

CHILDRELY

INVENTORY OF CHAPEL
SUPPLIES - CALVERT FOUNDATION

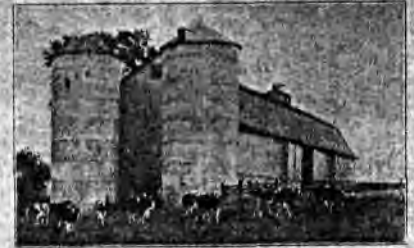


F. R. LILLIE
PROPRIETOR

SHIPPING AND TELEGRAPH ADDRESS
WHEELING, ILLINOIS
800 LINE RY.
LONG DISTANCE TELEPHONE
ARLINGTON HEIGHTS, ILL., 1185

Buffalo Creek Farm

P. O. ADDRESS R. F. D. 1
ARLINGTON HEIGHTS, ILL.



C. J. McCOMB,
SUPERINTENDENT

April 3, 1911.

Wheeling Fire Department,
Wheeling, Ill.

Gentlemen:-

We are enclosing a little check as an expression of our appreciation of the help given us by your Department at our recent fire. This small amount is in no sense expected to cover the value of the services which you so freely extended to us; it is simply meant to make up in a measure for the special outlay of effort involved in moving and handling hose pump etc.

Mr. and Mrs. Lillie wish to express their sincere appreciation of the efforts of each member of the Department in their behalf, and would be very glad to be able to reciprocate the kindnesses.

Very truly yours,

BUFFALO CREEK FARM,

CJM/D.

C. J. McComb
Superintendent.

PRELIMINARY NOTES

Each group should bring out ~~alter~~ wine and ~~alter~~ breads, approximately two small hosts for each person, and large hosts for the retreat master and possible guest priests- also a large host for Benediction.

If the priest is from another diocese arrange with Father Connerton about his Faculties or have the priest get these directly from the Chicago Chancery Office (Msgr. George J. Casey), or from his local superior if he belongs to a religious order.

CHILDERLEY CHAPEL EQUIPMENT AND SUPPLIES

In the Chapel

On shelves of the pulpit, missal, missal stand, altar cards, after-Mass cards (Benediction prayers on reverse side) altar boys' cards (Roman and Dominican) bell, Book of Epistles & Gospels in English.

In the Epistle (Priest's) Sacristy:

On the shelf: Blessed salt, holy water (be sure there is enough on hand)

Under shelf: Laundry bag for ordinary linens, also special bag for linens that the priest must wash first, viz. purificators, corporals, covers of pall.

In the locked cupboard:

On hook above shelves: tabernacle key.

Top shelf: Silver chalice, silver ciborium, custodia, lunette, monstrance, Communion paten.

Second Shelf: Gold chalice and paten, gold ciborium

On the bottom shelf: Additional altar stone, two sets of altar cards, two old missals and stand

On top of cupboard: Current Ordo and Ritual

In the little stand:

Small box with pattern for cutting down large host to fit the Childerley lunette; also small curved scissors for cutting it down.

In the old dresser:

In the six small drawers: Amices, small linens, cinctures, etc.

In the top large drawer: Ample vestments, one of each color except black; also one ample gold vestment.

In the lower large drawer: Albs, priests' surplices, Benediction stole and burse; also small green burse for carrying the Blessed Sacrament privately.

In the Gospel Sacristy (boys')

The sink is a sacarium

Over the sink on the shelf:

Six, ^{wooden} candlesticks for High Mass
Six brass candlesticks for High Mass

In various places:

Two 5-branch candelabra for Benediction
Boxes of candles and candle stubs
Hurricane candlesticks (glass shades)

Over the cupboard:

Christmas Crèche

In the left cupboard:

On the shelf: incense, incense boat, cruets, etc.

In the center cupboard:

Four copes-2 white, 1 green, 1 purple, four boys' cassocks,
four boys' surplices, Umbrellino

In the right cupboard:

Broom, dust cloths, cleaning equipment

In the table drawers:

Pins, cork screws, small hammer, matches, etc.

In the padlocked cupboard:

Vases, altar wine, etc.

In the chiffonier:

Top drawer: Various small linens

2nd. Drawer: Altar covers, etc.

3rd. Drawer: Altar cloths, all sizes

4th Drawer: Three tabernacle veils, white, green, purple;
also purple cloths to cover crucifix and statues
for Passion Tide (Passion Sunday to Holy Saturday)

In the Library:

In the farthest bookcase: Compline books, Kyriales, dialogue Mass books (including Carmelite and Dominican rites) Prime books, about 40 of each. Also Ways of the Cross, Holy Hour and other pamphlets of devotions.

In the nearest bookcase: Five Liber Usualis, Sacristan's Manuals and books of ceremonies.

In the drawer of the library altar: Two green Roman Vestments; also one purple, one red and one white Roman Vestment.

Things To Do Before Mass:

Altar should be prepared. Missal placed so as to open toward crucifix, at epistle side, three altar cards in place, bell and after-Mass card and response card at foot of the altar. Two bronze candlesticks for low Mass; six brass for sung Mass. Cruets and finger towel on Credence table. If there is to be Benediction, a large host must be cut down to size of the pattern in small cupboard, and be consecrated at Mass. Communion paten should be laid on the altar. Vestments of proper color should be laid out in sacristy. Consult the Ordo and the priest.

1. Lay chasuble front down on vestry table. Partly fold up back so as to facilitate getting into the chasuble.
2. Maniple-Be sure there is a pin in the tab.
3. Stole
4. Cincture
5. Alb-front down on table, back partly folded up so as to facilitate getting into it.
6. Amice, laid over all, only on first evening. Each priest usually wraps his amice around the purificator he had used at Mass.

Burse should contain corporal and pall. Clean small corporal should be laid in the tabernacle. If there is no altar boy some one must be sure to ring the bell for Sanctus, Consecration, etc.

Kyriales or Mass books should be distributed-one to each chair-these should be collected after Mass.

Assignments of leaders for the dialogue Mass should be made in advance. Proper of the Mass may be read in English by assigned individuals (men, if possible). They should practice their assigned parts before-hand and should read in a loud voice and rather slowly. The Secret is never read aloud at Childerley.

Things To Do After Mass:

If the Blessed Sacrament is reserved altar lamp should be lighted before candles are extinguished. Tabernacle should be veiled with the color of the day. Missal and altar cards should be replaced on pulpit shelves. Altar cloth should be covered-cruets emptied and put away-water may be poured into the sacristy sink, since it is a sacarium.

Before Prime or Compline:

Sometimes the chapel chairs are turned toward the center so as to facilitate antiphonal reading of psalms. A book should be placed on each chair. After these exercises the chapel should be put into regular order again.

Before Benediction:

Prepare charcoal and incense-altar should have 12 candles, (for simple Benediction, 6 candles) lighted. Place a hurricane lamp on each chapel shrine. See that the cope, veil, Benediction stole, surplice, and burse are ready-also monstrance and tabernacle key, Benediction card and bell.

Closing Ceremonies after Benediction:

The Congregation will line up outside the chapel as a Guard of Honor. The priest, in street clothes, accompanied by two men with lighted hurricane lamps, will carry the Blessed Sacrament, privately, to the chapel at Addolorata Villa. He will carry the lunette in the small green burse. The Sisters, who will have been notified in advance, will have a corporal and their tabernacle key on the altar; also a small purifying bowl. The priest will break the host and place it in their ciborium. He will then purify the lunette and return it to the Childerley chapel.

After the ceremonies, the altar lamp is extinguished and the veil is removed from the tabernacle door. Hurricane lamps, censer, etc., must be returned to the chapel. Benediction candelabra and vestments should be put away.

Censor should be emptied of charcoal on the ground beyond St. Francis-but not on dry grass-a fire hazard.

Cupboard should be padlocked.

VII Benediction of the Blessed Sacrament with the Ostensorium may be given in all churches on Sundays and other days determined in the arch-diocesan statutes. These days are: (1) on all feast days of the first or second class; (2) during the octave of the feast of Corpus Christi; (3) on the feast of the Sacred Heart, on the first Friday of each month, and on every Friday of the month of June; (4) twice a week during Lent, besides Sunday; (5) every day during the month of May and October; (6) every day during a Mission; (7) during Forty Hours' Devotion.

It should be remembered that, without special permission, it is not allowed to give benediction more than once a day on the above mentioned days in the same church, except on the feast of Corpus Christi and during the octave, when it is permitted twice on the same day. If the pastor deems it advisable to have benediction on other days or times besides those mentioned here, a schedule of these days, drawn up and submitted to the Chancery, will be approved without difficulty.

Received, February 17, 1954

LAWS OF THE CHURCH REGARDING MASS WINES

For the valid and licit celebration of Holy Mass, the Church requires that only "Vinus de Vita" (pure wine of the grape) be used.

No foreign substance must be used in making, clarifying or preserving the wine.

The alcoholic strength of dry wine must not exceed 12 per cent (Acta Sanctae Sedis, Vol XXIII 1890-1891 pp. 607-700).

The alcoholic strength of sweet wine must not exceed 17-18 per cent, and sweet wine may be fortified to this strength by addition of pure grape brandy only, and only after the "fermentatio tumultuosa" has begun to ecede (Acta Sanctae Sedis, Vol XXIII, 1896-1897, pp. 317-319).

It is best to use an approved brand.

THE FIRST LITTLE HOUSE

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 lessors 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.
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.

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.

AGENDA FOR THE REGULAR BOARD MEETING OF THE PRESIDENT AND BOARD OF TRUSTEES
OF THE VILLAGE OF WHEELING, JANUARY 28, 1974 AT 8:00 P.M., VILLAGE PRESIDENT
TED C. SCANLON, PRESIDING

- CALL TO ORDER.....VILLAGE PRESIDENT
- 1. ROLL CALL.....VILLAGE CLERK
- 2. PLEDGE OF ALLEGIANCE.....VILLAGE PRESIDENT
- 3. JOURNAL OF PROCEEDINGS - REGULAR MEETING JANUARY 21, 1974
- 4. VERBAL COMMUNICATIONS
- 5. WRITTEN COMMUNICATIONS
- 6. REPORTS OF OFFICERS AND EMPLOYEES
- 7. REPORTS OF COMMITTEE:
 - 1. SEWER, WATER AND PUBLIC HEALTH.....TRUSTEE HEIN
 - 2. REAL ESTATE AND ZONING.....TRUSTEE KOEPPEN
 - 3. JUDICIARY AND PURCHASING.....TRUSTEE LANG
 - 4. STREETS, PUBLIC BUILDINGS AND GROUNDS.....TRUSTEE BERGER
 - 5. POLICE AND FIRE.....TRUSTEE BRUHN
 - 6. FINANCE COMMITTEE.....TRUSTEE JACKSON
- 8. OLD BUSINESS:
- 9. NEW BUSINESS:
 - 1. Awarding of Bid: Re: Item 1 - Fire Department
Ambulance
Item 2 - Emergency Medical
Aid Equipment.....VILLAGE MANAGER
 - 2. Recommendations of the Wheeling Plan Commission,
Re: Docket #1973-2, Official Map.....HERBERT LORTZ,
CHAIRMAN, PLAN COMMISSION
 - 3. Approval of Preliminary Agenda for Regular Board
Meeting, February 4, 1974.....PRESIDENT AND BOARD
OF TRUSTEES

Speed limit reduced on Bernard, not Checker

By JULIE WESSEL

The village is lowering the speed limit on Bernard Drive, even though a study by Buffalo Grove police says there's more speeding on Checker Drive than on Bernard.

The village board Monday night approved a speed limit reduction from 30 mph to 25 mph on Bernard Drive between Raupp Boulevard and White Pine Road, an area village officials think is hazardous when motorists are speeding.

But a speed check on that portion of Bernard Drive and (for comparison) on Checker Drive between Farrington Drive and Castlewood Drive done by the Buffalo Grove Police Department in June shows more speeding (10 mph or more over the speed limit) by motorists on Checker Road in the morning and evening hours than on Bernard.

According to a report by Sgt. John Crimmins, 14 speeding tickets were issued on 12 separate occasions in the morning hours on Checker Drive during the month of June, while only one ticket and one warning was given on seven separate occasions on Bernard Drive during the same time period.

A TICKET IS given to a motorist traveling 10 mph or more over the speed limit.

A report by Sgt. William Bennett shows 12 tickets issued on Checker Drive on nine separate occasions during the month of June in the evening hours and nine tickets issued on six separate occasion on Bernard Drive during the same time period.

Village Manager Bill Balling said the

speed study was done by the police at the request of residents along Bernard Drive near the Alcott Community Center who wanted the speed limit reduced.

He said that section of Bernard Drive between Raupp and White Pine is particularly hazardous because of two irregular curves in the road, a smaller than normal right-of-way, expanded recreational traffic from the community center and visibility from overgrowth of landscaping along the road.

BUT POLICE CHIEF Leo McCann said there is more speeding on Checker Drive than Bernard Drive, even though Bernard still poses safety hazards and would be better off with a speed limit reduction.

"I believe it will be safer (with a lower speed limit)," McCann said of Bernard Drive. "It will make the enforcement more responsive to the needs over there."

But Trustee Bobbie O'Reilly said something must also be done about the speeding problem on Checker Drive.

"Are we going to address (the problem at) Checker?" O'Reilly asked. "Isn't there more speeding on Checker?"

"CHECKER IS A different situation," McCann said. "But I have no objection to looking into reducing (the speed limit at) Checker, too."

Balling said the hazardous conditions on Bernard are different than those at Checker and deserve the village's immediate attention.

"Checker wouldn't meet the same criteria as Bernard," Balling said.

This letter should be
put in the book that
Mrs. Schuetz donated to
Chapel.

Lannie

June 28, 1981

Wheeling Park District,

I wish to donate this
book of the Lives of Saints
to be displayed in the library
connected to the Lorraine C. Lark
Chapel of the Orchard.

Sincerely,
Lorraine Schuetz

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 Addolorata 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)



WHEELING

Childerley, near Wheeling, is an unusual place and when they celebrate a holiday it is a big event. They entertained some company for Thanksgiving and that day was a gala event in which 168 people sat down to the festive board at one time. Twenty-two turkeys gave up their lives that this company would be properly fed. The tables were set in the hall. It was unusual sight. There were a total of sixteen families and which makes an average of ten to a family. It was not quiet as good as that, explained the superintendent to a representative of the Herald. But there were truly 168 who partook of the turkeys.

The Christmas play will be given Sunday evening, December 18.

June 1939

Childerley To Close Its Doors

Overhead Expense Too High for Home for Widows and Children

An announcement was brought to residents and employees of Childerley of the decision made after some years of consideration by the board of directors to discontinue Childerley as a project of Crane Fund for Widows and Children. Childerley is situated on McHenry rd., west of Wheeling.

Childerley was established about 30 years ago as a home for dependent widows with small children and has seen many families grow to independence when they would leave. At present eleven families were cared for at the center. Each family lives in their own cottage carrying on as far as possible, as independent family units.

Childerley has long been noted as an ideal haven for small children and their mothers. The cost of maintaining such a center, which employed 8 full time workers, was the principal factor in the decision of the board to discontinue the center. Researches have proved that the cost of the Childerley project which cares for eleven families, would care for approximately 33 families left in their own environment through the decrease in overhead.

The Crane Fund has been assisting a large number of families other than those who have been residents of Childerley during the depression years. Continued appeals above the income of the fund led the directors to their final decision which was regretfully submitted to the residents and even more regretfully received.

September 1 has been set as the date for discontinuance of the project in order that families may be established in their new homes in time for school opening. The Crane Fund will continue to assist the families who will be leaving Childerley. The closing of Childerley will be a decided loss to the community, as well as to present residents and employees, however in view of the larger number of families who may receive help from the fund in the future, the directors hope the change to be justified.

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

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

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

On October 2, 1939, Cardinal Mundelein died.

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

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

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

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

LET ALL BE SONG AND REJOICING AND FESTAL MELODY

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

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

"I certainly don't know."

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

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

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

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

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

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

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

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

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

Johanna
Donat

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.

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

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

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

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

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

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

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

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

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

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

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

No. 1 "The First Little House." This log cabin was situated on the South Farm when we acquired it in 1907. Presumably it was the first living house on that property, but was being used as a pig-pen. Mrs. Lillie decided to preserve it and it was removed to its present site in 1910, and repaired.

Shortly after the walled garden attached to it (No. 2) was set out.

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

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

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

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

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

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

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:

In 1912, before the full establishment of the Fund, C. R. and R. T. Crane Jr. built an additional double cottage, a schoolhouse and a barn. Shortly after Mrs. Lillie deeded 32 acres of land to the Fund. Since then eight smaller cottages, a garage and hospital and a power house have been erected from income of the Fund.

The work that has since been carried on the farm under this Fund is a direct continuation of the policy established in R. T. Crane's lifetime, on a larger scale but no more extravagantly, so far as individual families are concerned.

The main difference has been that first choice has always been given to the widows of Crane Co. employees. This has not always resulted in such families moving out, for in a number of instances they did not wish to leave the city; and in one instance at least, perhaps more, the status of the family was not such as to give reason for hope that the family could be put on its feet. In such a case also the good of the families already there must be considered, that they be not unnecessarily exposed to mental and moral danger and to disease.

- 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.
- Eugene Calver* 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 outelves.
- 1913 - New North barn built.

NORTHWEST

WHEELING



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-

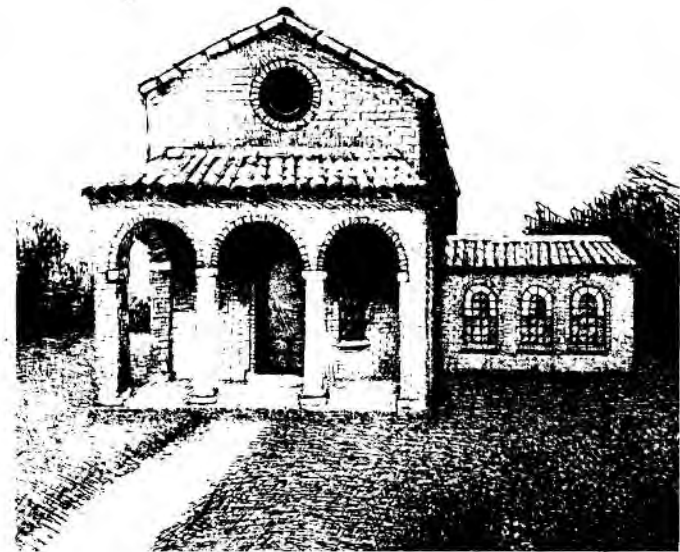
dum to buy Childerley Retreat Home and Chevy Chase Club House and Golf Course.

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.

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

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

Originally a Catholic chapel, it now is ecumenical. It holds a congregation of about 35 and is used for small weddings and other appropriate ceremonies. Historical Society volunteers open it to visitors on Sundays from 2:00 to 4:00 p.m. during the summer months.



Childerly Chapel

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

Both were biochemists and protestants. Mrs. Lillie was the daughter of the millionaire founder of the Crane Plumbing Corporation and an activist in social causes. She was a friend of Ellen Starr who, along with Jane Addams, founded Hull House. Lillie

and Starr picketed together during the garment workers' strike in 1915 and almost together they converted to Catholicism. It followed naturally that Mrs. Lillie soon began using the farm as a home for widows and orphans of the Crane Corporation employees. She constructed cabins, cottages, and a school.

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

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

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

In 1939, when Mrs. Lillie could no longer manage the Crane Fund and the estate, she

pensioned the widows and children and sold 32 acres of the property owned by the Crane Fund to the Servants of Mary for the Addolorata Villa, a convalescent home for the elderly. Some of the original cottages still stand.

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

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

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

Bits & Pieces about Chiderley

1907. Dr Frank & Frances Crane Lillie bought the South Farm - (Buffalo Creek Farm) This became a model dairy farm.

Later it was there Dr Lillie did his important studies in cattle embryology leading to the discovery of the male hormone.

1908 - March. bought the North Farm where the family used the large house as their summer home.

built in 1834-36 Chapel of St Frances ~~1834-36~~

1910 an old pig barn that was on the South Farm was moved ^(by horses) across the fields to the orchard on the north side. It was cleaned up and renovated to be used as a chapel.

1910 First of the widows with their children moved into 4 newly built cottages. There were eventually 9 or 10 families at a time, each stayed until half the children were over sixteen. Each family received ^{husbands & school boys & girls} 5⁰⁰ each ~~per~~ month.

1911 - North House burned - now family
enlarged a ^{white frame.} house across the
street.

for each child, plus free milk, cream, eggs
& vegetables. Gardens were planted
and work was shared.

Oct. 1910 Miss Elisabeth Post (a dear friend) left
her job as teacher in Chicago, and to
become ~~teacher & supervisor~~, Superintendent

1912 Mrs. Lillian Fisher CR Crane (Craneplumber)
was very pleased with this undertaking.
He set the wheels in motion for
the establishment of the Crane Fund
for Widows & Children. Now a
~~schoolhouse~~ ^{on the same place}, barn & a large double
house was built. Shortly after
this Mrs. Lillian decided these 32 acres
to the Crane Fund. Over the years
smaller cottages were built, a
Mr. Blount came as manager of
the physical plant.

also a garage, hospital and
former house from the income
of this Fund. In later years
~~the~~ a swimming pool was added

Dr Frank & Frances Crane Lillie
came to the Wheeling area in
1907. They bought 2 farms - 600 acres.
~~South Farm~~ - which ^{became} a model dairy farm
~~and used for his studies in cattle~~
~~embryology~~. The South farm (Buffalo ^{with} ~~the~~ ^{Creek}
Creek Farm) & ~~Dairy~~ became a model
dairy farm. It was taken up with
the practical processes of agriculture
at first, later it was there Dr Lillie
did his important studies in cattle
embryology, leading to the discovery
of the male hormone.

The North farm (north of Buffalo Creek)
had been a farm before and had
several buildings. The largest was
a lovely brick home the Lillies used
as their ^{summer} part-time home. It burned
in 1911.

In spring of 1912 - ^{the} family moved
across the street to the house in the
orchard which was enlarged for
the growing family.

Sometime during this period an
old pig barn that was on the
South Farm was moved across

the fields in the orchard. where it
was renovated to be used as a
chapel.

1941- Childerley Orchard 10 acres
to Calvert ~~the~~ Foundation
of Chgo. of University of Chgo.
3 houses + chapel
small house for caretaker

1930- ~~Became~~ Converted to Catholicism
by ~~lady~~ Baron von Hügel in
England.

1934- 1st- ~~Co-ed~~ Campus Calvert Club week-end
then every May & Nov.

1976. Back chapel was built

1930. Solidary - (cheese house)

1939 Mrs Lillie invited students &
priest to come for retreats.

St. James & St. Joan's

1940-41 Library

1912

A Schoolhouse (2 stories) with a large recreation room on the top floor ^{with the old kitchen} was built on the site of the old Lottie. This was the Elisabeth Port School for Country Children. With the increase of children more teachers were needed. Elisabeth Port (Aunt Elsie) persuaded her mother (another Elisabeth Port) to come help her. A brick & Spatterdash 2 story house was built for them on the edge of the orchard. It cost \$3000 - (now called St. Johns & used for Port District classes) All the rooms eventually had names.

Port House

Lillies moved into enlarged home in the orchard.

1913

New North Farm built. May Day Festivals were instituted in memory of Mrs Lillies father. Maypole Dance and pageants were performed - Public invited. Thanksgiving was a communal affair. People from the South Farm, the Ports, the 8 families & the Lillies all brought their own turkey & trimmings. Everyone

Shaved & there was entertainment



Lorraine Haben helps preserve chapel history

"Everybody's got history," says Lorraine Haben, "but if you let it go by, you're going to lose it."

Haben is the recently appointed chairman of the Lorraine Lark Chapel in Childerly Park, 506 McHenry Road in Wheeling. The Chapel, which has been standing on the site since 1928, has just this year come into more prominent view as the bushes and trees that used to hide it from the road have been cut away. Haben was appointed to the job by Wheeling Historical Society President, Frank Schnaitmann. Quoted as "a natural for the job," Haben lives two doors away from the chapel and is related by marriage to the unique Childerly community.

Unknown to most Wheeling residents and passersby, "Childerly" was at one time a summer residence for Dr. and Mrs. Lillie, the Mrs. being from the Crane family of Crane Plumbing in Chicago. Mrs. Lillie was a great philanthropist who sought to serve the needs of many of the widows and orphans connected with the Crane business. In the early 1900s, she started a charitable home for the needy women and children on the acreage that now houses Addolorata Villa.

"I'VE LIVED IN WHEELING for 60 years," explains Haben, "and I can remember the 'Childerly Crane Farm,' as they used to call it. It was like a self-contained town, with its own stores, pool, tennis courts, vegetable gardens — and the children went to school there. Mrs. Crane started out with only two cottages, but when her father died, he left her money to really do it big.

"The chapel itself was built in 1928, and before that it was just a small wooden chapel. It was actually an old pig barn that they had brought over from the main farm... The house which now stands on the property was for housing the teachers there. My mother-in-law was Virginia Haben, who was the daughter of Elisabeth Port, one of the teachers." According to the Historical Society, Virginia Haben and her siblings were raised in the Port House (now called St. Joan's House), which still stands on the Childerly property.

"What we'd like to do," says Haben, "is to really develop the little library which is connected to the chapel. We'd like to make it more of a historical museum, contact the people who lived there and see what they'd like to donate — pictures or books or whatever... Then I'd like to get a sort of book together, a sort of pamphlet, putting all of these things together into something that we could give to people.

"You know we're having the grandest time, my husband and I, going through all of these old papers and everything. It's fun for my mother-in-law, too. It jogs her memory, and she remembers a lot about it. Someone really did a fantastic job of keeping all of these pictures together. We even have a piece of wood from the original old pig barn."

HABEN, WHO WAS BORN AND bred in Wheeling — in fact, born in the Wheeling Hospital, a two-story building standing next to the Kolssak of Wheeling Funeral Home, in days quite a bit before the Ambulatory Care Center — tells that every once in a while there is a reunion for all of the children and their families who originally lived on the Childerly property.

Anyone interested in visiting the chapel may do so from 1 to 5 p.m. on any Sunday afternoon, "in good weather." Childerly Park is also a beautiful place for a summer picnic. For more information, contact the Wheeling Historical Society at 537-0654.

"To learn the worth of a man's religion, do business with him."
— John Lancaster Spalding

NEIGHBORS

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 Addolorata 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)



Childerly , History & current
material

File n CAB#7

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.

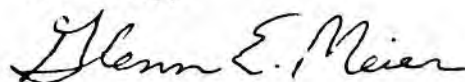
In memory of Lorraine's contribution and in honour of her efforts to preserve and restore the historical buildings and properties, the Wheeling Park District Board of Park Commissioners have renamed the chapel, the LORRAINE E. LARK CHAPEL OF THE ORCHARD.

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.

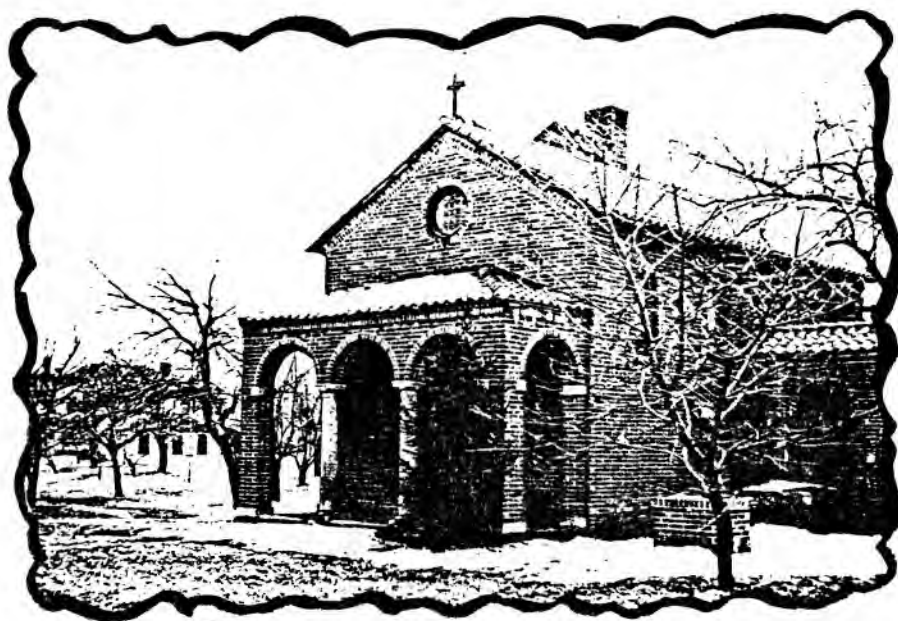
Would you please call us at (312)537-2930 and indicate whether or not you will attend.

Sincerely,



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

GEM/ph



DEDICATION

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

"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

Johanna
Donia+

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.

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

No. 1 "The First Little House." This log cabin was situated on the South Farm when we acquired it in 1907. Presumably it was the first living house on that property, but was being used as a pig-pen. Mrs. Lillie decided to preserve it and it was removed to its present site in 1910, and repaired. Shortly after the walled garden attached to it (No. 2) was set out.

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

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

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

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

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

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

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:

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

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

Miss Port and Mrs. Port served together as superintendents until Miss Port's death in 1926. In 1926 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.

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

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

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

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

HISTORY OF CHILDERLEY AND CRANE FUND FOR WIDOWS AND CHILDREN

(Written by Frank R. Lillie about 1913)

The work for widows and children was started by Mrs. Lillie on her farm at Wheeling, Illinois, in the summer of 1910. She was moved to do this by the grave plight of many widows with children who were practically separated from their children by the necessity of earning a livelihood, involving also neglect and danger to the children. The matter was the subject of serious discussion with her friend Elisabeth Port, as a result of which Miss Port agreed to undertake the supervision of the work. In return for this Mrs. Lillie agreed to ensure Miss Port's independence and enable her to carry out her personal plan of adopting and bring^ging up children. To realize this pledge Mrs. Lillie transferred a small parcel of Crane Co. stock to Miss Port, gave her an acre of land on the farm and built her a residence. Miss Port was also engaged as superintendent of the work at a salary of \$1,700 a year.

In their discussion of the subject Mrs. Lillie and Miss Port settled on a plan which has been consistently followed up to the present time. In brief, this was to take the most needy cases, implying a relatively large family and no means of support; but at the same time to take cases in which the moral standards and intelligence were as high as possible with consequent expectation of the ultimate rehabilitation of such families on a self-supporting basis. The mother was to be relieved of the need of working for support of the family. Each family was to have a small cash income, originally \$5.00 per month for each child, free milk and cream and vegetables, etc. It was also the original intention that each family should cultivate a garden and raise chickens; this was carried out in part, but on account of the inexperience of city families a ~~community~~ ^{for women vegetable} garden was also established in which members of families worked.

The community thus established was in the country, and it has been necessary from the start to provide all community services, including housing, school, water supply, drainage, roads, sidewalks, lighting, etc., and it has been the cost of the community privileges, not the scale of living of the individual families, that has made the per capita cost relatively high. It was clear that if families were to be completely rehabilitated, school and health service had to be on a high plane, and everything must be done to avoid a mere charity attitude within the community and to cultivate a healthy condition of mind as well as of body.

The number of families that could be handled in this way has necessarily been relatively small, but there has been an extraordinarily large measure of success in rehabilitation. The families were generally kept until the average age of the children was about sixteen, and then they were helped to positions and watched after leaving the farm until their independence seemed secure. Data on families attached will illustrate this.

In 1910 four semi-detached cottages were erected, two by Mrs. Lillie and two by Mrs. Russell at a cost of \$12,959. Miss Port moved out to take charge in October, and the first three families were immediately established. The first one to move in was Mrs. Bowler, a Crane Co. widow with her mother and three children. Mrs. Andersen and Mrs. Berg with six children each moved out in November.

In 1911 Mrs. Lillie's father saw the work with the families and was so pleased with it that he left a memorandum to support the work, and this wish was carried out by C. R. Crane and R. T. Crane, Jr., although not mentioned in their father's will, by the establishment of the Crane Fund for Widows and Children shortly after his death in January, 1912.

In 1912, before the full establishment of the Fund, C. R. and R. T. Crane Jr. built an additional double cottage, a schoolhouse and a barn. Shortly after Mrs. Lillie deeded 32 acres of land to the Fund. Since then eight smaller cottages, a garage and hospital and a power house have been erected from income of the Fund.

The work that has since been carried on the farm under this Fund is a direct continuation of the policy established in R. T. Crane's lifetime, on a larger scale but no more extravagantly, so far as individual families are concerned.

The main difference has been that first choice has always been given to the widows of Crane Co. employees. This has not always resulted in such families moving out, for in a number of instances they did not wish to leave the city; and in one instance at least, perhaps more, the status of the family was not such as to give reason for hope that the family could be put on its feet. In such a case also the good of the families already there must be considered, that they be not unnecessarily exposed to mental and moral danger and to disease.

In 1912, before the full establishment of the Fund, C. R. and R. T. Crane Jr. built an additional double cottage, a schoolhouse and a barn. Shortly after Mrs. Lillie deeded 32 acres of land to the Fund. Since then eight smaller cottages, a garage and hospital and a power house have been erected from income of the Fund.

The work that has since been carried on the farm under this Fund is a direct continuation of the policy established in R. T. Crane's lifetime, on a larger scale but no more extravagantly, so far as individual families are concerned.

The main difference has been that first choice has always been given to the widows of Crane Co. employees. This has not always resulted in such families moving out, for in a number of instances they did not wish to leave the city; and in one instance at least, perhaps more, the status of the family was not such as to give reason for hope that the family could be put on its feet. In such a case also the good of the families already there must be considered, that they be not unnecessarily exposed to mental and moral danger and to disease.

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

No. 1 "The First Little House." This log cabin was situated on the South Farm when we acquired it in 1907. Presumably it was the first living house on that property, but was being used as a pig-pen. Mrs. Lillie decided to preserve it and it was removed to its present site in 1910, and repaired. Shortly after the walled garden attached to it (No. 2) was set out.

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

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

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

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

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

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

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:

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

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

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

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

CHILDERLEY IS MORE THAN A "CHILDREN'S MEADOW"

There is still time to visit Childerley Chapel. It will be open to the public each Sunday around Labor Day from 2 to 4 p.m. The Chapel and grounds have a long and colorful history and would be worth visiting.

Frances Crane Lillie and her husband, Dr. Frank Lillie purchased a 600-acre farm along the banks of Buffalo Creek in 1908. Both were biochemists and Dr. Lillie taught at the University of Illinois. Mrs. Lillie was the daughter of the millionaire founder of the Crane Plumbing Co. and was an activist in social causes. The north portion of the property was named Childerley, meaning Children's meadow. Mrs. Lillie built cottages as a home for widows and orphans of Crane Company employees. There was also a large building that housed an auditorium and a school, the Elisabeth Port School for Country Children. (Later Addolorata Villa) The south portion, known as Buffalo Creek Farm, was used by Dr. Lillie for cattle-raising experiments and supplied Childerley with food and dairy products. The Buffalo Creek Farm milk wagon also supplied Wheeling and much of the north shore with milk. It was managed by the Bingham brothers. (The farm was located on what is now St. Armand Lane.)

The original chapel was a log cabin built about 1825. The cabin had been used as as a pig pen on the south farm until it was moved. Four teams of horses pulled the small log cabin over the frozen Buffalo Creek to it's coundation at Childerley. It was renovated and served as a chapel until 1927, when a small brick chapel was built. The two buildings were joined by a walled garden. Due to vandalism in the 60's and 70's the old chapel had to be demolished, also the garden walls.

in 1942, when Mrs. Lillie could no longer nanage the estate, she sold 32 acres to the Servants of Mary from Ladysmith, Wisconsin for the Addolorata Villa. At this time many of the cottages were used by employees of the villa. Cottages demolished in 1991.

Later in 1942, another portion of the land was donated to the Calvert Club, a Catholic affiliate of the University of Chicago, and used as a retreat house. This part consisted of the Chapels, the Lillie House, the Port House, the Solitaire. The Port house,

(St. Joan's) still stands and is used by the Wheeling Park

District preschool and summer programs. The Park District purchased the Calvert Club portion (13 acres) in 1977.

The property was rundown and the brick chapel was in dire need of renovation. The Wheeling Historical Society took on the project, and together with members of the Park Board and staff began the tedious work. The society raised \$3,100, mainly thru the Beer and Brat fests, to finance the restoration.

In June 1981, with the work completed, the chapel was rededicated as the Lorraine E. Lark Chapel in the Orchard, in honor of the former Park District commissioner who passed away in 1980. Lark was instrumental in protecting Childerley at a time when developers were clamoring for the land. Her far-sighteness gave us this lovely park.

The garden was replanted in 1985 in memory of Edna Ragusin Wilkins, who lived at Childerley as a child. There is a booklet of her thoughts on living here in the Chapel Library. Those who were raised there have many fond memories of their childhood.

The Lark Chapel and adjoining library, which had been added in 1940, are open every Sunday from Memorial Day through Labor Day. Members of the Wheeling Historical Society are the tour guides.

In addition to the Sunday hours, the chapel is available for small weddings or group tours. Arrangements can be made by calling the Park district office at 537-2930.

Sense of peace touches visitors at Lark-Childerley Chapel

By Jim Montague
Staff Writer

Eyes that stray briefly from McHenry Road in Wheeling sometimes catch site of the Lark-Childerley Chapel, and some of those are captivated by it.

It is one explanation for the tiny chapel's ongoing popularity as a site for weddings, but neighbor Lorraine Haben says there is an overwhelming sense of peace that touches people when they visit the chapel. Much of Childerley's serenity comes from its setting, but Haben says it also comes from the

work of Francis Crane Lillie who built the chapel in the early part of this century as a retreat where she could meditate and pray.

Wife of University of Chicago embryologist Frank R. Lillie and daughter of Crane Plumbing Co. founder Richard Crane, Lillie and her husband bought 600 acres of the Buffalo Creek Farm in 1907. Most of the land was still operated as a farm, but 32 acres were developed into a complex of homes for widowed families of the Crane Company.

A log cabin dating from 1825 was moved to just north of the present chapel's site in 1910, and a walled garden was built next to cabin in the same year. The present chapel was constructed in 1927 and christened the Chapel of St. Francis of the Orchard, and the Baron Von Hugel Library was added to it in 1940.

Lillie was an Episcopalian until she converted Catholicism in the 1920's. The first mass was celebrated in the chapel in 1929.

"THE WHOLE concept of the chapel and Childerley in general were very rare at time Mrs. Lillie came up with them. She had a very active imagination and mind, and participated in the early stages of the women's movement as well as starting the widow and childrens' fund. I think she may have been something of a loner, and despite her big family she wanted to have some regular time for herself," said Lorraine Haben, also a volunteer for the Wheeling Park District which now runs and maintains Childerley Park.

Haben's mother, Virginia, was one of five children adopted by Elsbeth Fain Port, one of the teachers who helped build the Childerley community. Many other people also helped Lillie establish the self-contained village, including her friend Ellen Starr. Chicago's famous home for the poor, Hull House, was set up by Jane Addams with Starr's help.

In 1939, the Childerley land was deeded to the University of Chicago's Calvert Club which ran retreats and religious education programs there. The fund for widowed families was disbanded in the 1940's, and the land fell into disrepair in the 1970's. The 12-acre parcel was purchased by the Wheeling Park District in 1977, and renovation efforts have been going on since then. The chapel became interdenominational when the park district bought it.

Housing developments began to spring up in the municipalities around the park beginning in the 1950's. Construction continues in those towns, and the park is now surrounded by homes where it one stood on open farm land.

THE CHAPEL ITSELF is open on Sundays from 2 to 4 p.m. between Memorial Day and Labor Day, and about five weddings are held there each year.

"It's a great setting for a small wedding, and many people drive by and are charmed by it. I try to feel what Mrs. Lillie felt when she was here, and I know I can because there is just a big sense of peace in the chapel," Haben said.

The Childerley Chapel is in Wheeling on Route 83 a half mile south of Lake-Cook Road.

MERLE W. WILLIS
WHEELING, ILLINOIS

Aug 23.

Re: Mrs. Lilly
"Villa A."

-Aug 7th-

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

Adeline S. —

Hazel W. —

operation of Farming part was Mr. Lilly's. Mrs. Lilly was daughter of the founder of the Crane Co. (Plumbing fix.) Geo. Perilot was employed by Crane Co.

AGENDA FOR THE REGULAR BOARD MEETING OF THE PRESIDENT AND BOARD OF TRUSTEES
OF THE VILLAGE OF WHEELING, JANUARY 28, 1974 AT 8:00 P.M., VILLAGE PRESIDENT
TED C. SCANLON, PRESIDING

- CALL TO ORDER.....VILLAGE PRESIDENT
- 1. ROLL CALL.....VILLAGE CLERK
- 2. PLEDGE OF ALLEGIANCE.....VILLAGE PRESIDENT
- 3. JOURNAL OF PROCEEDINGS - REGULAR MEETING JANUARY 21, 1974
- 4. VERBAL COMMUNICATIONS
- 5. WRITTEN COMMUNICATIONS
- 6. REPORTS OF OFFICERS AND EMPLOYEES
- 7. REPORTS OF COMMITTEE:
 - 1. SEWER, WATER AND PUBLIC HEALTH.....TRUSTEE HEIN
 - 2. REAL ESTATE AND ZONING.....TRUSTEE KOEPPEN
 - 3. JUDICIARY AND PURCHASING.....TRUSTEE LANG
 - 4. STREETS, PUBLIC BUILDINGS AND GROUNDS.....TRUSTEE BERGER
 - 5. POLICE AND FIRE.....TRUSTEE BRUNN
 - 6. FINANCE COMMITTEE.....TRUSTEE JACKSON
- 8. OLD BUSINESS:
- 9. NEW BUSINESS:
 - 1. Awarding of Bid: Re: Item 1 - Fire Department
Ambulance
Item 2 - Emergency Medical
Aid Equipment.....VILLAGE MANAGER
 - 2. Recommendations of the Wheeling Plan Commission,
Re: Docket #1973-2, Official Map.....HERBERT LORTZ,
CHAIRMAN, PLAN COMMISSION
 - 3. Approval of Preliminary Agenda for Regular Board
Meeting, February 4, 1974.....PRESIDENT AND BOARD
OF TRUSTEES

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 Addolorata 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 Port, constructed St. Joan's



"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.

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

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

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 Addolorata 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

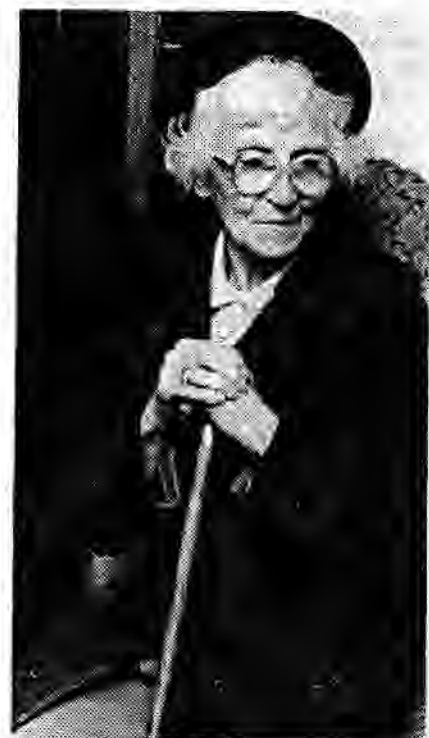
eccentric enough that she didn't want to go to St. Mary's, which was a mile down the road," Lorraine Haben said.

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 Haben, 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)



Inventories Lorraine E. Lark
Chapel of the Archangel
November 1984
1984

35-986

50 Sheets 11" x 8½" College Ruled

NATIONAL BLANK BOOK COMPANY, INC. • HOLYOKE, MASS. 01040

MADE IN U. S. A.

Inventory

1

Sunday November 16th 1981

Lorraine C. Lord

Chapel of the Orchard - by Arthur Knicker

- * C1 - Picture of Rakhi - Library Wall ✓
- * C2 - Picture of Lorraine - Library Wall ✓
- * C3 - Resolution of dedication - Library Wall ✓
- * C4 - Plaque Lord is my Shepherd - Library Wall ✓
- * C5 - Picture of Frances Crane Lillie - Library Wall ✓
- * C6 - Chi Plaque - Library Wall ✓
- * C7 - Torah Plaque - Library Wall ✓
- * C8 - Brown Statue of Moses - Book Case ✓
- * C9 - Kiddush Cup - Book Case ✓
- * C10 - Torah (miniature) - Book Case ✓
- * C11 - Lachter - Book Case (with 5 candle drips) ✓
- * C12 - Blue Statue of Moses - Book Case ✓
- * C13 - Burgundy Statue Sacred Heart - Book Case ✓
- * C14 - Red Statue Sacred Heart - Book Case ✓
- * C15 - Infant of Prague - Book Case ✓
- * C16 - Holy Bible - Library Book Case ✓
- * C17 - Pedestal - Library ✓
- * C18 - St James Holy Bible & Stand ^{18th} - Library ✓
- * C19 - Desk - Library ✓
- * C20 - Jerusalem Bible - Library ✓
- * C21 - Upholstered Gold Arm Chair - Library ✓
- * C22 " " " " ✓
- * C23 " " " " ✓
- * C24 " " " " ✓
- * C25 " " " " ✓
- * C26 " " " " ✓
- * C27 Statue True Wise Men - Book Case (Cabinets) ✓
- * C28 " " " " " " " " ✓
- * C29 " " " " " " " " ✓
- * C30 Holy Bible (Old & New) A. J. Nelson Co Philadelphia, Pa ✓

Donated 6/20/81
Schmittman

Donated 6/20/81
Father Munk

Donated 9/6/80
Kella

- * C31 - World Atlas Leather Bnd - Library
- * C32 - History Zion Presbyterian Church 1864 - Library
- * C33 - Hymnal Presbyterian Church 1933 - Library
- * C34 - " " " " "
- * C35 - " " " " "

Donated
A. Kella

- * C36 - Once Upon a Lifetime 1965 Rabbi Schwartzman - Library
- * C37 - Days of Yiddish Leo Kasten - Library
- * C38 - Hallel's Happy Holidays 1939 - Manie Gathazian Library
- * C39 - Bible Stories - Betty Hallender - Library
- * C40 - Bible Stories Book 2 - Betty Hallender - Library
- * C41 - Hebrew Text Book - Library
- * C42 - Holy Bible 9/27/14 - Library
- * C43 - Life of Menasick Ben Israel - Cecil Roth - Library
- * C44 - Union Prayer Book (High Holidays) - Library
- * C45 - " " " " " " "

Donated 9/6/80
Kella

- * C46 - New Testament St Anthony Guild Press 1947 - Library
- * C47 - Catholic Catechism - Gasparre -
- * C48 - St Andrew Daily Missal -

Donated 9/6/80
Kella

- * C49 - Dominican Missal -
- * C50 - St Andrew Daily Missal -
- * C51 - Catholic Missal -
- * C52 - Rite of Ordination -
- * C53 - Marian Daily - Missal -
- * C54 - St. Joseph Daily Missal -
- * C55 - Catholic Sunday Missal -
- * C56 - Roman Missal -
- * C57 - The Missal -
- * C58 - Small Roman Missal -
- * C59 - St. Vincent's Manual
- * C60 - Manual For Oblates of St Benedict -
- * C61 - " " " " " "
- * C62 - Anima Christi -
- * C63 - Little Office of the Blessed Virgin Mary
- * C64 - " " " " " "

- * C65 - Little Office of the Blessed Virgin Mary
- * C66 - " " " " " "
- * C67 - " " " " " "
- * C68 - " " " " " "
- * C69 - " " " " " "
- * C70 - Hippolytus
- * C71 - Dominican Tertiaries Manual
- * C72 - Blessed Virgin in the Catacombs
- * C73 - A Daily Thought from the Writings of Mother Seton
- * C74 - A Happy Harrow
- * C75 - Messengers of the Masters
- * C76 - General Education in a Free Society
- * C77 - The Jesuits and Education
- * C78 - A Catholic Look at the World
- * C79 - More Than Love
- * C80 - St. Thomas Development of the Wisdom of St. Augustine
- * C81 - Die Kunst sich Jesens zu erhalten
- * C82 - Upon This Rock
- * C83 - Hefflarische Kunst - Berlin
- * C84 - Hefflarische Kunst - Berlin
- * C85 - New Improved Edition of the Mission Book
- * C86 - Lives of Saints
- * C87 - English Latin Sacramentary
- * C88 - Eucharistic Prayers
- * C89 - New Catholic Dictionary
- * C90 - A Catholic Dictionary
- * C91 - Cut In The Modern World
- * C92 - A Christian Appraisal Book 3
- * C93 - " " " " 2
- * C94 - History and Literature of Christianity - Tertullian
- * C95 - Three Centuries of Mexican Colonial Architecture
- * C96 - Life of Christ - Papini
- * C97 - Christian Spirituality - Pourrat
- * C98 - Christian Churches of the East - Attwater

Donated
6/25/71
Schmidt

- * C99 - Whereon To Stand - Brunini
- * C100 - Menstruous Regiment - Hollis
- * C101 - Though Eastern Eyes - Straden
- * C102 - Eastern Branches of the Catholic Church
- * C103 - A New Life of St. Dominic
- * C104 - A History of the Dominican Liturgy
- * C105 - Ernest Richart - Fambie
- * C106 - Catholic Church and Art - Ciann
- * C107 - The End of Time - Peeper
- * C108 - Russian Church - Sanges
- * C109 - Latin Literature - Mackail
- * C110 - Christianity and Class War
- * C111 - The Breviary
- * C112 - St. Paul's Gospel
- * C113 - The Flowering Stone - Dillon
- * C114 - Human Destiny & the New Psychology
- * C115 - Fabiola - Cardinal Newman
- * C116 - Books of the Latin Liturgy
- * C117 - Near Seminarian
- * C118 - Cingolatto Bondone - Giatto
- * C119 - Eternal Rome
- * C120 - Byzantine Portraits
- * C121 - Modern Book of Esthetics
- * C122 - Book of Ceremonies
- * C123 - Epistles and Gospels for Sundays & Holydays
- * C124 - Many Are One - Lere
- * C125 - Pilgrims and Shrines
- * C126 - Hero of the Philippines
- * C127 - World D
- * C128 - Future of Freedom
- * C129 - Papis and Science
- * C130 - Early Steps in the Field
- * C131 - Christ The Son Of God
- * C132 - Catholicism and the Progress of Science

- * C132A Christian Mena
- * C133 - Sisters of Charity
- * C134 - Clowns and Angels
- * C135 - Catholic Church and the Citizen
- * C136 - The Risen Soldier
- * C137 - Brother Andre
- * C138 - The Scale of Perfection
- * C139 - Jesus The King of Love
- * C140 - My Antonia
- * C141 - The Unknown God
- * C142 - Letters to a Bishop-Elect
- * C143 - The Way of the Cross
- * C144 - All's Well That Ends Well
- * C144⁵ - Madonna of St Luke
- * C145⁶ - Path of the Eternal Wisdom
- * C146⁷ - His Mystic Body
- * C148A Edna Tausfeld Kiser
- * C148⁸ - Dead Sea Scrolls in English
- * C149 - Scripture Stories
- * C150 - Jewish Child's Bible Stories
- * C151 - Reform Judaism in the Making
- * C152 - Belgian Rural Cooperation
- * C153 - Family in Christ
- * C154 - Art In Ancient Times
- * C155 - Trees
- * C156 - Biology
- * C157 - What Men Live By
- * C158 - Hungry Fighters
- * C159 - Religions of the Far East
- * C160 - Teaching of Industrial Arts
- * C161 - Patron Saints
- * C162 - Trees (Little Nature Library)
- * C163 - Handbook of Italian Renaissance Painting
- * C164 - Understanding the Arts
- * C165 - International Law

added by
Alberta
Hicks

* C166- Our Parish Prayers and Songs

* C167- Human Destiny

* C168- Judgement of the Nations

* C169- Parish Mass Book

* C170- Jargensen

* C171- Letters From America

* C172- Farm Management

* C173- Poets and Pilgrims

* C174- Rainbow Trail

* C175- Down in the Clouds

* C176- Art (From the Mayans to Sicily)

* C177- A Dream of John Ball and a King's Lesson

Dept * C178- Crucifix

* C179- Star of David

* C180- Cross

* C181- Altar

* C182- Catholic Bible & Plastic Stand

* C183- Statue of Mary

* C184- Statue of St. Francis

* C185- Old Testament

* C186- Knicker

* C187- Knicker

* C188- Knicker

* C189- Knicker

* C190- Knicker

* C191- Knicker

* C192- Knicker

* C193- Knicker

* C194- Knicker

* C195- Knicker

C196- Chair

C197- Chair

C198- Chair

C199- Chair

- C200 - Chair ✓
 C201 - Chair ✓
 C202 - Chair ✓
 C203 - Chair ✓
 C204 - Chair ✓
 C205 - Chair ✓
 C206 - Chair ✓
 C207 - Confessional ✓
 C208 - Picture Map of Holy Land ✓
 C209 - Stations I of the Cross ✓
 C210 - " 2 " " " ✓
 C211 - " 3 " " " ✓
 C212 - " 4 " " " ✓
 C213 - " 5 " " " ✓
 C214 - " 6 " " " ✓
 C215 - " 7 " " " ✓
 C216 - " 8 " " " ✓
 C217 - " 9 " " " ✓
 C218 - " 10 " " " ✓
 C219 - " 11 " " " ✓
 C220 - " 12 " " " ✓
 C221 - " 13 " " " ✓
 C222 - " 14 " " " ✓
 C223 - Lectern ✓
 C224 - Bible for Mass ✓
 C225 - Bible for Mass ✓
 C226 - Gilt Book
 C227 - History of Native Americans v2
 C228 - v3
 C229 - v4
 C230 - Price of Ouzine Lay Celine
 No Numbers
 Mezuzah on Back Door of Library ✓
 on Front Door of Chapel ✓

Altar Cloths ✓
 Shalom on Sides of Chapel ✓
 Two light fixtures in Library with fine ✓
 glass hurricane shades in each fixture ✓
 Vestments in sliding door closet in office ✓

C 231 (40) Red Upholstered folding Chairs ✓

C 232 Black Leather Binds (Childs History) ✓

C-233	History of the World Vol I	I	NOTIONS (R. D. PATH)
234	Donations to C/P by 9/	II	MANKIND - NATIONS
235	D. Lark family 1/28/84	III	" "
236		IV	MANKIND - NOTIONS

History of World Machine V 2
 3
 4

237 Holy Water Bottle

238 Holy Water Bottle

Telephone 312/537-2900

ADDOLORATA VILLA, INC.

555 McHenry Road
Wheeling, Illinois 60090

June 10, 1981

Mrs. Roberta Klocke
245 Wayne Place East
Wheeling, Illinois 60090

Dear Mrs. Klocke,

We wish to donate the picture of Frances
Crane Lily to the Wheeling Park District
to hang in the Lorraine Lark Chapel at
Childerly,

Sincerely,

Sister Mary Michael OSM.

Sister Mary Michael, OSM
Administrator

SMM:srp

2003019
-15

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 23, 1981

Sister Mary Michael, OSM
Administrator
Addolorata Villa, Inc.
555 McHenry Road
Wheeling, IL 60090

RE: Picture of Frances Crane
Lillie

Dear Sister Michael:

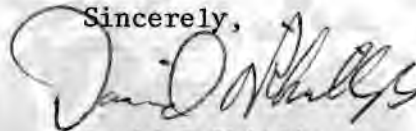
Your letter of June 10, 1980 donating the picture of Frances Crane Lillie was reviewed by the Wheeling Park District Board of Park Commissioners at their regular meeting of June 18, 1981.

The Park Board is very appreciative of, and graciously accepts your gift and will honor your request that it be hung in the Lorraine E. Lark Chapel of the Orchard at Childerley.

Thank you for your kindness and generosity.

We look forward to seeing you at the Dedication of the Chapel on June 28th at 2:00 p.m.

Sincerely,



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

DFP/ph

cc: Board of Park Commissioners
E. Klocke, Wheeling Historical Society President
C. Irmiter, Wheeling Historical Society Curator

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 23, 1981

Mr. Edward Klocke
President
Wheeling Historical Society
245 E. Wayne
Wheeling, IL 60090

RE: Picture of Frances Crane
Lillie

Dear Mr. Klocke:

Please be advised that the Addolorata Villa, through its Administrator Sister Mary Michael, has donated to the Wheeling Park District, their picture of Frances Crane Lillie.

I enclose for your files:

1. Letter of donation dated June 10, 1981
2. Letter of acceptance dated June 23, 1981.

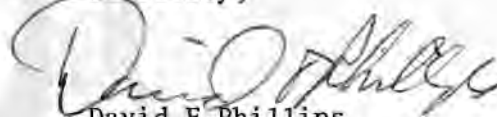
The Wheeling Park District Board of Park Commissioners is excited about the soon to be dedicated Lorraine E. Lark Chapel of the Orchard and the Fredrick von Hugel Library.

The picture of Frances Crane Lillie will be proudly displayed in the chapel.

It is my assumption that Wheeling Historical Curator should receive from you, direction in writing to release the picture to the Wheeling Park District Director of Parks, John Piazza.

We ask that you provide this written direction to Curator Irmiter so that she may release the picture in time to have it hung and displayed for the June 28th dedication of the chapel.

Sincerely,



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

DFP/ph
cc: Board of Park Commissioners
C. Irmiter, Wheeling Historical Society Curator
J. Piazza, Director of Parks

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 23, 1981

Sister Mary Michael, OSM
Administrator
Addolorata Villa, Inc.
555 McHenry Road
Wheeling, Il. 60090

RE: Picture of Frances Crane
Lillie

Dear Sister Michael:

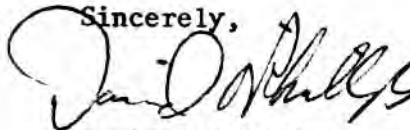
Your letter of June 10, 1980 donating the picture of Frances Crane Lillie was reviewed by the Wheeling Park District Board of Park Commissioners at their regular meeting of June 18, 1981.

The Park Board is very appreciative of, and graciously accepts your gift and will honor your request that it be hung in the Lorraine E. Lark Chapel of the Orchard at Childerley.

Thank you for your kindness and generosity.

We look forward to seeing you at the Dedication of the Chapel on June 28th at 2:00 p.m.

Sincerely,



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

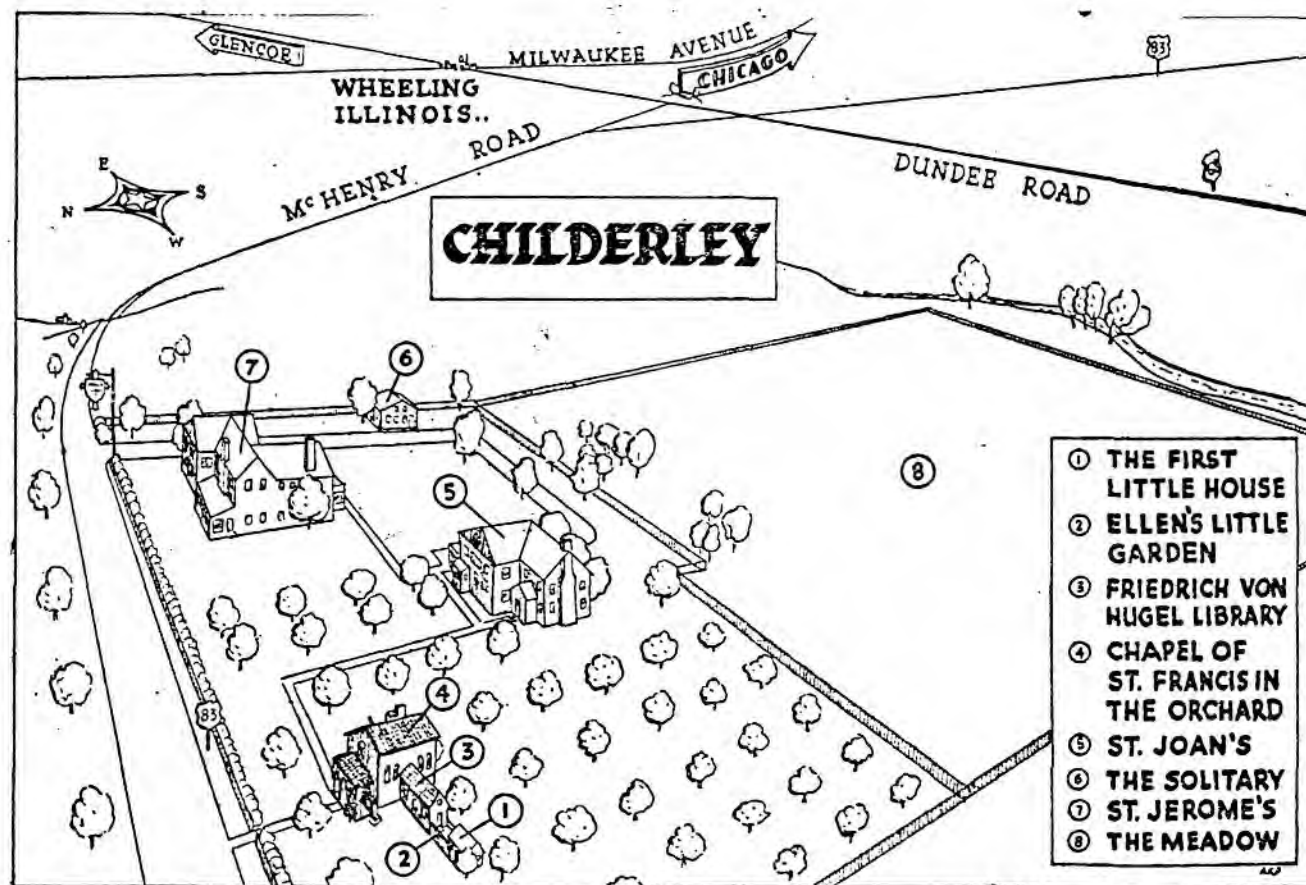
DFP/ph

cc: Board of Park Commissioners

E. Klocke, Wheeling Historical Society President
C. Irmiter, Wheeling Historical Society Curator

STORY OF CHILDERLEY, FRANCES CRANE LILLIE

Frances Perkins
complete history and
chronology 48-55



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

By GERTRUDE ANN KRAY
Staff Writer

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

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

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

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

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

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

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

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

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

Private devotions there led to her conversion to the Catholic Faith and later her building of the chapel of St. Francis in the Orchard. 1927.

The first Mass was said in 1929 at Childerley.

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

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

Calvert Foundation of Chicago.

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

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

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

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

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

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

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

Silence is kept from Compline Saturday evening until breakfast Sunday.

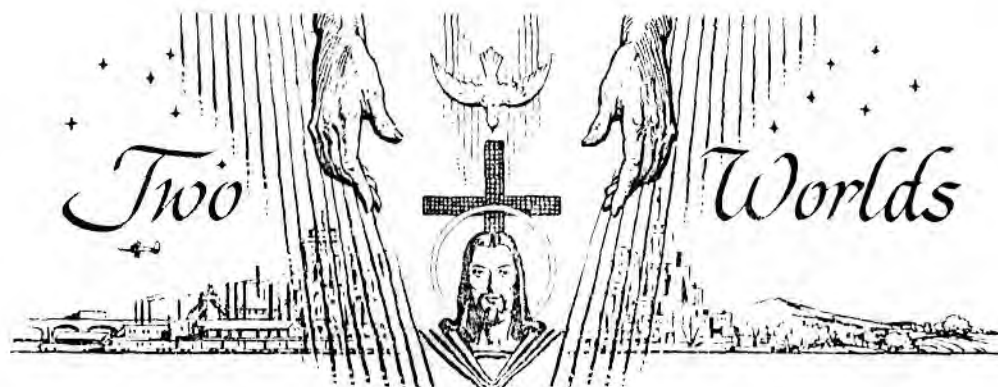
The Saturday Mass is a Dialogue Mass and Sunday Mass is always sung.

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

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

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

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



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

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

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

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

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

NOVENA NOTES, NOVEMBER 6, 1959

15

SERVITE FATHERS, 3121 West Jackson Boulevard, Chicago 12

A Child's Litany

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

Unworldly grandmothers, who love us and who love to think of Thee,
 ¶ Give us, please God.

Parents who are guardians of our neighbors' children,
 ¶ Give us, please God.

Brothers and sisters who are friendly to our neighbors' children,
 ¶ Give us, please God.

Aunts and uncles who are kind to our neighbors' children,
 ¶ Give us, please God.

Neighbors who watch over children,
 ¶ Give us, please God.

Villages and village greens for all children,
 ¶ Give us, please God.

Fathers and mothers who unite in making our environment, and who
are not separated in it, ¶ Give us, please God.

Union hours to insure time for our fathers' care,
 ¶ Give us, please God.

Safe work and pleasant industrial relations to guard the life and
personality of our fathers, ¶ Give us, please God.

A home adequate for the physical and spiritual life of our mothers,
 ¶ Give us, please God.

A home that is a home physically and spiritually for neighbors who
need it, ¶ Give us, please God.

Schools to teach us about our country and how to live in it with
friendliness, ¶ Give us, please God.

Plenty of work and responsibility according to our strength,
 ¶ Give us, please God.

Frances C. Lillie, 1945

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 ^{36 yrs} 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.

1977 Sold To WPD

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

(copy by phone, copy in staff room)

MEDICAL

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

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

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

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

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

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

HOSPITALS

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

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

Drug Stores

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

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

FIREF DEPT. LE 7-2121

POLICE

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

Mr. Horcher (neighbor to north is Chief of Wheeling 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 PM on Friday is to take check over the pay for food delivered--
835 W. Dundee Rd., Wheeling (in shopping center)--turn right just south of Childerley
run into it.....Le 7-6313 ALL FOOD IS FROM NATIONAL--no special bakery.
no dairy--at this time. However for emergency food--open until midnight
7 days a week: Convenient Food Mart, 26 W. Dundee Rd. 537-6536
Also--for any purchases, if desired, Jewel Tea Co, 291 E. Dundee (just west of Milw)

CARETAKERS and Cleaning --(Neighbors)--To invite them to Mass--esp'ly Sunday--
call ahead to let them know time of Mass: Bob and Jerane Priebel, 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 Milw
and Dundee) Le 7-9743 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 Mario Heating and Sheetmetal, 116 W. North Shore Drive, Mundelein,
Ill.--Lo 6-8102 and Lo 6-0341 OIL--emergency--Liberty Oil, VA 7-3158--dest 77680

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

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

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

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

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

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

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

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

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

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

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

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

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

BLESSED ARE THE POOR IN SPIRIT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Crane Fund for Widows and Children

Written by Frank R. Lillie

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

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

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

Pasadena, California, April 17, 1911

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

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

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

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

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

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

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

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

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

No. 1 "The First Little House." This log cabin was situated on the South Farm when we acquired it in 1907. Presumably it was the first living house on that property, but was being used as a pig-pen. Mrs. Lillie decided to preserve it and it was removed to its present site in 1910, and repaired.

Itly, after the walled garden attached to it (" . 2) was not out.

No. 2 "The Friedrich von Hegel Library" was built in 1940-41.

No. 4 "The Chapel of St. Francis in the Orchard" was built in 1927.

No. 5 "St. Joan's" was built in 1915 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 admit 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 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 Commonweal, was launched in New York by lay Catholic intellectuals. The publishers called themselves Calvert Associates, in honor of the first Catholic colonizers of this country - who had with them a vigorous sense of tolerance and religious liberty. Members of the Commonweal staff found it wise and profitable to meet their subscribers personally on occasional goodwill or promotional tours. When they came to Chicago the local subscribers would meet these "Calvert Associates" at dinner - usually in a downtown hotel. Out of these occasional dinners there evolved a very informal organization quite naturally called the Chicago Calvert Club. There were similar Calvert Clubs in New York and Boston. Ellen Starr and Mrs. Lillie, Judge Cirten and Judge McGoerty and the Doniats belonged to it. So did Sister Benedicta O'Neil of St. Benet's Library - then called the Calvert Library and Mrs. Wm. P. Coughlin. Professor Jerome G. Kerwin recently appointed to the Department of Political Science at the University of Chicago became president of the Calvert Club of Chicago. Raphael Foran was the secretary.

One of the early members was Jim Costin, now Father Columba, C.S.B. of Washington, D.C., also Charles N.R. 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. Brosseau of Montreal, came to Chicago to spend a long convalescence with his old friends, the Doniat family. The Chicago Calvert Club was in full swing. Mrs. Lillie and Ellen Starr, Dr. Kerwin and Judge and Mrs. Mc Goerty and the Doniats all met there - and, of course, their guest, Father Brosseau. When after one of the meetings Mrs. Lillie asked Father Brosseau to say Mass in her little chapel at Childerley, he, having per-

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

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

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

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

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

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

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

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

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

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

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

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

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

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

TRANSITION

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

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

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

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

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

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

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

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

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

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

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

On October 2, 1939, Cardinal Mundelein died.

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

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

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

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

LET ALL BE SONG AND REJOICING AND FESTAL MELODY

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

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

"I certainly don't know."

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

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

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

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

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

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

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

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

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

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

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

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

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

I think everyone was pleased.

THE COMMUNION OF SAINTS

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

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

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

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

"The dining room for him, Father, in grateful memory of your beautiful after dinner talks."

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

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

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

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

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

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

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

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

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

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

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

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

"If you do, your desire will take care of you until the water is poured over your head," I said. "Did you 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 it only said that he began instructions almost immediately. When Father Connerton came to the University in October, he continued with him. Pollins' Christmas cards that year were invitations to his Baptism. At midnight Mass he received Holy Communion at the Cathedral, Confirmation in the Cathedral on Pentecost Sunday following. He was graduated from the University in August and entered Mundelein Seminary in September 1942. Exactly seven years after his First Communion, he was deacon at Midnight Mass. His first solemn Mass was also at the Church of St. Thomas the Apostle. His reception was at De Sales House, on the campus.

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

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

Childerley quite half of all my days and in spirit I would be there all my waking hours. I 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, Johanna, God has been preparing you for this."

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

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

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

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

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

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

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

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

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

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

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

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

A little flower of St. Francis

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

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

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

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

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

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

GENTLE GENEROSITY

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

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

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

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

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

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

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

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

"For w'y you want 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 d'is for?"

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

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

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

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

"Bari, I come from Bari."

"Oh, St. Nicholas of Bari."

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

"I know his feast is December 6th."

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

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

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

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

"My name is Nick", he say.

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

"Where is Nick? I guess I got 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 big statue of St. Nick on de altar and he say "De e is my friend! He got all kinds jewels! My God, see his ring! Big di'm' gone from St. Nick's ring! Must be St. Nick come to Turkey to buy de 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."



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 liscense, 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 Gitten 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.

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?"

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

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

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

538

Joliet, C.F.M.

Mahers. Rev. Chester Nowicki, S.V.D.

Work

Weekend

July 24-26, 1959

539

Fiat

Father John Cardiff,
Stephanie Dolydcheck.

Retreat

July 31 - August 2, 1959

540

Korean Students

Father James T. Magermans .

Conference

August 7-9, 1959

541

Loyola Graduate Students

Sodality, Father Frank Holland, S.J.

Retreat

August 14-16, 1959

542

Friendship House

Monsignor Daniel Cantwell.

Study

Weekend

August 21-23, 1959

543

Thomas More Association,

Dom Hubert Van Zeller,

O.S.B., Downside Abbey,
England.

Short

Retreat

September 12-13, 1959

544

St. Andrew's Y.C.W.

Father John Fahey.

Retreat

September 18-20, 1959

545

Catholic Council on Working
Life, Monsignor Daniel
Cantwell.

Discussion

September 25-27, 1959

546

Benedictine Oblates, (Father
Lambert's group) Childerley
Staff, etc. Father Robert
O'Keefe, O.S.M.

Retreat

October 2-4, 1959

547

C.F.M., George & Jane St. Peter,
Fond du Lac, Wisconsin, Father
Francis L. Filas, S.J.

Retreat

October 9-11, 1959

548

Staff and St. Andrew's Y.C.W.,
Father Edward Borkowski, S.V.D.

Work

Weekend

October 16-18, 1959

Y

<u>549</u> Luman Christi Father John Beckman, S.J.	<u>Retreat</u>	October 23-25, 1959
<u>550</u> Calvert Club Father James C. Buckley, C.S.C.	<u>Retreat</u>	Oct. 30-Nov. 1, 1959
<u>551</u> Northwestern University Newman Club Father Frank Oppenheim, S.J. Mike De Nolla	<u>Retreat</u>	November 6-8, 1959
<u>552</u> Northern Illinois University, De Kalb Father Raymond J. Nogar, O.P., Father H. V. McGinn	<u>Retreat</u>	November 13-15, 1959
<u>553</u> T.O.P. St. Thomas of Chicago Chapter, (U. of C.) Father Jordan Aumann, O.P.	<u>Retreat</u>	November 20-22, 1959
<u>554</u> Christo-Phils Jan Netron Father Eugene Faucher	<u>Retreat</u>	November 27-29, 1959
<u>555</u> Loyola University School of Social Work Father Paul Woelffl, S.J., of John Carroll University, Cleveland, Ohio	<u>Retreat</u>	December 4-6, 1959
<u>556</u> Y.C.W. Full Time Workers (National Federation) Monsignor Reynold Hillenbrand	<u>Retreat</u>	January 15-17, 1960
<u>557</u> Lourdes High School Father Thomas Baker, C.S.C., Sister Virgiosa	<u>Retreat</u>	January 22-24, 1960
<u>558</u> Friendship House Father Eric Lies, C.S.B., from St. Meinrad Archabbey, Indiana	<u>Retreat</u>	January 29-31, 1960

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

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

X

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

National Full-timers Group-Y.C.W.
Msgr. Reynold Hillenbrand

Retreat

January 6-9, 1961
(4 full days)

Staff
Father Ronald Jaeckels, S.V.D.

Work Weekend

January 20-22, 1961

Y.C.S., St. Patrick's High School
Brother Norman, Brother Peter,
Brother Raphael
Father Pat O'Malley of Maryville

Retreat

February 3-5, 1961

Calvert Club
Father Alcuin Deck, O.S.B.
Marmion Abbey, Aurora, Illinois
Father Thomas McDonough

Retreat

February 10-12, 1961

Alpha Phi Omega of
Marquette University
Father H.W. Conway, O.P.

Retreat

February 17-19, 1961

Arlington Heights, C.F.M.
Father Lawrence Kelly
Chaplain of Y.C.W.

Evening of
Recollection

February 24, 1961

Lumen Christi
Father John Francis Jacobs, O.P.
Father Peter Dunne, Chaplain

Retreat

March 3-5, 1961

Joliet and Arlington Heights, C.F.M.
Father Gerald Weber

Retreat

March 10,-12, 1961

Lumen Christi & Frank Staab
Father Peter Dunne of St. Celestine's
Father Ronald Jaeckels, S.V.D. (Mass)

Work Weekend

March 17-19, 1961

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 1/4 Section
 Wheeling Ill 60090
County

3. Classification:

Category (check one)

() District (x) Building
 () Site () Structure

Integrity (check one)

() Altered () Unaltered
 (x) Moved () Original Site
 from one place to another on the
 owners land
 Status (check one)

4. Ownership:

(x) Private -a non for profit Corp
 () Public

() Occupied
 (x) Unoccupied
 () Preservation work in
 progress

Access to Public

() Yes (x) Restricted () Unrestricted () No

Present Use (check one or more)

() Agricultural () Industrial (x) Religious
 () Commercial () Military () Scientific
 () Educational () Museum () Transportation
 () Entertainment () Park () Other (specify)
 () Government () Private Residence

5. Ownership of Property:

Owner's Name Fr. Lambert, Director

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 (x) Good () Fair () Deteriorated () Ruins
 () Unexposed

Is there a program of preservation underway? () Yes (x) No

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

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

8. Specific Date:

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

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

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

9. Form prepared by: June Orłowski, 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, Of Whales and Men. New York, Alfred K. Knopf, Inc., 1954.

1942

1967

silver years passing to memory

**servants of mary
ladysmith, wisconsin**

**ADDOLORATA VILLA
WHEELING, ILLINOIS**





TABIAN SACHRACH



Office of the Archbishop

ARCHDIOCESE OF CHICAGO

POST OFFICE BOX 1979
CHICAGO, ILLINOIS 60690

September 21, 1967

Sister Mary Lucy, O.S.M.
Addolorata Villa
Wheeling, Illinois 60090

My dear Sister Lucy:

I am very pleased to learn that on the Feast of Christ the King, Sunday, October 29, this year, Addolorata Villa will celebrate the Silver Jubilee of its foundation.

It will be my distinct pleasure to be present on this occasion and to have a part in this joyful observance.

Through one-quarter of a century the good Servants of Mary have done an outstanding work in taking care of our aged citizens. I feel confident that the many sacrifices which the Sisters have made during these long years will not go unrewarded before the throne of God.

May I extend to the good Sisters and to all their guests on this signal occasion my blessing and best wishes and assure them of a continuing remembrance in my prayers that the next twenty-five years will even surpass their glorious work of the past twenty-five years.

With renewed felicitations, I remain, dear Sister Lucy,

Very truly yours in Christ,

John Cardinal Cody
Archbishop of Chicago

PROGRAM
THE SILVER JUBILEE OF ADDOLORATA VILLA, WHEELING, ILLINOIS

and the

DEDICATION OF THE NEW INFIRMARY

with a

CONCELEBRATED PONTIFICAL MASS

on the

FEAST OF CHRIST THE KING, SUNDAY, OCTOBER 29, 1967

AT THREE O'CLOCK IN THE AFTERNOON

+++

PRINCIPAL CELEBRANT

HIS EMINENCE JOHN CARDINAL CODY

ARCHBISHOP OF CHICAGO

+++

CONCELEBRANTS

VERY REVEREND TERENCE O'CONNOR, OSM
PROVINCIAL OF EASTERN PROVINCE OF SERVITES

RT. REV. MONSIGNOR THOMAS J. HOLBROOK
CATHOLIC CHARITIES

VERY REVEREND JOHN W. STAFFORD, CSV
VIATORIAN PROVINCIAL

VERY REVEREND LOUIS CORTNEY, OSM
ST. DOMITILLA, HILLSIDE, ILLINOIS

REVEREND GEORGE BALLWEBER
ST. MARY'S, BUFFALO GROVE

MASTER OF CEREMONIES

REV. DAVID E. FRANZONE
SECRETARY TO CARDINAL CODY

AN HISTORICAL ORDER



SAINTS AND BLESSED OF THE SERVITE ORDER founded in Italy under the patronage of the Sorrowful Motherand dedicated to imitate her virtues with an ardent zeal for souls and a tender compassion for the suffering members of Christ.

1287

The story of Addolorata Villa really began in Italy almost 700 years ago when St. Juliana founded the Servants of Mary, a community of women resolved to work among the poor sick and aged.

1912

Fifty-five years ago four most valiant women with just a few dollars arrived in Ladysmith, Wisconsin hoping to be faithful daughters of Saint Juliana and establish a Servite foundation in America. God blessed their ambitions and shortly they had a poor and humble motherhouse and novitiate. They taught in parochial schools and dreamt of building a hospital in Ladysmith and a rest home for the sick and aged near Chicago.



SERVANTS OF MARY MOTHERHOUSE
LADYSMITH, WISCONSIN



MOTHER MARY ALPHONSE BRADLEY first Mother General of the Servite Sisters of Ladysmith, Wisconsin purchased property from the Crane Trust Fund for a convalescent and rest home in Wheeling, Ill. in 1940...

CAME TO WHEELING IN 1940



They would change the concept of a home for the aged from a place where they would await death to a beehive of activity where the elderly would continue to serve God and their fellowmen. With this aim they purchased a portion of the Childerly Farm just West of the city of Wheeling, Ill.32 acres and 18 frame buildings that had been used for the care of widows and their children.

1942

After extensive remodeling and furnishing, the Villa was blessed and accepted its first guests in the Fall of 1942. Every effort was made to get away from the institutional atmosphere to make it "HOME" Success of these efforts was evident in the demand for space. Guests came from Chicago and nearby suburbs. Some came for a short stay, a vacation from the hustle and bustle of the city, others for convalescence after surgery or illness and many came to spend their remaining years in the peace and happiness of the Villa.



TO SERVE THE AGED



WHAT A PARTY!



ANOTHER TRAY PLEASE



FRESH AIR AND SUNSHINE



TELL ME ANOTHER



HAPPINESS IS HELPING



C
O
N
C
E
N
T
R
A
T
I
O
N



BINGO!!



SEW SO---



DUEL STROLLING



AMONG THE THERAPIES



Mmmmmmmmm

COMPLIMENTS OF A FRIEND

SPIRITUALLY, PHYSICALLY, SOCIALLY



O MARY WE CROWN THEE



COFFEE TIME



5 O'CLOCK ROSARY



CHAMPION TOASTER



MANY HANDS MAKE LIGHT WORK



WHEN FOOD AND JOY PREVAIL



MAY I HELP YOU PLEASE?



PARTY REGALIA



WHAT'S IN THE NEWS?



INFORMATION PLEASE



KIBITIZING



RELAXATION AMONG FRIENDS

UNDER THE DIRECTION OF



Mother Mary Rose
1950-1955



Mother Mary Patricia
1955-1965



Sister Mary Margaret
1949-50



Sister Mary Agatha
1950-51



Sister Mary Charles
1951-57



Sister Mary Assumpta
1942-48 and 1954-57



Sister Mary Aloysius
1948-49



Sister Mary Jerome
1964-66



The Servite Community is grateful to God for the privilege of serving His children who are the little ones and teens in our educational programs, the sick in our hospitals and the infirm and aged in our homes.

Just as all the members of a family rejoice on the anniversary of one member, so the laity and sisters of the Servite family congratulate all at Addolorata Villa on the occasion of their Twenty-fifth Anniversary and the dedication of their new Infirmary. Our prayers will continue for you.

Mother Mary Joan, O.S.M.
MOTHER GENERAL



God has generously blessed Addolorata Villa during the past twenty-five years with a host of friends and benefactors, a loyal and dedicated staff of laity and Servite Sisters.

On this occasion it is my privilege to represent the Villa and in the name of the guests, employees and Servite Sisters thank God for the Blessings of the last twenty-five years. May He continue to bless us in the years to come as we offer all for His greater honor and glory.

Sister Mary Lucy, O.S.M.
ADMINISTRATOR

IN MEMORY OF LAURA PACETTE BY FRIENDS



The Ground breaking



The New Villa of 1951

1946

Mother Alphonse and her Sisters saw the need for expanded and more modern facilities. Plans, fund raising, hard work, sacrifice, all these would be needed in abundance before a new building program could begin. They asked for permission and Cardinal Stritch replied:

"It is a pleasure for me to approve your fund-raising campaign for the addition to Addolorata Villa. The Sisters have been doing a fine work, and there is no doubt that larger and better facilities are needed."

1947

This permission set off an intensive series of projects to raise money—picnics, bazaars, carnivals, dinners, parties. Realizing the need of cooperation from the laity Mother Mary Alphonse organized the Auxiliary, a group of laywomen inspired to show their love of God in service to their aged friends and neighbors. The work and energy expended by these generous women could never be estimated in dollars and cents. Only God could know and reward the accomplishments of these wonderful women.

1949

The efforts of the Sisters and Auxiliary were successful. Permission was granted to start the new building. Ground was broken on June 26, 1949. Work advanced rapidly and Mother Alphonse announced that the laying of the corner stone would take place on Trinity Sunday. Early that very morning Mother Alphonse died after a short illness. Still her work was not finished. She would continue to inspire the work of her daughters in the care of the elderly.

1950

Sister Mary Rose became the Mother General of the Servite Sisters. She quickly took up the task of governing and improving her community. Mother Mary Rose happily witnessed the dedication of the new Addolorata Villa on November 4, 1951. A great number of Servite Sisters, clergy, Auxiliary members, benefactors and neighbors shared the joy of the day. In the Villa, there are fifty attractive and comfortable guest rooms, a magnificent chapel where the guests can find much peace and happiness, excellent dining facilities, physical and occupational therapy, administrative offices and recreation rooms.



The Heart of the Home



Remodeled Cottages

CHAPEL OF ADDOLORATA

Consecration of the Main Altar—Tuesday, October 23, 1951

by

His Excellency, The Most Reverend William E. Cousins, D.D.

assisted by

Rev. Father Martin J. O'Day—Master of Ceremonies

Rev. George Hallweber—also acolytes from Buffalo Grove, Illinois

Rev. Thomas J. O'Brien

Rev. Edward J. Norkett

Rev. Philip Hayes

Rev. Peregrine M. Condon, O.S.M.



Programme

Sunday, November 4th, 1951, at eleven o'clock a.m.

Solemn High Mass

His Eminence Samuel Cardinal Stritch,

Archbishop of Chicago, Presiding

Celebrant

Reverend Louis Cortney, O.S.M.

Associate Provincial of the American Province of Servites

Master Of Ceremonies

Very Reverend Monsignor James C. Hardiman

Deacon of the Mass

Reverend John M. Mullane, O.S.M.

Master, Dolorosa Seminary

Subdeacon

Reverend Eugene M. Walsh, O.S.M.,

Assistant Principal, St. Philip's High School

Master Of Ceremonies

Reverend Harold P. O'Gara

TO OUR QUEEN OF ALL SAINTS FOR A FAVOR GRANTED

WITH THE ASSISTANCE OF THE AUXILIARY



FRIENDS, EMPLOYEES, AND VOLUNTEERS



BUSINESS BENEFACTORS

Leibinger Sheet Metal Works
3859 N. Elston Avenue
Chicago, Illinois

Edward Don & Co.,
2201 So. LaSalle Street
Chicago, Illinois

Wheeling Trust & Savings Bank
4 So. Milwaukee Avenue
Wheeling, Illinois

Raupp Disposal Service
Box 112C
Prairie View, Illinois

Weber's Welding
105 East Palatine Road
Wheeling, Illinois

Weidner's Septic Service
2804 N. Elm Lane
Arlington Heights, Illinois

M.L. Brill & Co.,
1000 Milwaukee Avenue
Chicago, Illinois

Don Horcher Service
Milwaukee Ave. & Dundee Road
Wheeling, Illinois

Coca Cola Bottling Co.,
7 East 73rd Street
Chicago, Illinois

Ryser Brothers, Inc.,
3525 W. Potomac Avenue
Chicago, Illinois

Luxor Lighting Products
350 Fifth Avenue
New York, N.Y.

Holleb & Company
3223 So. Western Avenue
Chicago, Illinois

Becker Roofing Co.,
1880 Milwaukee Avenue
Chicago, Illinois, 60641

Kutten Oil Company
3510 Wilmette Avenue
Wilmette, Illinois

Bartlett Heating Co.,
205 Elm Street
Prospect Heights, Illinois

Continental Coffee Co.,
2550 N. Clybourn Avenue
Chicago, Illinois, 60614

Lake Cook Farm Supply Co.,
997 Lee Street
Des Plaines, Illinois

Arlen Pharmacy
1470 Miner Street
Des Plaines, Illinois

Benziger Bros. Inc.,
223 W. Washington Blvd.
Chicago, Illinois

Blind & Handicapped Craft
1045 N. Ashland Avenue
Chicago, Illinois

Wheeling Paint & Glass
94 E. Dundee Road
Wheeling, Illinois

Bornhoff Dairy
Glenview, Illinois

The Toni Company
456 Merchandise Mart
Chicago, Illinois

Consolidated Foods Corp.,
River Grove, Illinois

Sangamon Company
Taylorville, Illinois 62568

Henry's Drive-In
Bock's Drive-In, Inc.,
Route 83 & Dundee Road
Wheeling, Illinois

Wheeling Funeral Home
and Ambulance Service
1899 So. Milwaukee Avenue
Wheeling, Illinois
R.F. Potter Owner-Director 537-6600

CRONE ASSOCIATES

MECHANICAL CONTRACTORS

1656 North Ogden Avenue, Chicago, Ill.

AIR CONDITIONING - HEATING - VENTILATING - PROCESS PIPING

Mowhawk 4-0530

The rule of love is that one should wish his friend to have all the good things he would wish to have for himself.

Help the Servite Sisters give God's aged the things you will one day wish for yourself.

Call 537-2900 for more information

GEORGE NEITZKE
WHOLESALE FRUITS AND VEGETABLES
2 South Maple - Mt. Prospect, Ill.

Addolorata Villa is not an institution
but a home where the guests retain
their freedom, personality and self-
respect.

Call 537-2900
TO HELP THEM ENJOY THEIR GOLDEN YEARS

CONTRACTING & MATERIAL COMPANY
1227-35 Dodge Avenue
Evanston, Ill. 60204

The person who in younger years
developed some positive interest
in helping fellow human beings
will suffer less from loneliness
than one whose life has been
filled with selfishness.

Call 537-2900
VOLUNTEER YOUR AID

SUBURBAN OIL CO.

7340 W 15th Street

Forest Park, Ill.

You can help the Servite Sisters
care for God's beloved aged by
including them in your will.

Official Title
ADDOLORATA VILLA
SERVITE SISTERS, INC.

EMPIRE ROOFING

1143 S. Western

Chicago, Ill. 60612

HAROLD HOLTH & CO.
648 W. Randolph Street
Chicago, Ill.

THOMAS A. CATINO & CO.
602 Catino St.
Arlington Heights, Ill.

You can donate a room or essential
equipment in the new infirmary as a
living memorial of your loved ones.

Call 537-2900 for details

HITE-THOMAS & O'BRIEN
CARPET-LINOLEUM-TILE

At 780 Frontage Road, Northfield
Hi 6-7250 - Br 3-3390
Edens Hwy. - Between Willow & Tower Roads
Store open Monday and Friday 9 to 9
Tuesday and Wednesday, 9 to 5:30
Saturday 9 to 1

L-NOR
CLEANERS & LAUNDRY

662 E. Northwest Highway
Mount Prospect, Ill.
PHONE Clearbrook 5-4600
PROSPECT HEIGHTS STORE AT 7 N. ELMHURST RD.

LICENSED & BONDED BY THE STATE OF ILLINOIS

ARMED, UNIFORMED
PATROL MEN AND GUARDS
BY DAY, WEEK OR MONTH

CAPT. TOM S. BUCKLIN
DIRECTOR

SPECIAL POLICE
GLENBROOK PATROL SERVICE

PROSPECT HEIGHTS PHARMACY, INC.

4½ No. Elmhurst Road

PROSPECT HEIGHTS, ILL.

60070

JOIN

"THE FRIENDS OF THE VILLA"

AND GIVE GENEROUSLY OF YOUR TIME AND
EFFORTS FOR THE CARE OF THE AGED

Call 537-2900 for details

GLENVIEW, ILLINOIS
DEDICATED TO THE PROTECTION OF
HOMES

STORES

FACTORIES

OFFICE
1132 Waukegan Road
Park 4-3434

OXYGEN EQUIPPED
Mobile Units 1-2-3-4
Park 4-3434

BUSSCHER'S
REFRIGERATION & AIR CONDITIONING

1782 Robinwood

Deerfield, Ill. 60015

945-3054

FOX FARM FOODS

1201 Lake Street

Melrose Park, Ill. 60101

If aged people have courage they will
help society find the ways and means to
make old age useful, profitable and
relatively congenial.

Call 537-2900 and learn how you can
help the Servite Sisters help the aged.

PERSONAL PATRONS

Mr. J.T. Ohlheiser
Mr. & Mrs. Roland C. Upton
Mr. & Mrs. Lawrence B. Raugh
Mr. & Mrs. Wilfred Otis
Elizabeth Emerick
Rev. George Mulcahey
Margaret Tahney
Ethel M. Cusick
Charles Arch
Catherine Martin
William L. McFetridge
Agnes S. Fortune
Mr. & Mrs. Howard Daveny
Mildred Lahr
Mary McGlinchey
Rose J. Kaplan
Josephine Berry
Mr. & Mrs. Earl Blossom
Mae Stanley
Anna Mayer
Mr. & Mrs. B. Seversen
Robert Warnock
Mary Flannery
Clara Burke
Mrs. Frank Schwinn
Genevieve Smardo
Mr. & Mrs. J. Leonard Penny
Mr. & Mrs. O. Sensenbrenner
Mollie Berger
Mary Bies
John Nolan
Mary King
Mary Brisch
Winifred I. Manning
Mrs. Robert Savage
Rev. Donald M. Carrol
Raymond & Ann Woessner
Mr. & Mrs. Fred Bickelberg
Ellen I. Scanlon
Rev. Herbert Boesen
John M. Morelli
William Roy Carney
Charles Thompson
Paul M. Wade
Charles A. Schmitt
George Seminatore
Mary Cunningham
Mary Alice Carroll
Frank & Ruth Kreteck
Catharine Landrigan
Rev. Frank Pribyl
Mr. Guy Viti
Rev. Frank Cassidy
Janet Kearney
Evelyn O'Reilly
Very Rev. Msgr. G. Halpin
Rev. Wm. J. O'Brien

Rt. Rev. Msgr. Eugene Mulcahey
Rev. Edmund J. Schreiber
Mrs. T.A. Krueger
Frank Kelpso
Most Rev. Raymond P. Hillinger
Louise Jeschke
Mr. & Mrs. R.A. Mayer
Rev. John Zukowski
Joseph Drowinski
Mrs. W.J. Dunn
Mr. & Mrs. Robert Brud
Thomas J. Fitzgerald
Rose P. Barton
Patty, Nancy & Vicki Kilcoyne
Mr. & Mrs. E. Kilcoyne
Miss Louise McGuire
Anna M. O'Neill
Miss Frances A. Mahoney
Mr. Arthur Fleming
Mary Degen
James A. Burke
Mavis Glaman
Mary Gunderlock
Rev. Angelo Della Vecchia
Joseph F. Flynn
Alice Duffy
Rev. John T. Benz
Rev. Frank J. Cantieri
Emma Beck
Ray P. Tennes
Mr. & Mrs. H.H. Young
Mary A. Rigney
Mrs. Albert T. Candy
Mary K. Kelly
Mrs. Maurice Garvey
Anna Summers
J.J. Burke
Mrs. C.J. Engel
Rev. Norbert A. Wackowiak
Rev. J.L. Mroczkowski
Mr. & Mrs. P. Strother Cary, Jr.
Mrs. Leo Quinn
John C. Tekip
Mrs. J.P. Sullivan
Mrs. Albert Rose
Alvina Krause
Thomas B. Martineau
Mrs. Bileen Brundage
Ellamay Suchy
Charles V. Barrett, M.D.
Emmie Adams
Rev. Francis Emerick, OSV
Rose Barton
Dorothy Krueger
Mr. & Mrs. James L. Crogg
Annie O'Malley

John C. Helbach
Florence A. Halloran
Alice Walsh Gullett
Irene K. Becker
Mrs. Maxfield Weisbrod
Nora O'Dwyer
Mathilda Mellenstien
Marie Stewart
Edmund R. Fallon
Rev. P.A. Bird
Rt. Rev. Msgr. Thomas A. Canty
Mrs. Joseph C. Berger
Mrs. E.H. Potter
Mary J. Dowling
Rev. Robert Sheridan
Rev. Joseph Magyar
Mrs. W.J. Walsh
Catherine Bernston
Mrs. John J. Horn
Mrs. E.L. Grady
John W. Jordan, M.D.
Marie Bissonnette
Rev. P.J. Ronayne
Margaret H. Steacy
Mr. & Mrs. George R. Radke
Mary Candice
Mrs. Michael Fortino
Rev. Edward J. Reading
Catherine Tonne
Mary Kelley
Alice Lanier
Mrs. M.J. Rafferty
Lillian Liddell
Mary Healy
Mary Houlehan
Rt. Rev. Ignatius McDermott
Rose Meyer
Mrs. Rose Letzkus
Mr. Francis O'Neill
Mr. & Mrs. Walter Vance
Alice Flinn
Mrs. Mary Geist
Miss Mary Geist
Helen Leonard
Rt. Rev. Msgr. Francis McElligott
Catherine Collins
W.H. Alexander
Dora Kroepil
Mary Garvey
John T. Kelly
Mrs. John L. Novosel
Mr. & Mrs. Leo Parnell
Vincent Serafina
Janet Ferguson
William O'Keefe
Ann & Jo Mahoney
Florence Smith
Helen Daniels

Arnold Schwinn & Co.
Haben Funeral Home
Muench-Kreuzer Candle Co.
Mark Drugs
Will & Baumer Candle Co.
Illinois Range Co.
Standard Textile Co.
B.A. Railton Co.
D.B. Hansen & Sons
Bowman Dairy
Vincent M. Bondi Co.
Fluid Power Accessories, Inc.
Harrison Poultry
Advance Paint & Wallpaper Co.
Suburban Oil Co.
The Jeffords Family
Elizabeth Sheehan
The Jaskot Family
Mr. & Mrs. William Gunnell
Hayes & McLaughlin Family
Mr. & Mrs. Robert Keating
Ruth Ederer
Mr. & Mrs. Merle Hill
Mr. & Mrs. Russell Flood
Marie Bill
Paula Charlton
Mr. & Mrs. Joseph Russell, Jr.
George A. Canning
Catherine C. Estelle
Elizabeth Weber
Marion Symes
Grace B. Hoeft
Mary Hayes
Mr. & Mrs. Peter Tausch
Mr. & Mrs. Earl Danielson
Mr. & Mrs. Thomas J. Donovan
Mr. & Mrs. Emil Kochton
Mae L. Cunningham
Edna O'Brien
Marie M. Ambrose
Florence Halloran
T.L. Harrigan
Mrs. C.J. Rolfson
Charles Grogan
Jean E. Nielsen
Rev. John O'Shea
Mr. & Mrs. John Jacobi
Dorothy Hart
W.J. Lawlor, Jr.
Jerry & Dee Glynn
Raymond E. Reed
Murray B. Woolley
Mary Callanan
Mr. George Wolf
Rev. William Chickering
Rose Hueman
Ann Quan
Irma Hafner

Mrs. Mary M. Carroll
Mrs. Alice Gregg
Adeline Niesman
Edith Barasa
Jeanette Belanger
Mr. & Mrs. Arthur Moore, Sr.
Mrs. Charlotte Kuten
Leonard Scinto
Mae Evans
Mary J. Shevlin
Fred Morelli
Lillian Dunne
Louise Ganahl
Josephine Reed
Rev. Richard J. Ehtens
Rev. E.J. Norkett
James A. Burke
Rev. J.P. O'Callaghan
Rt. Rev. Francis A. Bracken
Mr. & Mrs. Charles C. Kerwin
Robert G. Kramer
Charles A. Thompson
Rev. Pierce Joyce
Rev. Edmund Fitzpatrick
Servants of Mary, Menomonee Falls
George Chussler, Jr.
Herbert Alexander
Rev. Richard J. Maginot
Rev. J. Schmid
Mr. & Mrs. Charles Regan
Emilie Kuntuzos
Rev. James Dunne
Rt. Rev. Msgr. J.T. Lohart
Servants of Mary, Weirton, W.Va.
Kathryn M. Dubbs
Rose Blizek
Rev. Raymond P. Nugent
Emery L. Gaydos
Rev. Francis J. Maloney
Marion Perkull
Mr. & Mrs. Victor Haben
Ella Mae Fleming
Mary A. Urquhart
Servants of Mary, Weyerhaeuser, Wis.
Rt. Rev. Msgr. Richard S. Kelly
Mona Allman
Carrie Bugher
Lena Burner
Anne M. Gilbertson
Margaret Hale
Olive Roth
Pauline Kreitz
Susanne Roth
Mrs. S. Rinella
Katherine Deichman
Mossie Chambers
Grace Adam
Teresa Stanmeyer

Gertrude Kray
Nellie Holden
Robert Shanley
Mary Coulehan
Robert Christopher
Richard Christopher
G. Louis Christopher
Rev. James Kinn
Rt. Rev. Msgr. Daniel M. Cantwell
Ida A. Coutre
Rev. Edmund P. Godfrey
Mary G. Cavanagh
Viola Horcher
Rev. George Ballweber
Brigid Haughey
Jeanne D. Smith
Mr. & Mrs. Bernard Kane
Charles Thompson
Edith Ogle
Anne Reitzinger
Msgr. E.J. Saunders
Agnes M. Young
Rev. John J. Rengel
Maud Holdorf
Andrew Matern
Mrs. Margaret Sullivan
Mrs. Edward Wemlinger
Mrs. H. Augustin
Elvera Turner
Mrs. Daniel A. Moore
John J. Pawloski
Marie Hirth
Sophie Bernhard
Veronica Holzer
Edna Milman
Louise Hannafan
Harold B. Herman
Catherine Gillard
John J. Kinnare
Ann Sheridan
Regina Chambers
Mr. & Mrs. E.J. Crowley
A.B. Moritz
Helen Burns
Grace Kelley
Mr. & Mrs. Edwin J. Carr
Isabel Frick
Florence Comenshock
Anna Masterman
Alice D. Ellis
Mr. & Mrs. T.J. Philbin
Mrs. Edward Know
John J. Altman
Mr. Frank Colette
Lathryn Moore
Mrs. A. Buettgen
W.J. McAllister
Mr. & Mrs. Edmund Lanpheir

BEATITUDES FOR FRIENDS OF THE AGED

Blessed are they who understand
my faltering step and palsied hand.

Blessed are they who know that my ears today
must strain to catch the things they say.

Blessed are they who seem to know that
my eyes are dim and my wits are slow.

Blessed are they who looked away
when coffee spilled at table today.

Blessed are they with a cheery smile
who stop to chat for a little while.

Blessed are they who never say,
"You've told that story twice today."

Blessed are they who know the ways
to bring back memories of yesterdays.

Blessed are they who make it known
that I'm loved, respected and not alone.

Blessed are they who know I'm at a loss
to find the strength to carry the Cross.

Blessed are they who ease the days
on my journey Home in loving ways.

THE SERVITE SISTERS SERVE

GOD'S CHILDREN, TEENS, SICK AND AGED IN

The Archdiocese of Chicago, Ill. Diocese of Superior, Wis.

Addolorata Villa, Home for the Aged, Wheeling
Annunciata School, Chicago
St. Domitilla School, Hillside

Archdiocese of Milwaukee, Wis.

St. James School, Menomonee Falls

Archdiocese of St. Paul, Minn.

Holy Family School, St. Louis Park
St. Jerome School, St. Paul
St. Rose of Lima School, St. Paul
St. Thomas the Apostle School, St. Paul
St. Therese School, Wayzata

Diocese of Green Bay, Wis.

St. Mary's Memorial Hospital, Kewaunee

Diocese of LaCrosse, Wis.

St. Bernard School, Thorp

Diocese of Newark, N.J.

St. Joseph School, Carteret

Diocese of Wheeling, W. Va.

St. Paul School, Weirton

Motherhouse, Ladysmith
St. Mary's Hospital, Ladysmith
Mount Senario College, Ladysmith
St. Joseph Nursing Home, Ladysmith
Our Lady of Sorrows School, Ladysmith
St. Francis de Sales School, Spooner
St. Louis School, Washburn

At present there are about 175
Servite Sisters doing all this
work. They need the help of
generous parents who will en-
courage their daughters to find
their happiness in religious
life. They dare these daughters
to take up the cross and follow
Christ.

The Servants of Mary
on the occasion of their
Jubilee

extend sincere thanks to all their advertisers,
sponsors, patrons and friends who have made
this book possible, as well as to all who
have befriended them through the years.

GOD BLESS YOU



"To Serve Is To Reign"

1942

silver years passing to memory

servants of mary
ladysmith, wisconsin

ADDOLORATA VILLA
WHEELING, ILLINOIS

1967

