delay of adverse impacts in order to find suitable alternatives, and the provision of economic incentives to aid preservation.

If you have a place or know of a place that you think eligible to either of these Registers or desire further information about these programs, please contact:



Illinois Department of Conservation
Historic Sites Division
405 E Washington
Springfield, IL 62706
(217) 782-3340



Library of Congress Photo
Shawneetown circa 1930



Commission on Chicago Historical and Architectural Landmarks Photo
Prairie Avenue Historic District circa 1900

Reservoir Salvage Act of 1960, and the Historic Preservation Act of 1966 greatly broadened these responsibilities.

The Service now conducts a program of salvage archeology where highway construction, dams, pipelines, and other projects threaten sites rich in prehistoric or historic data. A large proportion of the archeological fieldwork in this country is conducted under the Inter-Agency Archeological Salvage Program, sponsored by the Service.

THE NATIONAL HISTORIC LANDMARKS PROGRAM. The Historic Sites Act of 1935 authorizes the Secretary of the Interior to make a survey of historic sites and buildings to identify those of national significance. Potential landmarks are evaluated by the Advisory Board on National Parks, Historic Sites, Buildings, and Monuments, and are recommended to the Secretary of the Interior.

Sites and structures found nationally significant by the Secretary are eligible for designation as National Historic Landmarks. Upon the owner's agreement to adhere to accepted preservation precepts, this designation is recognized by the award of a bronze plaque and a certificate. The program began in 1960.

Properties eligible for landmark designation are listed in a booklet entitled *National Parks and Landmarks*. Studies leading to the selection of National Historic Landmarks are published in a series of books. The booklet and the books are available from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. (Write to that office for pricelists.)

ENVIRONMENTAL EDUCATION LANDMARKS. The third part of the National Landmarks Program was started in 1968. These Landmarks are designated for use of schools and the general public for teaching the principles of environmental awareness.

OTHER PROGRAMS. Among the newer programs of the National Park Service is a plan to identify and record significant engineering landmarks. The Service works closely with the American Society of Civil Engineers and the Library of Congress in establishing a graphic, documentary record of the Nation's distinctive engineering accomplishments.

RELATED PRESERVATION FOLDERS

The National Park Service publishes the following information folders similar to this one on its preservation programs: *National Park Service Archeological Program*, *The National Register of Historic Places*, *The Historic American Buildings Survey*, and *The National Historic Landmarks Program*. These publications, along with this folder, are available in packet form (*National Park Service Preservation Programs*, 50 cents) from the Superintendent of Documents, U.S. Government Printing Office, Washington, DC 20402. Also available from the Superintendent of Documents is a folder on the *National Environmental Education Landmarks Program*, 10 cents.

For further information about any of the programs mentioned in this folder, write to the Director, National Park Service, U.S. Department of the Interior, Washington, DC 20240.

U.S. Department of the Interior
National Park Service

GPO: 1971-483-417/16
REPRINT 1971

THE NATURAL LANDMARKS PROGRAM

The Natural Landmarks Program
is now administered by the
Heritage Conservation and
Recreation Service pursuant
to Secretarial Order
No. 9177, dated 1-25-78

STANDARDS FOR CONTINUING SIGNIFICANCE

INTEGRITY OF RESOURCE. Continuing integrity is an essential element in maintenance of the quality of national significance. The test is: does the area still possess intact the resource or resources for which it received recognition as being of national significance? A bird rookery may be abandoned, or a virgin forest may be destroyed by a hurricane or cut for lumber. Loss of integrity may range from such obvious examples of resource destruction or depletion to more subtle ones in which an ecological successional stage lost through natural change, inattention, or mismanagement.

Moreover, a Landmark may lose integrity if, even through no fault of the Landmark owner or administrator, circumstances and events on the lands adjacent to the Landmark result in the serious impairment, diminishment, or destruction of Landmark resources, character, and significance. Thus a highway project or drainage around a swamp could destroy its ecology. Intense and uncontrolled development adjacent to a Landmark significant for its wildlife may drive away or significantly diminish the numbers of wildlife.

Reference to the original Landmark application and description is essential to evaluate continuing integrity.

ACCEPTABILITY OF USE. Many Landmarks are in private ownership. Indeed, a primary purpose of the Landmarks program is to encourage and assist private individuals and organizations in protecting and preserving important elements of the Nation's cultural and natural heritage.

Some of the Landmarks are operated as commercial enterprises. Income from admission and sale of goods and services may support a business, and the profit motive may be an essential consideration in the management and preservation of the property. Commercial operation *per se* does not disqualify a site for continued landmark status. It is recognized, however, that the enterprise itself, by location, impact, excessive use, or management philosophy, may so dilute the quality of the Landmark that it no longer meets the test of integrity. Therefore, the following guidelines will be used in evaluating acceptability of use of Landmarks.

1. Commercial Visitor Use

- a. The commercial services and developments, if any, are located so as to avoid imposition upon or dilution of the integrity of the resources for which the area is recognized as a Landmark.
- b. The tone and atmosphere of the commercial activity, if any, is in good taste and compatible with the natural values of the Landmark.
- c. Advertising and promotional activities are factually correct, in good taste, and reflect the concept that it is the feature, not the commercial activity, that has been awarded Landmark status.
- d. Interpretation, if any, of the Landmark is accurate.
- e. Use of the site is so planned and disciplined as to avoid damage or destruction of the resources for which the area was designated as a Landmark.

2. Consumptive Uses

Certain consumptive uses of renewable resources, such as grazing on a durable geological feature, may be compatible with maintenance of resource integrity and significance. Some may be part of the historic pattern of use. Such uses are appropriate to the extent they do not impair the integrity of the Landmark.

RELATED PROGRAMS

THE NATIONAL REGISTER OF HISTORIC PLACES. The National Historic Preservation Act of 1966 directs the Secretary of the Interior to expand the National Register, authorized by the Historic Sites Act of 1935, to include places of State, regional, and local significance as well as those nationally significant places qualified for designation as National Historic Landmarks.

This act provides certain safeguards against damage by Federal undertakings for all properties included in the National Register and a grant-in-aid program to assist in their preservation. It also authorizes the establishment of an Advisory Council on Historic Preservation composed of Federal department heads, the Chairman of the National Trust for Historic Preservation, and citizens appointed by the President.

While the National Register includes places of national, State, regional, and local significance, Landmark designation is the unique status accorded limited numbers of properties meeting the stringent criteria of national significance. All properties eligible for National Historic Landmark status, whether the owner applies for the formal designation or not, are entered in the National Register as soon as the Secretary of the Interior finds them of national significance.

HISTORIC AMERICAN BUILDINGS SURVEY. This program for recording important examples of American architecture is conducted in cooperation with the American Institute of Architects and the Library of Congress. The records—photographs, measured drawings, written data—are deposited in the Library of Congress, where they are available for inspection and study.

Recording by HABS is evidence that a building is worthy of preservation. Most recorded buildings will be entered in the National Register either as National Historic Landmarks or by nomination of the States.

NATIONAL PARK SERVICE ARCHEOLOGICAL PROGRAM. Archeological research and protection are other major responsibilities of the National Park Service. Prehistoric ruins were among the earliest areas set aside for Department of the Interior protection. The Antiquities Act of 1906 provided the Department with initial protective and research powers in respect to archeological resources. The Act of 1916 creating the National Park Service charged that agency with protection of historic resources in the National Park System. The Historic Sites Act of 1935, the

THE PROGRAM

Publicly owned or privately owned, a Registered Natural Landmark is a select portion of America's land and waters. It is a Mount Katahdin, Maine; a Point Lobos, Calif.; a Corkscrew Swamp Sanctuary, Fla.; a Shishaldin Volcano, Alaska; and a Barringer Meteor Crater, Ariz. It contains geological or ecological values of such distinctive quality as to be of national significance and worthy of designation as a Natural Landmark.

In 1864, the Congress transferred Yosemite Valley to California for preservation as parkland. Thus began a national policy of preserving outstanding examples of the country's natural and historical resources for the benefit and enjoyment of the people. Today, this national policy is implemented by two major programs of the National Park Service: Administration of areas of the National Park System, and identification and registration of National Landmarks to encourage the preservation of nationally significant properties regardless of ownership.

The objectives of the Natural Landmarks Program are (1) to encourage the preservation of sites illustrating the geological and ecological character of the United States, (2) to enhance the educational and scientific value of thus preserved, (3) to strengthen cultural appreciation of natural history, and (4) to foster a greater concern in the conservation of the Nation's natural heritage.

Under this program the National Park Service strives to assure the preservation of such a variety of significant natural areas that, when considered together, they will illustrate the diversity of the country's natural environment.

The Service has compiled a list of themes to provide a logical and scientific basis for the selection of Natural Areas. These themes help in identifying the kinds of areas which adequately represent the natural character of the United States. They are used to characterize the natural areas of the National Park System as well as Natural Landmarks.

Just as nature is a complex overlapping of water, land, air, plants, and animals, so do these themes overlap. A Natural Landmark may represent overwhelmingly a single theme which best characterizes it but it also may represent other themes. The Corkscrew Swamp Sanctuary in Florida, for example, represents a land ecosystem, an aquatic ecosystem, and subtropical habitats of land and animals, especially birdlife. It is characterized by a variety of themes.

The themes represent two major categories of natural phenomena. One is geological, the other, ecological. Even these categories are more interrelated than they are distinct. Rare scenery may be a quality of a Natural Landmark, resulting from unique groupings of both ecology and geological features. But scenery is not an essential factor in classifying Natural Landmarks.

As progress is made in the natural sciences, new themes will be useful. Today, the National Park Service uses the following themes in identifying areas selected as Natural Landmarks:

LANDFORMS OF THE PRESENT

- Plains, plateaus, mesas
- Cuestas and hogbacks
- Mountain systems
- The works of volcanism
- Hot water phenomena
- Sculpture of the land
- Eolian landforms (sand dunes)
- River systems and lakes
- The work of glaciers
- Seashores, lakeshores, islands
- Coral islands, reefs, atolls
- Earthquake phenomena
- Caves and springs
- Meteor impact sites

GEOLOGICAL HISTORY OF THE EARTH


- Precambrian
- Cambrian—Early Silurian
- Late Silurian—Devonian
- Mississippian—Triassic
- Permian—Cretaceous
- Paleocene—Eocene
- Oligocene—Recent

LAND ECOSYSTEMS

- Tundra
- Boreal forest
- Pacific forest
- Dry coniferous forest and woodland
- Eastern deciduous forest
- Grassland
- Chaparral
- Deserts
- Tropical ecosystems

AQUATIC ECOSYSTEMS

- Marine environments
- Estuaries
- Streams
- Underground ecosystems
- Lakes and ponds



As the National Park Service evaluates sites for these characteristics, it is also gradually completing an inventory of the country's natural areas. The study focuses attention on these areas and often stimulates communities to take action in preserving significant areas.

After sites are evaluated by the National Park Service, those which appear to qualify are submitted to the Secretary's Advisory Board on National Parks, Historic Sites, Buildings, and Monuments for its recommendations to the Secretary of the Interior as to eligibility for registration. Upon the Secretary's approval of a site, the owner is invited to apply for a certificate and a bronze plaque designating the site as a Registered Natural Landmark. In requesting registration, owners agree to comply with basic conservation practices relating to management and protection.

The list of properties eligible for Landmark designation is published in a booklet entitled *National Parks and Landmarks*, which is available from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. (Write to that office for pricelists.)

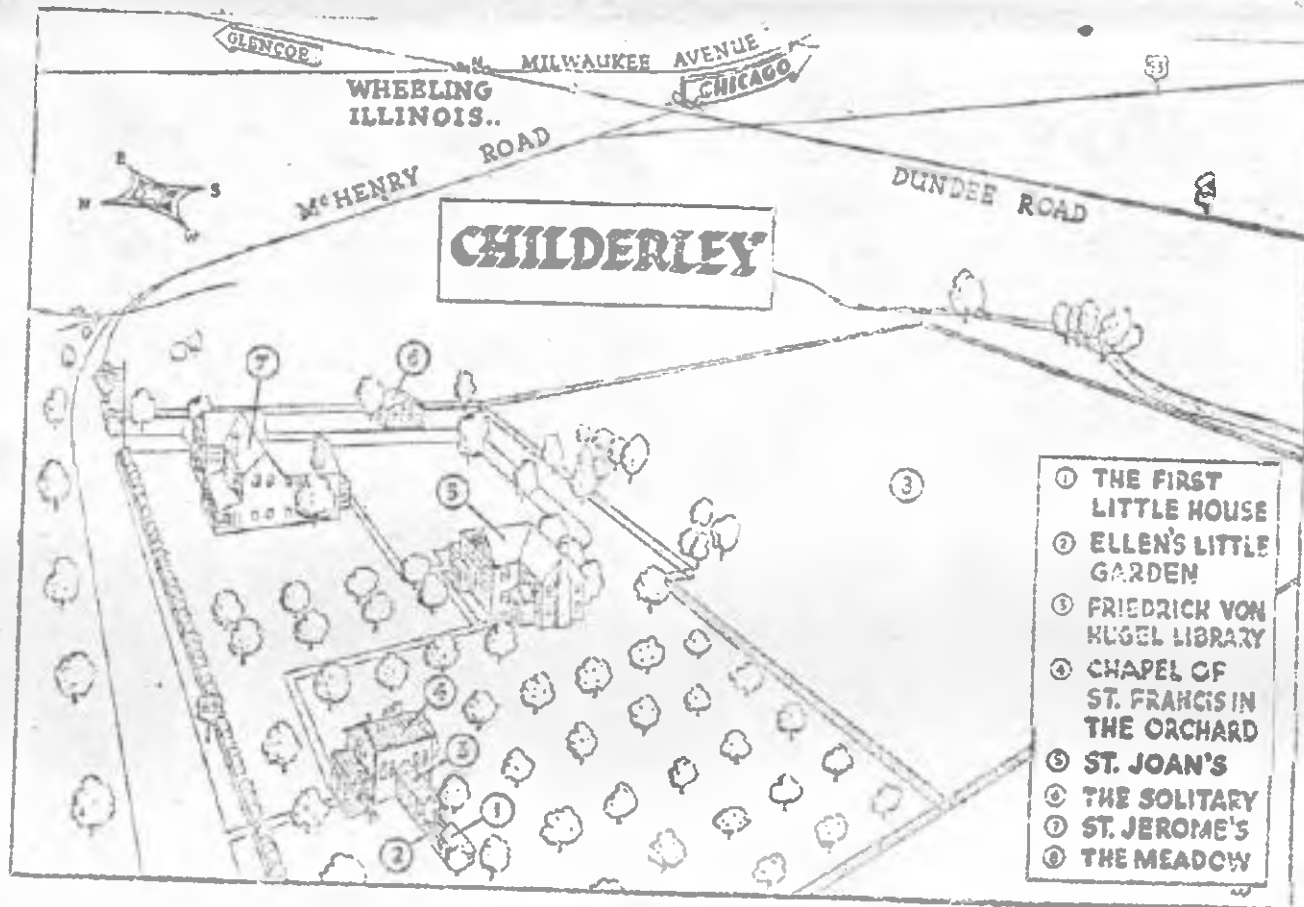
CRITERIA FOR SELECTION

National significance is ascribed to areas which possess exceptional value or quality in illustrating or interpreting the natural heritage of our Nation. Such values may include, but are not limited to:

1. Outstanding geological formations or features significantly illustrating geologic processes.
2. Significant fossil evidence of the development of life on earth.
3. An ecological community significantly illustrating characteristics of a physiographic province or a biome.
4. A biota of relative stability maintaining itself under prevailing natural conditions, such as a climatic climax community.
5. An ecological community significantly illustrating the process of succession and restoration to natural condition following disruptive change.
6. A habitat supporting a vanishing, rare, or restricted species.
7. A relict flora or fauna persisting from an earlier period.
8. A seasonal haven for concentrations of native animals, or a vantage point for observing concentrated populations, such as a constricted migration route.
9. A site containing significant evidence illustrating important scientific discoveries.
10. Examples of the scenic grandeur of our natural heritage.

To possess national significance, the area must reflect integrity. Thus, it must be a true, accurate, essentially unspoiled example of nature.

General Printing
Complete Printing
1888-89



- ① THE FIRST LITTLE HOUSE
- ② ELLEN'S LITTLE GARDEN
- ③ FRIEDRICH VON RUGEL LIBRARY
- ④ CHAPEL OF ST. FRANCIS IN THE ORCHARD
- ⑤ ST. JOAN'S
- ⑥ THE SOLITARY
- ⑦ ST. JEROME'S
- ⑧ THE MEADOW

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 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. (63) to McHenry rd. (83) then northwest one-quarter mile to Childerley.

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

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

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

The first Mass was said in 1929 at Childerley.

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

Similar weekends followed and in 1935 Mrs. Lillie made a present of the Childerley property to the Calvert Foundation of Chicago. The first retreat was held in 1936 with 100 men and women known as the Calvert Foundation of Chicago.

Calvert Foundation of Chicago

Before the days of widow 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 Martin 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. Mrs. Lillie's former life partner is deceased.

On the board are the Rev. Thomas H. McDermott, chairman of the University of Chicago, Msgr. Joseph T. Conner, past chairman, Dr. E. M. Tschal and the following others:

Other trustees, executive committee president, John P. McKeown, Jr., vice-president; Mrs. Lorenz F. Kreeber, 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 Gingen, Mary M. Graham, Edward M. Kerwin, K.S.G., (past president); Mrs. James J. Lewis; Ann Louise Marten, Mrs. George J. Murphy, Robert Reiskamp, Mr. and Mrs. Otto F. Schilling, Mr. and Mrs. Michael Schlitz, Frank Staab, and William K. Traynor.



By ROBERT G. KEFF, O.S.M.

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

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

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

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

NOVENA NOTES, NOVEMBER 6, 1959

SERVITE FATHERS, 3121 West Jackson Boulevard, Chicago 12

A Child's Litany

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

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

Give us, please God.

Parents who are guardians of our neighbors' children,

Give us, please God.

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

Give us, please God.

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

Give us, please God.

Neighbors who watch over children,

Give us, please God.

Villages and village greens for all children,

Give us, please God.

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

Give us, please God.

Union hours to insure time for our fathers' care,

Give us, please God.

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

Give us, please God.

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

Give us, please God.

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

Give us, please God.

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

Give us, please God.

Plenty of work and responsibility according to our strength,

Give us, please God.

CHILDERLEY

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

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

The Calvert Foundation of Chicago is not endowed.

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

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 Steiwan, Wheeling Medical Clinic
251 E. Dundee Rd., Wheeling Le 7-2400

Eye -- Dr. Carl Garfinklo, 850 W. Dundee Rd (just west of Rt. 83) LE 7-5590

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

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

Dentist--Dr. Rolf Gross, Wheeling Med. Clinic, 537-2327

HOSPITALS

Northwest Community Hospital, 800 West Central, Arlington Heights, Ill. CL 9-104

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

RIFE DEPT. LE 7-2121

POLICE

Childerley is in an unincorporated area and not under Wheeling Police Dept.
Call Cook County Police. CL 8-1600

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 8:00 P.M. on Friday is to take check over the pay for food delivery
835 W. Dundee Rd., Wheeling (in shopping center)--turn right just south of Child.
run into it.....Le 7-6313 ALL FOOD IS FROM NATIONAL--no special baker

do fair--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 MI

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

AUTO REPAIR, TOWING, ETC.--Dan Horcher, Sinclair Service, 18 N. Milwaukee Ave (corner N.
and Dundee) Le 7-9143 or 537-0163

COOK --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 Haro Heating and Sheetmetal, 116 W. North Shore Drive, Mundelein
Ill.--Lo 6-8102 and Lo 6-0141 OIL--emergency--Liberty Oil, VA 7-3158--Acct 776

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

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

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

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

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

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

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

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

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

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

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

"What part of the chicken would you like, Miss Donist? 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 Dute English translation. Friends and neighbors came to the little chapel, to be married, to pray.

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

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

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

The Crane Fund for Widows and Children

Written by Frank R. Lillie

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

Previous to this action the undertaking had been a matter of serious discussion between Mrs. Lillie and her friend Elisabeth Port as a result of which Miss Port, then a teacher of kindergarden 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 fund to support the work, to be known as the Crane Fund for Widows and Children; but the deed was not executed until June 11, 1914. In the meantime they furnished funds for building and operation on an enlarged scale. In 1917 Mrs. Lillie deeded 32 acres of land north of the Mc Henry road to the Fund together with all improvement on it. It is not clear when the name "Childerley" was first used, but in Wheeling it applied to the establishment for the widows and children originally. The name was borrowed from that of an English village. It means children's meadow.

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

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

Mrs. Lillie supplied the further notes and dates to accompany the copy of the
Gilderley.

No. 1 "The First Little House." This log cabin was situated on the "back"
farm when we acquired it in 1907. It was old, it was the "first" living house
on that property, but was being used as a pigpen. Mrs. Lillie decided to
preserve it and it was reserved to the present date in 1910, and repaired.

No. 2 "The Second Little House" was built in 1910, and was used as a
pigpen.

No. 3 "The Third Little House" was built in 1910, and was used as a
pigpen.

No. 4 "The Chapel of St. Francis" was built in 1927.

No. 5 "The Church" was built in 1927 for the Catholic parish and was
burned down in 1947.

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

No. 7 "St. Joseph's." The north part was built in 1930, and was used as
residence for the farm superintendent until 1947 when he made a large
"addition" to it including the porch. The Lillie family used it
occasionally until the whole was demolished in 1947.

The preceding dates are merely factual, a part of history, . . . could
not check and add to it. Perhaps she will do so.

When I asked Mrs. Lillie for more bioographical notes about the farm
she said, very quietly:

"Industry can never restore a life, but it can stay can be restored."

Then she sent me the following notes:

THE SECRETS 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 forward to meet my enemies. I can feel in my throat now the sobs and the shouting, "You just wait until my father and big brothers come home! They are bigger than your father and brothers, and then you'll see!"

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

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

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

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

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

It is a comforting thought to me.

In the early twenties a weekly review called the Commonwealth, was launched in New York by lay Catholic intellectuals. The publishers called themselves Calvert Associates, in honor of the first Catholic colonizers of this country - who had with them a vigorous sense of tolerance and religious liberty. Members of the Commonwealth staff found it wise and profitable to meet their subscribers personally on occasional goodwill or promotional tours. When they came to Chicago the local subscribers would meet these "Calvert Associates" at dinner - usually in a downtown hotel. Out of these occasional dinners there evolved a very informal organization quite naturally called the Chicago Calvert Club. There were similar Calvert Clubs in New York and Boston. Ellen Starr and Mrs. Lillie, Judge Dillon and Judge McGoorty and the Doniats belonged to it. So did Sister Benedicta O'Neill of St. Benet's Library - then called the Calvert Library and Mrs. Wm. P. Connelin. Professor Jerome S. 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 Colantuono, S.S.F. of Washington, D.C., also Charles N.R. McCoy - Ph. D. now Father McCoy, Head of the Department of Politics at the Catholic University, Washington, D.C. and Father Vincent Flynn late president of the College of St. Thomas in St. Paul. When a particularly fine scholar came to town in those days Dr. Kerwin would invite his young Catholic student friends at the University to share the intellectual experience. We soon called these young people, our guests, "the Campus Calverts" - our younger brethren.

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

mission to say Mass in the diocese, quite naturally consented. On April 20, 1929, the Donats, Ellen Starr and Mrs. Lillie tracked 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 Foss 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 Gating Association of his Alma Mater. It was his conviction that the Calvert Club would benefit immeasurably from informal coeducational week-end conferences in the country. Many matters that puzzle young students can be clarified in conversations, matters that might be too long and too involved for confession.

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

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

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

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

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

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

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

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

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

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

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

TRANSITION

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

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

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

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

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

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

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

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

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

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

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

On October 2, 1939, Cardinal Mundelein died.

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

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

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

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

LET ALL BE SONG AND REJOICING AND FESTAL MELODY

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

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

"I certainly don't know."

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

When I had partially recovered from the shock I wrote an air mail special delivery to Dr. Kerwin, who was in Albany for the Christmas holiday. "We don't dare not take on this that God is giving us to care for, or 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 Benjamin," he said to them. Before we left he took us all into his private chapel to pray. No one will ever forget that exquisite hour.

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

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

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

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

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

I think everyone was pleased.

SECRET

After the lovely May dedication of Childerley and after the key ring ceremony, things began to happen. With much joy and help 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 E.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 Hoyer Hall at the University of Chicago with Jerome Kerwin and Mortimer Adler as speakers. Father McCoy is at present Head of the Department of Politics at The Catholic University, Washington, D.C.

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

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

Duddy, care 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 Zoller, C.S.S.R., then rector of the Redemptorist Seminary at Oconomowoc, Wisconsin.

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

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

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

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

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

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

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

"But the kitchen?" Kitchen and dining room are on the first floor of the boys' house. "It really should be named for Martha who was busy about many things." "But we're only having gentlemen saints in the boys' house aren't we?" "St. Martha is on the first floor - that will be perfectly moral and correct - we'll have no lady saints (alive or dead) upstairs in the boys' house - no gentlemen saints upstairs in the girls' house." By that time everybody was silly. Naming the girls' rooms was just as much fun. St. Ann's on the first floor for a sort of motherly room that had an entrance all its own - good for the housekeeper who might come and go at odd hours without disturbing the group. St. Catherine and St. Rose, Dominican Saints - St. 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 Bosco - St. John Vianni as patrons of the boys' washrooms.

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

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

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

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

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

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

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

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

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

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

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

His conversion story has been published elsewhere, but here he only said that he began instructions almost immediately. When Father Gennerten came to the University in October, he continued with him. Pollini's Christmas cards that year were invitations to his Baptism. At midnight Mass he received Holy Communion at the Cathedral, Confirmation in the Cathedral on Pentecost Sunday following. He was graduated from the University in August and entered Mundelein Seminary in September 1941. Exactly seven years after his First Communion, he was deacon at Midnight Mass. His first solemn Mass was also at the Church of St. Thomas the Apostle. His reception was at De Sales House, on the campus.

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

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

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

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

But how little I knew! I am glad that was not to be, as realize my complete ignorance, my utter inexperience. I remember and marvel at the way He used me! There was no pattern nor plan for such a place, as Childerley, and in many places no hope for it. I shudder now as I look back, only eleven years back and I am almost overwhelmed by memories that are beautiful, thrilling, naive!

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

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

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

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

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

And for the next meeting I did have one. These 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 East 103rd Street on the evening of September 26th. What an experience that was! After a wonderful hour, Fr. Kerwin* spoke up.

"Your Excellency, if each of us were to write this report on a slip of paper, you would find the same word insistence and paper, Chaplain. Will you give us a Chaplain?"

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

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

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

A little flower of St. Francis

...recently discovered and sent to Dr. Illie 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 rare 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 deer for caresses, and all living things that play hide and seek in deep waters will come to the surface and gurggle 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.

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

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

"What kind of church you want dis for?"

"For a Catholic church, for a procession of de 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! Dat not such a round handle. Long straight handle. I fix you one!"

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

"Bari, I come from Bari."

"Oh, St. Nicholas of Bari."

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

"I know his feast is December 6th."

"Not in Bari! We celebrate Nov 5th, in summer time. When we got all kinds vistor 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 come in one week!"

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

"You know, one time everybody starving in Bari. No crops at all. Don ol' man, big beard, he go over to Turkey - no' so far, Turkey to Bari. He find big business man in Turkey and he say. "My people got nothing to eat. I want buy all your wheat. I no got de mon; I got big di'm' - nobody can tell value dis di'm'! You take my di'm', you send me de wheat?"

"What your name? I want to collect de wheat, so I collect mon' for de di'm', yes?"

"My name is Nick", he say.

So big business man from Turkey bring over de wheat to Bari 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 dey 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 his 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 wheat 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 wheat! You take back dis di'm' for your ring!"

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

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

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

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

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

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

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

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| <p><u>528</u> Lumen Christi Father Xavier Carroll, O.F.M.</p> | <p><u>Retreat</u></p> | <p>April 10-12, 1959</p> |
| <p><u>529</u> Calvert Club and I.I.T. Father William Connelly, S.J., also Bishop David of Vellore, S. India.</p> | <p><u>Retreat</u></p> | <p>April 24-26, 1959</p> |
| <p><u>530</u> DeKalb University Faculty Father John Thomas Bonee, O.P.</p> | <p><u>Retreat</u></p> | <p>May 8-10, 1959</p> |
| <p><u>531</u> Wright Junior College Father William Connelly, S.J.</p> | <p><u>Retreat</u></p> | <p>May 15-17, 1959</p> |
| <p><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.</p> | <p><u>Work Weekend</u></p> | <p>June 5-7, 1959</p> |
| <p><u>533</u> "Epheta" for the deaf, Father David Walsh, C.S.s.R.</p> | <p><u>Retreat</u></p> | <p>June 12-14, 1959</p> |
| <p><u>534</u> Joliet C.F.M. Father David Patrick Ephroymson, Joan Buck (Mrs. George Buck).</p> | <p><u>Retreat</u></p> | <p>June 19-21, 1959</p> |
| <p><u>535</u> International Students Monsignor Daniel Cantwell</p> | <p><u>Retreat</u></p> | <p>June 26-28, 1959</p> |
| <p><u>536</u> Capt. Walter Doniat Braun, U.S. Army and Family. Father Joseph J. Fertal, S.V.D.</p> | <p><u>Family Hospitality Doniat-Braun Mass</u></p> | <p>June 12 - July 6, (exclusive of three weekends) July 5, 1959.</p> |
| <p><u>537</u> Friendship House Monsignor Daniel Cantwell and many other priests.</p> | <p><u>Study Weekend</u></p> | <p>July 10-12, 1959</p> |

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| 542 Luman Christi Father John Beckman, S.J. | <u>Retreat</u> | October 23-25, 1959 |
| 550 Calvert Club Father James G. Buckley, C.S.C. | <u>Retreat</u> | Oct. 28-Nov. 1, 1959 |
| 551 Northwestern University Woman Club Father Donald Oppenheim, S.O.S. Mike De Gilla | <u>Retreat</u> | November 4-7, 1959 |
| 552 Northern Illinois University, De Paul Father Raymond J. Hogan, C.F. Father D. V. McGinn | <u>Retreat</u> | November 13-17, 1959 |
| 553 T.C.P. St. Thomas of Chicago Chapter, (U. of C.) Father Jordan Annann, C.F. | <u>Retreat</u> | November 20-22, 1959 |
| 554 Christo-Phils Jan Metron Father Eugene Faucher | <u>Retreat</u> | November 27-29, 1959 |
| 555 Loyola University School of Social Work Father Paul Woelfl, S.J., of John Carroll University, Cleveland, Ohio | <u>Retreat</u> | December 1-2, 1959 |
| 556 T.C.W. Full Time Workers (National Federation) Monsignor Reynold Hillenbrand | <u>Retreat</u> | January 15-17, 1960 |
| 557 Lourdes High School Father Thomas Baker, C.S.C., Sister Virgiosa | <u>Retreat</u> | January 22-24, 1960 |
| 558 Friendship House Father Eric Lies, C.S.B., from St. Meinrad Archabbey, Indiana | <u>Retreat</u> | January 29-31, 1960 |



Wheeling Historical Society

84 South Milwaukee Avenue • Wheeling, Illinois 60090

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

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

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

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

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

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

Childerley Retreat House, cont.

urgent claim for its preservation.

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

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

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

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

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

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

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

Childerley Retreat House, cont.

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

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

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

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

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

Childerley Retreat House, cont.

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

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

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

ILLINOIS HISTORIC SITES SURVEY INVENTORY

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

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

3. Classification:

Category (check one)

District Building
 Site Structure

Integrity (check one)

Altered Unaltered
 Moved Original Site
 from one place to another on the
 owners land
 Status (check one)

4. Ownership:

Private - a non for profit Corp Occupied
 Public Unoccupied
 Preservation work in progress

Access to Public

Yes Restricted Unrestricted No

Present Use (check one or more)

Agricultural Industrial Religious
 Commercial Military Scientific
 Educational Museum Transportation
 Entertainment Park Other (specify)
 Government Private Residence

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

6. Description:

Condition:

Excellent Good Fair Deteriorated Ruins
 Unexposed

Is there a program of preservation underway? Yes No

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

- | | | |
|-------------------------------------|--------------------|--------------------------|
| <input type="checkbox"/> | Archeological Site | (Pre-Columbian) |
| <input type="checkbox"/> | Archeological Site | (Post-Columbian to 1673) |
| <input type="checkbox"/> | French Influence | (1673-1780) |
| <input type="checkbox"/> | Illinois Frontier | (1780-1818) |
| <input checked="" type="checkbox"/> | Illinois Early | (1818-1850) |
| <input type="checkbox"/> | Illinois Middle | (1850-1900) |
| <input type="checkbox"/> | Illinois Late | (1900-present) |
| <input type="checkbox"/> | Famous People | (give names & dates) |

8. Specific Date:

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

- | | | | |
|--------------------------|---------------------------|-------------------------------------|---------------------|
| <input type="checkbox"/> | Aboriginal (historic) | <input type="checkbox"/> | Literature |
| <input type="checkbox"/> | Aboriginal (pre-historic) | <input type="checkbox"/> | Military |
| <input type="checkbox"/> | Agriculture | <input type="checkbox"/> | Music |
| <input type="checkbox"/> | Architecture | <input type="checkbox"/> | Political |
| <input type="checkbox"/> | Art | <input checked="" type="checkbox"/> | Religion/Philosophy |
| <input type="checkbox"/> | Commerce | <input type="checkbox"/> | Science |
| <input type="checkbox"/> | Communication | <input type="checkbox"/> | Sculpture |
| <input type="checkbox"/> | Conservation | <input checked="" type="checkbox"/> | Social/Humanitarian |
| <input type="checkbox"/> | Education | <input type="checkbox"/> | Theater |
| <input type="checkbox"/> | Engineering | <input type="checkbox"/> | Transportation |
| <input type="checkbox"/> | Industry | <input type="checkbox"/> | Urban Planning |
| <input type="checkbox"/> | Invention | <input type="checkbox"/> | Other (specify) |
| <input type="checkbox"/> | Landscape Architecture | | |

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

9. Form prepared by: June Orlowski, Curator
Name and Title: Shirley Mueller, Vice President Date 11/26/73

Organization: Wheeling Historical Society Phone:

Street and number: 84 S. Milwaukee Av

City or Town: Wheeling County: Cook Zip Code: 60090

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

Bibliography

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

Chapel in the park: A piece of history lives on

By C.L. WALLER

At five minutes to and on the hour, the bells at Childerley Chapel have been tolling for Richard and Mary since 1927.

Richard and Mary never heard the bells, but they are still very much a part of the chapel built by their daughter, Francis Crane Lillie.

And on the plaque with the Cranes' names is a description of what the chapel as well as the "self-contained village" that surrounded it — meant to their daughter: "Come ye children hearken unto me. I will teach you the fear of the Lord."

Francis Lillie and her husband, Dr. Frank R. Lillie, purchased a 600-acre farm on Buffalo Creek in 1907 and intended to use it as a vacation retreat from their biochemistry work in Chicago.

LILLIE BECAME PARTICULARLY attached to the farm and, 13 years later she had created her own village for widows and orphans.

The chapel she built now stands on the 13-acre Childerley Park on McHenry Road in Wheeling, and the cottages and the school built on the farm are now used by Adolorata Villa, a Roman Catholic home for the elderly.

In looking back, it's not surprising the daughter of the millionaire founder of the Crane Plumbing Corp. and a social activist took on the project — constructing the chapel, cabins, cottages and a school for needy Crane employees.

Lillie would take up causes along with her friends, such as Ellen Starr. The two women picketed together during the garment workers' strike in 1915. Starr, along with Jane Addams, founded Hull House in Chicago.

IN CREATING HER own village, Lillie depended on some help from her friends such as Elisabeth Port. Port came to teach the orphans at the farm, after being principal at Francis Parker School in Chicago.

Together, Port and her daughter, Elisabeth Fain Port, constructed St. Joan's House, which stands about 50 feet from the chapel in Childerley Park.

Even though the house now has park district programs conducted inside, it will always be the Port house to 82-year-old Virginia Port Haben.

Haben was adopted by Elisabeth Fain Port when she was 3 months old and they came to the farm when she was 6. Haben was one of five children adopted by her mother. "A single lady adopting five children in those days was really unusual," Haben recalled.

HER MOTHER AND grandmother built the Port house and lived among the village of widows and orphans. Haben left the farm when she married at 19, but her memories of growing up around Lillie are very clear.

"She had two daughters my age and we used to have a lot of fun," she said.

A portrait of Lillie that hangs inside the chapel reinforces Haben's description of her as "very plain." Although she was an heiress to a millionaire, Lillie wore cotton stockings and lived in a simple house in Chicago with black woodwork and no curtains, Haben said.

She did have three servants and a mink coat, though, Haben said.



"SOME PEOPLE THOUGHT her rather queer," she said. However, Haben said, "She was very generous."

A quart of milk for each child and a half pint of cream were given each day to those who lived on the farm, she said.

The original chapel, called Chapel of St. Francis, was a log cabin built before 1830 and moved from the south farm — now in the vicinity of St. Armand Lane and Dundee Road — in 1910. It was connected to the present brick chapel by an old-fashioned walled garden in 1927.

"That was Mrs. Lillie's place where she went to meditate," Haben said.

THE FOUNDATION IS all that's left of the log cabin and the garden is now gone.

While places like the garden, the school and infirmary were important to Lillie, the chapel was "her baby," said Haben's daughter-in-law, Lorraine Haben, who now lives two houses away from the chapel and knows the history of the chapel.

"Mrs. Lillie said when she died she wanted her heart buried by the chapel. Of course, they didn't do that," Virginia Haben said.

Seven years before the brick chapel was constructed, Lillie was converted to Catholicism by an English theologian, Baron Friedrich von Hugel. Following her conversion, the brick building became a Catholic chapel.

THERE WAS NO convincing Lillie to attend church anywhere else. "She was

eccentric enough that she didn't want to go to St. Mary's, which was a mile down the road," Lorraine Haben said.

The families that came to the farm eventually moved on over the years. Virginia Haben said that when two in a family were old enough to work, they were sent to Chicago and if they needed assistance, they were told to contact someone at the Crane Corp.

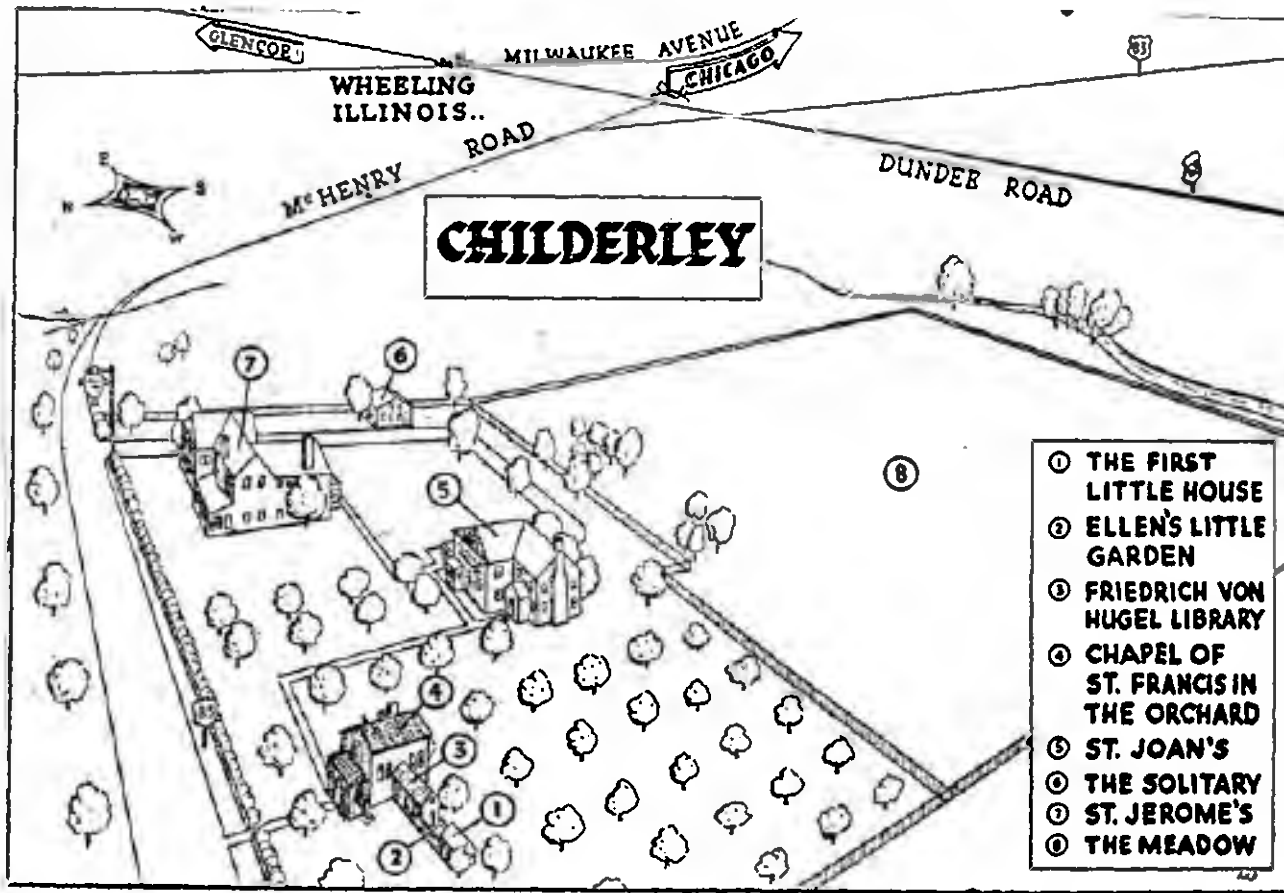
The chapel, now ecumenical, is used occasionally for weddings, following its restoration by the Wheeling Historical Society. It has been rededicated as the Lorraine E. Lark Chapel of the Orchard because Lark, a former park district board member, was instrumental in protecting the property from development.

The Lorraine E. Lark Chapel of the Orchard is located at Childerley Park, 506 McHenry Road. It is open to the public from 2 to 4 p.m. every Sunday through Labor Day. The chapel is also available for small weddings. For more information regarding availability, contact John Piazza at the Wheeling Park District, 537-3119.

Above, the Childerley Chapel — or the Lorraine E. Lark Chapel, as it's now known — has been a fixture in Wheeling for nearly 50 years.

Below, Virginia Haben shares memories of the old chapel. (Staff photo by Kathy Tray)





- ① THE FIRST LITTLE HOUSE
- ② ELLEN'S LITTLE GARDEN
- ③ FRIEDRICH VON HUGEL LIBRARY
- ④ CHAPEL OF ST. FRANCIS IN THE ORCHARD
- ⑤ ST. JOAN'S
- ⑥ THE SOLITARY
- ⑦ ST. JEROME'S
- ⑧ THE MEADOW

CHILDERLEY
By Jerome Kerwin
Complete History and Chronology
1948- 1955

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

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

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

Most important of all there was a simple, austere beautiful chapel, that would become the center and soul of Childerley. It was Mrs. Lillie's thought that the simplicity and seclusion of Childerley which she and her family had enjoyed for weekends 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 protesant 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."

An 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 gently, 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 particiular 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

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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 futher 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 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.

Footnote:

* 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.

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 was 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.

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In a spirit of reverence for early settlers who had to cut down trees to build a home, Mrs. Lillie converted the long cabin into a chapel and dedicated it to St. Francis in the Orchard. Ellen Starr and Mrs. Lillie spent many hours on weekends praying together in the log cabin chapel. They equipped it with an altar, made by a neighboring craftsman, they bought Catholic holy things, at Benmziger'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 and 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 Hugel, in the fall of the same year, which she was on a visit to England. Some of the correspondence between Mrs. Lillie and Baron von Hugel was privately printed in 1925.

Almost immediately after their conversations 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.

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

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 from me. I am exceedingly anxious to have this idea worked out and see what can be made of it, as I think

7.

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 McHenry road to the Fund together with all improvements on it. It is not clear when the name "Childerley" was first used, but in Wheeling it applied to the establishment for the widows and children originally. The name was borrowed from that of an English village. It means children's meadow.

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

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

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

- No. 1. "The First Little House." This log cabin was situated on the South Farm when we acquired in 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 not out.
- No. 3. "The Friedrich von Hugal Library" was built in 1940-41
- No. 4. "The Chapel of St. Francis in the Orchard" was built in 1927."

8.

- No. 5. "St. Joan's was built in 1918 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.. could add flesh and spirit to it. Perhaps she will do so.

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

It was the type of home that I carried in my mind through life.

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

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

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

After thirty years the new Board of Trustees of the Crane Fund for Widows and Children decided that it was more practical and more democratic to move the mothers and children to the outskirts of the city. They began their lives in the center of the city and were returned to its outskirts. There were many advantages in that system, but I was cut off from it completely by ill health which terminated my connection with them. Now the little cottages and the

schoolhouse are in the hands of the Servite Sisters and across the street our house, with two other houses and the chapel, have been turned over to the Catholic students of the University of Chicago. It is a comforting thought to me.

THE FIRST INFORMAL CALVERT CLUB

In the early twenties a weekly review called the Commonweal, was launched in New York by lay Catholic Intellectuals. The publishers called themselves Calvert Associates, in honor of the first Catholic colonisers of this country..who had with them a vigorous sense of tolerance and religious liberty. Members of the Commonweal staff found it wise and profitable to meet their subscribers personally on occasional goodwill or promotional tours. When they came to Chicago the local subscribers would meet these "Calvert Associates" at dinner, usually in a downtown hotel. Out of these occasional dinners there evolved a very informal organization quite naturally called the Chicago Calvert Club. There were similar Calvert Clubs in New York and Boston. Ellen Starr and Mrs. Lillie, Judge Criten and Judge McGoorty and the Doniats belonged to it. So did Sara Benedicta O'Neil of St. Benet's Library, then call the Calvert Library and Mrs. Wm. P. Goughlin. 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 O.S.B. of Washington, D.C., also Charles N.R. McCoy, Ph. D. now Father McCoy, 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 brethern.

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. Mrts. Lillie and Ellen Starr, Dr. Kerwin, Judge, Mrs. McGoorty and the Doniats all met there and, of course, their guest, Father Brosseau. When after one of the meetings, Mr.s Lillie asked Farther Brosseau to say Mass in

her little chapel at Childerley, he, having permission to say Mass in the diocese, quite naturally consented. On April 20, 1929, 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 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 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 has 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 weekend. She was most pleased and had us as her guests for the first coeducational conference of Catholic students at Childerley in May of 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 co-educational 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 area. Priests who were members of religious orders now came out, with the approval of their superiors. There were six such occasions - all very quietly accomplished - each one of great significance for the almost unshepherded Catholic students at the University. Father Arthur Kelley, S.J. came in November, 1937, Father James Meyer, C.F.M. in May, 1938.

That was a wonderful weekend, that third one. Besides Father "Jimmie" Meyer and Father Wm. Bergin, C.S.V., Father

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John W.R. Maguire, C.S.V., the great Viatorian labor priest* came out and so did Louis Dudenz, who was still a Communist at that time. We were all under the big box elder tree, listening, spell bound, from two o'clock until six, on that May afternoon to their discussions of the Catholic Church, Labor, Communism. Mr. Dudenz spoke very graciously of "Comrade Mundelein" and of "Comrade Roosevelt." Professor Waldermar 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 Calavery Club Martyr was a former Communist!

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

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.

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 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

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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 SEr vite 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.