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Religious Education For A Peaceful Society . . .

The cover design has been made from a photograph of one of the nine entrances to the Bahá'í House of Worship at Wilmette, Illinois.

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RELIGIOUS EDUCATION FOR A PEACEFUL SOCIETY

Horace Holley

THE UNIVERSE OF PALOMAR

THE largest telescope yet designed has been raised by scientists on a mountain under the clear California sky. Its lens, measuring sixteen feet eight inches in diameter, gathers light with so much more intensity than the human eye that its reflected image discloses an endless heaven hung with brilliant orbs. Its power is so encompassing that it extends human vision to bodies whose distance from the earth, measured by the time required for the travel of a ray of light, is not less than one billion years.

Since the speed of light is 186,000 miles a second, no terrestrial system of measurement can contain this utter remoteness or translate it into ordinary human meaning.

The universe of Palomar engulfs the small and familiar worlds sustained by the imagination of the poet, the shepherd and the mariner of ancient times. Its infinity of space and time can never be subjective to hope or fear. It is a motion we cannot stay, a direction we cannot divert, a peace we cannot impair, a power we cannot control. Here existence realizes the fulness of its purpose. The design and the material, the means and the end, the law and the subject, seem wholly one.

At Palomar the mind of man, standing on tiptoe, can behold the cosmic spectacle and grow by the eternal majesty it feeds on, but searching east or west or north or south one finds here no candle lighted to welcome the errant human heart.

"This nature," the Bahá'í teachings observe, "is subjected to an absolute organization, to determined laws, to a

complete order and a finished design, from which it will never depart; to such a degree, indeed, that if you look carefully and with keen sight, from the smallest invisible atom up to such large bodies of the world of existence as the globe of the sun or the other great stars and luminous spheres, whether you regard their arrangement, their composition, their form or their movement, you will find that all are in the highest degree of organization, and are under one law from which they will never depart.

"But when you look at nature itself, you see that it has no intelligence, no will . . . Thus it is clear that the natural movements of all things are compelled; there are no voluntary movements except those of animals, and above all, those of man. Man is able to deviate from and to oppose nature, because he discovers the constitution of things, and through this he commands the forces of nature; all the inventions he has made are due to his discovery of the constitution of things . . .

"Now, when you behold in existence such organizations, arrangements, and laws, can you say that all these are the effects of nature, though nature has neither intelligence nor perception? If not, it becomes evident that this nature, which has neither perception nor intelligence, is in the grasp of Almighty God Who is the Ruler of the world of nature; whatever He wishes He causes nature to manifest." (1)

Another passage states: "Know that every created thing is a sign of the revelation of God. Each, according to its capacity, is, and will ever remain, a token of the Almighty . . . So pervasive and general is this revelation that nothing whatsoever in the whole universe can be discovered that does not reflect His splendor . . . Were the Hand of Divine Power to divest of this high endowment all created things, the entire universe would become desolate and void." (2)

The Bahá'í teachings also declare: "Earth and heaven cannot contain Me; what can alone contain Me is the heart of him that believes in Me, and is faithful to My Cause." (3)

MAN'S INNER WORLD

From man's inner world of hope and fear the cry for help has never been raised so desperately nor so generally across the whole earth. Civilization is in conflict with the man of nature. Civilization betrays the man of understanding and feeling. The individual has become engulfed in struggles of competitive groups employing different weapons to attain irreconcilable ends. The beginning and the end of his actions lie concealed in the fiery smoke of furious, interminable debate. His personal world has been transformed into an invaded area he knows not how to defend.

Sickness of soul, like physical ailment, manifests itself in many forms. It need not be a localized pain nor an acute sense of shock and disability. An ailment can produce numbness as well as torment, or it can spare the victim's general health but deprive him of sight, hearing or the use of a limb.

Soul sickness that goes deep into the psychic organism seldom finds relief in hysteria or other visible adjustments to ill-being. It expresses itself in successive re-orientations to self and to society, each of which results in a conviction representing a definite choice or selection between several possibilities. When the conviction hardens, all possibilities but one are denied and dismissed. If individuals come to realize that effort to express certain qualities through their daily lives is continuously unsuccessful, they will, in the majority of cases, abandon the exercise of that quality and concentrate on others. If individuals find that their civilization makes demands on them for the exercise of qualities they personally condemn, in most cases the necessary adjustment is made.

The modern individual is in the same position as the mountain climber bound to other climbers by a rope. At all times he is compelled to choose between freedom and protection — to balance his rights and his loyalities, and compromise between his duty to protect others and his duty to develop something unique and important in himself. As long as the route and the goal are equally vital to all the climbers,

the necessary adjustments can be made without undue strain. But modern life binds together in economic, political and other arrangements groups of people who never entered into a pact of mutual agreement, who inwardly desire and need diverse things. The rope that binds them is a tradition, a convention, an inherited obligation no longer having power to fulfill.

Here, in essence, is the tragic sickness of modern man. What he sows he cannot reap. What he reaps he cannot store until a new harvest ripens. He feeds on another's desire, he wills to accomplish an alien task, he works to destroy the substance of his dearest hope. Moral standards stop at the frontier of the organized group. Partisan pressures darken the heavens of understanding.

Humanity is undergoing a complete transformation of values. The individual is being transplanted from his customary, sheltered traditional way of life to the vast and disruptive confusions of a world in torment. The institutions which have afforded him social or psychic well-being are themselves subject to the same universal dislocation. The label no longer identifies the quality or purpose of the organization. One cannot retreat into the isolation of primitive simplicity; one cannot advance without becoming part of a movement of destiny which no one can control nor define.

Where can a new and creative way of life be found? How can men attain knowledge of the means to justify their legitimate hope, fulfill their normal emotions, satisfy their intelligence, unify their aims and civilize their activities? The astronomer has his polished lens of Palomar to reveal the mysteries of the physical universe. Where can mankind turn to behold the will and purpose of God?

CONSCIENCE: THE MIRROR HUNG IN A DARKENED ROOM

Many persons feel that in man there is a power of conscience that will unfailingly, like the compass needle, point

to the right goal. If in any individual case, this conception believes, the power of conscience fails to operate, it is because the human being himself has betrayed his own divine endowment. He has heard the voice but refused to heed. He has seen the right course of action but preferred to take the evil path.

If we examine this contention as applied to ourselves and others familiar to us over a considerable period of time, we find that conscience, as a faculty, cannot be understood by reference to any such naive and conventional view.

The individual has no private wire to God. The dictates or impulses we call conscience indicate different courses of action at different times. The truth, the law, the appropriate principle or the perfect expression of love is not when wanted conveyed to our minds like a photograph printed from a negative developed in the subconscious self. No individual can afford to rely for guidance in all vital affairs on the testimony offered from within.

Individual conscience appears to be compounded of many ingredients at this stage of mass development: childhood training, personal aptitude, social convention, religious tradition, economic pressure, public opinion and group policy.

It is when we examine individual conscience in the area of social action and public responsibility that its limitations become clear. Public policy is the graveyard in which the claim to perfect personal guidance lies interred. In every competitive situation involving social groups, conscientious persons are found on both sides of the struggle. The conscience of one leads to a definition of value or a course of action which stultifies the other. Conscientious persons in the same group seldom agree on matters affecting the whole group. Individual conscience retreats to the realm of the private person when it cannot share or alter the conscience and conviction of others.

The result is that while theoretical exaltation of conscience is seldom abandoned, the operation of conscience, out-

side the small area controlled by personal will, is continuously suppressed. Policy is the conscience of the group, and dominant groups sanction collective actions frequently abhorrent to the individual. Our dominant groups are the successors to the primitive tribes in which the individual was once completely submerged. Like the primitive tribe, their basic policy is to survive.

So helpless has the individual become under pressure of world-shaking events that leaders of revolution dismiss his moral worth entirely from their considerations. The individual ceases to be a person. He is made subject to mass regulation under penalty of punishment for disobedience and, if obedient, under hope of his share of a mass award. Societies have arisen composed of this unmoral mass of human beings, the nature of which resembles the physical monsters terrorizing the earth aeons ago.

Between the naive spiritual conception of conscience as divine spark, and the naive rational view that conscience is automatic response to external stimuli, the actual truth undoubtedly lies.

Human conscience is a quality existing in different stages of development. In the child it makes for obedience to the power by which the child is protected. It can manifest as an expression of the instinct of self-survival or self-development. It can inspire loyalty to the group. It can subject the individual to complete sacrifice for the sake of his group or for the truth he most reveres.

Moral attitudes become established through social education and discipline conducted over long periods of time. The moral worth of the individual consists in his capacity to share in a process of endless evolution. Though at times he seems bogged down in the swamp of evil, the ladder of development stands close to his hand and he can ascend it rung by rung. His moral responsibility can never be disclaimed by him nor voided by others on his behalf, since the principle of cause and effect operates throughout all life. No

man and no society exists in a universe shaped to the pattern of human desire.

Conscience is not a form of wisdom or knowledge. It cannot be dissociated from the development of the individual or from the condition of his society. But one may say that conscience is a mirror hung in a room. If the room is darkened the mirror reflects but dimly. Light is needed — the light of truth and love. Then will the mirror of spiritual awareness disclose to the individual the essential nature of his own problem of choice, and open for him the door that leads from the private person to mankind. The helplessness of the individual today is due to the absence of light.

"When man allows the spirit, through his soul, to enlighten his understanding, then does he contain all creation; because man, being the culmination of all that went before and thus superior to all previous evolutions, contains all the lower world within himself. Illuminated by the spirit through the instrumentality of the soul, man's radiant intelligence makes him the crowning-point of creation.

"But on the other hand when man does not open his mind and heart to the blessing of the spirit, but turns his soul towards the material side, towards the bodily part of his nature, then is he fallen from his high place and he becomes inferior to the inhabitants of the lower animal kingdom. In this case the man is in a sorry plight! For if the spiritual qualities of the soul, open to the breath of the Divine Spirit, are never used, they become atrophied, enfeebled, and at last incapacitated; while the soul's material qualities alone being exercised, they become terribly powerful, and the unhappy, misguided man becomes more savage, more unjust, more vile, more cruel, more malevolent than the lower animals themselves.

"If, on the contrary, the spiritual nature of the soul has been so strengthened that it holds the material side in subjection, then does the man approach the divine; his humanity becomes so glorified that the virtues of the celestial assembly are manifest in him; he radiates the mercy of God, he stimu-

lates the spiritual progress of mankind, for he becomes a lamp to show light on their path." (4)

In such words the Bahá'í teachings describe the two paths which open before each human being, choice of which he himself is free to make.

SECTARIANISM — FROM CREATION TO CHAOS

If individual conscience cannot illumine from man's inner world the nature of basic social problems, what of religion? Have the traditional faiths such command of spiritual truth that they can serve as the guide and conscience of mankind? Do these sects and denominations constitute the moral Palomar bestowing vision upon a divided, a desperate humanity? Has God spoken to our age from these minarets, these temples, mosques, chapels and churches which represent the meaning and purpose of religion to the masses in East and West?

The world of sectarian religion is not a universe, ordered by one central creative will, but the fragments of a world which no human authority has power to restore. There are the main bodies of ancient, revealed religion: Hinduism, Buddhism, Zoroastrianism, Judaism, Muhammadanism and Christianity, standing apart like continents separated by the salt, unplumbed sea. There are in each of these bodies a large number of independent, mutually exclusive subdivisions. Their diverse claims to organic sovereignty maintain in the realm of faith the same condition which exists among nations, principalities, kingdoms and empires. They deal with one another by treaty and truce; there are conquests and seizures, colonies and alliances, plans and strategies, wars and revolutions, all without control of the greater and vital movements of society or even foreknowledge of what was and is to come.

This is why mankind has suffered two world wars, social dislocation and a plague of immorality, faithlessness, materialism and discontent. No universal religious body has

existed to stay the swift descent of our age into the gloom of savage strife. Events do not wait upon doctrinal readjustments. When peace does not exist in the world of the soul it cannot exist in any other realm of human intercourse and experience. The masses have been given no moral unity, no common purpose which, stamped with divine authority, could raise them above the fatal disunities and conflicts distilled by their economic and political institutions.

Yet each of these faiths was divinely revealed, imbued with a universal spirit, charged with a high creative mission, and established itself through the sacrifice and heroism of those early believers who beheld the Word of God. Each faith has reconsecrated human life and by its lifeblood nourished great progress in civilization. What has happened to the first, true vision? What has extinguished the flame upon the altar of worship?

The superhuman character of revelation has gradually undergone dilution and admixture. The human explanation of a truth has been substituted for the truth itself. The performance of ceremonial rites has come to occupy the place held by the mystery of spiritual rebirth. Obligation to a professionalized institution has weakened the duty laid upon individuals to serve society and mankind. The aim of a regenerated, righteous, peaceful civilization inspired by the founders of religion has become diverted into hope for the victory of the church. Sectarianism in essence is not freedom of religion. It is an opportunity to abandon the way of life revealed from on high and substitute belief for sacrifice, ritual for virtue, creed for understanding, and a group interest for the basic rights of mankind.

All things exist in a process of life and death, growth and development, extinction and renewal. The fact that what men devise as a counterfeit for truth is eventually destroyed, does not confirm the rejection of religion by the cynic or the materialist. On the contrary, the succession of faiths throughout the period of known history points to a complete vindica-

tion of faith in God, since He divides truth from error, the spirit from the letter. He punishes and He rewards. For every death He sends a new life.

"O army of life!" the Bahá'í teachings warn, "East and West have joined to worship stars of faded splendor and have turned in prayer unto darkened horizons. Both have utterly neglected the broad foundation of God's sacred laws, and have grown unmindful of the merits and virtues of His religion. They have regarded certain customs and conventions as the immutable basis of the Divine Faith, and have firmly established themselves therein. They have imagined themselves as having attained the glorious pinnacle of achievement and prosperity when, in reality, they have touched the innermost depths of heedlessness and deprived themselves wholly of God's bountiful gifts.

"The cornerstone of the Religion of God is the acquisition of the Divine perfections and the sharing in His manifold bestowals. The essential purpose of faith and belief is to ennoble the inner being of man with the outpourings of grace from on high. If this be not attained, it is indeed deprivation itself. It is the torment of infernal fire." (5)

And even more definitely: "Superstitions have obscured the fundamental reality, the world is darkened and the light of religion is not apparent. This darkness is conducive to differences and dissensions; rites and dogmas are many and various; therefore discord has arisen among the religious systems whereas religion is for the unification of mankind. True religion is the source of love and agreement amongst men, the cause of the development of praiseworthy qualities; but the people are holding to the counterfeit and imitation, negligent of the reality which unifies, so they are bereft and deprived of the radiance of religion." (6)

"When the lights of religion become darkened the materialists appear. They are the bats of night. The decline of religion is their time of activity; they seek the shadows when the world is darkened and the clouds have spread over it." (7)

"If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be utterly upset." (8)

"Religious fanaticism and hatred," the Bahá'í teachings affirm, "are a world-devouring fire, whose violence none can quench. The Hand of Divine Power can alone deliver mankind from this desolating affliction." (9)

INTERNATIONALISM: THE END OF AN ERA

When changes take place in the spiritual life of a people, they produce effects not only upon the realm of personal conscience or upon the definitions of denominational faith — their results flow forth throughout the civilization. Society, indeed, is the outer surface of human action, as religion is the inner surface. The persons who are impressed with certain values from the religious teaching of their childhood, strive to fulfill them as adults in their civilization. The nations of the world are not composed of a separate race of human beings called citizens or subjects; all this mass of humanity who serve as citizens or subjects are at the same time members of different racial groups and members of different religious bodies.

Since religious training has for the most part been based upon pre-rational states of childhood, the vital assumptions of faith or theology continue from generation to generation without analysis or investigation. The child assumes that his religion sets him off in some mysterious but inevitable and justifiable manner from those people who belong to a different religion. This pre-rational experience becomes an imperative directing his activities in other fields, all the more effective because it works behind his conscious and rational thought. Religion has thus prepared the way for the spirit of exclusive nationalism, class competition and other self-centered types of social institution. The pre-rational experience of justifiable division matures in the irrational attitudes of partisan loyalty which set people off from one another in political and economic matters, eventuating in strife and ruin.

The modern nation represents the most powerful and effective social unity ever achieved. It has coordinated the human qualities and possibilities to an unprecedented degree, liberating people from servitude to nature and laying the foundations of orderly progress by reconciling the political claims of the state with the social and cultural needs of the individual. But like every human institution, the nation cannot become an end unto itself. It cannot draw arbitrary lines and decree that human evolution must stop short at this line or that. The nation cannot reduce all questions of human relations to political principle, and solve them by a formal relationship to the state.

The movement of life is irresistible. When the modern nation had organized its area and completed the creation of the necessary institutions, it became mature and incurred obligation to establish useful relationships with other nations. The nation became more and more involved in activities and affairs outside its boundaries and beyond its jurisdiction. Internationalism has been the principle of civilization for more than a hundred years, but the nations could not realize themselves as means to an end, as instruments called upon, for the sake of humanity, to create a sovereignty of and for the entire world. This moral resolution has been lacking.

Denied fulfilment in world order, modern internationalism has organized the nations for their own destruction. The social organism made an end unto itself becomes self-consuming. First there has been an interval of spiritual blindness, a miscalculation of the essential nature of human life; then a denial of the obligation to join with other nations for the sake of peace, then a denunciation of some threatening foe, and, finally, a plunge into the maelstrom where every trend toward world unity is accelerated faster than the public intelligence can comprehend.

Power to make permanent and workable decisions has been temporarily lost. Our international relations rest upon formal agreements which have not yet become translated into world relationships and hence remain subject to abrupt

dissolution if the strains of social dislocation go to the breaking point. In this condition of crisis humanity stands, unable to return to the simpler societies of the past and unable to generate sufficient power for true unity in a world civilization. The races and peoples meet in a fateful encounter, each cherishing its separateness as a duty and a right. One may say that humanity does not yet exist, for men are not directed by a world consciousness or impelled by a mutual faith.

"Today the world of humanity," the Bahá'í teachings stated a generation ago, "is in need of international unity and conciliation. To establish these great fundamental principles a propelling power is needed. It is self-evident that unity of the human world and the Most Great Peace cannot be accomplished through material means. They cannot be established through political power, for the political interests of nations are various and the policies of peoples are divergent and conflicting. They cannot be founded through racial or patriotic power, for these are human powers, selfish and weak. The very nature of racial differences and patriotic prejudices prevents the realization of this unity and agreement. Therefore it is evidenced that the promotion of the oneness of the kingdom of humanity, which is the essence of the teachings of all the Manifestations of God, is impossible except through the divine power and the breaths of the Holy Spirit. Other powers are too weak and are incapable of accomplishing this." (10)

"Among the teachings . . . is man's freedom, that through the ideal Power he should be free and emancipated from the captivity of the world of nature; for as long as man is captive to nature he is a ferocious animal, as the struggle for existence is one of the exigencies of the world of nature. This matter of the struggle for existence is the fountainhead of all calamities and is the supreme affliction." (11)

"Universal peace is a matter of great importance, but unity of conscience is essential, so that the foundation of this matter may became secure, its establishment firm and its edifice strong." (12)

In the Bahá'í writings, peace is revered because in essence it is a spiritual mystery in which humanity has been invited in our day, for the first time, to partake. Peace is a divine creation; a reconciliation of human and divine purpose. Peace appears first as a universal religion; as its influence gathers force and its principles spread then peace can permeate the body of society, redeeming its institutions and its activities and consecrating its aims.

"Universal peace," these writings promise, "is assured . . . as a fundamental accomplishment of the religion of God; that peace shall prevail among nations, governments and peoples, among religions, races and all conditions of mankind. This is one of the special characteristics of the Word of God revealed in this Manifestation." (13)

SPIRITUAL EDUCATION — THE INSTRUMENT OF PEACE

The issues of human existence turn upon the axis of education. Education alone can overcome the inertia of our separateness, transmute our creative energies for the realization of world unity, free the mind from its servitude to the past and reshape civilization to be the guardian of our spiritual and physical resources.

The true purposes of education are not fulfilled by the knowledge conferred through civil education, since this knowledge ends with the purposes of the individual or the needs of the state. They are not fulfilled by sectarian education, since sectarian knowledge excludes the basic principle of the continuity and progressiveness of revelation.

The true purposes of education are not achieved by independent pursuit of knowledge undertaken through study of the classics, the great philosophies or even the religious systems of the past. Such education enhances the individual capacity and deepens the insight of a group. It opens the door to a world of superior minds and heroic accomplishment. But that world is the reflection of the light of truth

upon past conditions and events. It is not the rising of the sun to illumine our own time, inspire a unified world movement, and regenerate withered souls.

Nor may we hope that psychology can develop the necessary transforming power for a dislocated society, a scientific substitute for the primitive offices of religion. The explorer in the world of the psyche sees the projection of his own shadow, finds the answer determined by his own question. He can prove mechanistic determinism or demonstrate the freedom and responsibility of the soul. The area within which he works is suitable for the development of personal healing. He can learn the habitual reactions of persons in a group or of groups in a society, but this knowledge is statistical until applied by a comprehensive organ of intelligence on a world scale.

"The human spirit which distinguishes man from the animal," the Bahá'í teachings state, "is the rational soul; and these two names — the human spirit and the rational soul — designate one thing. This spirit, which in the terminology of the philosophers is the rational soul, embraces all beings, and as far as human ability permits discovers the realities of things and becomes cognizant of their peculiarities and effects, and of the qualities and properties of beings. But the human spirit, unless assisted by the spirit of faith, does not become acquainted with the divine secrets and the heavenly realities. It is like a mirror which, although clear, polished and brilliant, is still in need of light. Until a ray of the sun reflects upon it, it cannot discover the heavenly secrets." (14)

This significant comment is also found: "With the love of God all sciences are accepted and beloved, but without it, are fruitless; nay, rather, the cause of insanity. Every science is like unto a tree; if the fruit of it is the love of God, that is a blessed tree. Otherwise it is dried wood and finally a food for fire." (15)

A new and universal concept of education is found in the literature of the Bahá'í Faith.

"When we consider existence, we see that the mineral, vegetable, animal and human worlds are all in need of an educator.

"If the earth is not cultivated it becomes a jungle where useless weeds grow; but if a cultivator comes and tills the ground, it produces crops which nourish living creatures. It is evident, therefore, that the soil needs the cultivation of the farmer. . . .

"The same is true with respect to animals: notice that when the animal is trained it becomes domestic, and also that man, if he is left without training becomes bestial, and, moreover, if left under the rule of nature, becomes lower than an animal, whereas if he is educated he becomes an angel. . . .

"Now reflect that it is education that brings the East and the West under the authority of man; it is education that produces wonderful industries; it is education that spreads glorious sciences and arts; it is education that makes manifest new discoveries and laws. If there were no educator there would be no such things as comforts, civilization, facilities, or humanity. . . .

"But education is of three kinds: material, human and spiritual. Material education is concerned with the progress and development of the body, through gaining its sustenance, its material comfort and ease. This education is common to animals and man.

"Human education signifies civilization and progress: that is to say, government, administration, charitable works, trades, arts and handicrafts, sciences, great inventions and discoveries of physical laws, which are the activities essential to man as distinguished from the animal.

"Divine education is that of the Kingdom of God: it consists in acquiring divine perfections, and this is true education; for in this estate man becomes the center of divine appearance, the manifestation of the words, 'Let us make man in

our image and after our likeness.' This is the supreme goal of the world of humanity.

"Now we need an educator who will be at the same time a material, human and spiritual educator, and whose authority will be effective in all conditions . . .

"It is clear that human power is not able to fill such a great office, and that the reason alone could not undertake the responsibility of so great a mission. How can one solitary person without help and without support lay the foundations of such a noble construction? He must depend on the help of the spiritual and divine power to be able to undertake this mission. One Holy Soul gives life to the world of humanity, changes the aspect of the terrestrial globe, causes intelligence to progress, vivifies souls, lays the foundation of a new existence, establishes the basis of a marvelous creation, organizes the world, brings nations and religions under the shadow of one standard, delivers man from the world of imperfections and vices, and inspires him with the desire and need of natural and acquired perfections. Certainly nothing short of a divine power could accomplish so great a work." (16)

Who is this educator? "The holy Manifestations of God, the divine prophets, are the first teachers of the human race. They are universal educators and the fundamental principles they have laid down are the causes and factors of the advancement of nations. Forms and imitations which creep in afterward are not conducive to that progress. On the contrary these are destroyers of the human foundations laid by the heavenly educators." (17)

"Religion is the outer expression of the divine reality. Therefore it must be living, vitalized, moving and progressive. If it be without motion and non-progressive it is without the divine life; it is dead. The divine institutes are continuously active and evolutionary; therefore, the revelation of them must be progressive and continuous." (18)

THE MANIFESTATION OF GOD

The focal point of the Bahá'í teachings is clarification of man's relationship to God. As long as peoples differ, or are unaware, or accept a substitute for this relationship, we cannot distinguish between truth and error, or discriminate between principle and superstition. Until we apprehend human beings in the light of the creative purpose, it is impossible to know ourselves or others. Social truth is merely experiment and hypothesis unless it forms part of a spiritual reality.

The founders of revealed religions, who have been termed prophets, messengers, messiahs and saviours, in the Bahá'í teachings are designated Manifestations of God. These beings, walking on earth as men, stand in a higher order of creation and are endowed with powers and attributes human beings do not possess. In the world of truth they shine like the sun, and the rays emanating from that sun are the light and the life of the souls of men.

The Manifestation is not God. The Infinite cannot be incarnated. God reveals His will through the Manifestation, and apart from what is thus manifested His will and reality remain forever unknown. The physical universe does not reveal the divine purpose for man.

"Every one of them," the Bahá'í teachings state, "is the Way of God that connects this world with the realms above, and the standard of His truth unto every one in the kingdoms of earth and heaven. They are the Manifestations of God amidst men, the evidences of His truth, and the signs of His glory." (19)

What almighty power is exercised by a will manifested through a person who has been flouted, denied, imprisoned, tortured and crucified? No human authority could survive such savage onslaughts as have greeted each messenger who has come from the heavenly realm to this lowest of worlds. The divine power expresses itself by compulsion in the kingdoms of nature. In the kingdom of man the divine power operates in such a manner that men are free to accept and

adore, or repudiate and condemn. The divine power compels that from age to age men must come to a decision, but the decision itself is free. By that decision, when the prophet has revealed the will of God, men separate into two organic companies: those who believe and those who deny.

The whole pattern and process of history rests upon the succession of dispensations by which man's innate capacities are developed and by which the course of social evolution is sustained. The rise and fall of civilizations proceed as the effect of prior spiritual causation. An ancient civilization undergoes moral decadence; by division of its own people and attack from without its power and authority are destroyed; and with that destruction collapses the culture and the religious system which had become parasites upon its material wealth. Concurrently, a new creative spirit reveals itself in the rise of a greater and better type of society from the ruins of the old.

The critical point in this process is the heroic sacrifice offered the prophet by those who see in him the way to God, and His official condemnation by the heads of the prevailing religious system. That condemnation, because men cannot judge God, recoils back upon the religion and the civilization itself. They have condemned themselves. In the same manner, the small and weak minority who have seen the Face of God in His Manifestation grow from strength to strength. The future is with them. In their spiritual fellowship the seeds of the new civilization are watered and its first, tender growth safeguarded by their heart's blood.

Through the Manifestation of God the power of the Holy Spirit accomplishes the will of God. Nothing can withstand that power. Because its work is not instantaneous, a darkened age cannot perceive the awful process of cause and effect — the divine will as cause, and human history as effect — guiding human destiny from age to age.

But the Bahá'í teachings penetrate farther into the mystery when they affirm that in spirit and in aim the suc-

cessive prophets are one being, one authority, one will. This teaching on the oneness of the Manifestations of God is the essential characteristic of a revelation which represents religion for the cycle of man's maturity and the creation of world peace.

"There can be no doubt whatever that the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly Source and are the subjects of one God. The difference between the ordinances under which they abide should be attributed to the varying requirements of the age in which they were revealed." (20)

Those who deny and condemn the prophet, therefore, are not defending the divine purpose from sinister betrayal by one who introduces new laws and principles; on the contrary, since the Manifestation in Himself is one, they condemn their own prophet when He returns to regenerate the world and advance the true Faith of God. Thus is the moral nature of human life, and man's responsibility to God, sustained throughout the devious course of history. Faith is no mere belief, but a connection with the only power that confers immortality on the soul and saves humanity as a whole from complete self-destruction.

"A man who has not had a spiritual education," the Bahá'í writings attest, "is a brute." (21) "We have decreed, O people, that the highest and last end of all learning be the recognition of Him who is the Object of all knowledge; and yet behold how ye have allowed your learning to shut you out, as by a veil, from Him who is the Day-spring of this Light, through whom every hidden thing has been revealed." (22)

The oneness of the Manifestations has been thus established in the Bahá'í writings: "In the Word of God there is . . . unity, the oneness of the Manifestations of God, His Holiness Abraham, Moses, Jesus Christ, Muhammad, the Báb and Bahá'u'lláh. This is a unity divine, heavenly, radiant, merciful; the one reality appearing in successive manifestations.

For instance, the sun is one and the same but its points of dawning are various. During the summer season it rises from the northern point of the ecliptic; in winter it appears from the southern point of rising. Although these dawning-points are different, the sun is the same sun which has appeared from them all. The significance is the reality of prophethood which is symbolized by the sun, and the holy Manifestations are the dawning-places or zodiacal points." (23)

The coming of the Manifestation in this age signalizes the termination of a long epoch in human history, the prophetic era in which mankind was gradually prepared for the promised day of universal peace. In Bahá'u'lláh the spirit of faith is renewed and given expression in teachings which affirm the organic unity of the whole human race. Nothing sacred and valid revealed in former dispensations is denied, but the spirit of faith has been endowed with a worldwide and universal meaning.

The Bahá'í teachings overcome prejudices of race, nation and sect by inspiring sentiment of brotherhood. They create not only a pure well of feeling but constitute also a unified body of knowledge in which the power of reason can be fulfilled. They connect social truth with the truth of worship, and broaden the field of ethics to include right relationships of races as well as individual persons. They formulate law and principle which will bring order into international affairs.

"In this present age the world of humanity," the teachings declared before the first World War (anticipating the conditions of today) "is afflicted with severe sicknesses and grave disorders which threaten death. Therefore His Holiness Bahá'u'lláh has appeared. He is the real physician bringing divine remedy and healing to the world of man." (24)

"The first teaching of Bahá'u'lláh is the investigation of reality. Man must seek the reality himself, forsaking imitations and adherence to mere hereditary forms. As the nations

of the world are following imitations in lieu of truth and as imitations are many and various, differences of belief have been productive of strife and warfare. So long as these imitations remain the oneness of the world of humanity is impossible. Therefore we must investigate the reality in order that by its light the clouds and darkness may be dispelled. If the nations of the world investigate reality they will agree and become united." (25)

"The source of all learning is the knowledge of God, exalted be His glory, and this cannot be attained save through the knowledge of His divine Manifestation." (26) This knowledge offers to men the substance of the education needed for the establishment of a society worthy of the blessings of justice and peace.

REFERENCES

1. Some Answered Questions, page 3
2. Bahá'í World Faith, page 97
3. Bahá'í World Faith, page 98
4. Reality of Man, page 6
5. Selected Writings of 'Abdu'l-Bahá, page 43
6. Bahá'í World Faith, page 237
7. Bahá'í World Faith, page 238
8. Bahá'í World Faith, page 289
9. Gleanings, page 288
10. Selected Writings of 'Abdu'l-Bahá, page 5
11. Bahá'í World Faith, page 288
12. Bahá'í World Faith, page 285
13. Bahá'í World Faith, page 247
14. Bahá'í World Faith, page 317
15. Bahá'í World Faith, page 366
16. Some Answered Questions, page 8
17. Bahá'í World Faith, page 250
18. Bahá'í World Faith, page 224
19. Bahá'í World Faith, page 21
20. Gleanings, page 217
21. Some Answered Questions, page 135
22. Epistle to the Son of the Wolf, page 129
23. Bahá'í World Faith, page 259
24. Selected Writings of 'Abdu'l-Bahá, page 12
25. Bahá'í World Faith, page 238
26. Bahá'í World Faith, page 140

A WORLD RELIGION

THE Faith established by Bahá'u'lláh was born in Persia about the middle of the nineteenth century and has, as a result of the successive banishments of its Founder, culminating in His exile to the Turkish penal colony of 'Akká, and His subsequent death and burial in its vicinity, fixed its permanent spiritual center in the Holy Land, and is now in the process of laying the foundations of its world administrative center in the city of Haifa.

Alike in the claims unequivocally asserted by its Author and the general character of the growth of the Bahá'í community in every continent of the globe, it can be regarded in no other light than a world religion, destined to evolve in the course of time into a world-embracing commonwealth, whose advent must signalize the Golden Age of mankind, the age in which the unity of the human race will have been unassailably established, its maturity attained, and its glorious destiny unfolded through the birth and efflorescence of a world-encompassing civilization.

The Bahá'í Faith recognizes the unity of God and of His Prophets, upholds the principle of an unfettered search after truth, condemns all forms of superstition and prejudice, teaches that the fundamental purpose of religion is to promote concord and harmony, that it must go hand-in-hand with science, and that it constitutes the sole and ultimate basis of a peaceful, an ordered and progressive society. It inculcates the principle of equal opportunity, rights and privileges for both sexes, advocates compulsory education, abolishes extremes of poverty and wealth, exalts work performed in the spirit of service to the rank of worship, recommends the adoption of an auxiliary international language, and provides the necessary agencies for the establishment and safeguarding of a permanent and universal peace.

SHOGHI EFFENDI

Guardian of the Bahá'í Faith

MRS. JOSEPH BURGE
304 WEISINGER GAULBERT APT.
LOUISVILLE, KY.

Send
The Prayer Call
A Sense of the Holy
[illegible]
[illegible]
Prayer [illegible]

120-1.3.6

Enclosed [illegible]

64

C. ALEXANDER CAPRON
20 EXCHANGE PLACE, NEW YORK

File N
dexed
FEB

January 28, 1952

120-1-3-6

File

Mr. David B. Vaughan
Officer in Charge
Permanent Headquarters of the United Nations
New York 16, N. Y.

Dear Mr. Vaughan:

As one of the members of The Laymen's Movement for a Christian World, I want to write to express my appreciation of your cooperation in securing a room in the Secretariat Building which may be used for a silent Prayer Vigil on February 29th.

Very sincerely yours,

C. Capron

CAC

OFFICE OF
30 JAN 1952

pts

TELEPHONE: MURRAY HILL 3-8530

The LAYMEN'S MOVEMENT for a CHRISTIAN WORLD, Inc.
347 MADISON AVENUE, NEW YORK 17, N. Y.

C
O
P
Y

JAN 17 1952
INFO.
ACTION
TO Bennett
GEB
120-1-2-6

January 15, 1952

Mrs. Joseph Burge
304 Weisinger Caulbert Apt.
Louisville, Kentucky

Dear Mrs. Burge:

We have just received a telephone call from the office of Mr. Glenn E. Bennett in the United Nations informing us that you have sent a check for $5.00 which we assume was intended as a contribution for the new United Nations' Prayer Room, as suggested in the Call to Prayer card.

Mr. Bennett's secretary informs us that you have requested copies of the following materials which are available from The Laymen's Movement, and which we are sending to you under separate cover:

Prayer Call card
A Sense of the Holy
Friends of the Spirit
Story of the Prayer Vigil
Prayer Looks to the Future

Thank you for your interest and your prayers.

Cordially,

Frances Eshelman

The Prayer Call

FE:lh

cc: Mr. Glenn E. Bennett

1-40-1-3-6

GEB/fm

5 December 1951

My dear Congressman Herter,

In response to your letter of November 29th addressed to Mr. Wallace K. Harrison to which you attached a Western Union telegram from the Commander of Brookline Post #11, American Legion, I would give you the following information which you may care to use in replying.

The United Nations decided to have a room in its General Assembly Building now being completed for meditation and prayer. The existence of the many religions represented by the Members of the United Nations makes the subject of a chapel a very delicate one. The General Assembly, however, has adopted the custom of opening its sessions with silent prayer and the decision to have an interdenominational room for meditation and prayer without any religious symbols has not met with any great objections. There has been a very great interest in this subject by the American people, in particular the Protestants, and the Secretary-General of the United Nations is very appreciative of the strong support which the Organization has received from these many religious groups.

Sincerely yours,

Glenn E. Bennett
Executive Officer
Headquarters Planning Office

The Honorable Christian A. Herter
The House of Representatives

..... Note: Telegram returned. "Post urges you to use influence to have space provided in UN Building for chapel for God and Country"

William T. Reynolds Commander
Brookline Post #11 American Legion

CHRISTIAN A. HERTER
10TH DISTRICT, MASSACHUSETTS

COMMITTEE ON FOREIGN AFFAIRS

JOINT COMMITTEE ON THE ECONOMIC REPORT

Congress of the United States
House of Representatives
Washington, D. C.

SECRETARIES:
MRS. BARBARA NELSON
MARY E. BRISTOR
DOROTHY CADDIGAN

BOSTON OFFICE:
1703 POST OFFICE BUILDING
MRS. A. RUTH MUNDY

November 29, 1951

Mr. Wallace K. Harrison
45 Rockefeller Plaza
New York, New York

Dear Harrison:

Please tell me how I should answer the enclosed. Many thanks.

As ever,

Christian A. Herter

CAH:N
enc

12-3-51

Mr. Bennett
WKH out of town. Please reply.

1-120-1-3-6

GEB/fm

120-1-3-9

4 December 1951

My dear Senator McCarthy,

..... We are enclosing herewith a copy of a letter to Mrs. Catherine Cooney which we sent in reply to a request similar to the suggestion which is contained in the copy of Mrs. Jenkins' letter to you dated November 28, 1951. This will perhaps be helpful to you in your reply to Mrs. Jenkins.

Sincerely yours,

Glenn E. Bennett
Executive Officer
Headquarters Planning Office

The Honorable
Joseph R. McCarthy
United States Senate

United States Senate

MEMORANDUM

November 29, 1951

Referred to United Nations
New York, N. Y.

for a report thereon to serve as a basis for an answer to my constituent. *Please return enclosure with your reply.*

U.S.S.

C
O
P
Y

385 E. Leonard Street
Grand Rapids, Michigan

November 28, 1951

Hon. Joseph R. McCarthy
United States Senate
Washington, D. C.

Dear Senator McCarthy:

I have a lovely 14-inch statue of the little pilgrim virgin of Fatima. I understand that there is now going to be a prayer-room at the United Nations, and would like very much to see this little statue placed in some small spot in the prayer room.

This little statue is very special in this respect: she is part of an army of 12 statues which occupy places of honor in as many foreign countries, including Germany, Poland, England, India, Ireland, British Guiana, Puerto Rico, Korea and Spain.

I would be very happy to have my little statue considered for the prayer room at Lake Success.

Sincerely yours,

s/

Mrs. Hershel T. Jenkins
385 East Leonard Street
Grand Rapids, Michigan

120-1-3-6

120-1-3-6 13 November 1951

Dear Mr. Miller,

I have been abroad the past three weeks and on my return to the office was very pleased to find your letter of October 23rd. I appreciate very much your sending me the list of Friends Meetings in this vicinity.

Very truly yours,

Glenn E. Bennett
Executive Officer
Headquarters Planning Office

Mr. Richmond P. Miller
Field Secretary
Philadelphia Yearly Meeting of Friends
1515 Cherry Street
Philadelphia 2, Pennsylvania

130-1-3-6-

PHILADELPHIA YEARLY MEETING OF FRIENDS

RACE STREET

Headquarters
FRIENDS CENTRAL BUREAU
1515 CHERRY STREET
PHILADELPHIA 2, PA.

Rittenhouse 6-3263

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LILI SCHLESINGER
LOUISE B. MACHEN

OCT 25 1951

10 - 23 - 1951

Dear Glenn Bennett:

When I stopped at your office several weeks ago I promised to send you the addresses of some of the Quaker meetings on Long Island. Now I have just received the October issue of THE QUAKER BULLETIN for New York Friends. The Calendar of Meetings lists the various Meetings and I have checked those I spoke to you about.

If you are at all interested in a Quaker Meeting you might want to drop in at Flushing Meeting House on the 27th in the a. m. or p. m. and you will be quite welcome.

In another connection I am happy to write to you this day for tomorrow United Nations Day is also the birthday of William Penn. He was born 307 years ago in 1644. In 1693 he wrote AN ESSAY TOWARD THE PRESENT AND FUTURE PEACE OF EUROPE that was quickly received as a rematkable document and is considered one of the true forerunners of the United Nations. William Penn is one of my great loves. I was the chairman of the Friends Penn Tercentenary Committee in 1944. It is a fortuitous stroke that Penn's anniversary and that of the United Nations fall on the same date. The Commonwealth of Pennsylvania always celebrates it.

Let me hear if I may be of any help as Mr Harrison works on the design for the room for prayer and meditation for we Friends are much interested.

Reply
1. Acknowledge
2. thanks
GEB

Truly your friend,

Richmond P. Miller

Richmond P Miller
field secretary

Glenn E Bennett
United Nations
New York 17

Of course for your purposes - the Washington Friends Meeting on Florida Ave near Connecticut is the best example of a modern Friends meeting room.

to Glenn Bennett — R.P.M.

Friends Meeting House, Flushing, N. Y., built 1694

Office—221 East 15th Street
New York City 3
Telephone GRamercy 3-8018

THE QUAKER BULLETIN

OCTOBER, 1951

Published for the Westbury Quarterly Meeting of the Religious Society of Friends

Come into the circle of Love and Justice
Come into the Brotherhood of Pity, of Holiness and Health
Come, and ye shall know Peace and Joy
Let what ye desire of the universe penetrate you,
Let loving kindness and mercy pass through you,
And truth be the law of your lips
For so ye are the channels of the divine sea
Which may not flood the earth but only steal in
Through rifts in your souls

Stanton Coit

"Living Prayerfully"-Kirby Page

WESTBURY QUARTERLY MEETING NOTES

Westbury Quarterly Meeting will be held on October 27 at the Flushing Meeting House at 10:30 A. M. Please bring a box luncheon. Beverages will be provided. At the Meeting for Ministry and Counsel, Irene Moses will speak on "Quarterly Meeting—an Opportunity for Growth."

The Representative Committee of the Yearly Meeting will meet on October 28 at 1:30 P.M. at the Meeting House, 221 East 15th Street, New York.

CALENDAR OF MEETINGS

BROOKLYN
11:00 A.M.—110 Schermerhorn St., Brooklyn, N. Y.

NEW YORK
11:00 A.M.—221 East 15th Street, New York, N. Y.

RIVERSIDE
3:30 P.M.—15th Floor, Riverside Church, New York, N. Y.

WESTBURY
11:00 A.M.—Westbury, Long Island

BETHPAGE
11:00 A.M.—Farmingdale, L. I.

MANHASSET
11:00 A.M.—Manhasset, Long Island

MATINECOCK
11:00 A.M.—Locust Valley, Long Island

JERICHO
11:00 A.M.—Jericho, Long Island near Hicksville

FLUSHING
11:00 A.M.—Northern Boulevard, Flushing, New York.

CORNWALL
11:00 A.M.—Cornwall, Orange Co., New York.

The New York First-day School opens the new year on October 7 at 10 A.M. Friends of all ages are invited and to bring their friends. Volunteer helpers are needed. A get-together party will be held at the Meeting House on October 6 at 3 P.M. to which all children and parents are cordially invited.

Brooklyn First-day School will open October 7 at 10 A.M. A party will be held the day before, October 6, at the Brooklyn Friends School Field from 3 to 5 P.M. All friends interested in the First-day School are invited.

The Flushing First-day School opened on September 9 at 9.45 A.M. Charles Wright will lead the Adult Discussion Group which meets while First-day School is in session.

The Flushing Work Room resumed its activities on September 5 and will be open each Wednesday from 10 to 4 P.M.

Bethpage Preparative Meeting is now holding Meetings for Worship every First-day at 11 A.M. An important event in the life of the Meeting this summer was its first wedding to be held in the Meeting House since 1789.

Cornwall Monthly Meeting held September 16 enjoyed a showing of motion pictures of George School. Visiting Friends from Plainfield Meeting brought news and reports of The McCutcheon. The Junior Monthly Meeting is busily planning for the trimming of the Christmas Tree with socks for the American Friends Service Committee.

The Brooklyn Fellowship Group will meet at the Brooklyn Meeting House on October 23. Alice Linvill will tell about her trip this summer to Brazil and other South American countries.

The McCutcheon, Yearly Meeting Home For Elderly Friends and friendly people, opened officially on September 30 with an Open House from 4 to 6 P.M. Visitors were favorably impressed with the beautiful location and spacious home and the friendly welcome extended by Caroline B. Smith, manager, and her husband, Clarence, host and bookkeeper. As applications are now being accepted, Friends interested are asked to make their requests very soon—several Friends have already moved in.

Brooklyn Preparative Meeting, as a demonstration of its continued interest in The McCutcheon, raised a fund of $267 to purchase an item of equipment for the home as a gift. Other Meetings are interested in similar projects.

The Yearly Meeting Committee on Legislation will meet to consider civil liberties on October 9 at 7.30 P.M. in the office of William Goffen, 150 Broadway, New York, to which all Friends are invited.

The Peace and Service Committee will hold its Open House for all interested on Sunday, October 7, from 3.30 to 6.30 P.M. in the Cafeteria of the Meeting House, 221 East 15th Street, New York. A group of foreign students will be invited also. Brian Pendleton will give a brief musicale, and Arnold Vaught will tell about his recent trip to the Near East to study the refugee problem there. Arnold Vaught is Executive Secretary of the Committee on Relief and Reconstruction Services, National Council of Churches.

FRIENDS CENTER

The Pendle Hill Extension Institute which Friends Center has sponsored in New York for the past several years, is being held in the Scarsdale Friends Meeting House on Saturday, October 20, at 3 in the afternoon and 7:30 in the evening, with a box supper between. A beverage will be provided. Ira DeA. Reid, Professor of Sociology at Haverford College, will be one of the speakers. The general subject is "The Function of the Peace Religions in Public School Teaching." Registration is 50 cents for each lecture.

The October meeting of the Tuesday Luncheon Club, to which all are invited, will be on the 23rd from 12:30 to 2 P.M. in the dining room on the third floor of Friends Meeting House, 144 East 20th Street, New York. Bring sandwiches and fruit. A speaker, tea and coffee will be supplied.

Edward and Margaret Thomas, 366 West 245th Street, invite Friends and others to an At Home, on Sunday, October 21 from 3 to 6 P.M. To reach the Thomas home take the IRT Subway, Express, Broadway-Van-Courtland Park train, get off at 242nd Street. Go down the southwest stairway, turn left, walk up hill past Manhattan College, north on Waldo Avenue to 245th Street. 366 is the 5th house on the left.

NOTES FROM FRIENDS SCHOOLS

BROOKLYN FRIENDS SCHOOL

School reopened on Wednesday, September 19 with a good enrollment. The opening was preceded by faculty meetings on Monday and Tuesday.

Norman J. Whitney was the speaker at the commencement exercises on June 8. All twenty-three members of the graduating class are entering college.

The alumni association is showing renewed interest and activity. In the early part of September a bulletin was issued and on Sunday afternoon, September 16, there was an informal gathering at the school's athletic field.

FRIENDS ACADEMY

On Monday, September 17, after conferences during the day the faculty met with the members of the Board of Trustees for dinner and Meeting for Worship.

The School opened on Wednesday, September 19, with a completely full enrollment of 360.

There is only one change in the faculty for the coming year and that is the replacement of Glen E. Henderson by Louden S. Roper, Jr., as Director of Boys' Physical Education.

The first Saturday evening entertainment of the year was the get-together of the Reds and Blacks on September 22.

FRIENDS SEMINARY

On September 18, Friends Seminary opened for its 166th year with a capacity enrollment and a complete staff. Mrs. Robert Taylor, the only new addition, will have charge of the fourth grade. Our 329 enrollment this year shows a notably even division between boys and girls, with 165 boys and 164 girls.

Some new equipment has been purchased for the school and there has been the usual amount of painting, but all such changes are quite overshadowed by the very beautiful redecoration of the Meeting House.

After the Riverside Meeting for Worship at 3:30 P.M. on October 14, students of the neighborhood will be welcomed at Tea. The Peace Testimony will be the topic of discussion under the care of the Young Friends Fellowship and will be continued at the next After-Meeting discussion on October 21.

The New York Friends Work Room reports that 42,848 new garments were made and 83,367 pounds of new and used clothing, shoes and soap were shipped to many countries this year. A third shipment to Korea is now ready to go out. Although the cost of materials have continued to rise, they have every hope of keeping their 2,818 workers supplied as heretofore, and ask for continued support for their projects. Make checks payable to Friends Work Room. Contributions are tax exempt.

The Committee for International Students and United Nations Personnel will soon be receiving the names of foreign students newly arrived in this country. Friends who are concerned in building International Friendships may help to make their first impressions of the United States a favorable one by inviting a few foreign students to be guests for a meal, a day, or a week-end, through Rachel de Leeuw at Friends Center, 144 E. 20th Street, New York — Gramercy 3-4411

CALENDAR OF EVENTS

~~11:00 A.M. 221 East 15th Street~~

OCTOBER

7—Preparative Meetings New York and Brooklyn	12:00 M
8—New York Monthly Meeting 110 Schermerhorn Street, Brooklyn 2, N. Y.	
Meeting for Ministry and Counsel	5:30 P.M.
Supper	6:00 P.M.
Business Session	7:30 P.M.
10—Brooklyn Picnic Group 110 Schermerhorn Street, Brooklyn 2, N. Y.	6:30 P.M.
17—Brooklyn Men's Club 110 Schermerhorn Street, Brooklyn 2, N. Y.	8:00 P.M.
21—Friendly Hand 110 Schermerhorn Street, Brooklyn 2, N. Y.	12:15 P.M.
23—Brooklyn Fellowship Group 110 Schermerhorn Street, Brooklyn 2, N. Y.	6:30 P.M.
27—Westbury Quarterly Meeting Flushing Meeting House	10:30 A.M.
28—Representative Committee meets 211 East Fifteenth Street, New York 3, N.Y.	1:30 P.M.

120-1-3-6

The Laymen's Movement for a Christian World, Inc.

TO HELP BUILD CHRISTIAN PRINCIPLES INTO THE EVERY-DAY LIFE OF THE WORLD

347 MADISON AVENUE
NEW YORK 17, N. Y.
Room 1402

MUrray Hill 3-8530

Bulletin
CHRISTIAN LAYMEN

LAYMEN'S SUNDAY
Third Sunday in October

WALLACE C. SPEERS, Chairman
DAVID H. SCOTT, President
JOHN L. CARSON, Vice-President
J. C. PENNEY, Vice-President
GEORGE K. BATT, Vice-President

WEYMAN C. HUCKABEE, Secretary-Treasurer
FRANCES ESHELMAN, Sec'y. The Prayer Call

October 25, 1951

VIA AIR MAIL

Mr. Glenn E. Bennett
Secretary, Headquarters Committee
The United Nations
Palais de Chaillot
Paris, France

Dear Glenn:

I expect to get off to Paris next week and if I fly, I shall arrive about the 2nd. If I take the boat, I will not get there until the 5th. In any case, I am looking forward to seeing you. Have you had any news about the room in Paris for meditation?

Sincerely,

Weyman

Weyman C. Huckabee

WCH:MH

NOV - 9 1951

Let's Try Christianity

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WALLACE C. SPEERS
New York, N. Y.

120-1-3-6

October 31, 1951

Mr. Glenn E. Bennett
Hotel Royal
33 Avenue Friedland
Paris, FRANCE

Dear Mr. Bennett:

Mr. Speers has asked me to send you the enclosed copy of his cable to Trygve Lie.

Anything that you can do to help achieve this significant room which will symbolize the faith and hope of all nations will be greatly appreciated.

The Laymen's Movement is sending Mr. Huckabee as an observer to the General Assembly. He can be reached in care of American Express, 11 Rue 3, Scribe, Paris (or Chateau Frontenac). He arrives Monday, November 5th, aboard the Queen Elizabeth.

Cordially,

Frances Eshelman
Secretary, The Prayer Call

Frances Eshelman:lmh
enclosure

cc: N. Y. Office

NOV - 1 1951

COPY

DOMESTIC SERVICE			
Check the class of service desired; otherwise this message will be sent as a full rate telegram			
FULL RATE TELEGRAM		SERIAL	
DAY LETTER		NIGHT LETTER	

WESTERN UNION

1206

JOSEPH L. EGAN, PRESIDENT

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			THE LAYMEN'S MOVEMENT 347 MADISON AVENUE, NEW YORK 17	

Send the following message, subject to the terms on back hereof, which are hereby agreed to

NIGHT LETTER (FOREIGN CABLE)

THE HON. TRYGVE LIE, SECRETARY GENERAL
UNATIONS
PARIS, FRANCE

HAVE BEEN INFORMED THAT FRENCH GOVERNMENT HAS REFERRED OUR REQUEST FOR MEDITATION ROOM AT PALAIS DE CHAILLOT TO YOU AS BEING IN YOUR JURISDICTION STOP COMPLETE EQUILIBRIUM BETWEEN MIND, STRENGTH AND SPIRIT AS SOLVENT FOR WORLD SITUATION REQUIRES ADEQUATE FACILITIES FOR SPIRITUAL INTAKE BOTH AS PRACTICAL OPERATION AID AS WELL AS DIRECTIONAL SYMBOL FOR ALL CONCERNED. STOP URGE PRAYERFULLY SIGNIFICANT PROVISION OF MEDITATION ROOM FOR GENERAL ASSEMBLY STOP OUR SECRETARY HUCKABEE IN PARIS CARE OF AMERICAN EXPRESS NEXT WEEK BE GLAD TO CONSULT WITH YOU ABOUT IT KIND REGARDS

WALLACE C. SPEERS, CHAIRMAN
THE LAYMEN'S MOVEMENT

120.1-3-6

Since reading an article in our Flint Journal as of Sept.14,1951 in regard to the fact thateven tho' many want and would use it,no prayer and meditation room is being planned for in the United Nations General Assembly Building now under construction, we the undersigned of the W.S.W.S. of the Kearsley Pk. E.U.B. Church in Flint Michigan, do protest and wish to affirm that we believe a prayer room should be provided.

Florence M. Gunderman.
Ada Kohn
John W. Kohn
Hazel M. Gane
Howard L. Gane
Sidney Gunderman
Sarah A Peacock
Ruth M. Robinson
Florrie Dennick
Leo. F. Klein
Laura E. Klein
J. W. Martin
Mamie Martin
Freeman Johnson.
Reva M Chase
Mrs. Carrie Bolen.
Eva W. Gane
Mrs Helen Clark
Mrs. Elmer Grant
Mary E. Pohly
Mr. & Mrs. G. G. French
Mr & Mrs R. McInnes
Arthur E. Gunderman
Mr & Mrs Ernest Chapel
Mrs John W. Irish
Myrtle L. Laing
Mrs D. Slaght
Mrs Edythe Morrison.
Mary L. Clark.
Mrs Fred Coleman
Mr Fred Coleman
Mrs. Geo. McDonald
Mr Geo McDonald
Hannah Blewett.
Claude Blewett.
Velta King
Marie Krause
Mrs. Clarissa French
Wm. D. French
Donald Laing
Gladys Waldenmaier
Ethel Rosenworth
Geraldine Phillips
Mildred Miller
Beverly Barnhart
Shirley Slice
Doris De Beck
Helen Germaine

OCT 29 1951

GEB/fm

120-1-3-6

17 October 1951

Dear Friends,

Your letter of October 11 addressed to the United Nations has been referred to me for reply.

We note with regret that you have read an erroneous story about the United Nations in a newspaper. Any statement that a prayer room or chapel planned for the United Nations is to be made into a bar is, of course, ridiculous. We are planning to have a room in the General Assembly Building which will be for meditation and prayer. This decision was made two years or more ago and while it is very difficult to plan because of the many religious groups represented in the United Nations, there has been no change in the policy decision that has been made.

We appreciate support from groups like yourselves and hope that you will continue to study the United Nations, its ideals and the work which is being done.

Yours sincerely,

Glenn E. Bennett
Executive Officer
Headquarters Planning Office

Christian Service Guild
First Evangelical United Brethren Church
Portsmouth
Ohio

Portsmouth, Ohio
Oct. 11, 1951

UNITED NATIONS
New York, New York

TO WHOM IT MAY CONCERN:

An item in a local newspaper brought to our attention that the prayer room or chapel at the United Nations Building was to be closed and possibly made into a bar.

We, as a Missionary Guild would like to enter our protest to such action on the part of the United Nations.

Last year and this year both our programs and our chief projects and prayers are for the United Nations, and individual prayers for each member. We feel definitely that God has the all important part in World Peace, and that prayers of all people are necessary to achieve this end. Not only, should the Prayer Room remain open, but it should be used. Do the Members feel they do not need to pray themselves?

Surely a day which is started with God, asking His help and direction would help to solve the problems of the United Nations and much more would be accomplished than in a day started without Him. We have a man-made peace now ????

If we are to have a true Peace and a truly United Nations, God and Prayers are our only Hope.

Very Sincerely,

Christian Service Guild
CHRISTIAN SERVICE GUILD

Christian Service Guild
First Evangelical United Brethern Church
Portsmouth, Ohio

120-1-3-6

(111)

GLB

no reply.

WUCDOOS NL PD

SEATTLE WASH OCT 10

WALLACE K HARRISON HEADQUARTERS PLANNING COMMISSION

UNITED NATIONS

CONFERENCE OF NORTHWEST BREAKFAST GROUP SPONSORED BY CITY CHAPEL, INC., REPRESENTING LARGE NUMBER BUSINESS AND PROFESSIONAL MEAN CONGRATULATE AND SINCERELY THANK YOU FOR IMPORTANT PART YOU ARE PLAYING IN SECURING PRAYER AND MEDIATION ROOM FOR PERMANENT HEADQUARTERS OF UNITED NATIONS. IT IS IN THIS QUIET SANCTUARY THAT REPRESENTATIVES OF NATIONS WILL BE ABLE TO TURN FOR DIVINE GUIDANCE AND UNDERSTANDING. ONLY THROUGH SPIRITUAL LAW CAN THE BROTHERHOOD OF MAN BE FIRMLY ESTABLISHED AND NATIONS RULED IN AN ATMOSPHERE OF UNIVERSAL PEACE. FURTHER SUGGEST YOUR CONSIDERATION THAT OPENING AND CLOSING ALL MEETINGS IN ALL ORGANS AND COMMITTEES OF THE UNITED NATIONS AND THE SPECIALIZED AGENCIES BE PRECEDED AND ENDED BY A ONE MINUTE SILENCE FOR PRAYER AND MEDIATION

CITY CHAPEL INC BY CARL E CHRISTOPHERSEN PRESIDENT..

ACTION COPY

ACTION TO Harrison

120-7-3-6

PHILADELPHIA YEARLY MEETING OF FRIENDS
RACE STREET
Headquarters
FRIENDS CENTRAL BUREAU
1515 CHERRY STREET
PHILADELPHIA 2, PA.
Rittenhouse 6-3263

Connected.
Pittsburgh

10/2/1951

Dear Friend —

Several times last year we were in correspondence re the plans for the room for prayer and meditation at the United Nations.

I am still anxious to talk with Wallace Harrison about his idea.

Today the Pittsburgh Press-Gazette happened to run quite a little piece by F. W. Carpenter on the "Permanent Room of Prayer."

On the 5th I am to be in N.Y. City and if possible I would like to chat with you if you are free. I shall telephone your office. I could come any time in the morning.

May I thank you for

Your fine chapter in WHAT ON EARTH ARE YOU DOING. I like that book and am "pushing" it hard.

Truly yours friend,

Richmond P. Miller

Glenn E Bennett, Esq
N Y.

OCT - 5 1951
Bridgeport Public Library

120-1-3-6

GEB/fm

120-1-3-6 1 October 1951

Dear Mrs. Jones:

Thank you very much for your letter of September 22 and for the copy of "This Is The Way", which was received recently from the Viking Press.

I think the book is interesting and I am very glad to have it but I am not certain what use we can make of it. In the event that we do decide to use any part of it, we shall certainly give you full credit.

Yours sincerely,

Glenn E. Bennett
Executive Officer
Headquarters Planning Office

Mrs. Jessie Orton Jones
70 Cedar Street
Chicago 11, Illinois

Dear Mr. Bennett,

Some months ago I wrote
you regarding a book which was in
process at that time, suggesting that
there might be some adaptation of
the constitution that would lend to the
purpose of the constitution [illegible]
United Nations - [illegible]
published [illegible]
Press [illegible]
now judge [illegible]
Las [illegible]

[illegible]

October 22, '51

120-1-3-6

GEB/fm

120-1-3-6 27 September 1951

Dear Miss Hughes:

This will acknowledge the receipt of your letter of September 19, 1951, in which you refer to an article which appeared in the "Chicago Sun" about the prayer room in the United Nations Headquarters.

So far as I know there has been no change in the early decision which was that we would establish a room for meditation and prayer. We are not making elaborate plans for such a room but the space is being made available.

Very truly yours,

Glenn E. Bennett
Executive Officer
Headquarters Planning Office

Miss Wanita Fredrick Hughes
516 West Walnut Street
Kokomo
Indiana

WANITA FREDRICK HUGHES
516 WEST WALNUT STREET
KOKOMO INDIANA

Mr Glen Beaver
[illegible]
Kokomo, Ind.
[illegible]

My Dear Mr Beaver:

[illegible]

[illegible] appeared an article in the Chicago [illegible] the [illegible] the room in the [illegible]

[illegible]

that the room [illegible]

[illegible]

[illegible] that the room [illegible]

[illegible]

temporary one) I wish to see the establishment of such a room where all may learn to meet and pray for wisdom and understanding so that our present [illegible] [illegible] and [illegible] [illegible]

Each of us stands in the need of prayer so that God's good will may be a reality in our minds and hearts.

Sincerely

Langston Hughes.

Sept 19, 1951

120-1-3-6

GEB/fm

120-1-3-6 6 July 1951

Dear Mr. Roden:

Thank you very much for your letter of July 3 relative to your desire to make a gift of a statue and booklets for the Prayer Room in our Headquarters.

The question of the design and furnishing of the Prayer Room or Meditation Room, as it is more likely to be called, is extremely delicate. There are many in the United Nations who steer completely clear of anything to do with religious subjects and there are others who believe that it is appropriate to have a room for meditation and prayer which will in no way be identified with any religion or any religious group.

The Secretary-General has decided as a matter of policy that there will be some room which can be used for meditation and prayer but I am quite certain that there will be no statues or booklets. We, of course, have Bibles in the Library but I am inclined to discourage you from making any gift offer of any religious statue or religious books for the Meditation Room.

We appreciate your interest in the organization very much. We can accept gifts of money which will be used towards the furnishings of the Meditation Room.

Yours sincerely,

Glenn E. Bennett
Executive Officer
Headquarters Planning Office

cc: Mr. J. Ryder

Mr. J. Kenneth Roden
Director of Public Relations
Junior Achievement Incorporated
1206 Mary Street
Elizabeth 3, N. J.

170-1-3-6 /

JUNIOR ACHIEVEMENT INCORPORATED

NORTH JERSEY AREA — UNION COUNTY DISTRICT

1206 MARY STREET, ELIZABETH 3, N. J.

ELIZABETH 5-1002

July 3, 1951

Mr. Glenn E. Bennett
United Nations
Headquarters Planning Office
405 East 42nd Street
New York City 17, New York

Dear Mr. Bennett:

Our mutual friend, John Ryder has suggested that I contact you concerning the following.

I fully realize the many different religions and anti-religious beliefs prevalent in the United Nations group, and, it is not my desire to offend, or inflict my belief upon any of them. I would like, however, to donate a small religious statue and booklets for the Prayer Room at the United Nations. I would appreciate your advising me the proper procedure and your feelings in the matter.

Best wishes for your continued success.

Cordially,

J. K. Roden

J. Kenneth Roden
Director of Public Relations

JKR:mm

c.c. J. Ryder

RECEIVED
JUL - 5 1951
HEADQUARTERS PLANNING OFFICE

120-1-3-6

6/27/51

ED 1922 JEFFERSON 2315 INCORPORATED 1936

"Thought is the Power That Rules the World"

Aquarian School of Higher Thought, Inc.

AN ALTRUISTIC ORGANIZATION WORKING FOR HUMAN ADVANCEMENT. UNIVERSAL BROTHERHOOD AND WORLD PEACE
SCIENTIFIC TREATMENT OF THE MENTAL SICK
PRE-PARENTAL. PRE-NATAL ADVICE
VOCATIONAL COUNSEL. CORRECT DIET. RIGHT THINKING

3028 BELL AVENUE ST. LOUIS 6, MO.

FREDERICK D. STARCK. D. S. T.
D. D.. D. C.
PRESIDENT

★

DR. E. D. JOHNSON
PHYSICIAN & SURGEON
MEDICAL ADVISOR

★

JUDGE C. J. KRUEGER
ATTORNEY

★

OLIVIA M. TAYLOR. B. Sc.
SECRETARY & TREASURER

★

JEAN PECK. B. Sc.
SCIENTIFIC MASSAGE
DIETETICS - CHIROTHERAPY

★

IRENE CEYLO THOMPSON
TRAINED NURSE. SCIENTIFIC MASSAGE
BIOCHEMIST DIRECTOR DEPARTMENT OF
ASTRO-DIAGNOSTICS. SOLAR-PLANETARY
INDICATIONS AND BIRTH. CHARTS

June 25, 1951

Hon. Trygve Lie,
Secretary-General United Nations.,
New York City.

Most Honored and Respected Sir:

Pursuant with our Program for the "New Order of the Ages," there is to be an Expansion of our Work as a Larger Service to Humanity, arranging a Special Department for the Officers, Members and Friends of the United Nations Organization. Special Services for Tired and weary Diplomats will be one of our first considerations in our Eastern Division which is located Bridgeport, Conn., under the supervision of Dr. Jean Peck, whose name appears on this letterhead.

If we could obtain necessary Housing Space for Similar Services with the United Nations, we feel that Massage ---Chirotherapy, etc., might be of Everlasting Benefit to the good men and women who have labored and sacrificed so much in their tireless Efforts to make the World a Better place in which to live.

Any information that you might give would be highly and most kindly appreciated.

Yours respectfully,

F. D. Starck.

(Rev.) Frederick D. Starck,
3028 Bell Ave., St. Louis 6, Mo.

FDS.

JUL 2 1951

UNITED NATIONS

1951 JUN 27 AM 10. 49

REGISTRY CONTROL OFFICE

World Brotherhood

AQUARIAN SCHOOL OF HIGHER THOUGHT
AND CHURCH OF DIVINE SCIENCE, INC.

3028 BELL AVE

This church extends the hearty handclasp of friendship
and a most cordial welcome to all.

The Ways

Two ways lie before the American people. One is the way travelled after the last war which did not lead to a just or permanent peace; the other is the way of eternal right and truth upon which alone a just and durable peace can be based. It is of supreme importance that this way be adopted forthwith. Every wise means of education, information and discussion should be availed to that end.

The Chief Essential

Only when the spirit of Jesus prevails in the hearts of enough individuals shall we be ready for world peace. It is only as the spirit of Christ dominates and controls the minds and hearts of men that we can set up a world economic order that will prevent war and establish national ideals that will give assurance of peace.

Lord, make me an instrument of Thy peace!
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.

O Divine Master, grant that I may not so much seek
To be consoled, as to console;
To be understood, as to understand;
To be loved, as to love.

Prayer for World Peace

Most gracious God, who hast given unto us an eternal commandment to love one another, mercifully receive the prayers that we offer for our anxious and troubled world. Send forth Thy light and Thy truth that they may lead us, as one family, into the ways of peace. Cast out all evil things which cause wars. And grant that when the current conflict of the nations is overpassed, there may be in us a heart of love for all mankind, and a disposition to seek and find a way of loving that shall last forever.

CHIROTHERAPY

The Science of Eternal Youth, Glorious Health, Success and Happiness

The Highest Technique of Massage Mind and Body Beautifying

By

FREDERICK D. STARCK, D. S. T., D. D., D. C.

Dr. E. D. Johnson, Medical Advisor

1023 NORTH GRAND BOULEVARD

Suite 407

Phone: NE. 0243

ST. LOUIS 6, MISSOURI

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I.

CHIROTHERAPY: ITS MISSION AND MESSAGE

By Dr. Frederick D. Starck.

Foreword.

"Our hope is in heroic men,
Star-led to build the world again."

Edwin Markham.

Since time immemorial, mankind has sought to untangle the knotted threads of existence; every race, nation, creed and cult has put forth the best efforts of its most gifted scribes to answer the Eternal questions: "WHENCE CAME I? WHY AM I HERE? WHERE AM I GOING?" But the end sought still remains like a distant shore to a shipwrecked crew.

The failure of educators, both secular and religious, to teach mankind the true Nature and Plan of God, the Origin and Destiny of Man, has resulted in mental and moral disruption, disrespect for Law and Order, and complete disregard for the Higher Spiritual values, and the Sacredness of Parenthood. "A tree is known by the fruit it bears."

Misinterpretation of the Holy Word, purposeful interpolations of erroneous paragraphs and the shameful tempering with Sacred Truths, has led to widespread unbelief on the one hand, hypocrisy and false philosophies on the other, with their utter confusion, world-wide hatred poverty and War.

Until Churches and Schools give up their personal pride and selfish ambition, and return to the Pristine Truths as handed down by the early Fathers, we shall have "Wars and Rumors of Wars" until Humanity shall totally Destroy itself.

II.

Many Now Living Shall Never Die.

"Enoch walked with God, and Overcame Death."
In the Book of Genesis v. 24 it is said that Enoch Walked with God. This expression must be taken to mean not only that he led a Godly life, but also that he was the recipient of Divine Wisdom and Superhuman Knowledge.

In one of the books that bears his name, we are told that he went to Heaven, received the Blessings of God, and was given all the Secrets concerning the Plan of Righteous Living, the Origin and Destiny of Man.

Any attempt to build a Postwar World without recognizing the TRUTH which came down from Heaven, must end in utter confusion and failure, and a more Destructive War than the Last one.

ADAM AND THE ATOM.

There is a deep Occult meaning underlying the word, "ATOM," which is defined as the Ultimate particle of Matter. In one of the Scripture lessons we are told that, "The things which are seen, are not made of the things which do appear." Then, of what are they made? You say, 'of invisible Substance.' What is this Substance? CHIROTHERAPY fully explains.

The failure of men to realize that All things came out of a single Substance, has led to fear, worry, doubt, hatred, poverty, race-hatred and the belief that "There is no God." In order to Build a New and Prosperous World, ADAM and the ATOM must be studied in the Light of Science, Wisdom and Brotherly Love.

SCIENCE AND THE GLOBAL WAR.

Science has Won the "War of Aggression" and Brutality, but it must not rest its laurels; it seeks new fields to conquer, new enemies to subdue, it must now begin its Crusade to "Win Souls for Christ."

III.

Down through the ages, science has been the truest friend of God, man and the Church. But the Church has been the enemy of science! . . . Was it because the Church feared the Truth, feared that Science in its Laboratories and Test-tubes might accidentally or purposely reveal a false position? Be this as it may, let us consider certain Cold Facts well known to everyone regardless of religious or racial beliefs.

SCIENCE MAKES USE OF LIGHTNING

Science has brought down the lightning from heaven, harnessed it, put it to work illuminating our cities, homes; washing our clothes, sweeping our floors, cooking our food, running our railroad trains, thus giving mankind more time for rest, recreation and Religious Education . . . . and Worship. Has man improved himself along Religious lines as Science intended?

SCIENCE MAKES USE OF RAIN DROPS

Science has caught the rain drops that fell from heaven, placed them in a boiler, built a fire beneath it, called it an engine, and bade this "iron horse" carry the burdens once borne on the shoulders of little children, tired and weary men and women. Has the Church a better record?

SCIENCE CARRIES THE GOSPEL; HEALS THE SICK.

Science has constructed a delicate mechanical instrument, named it a "radio," and by the simple pressing of a button or the moving of a switch, the human voice is made to travel around the earth with the speed of light; conveying the Word of God in sermons, lectures, announcements, musical programs to men and women both on land and sea, in the jungles and to the fighting men in the foxholes and trenches of War. Can the Church boast of a better way to carry out The Master's command which reads!

IV.

"Go ye into all the world, and Preach the Gospel to every creature. . . . . Heal the Sick." St. Mark 16.
Regardless of human envy and personal jealousy, the Scientist is the most devout friend of God and the most humble hard-working Benefactors of the human race.

uarian School of Higher Thought
And Church of Divine
Science, Inc.
3028 Bell Ave--St. Louis
6--Missouri
USA

Fig. 71. Active Gymnastics to back of leg.—No. 1.
Flexion of leg.

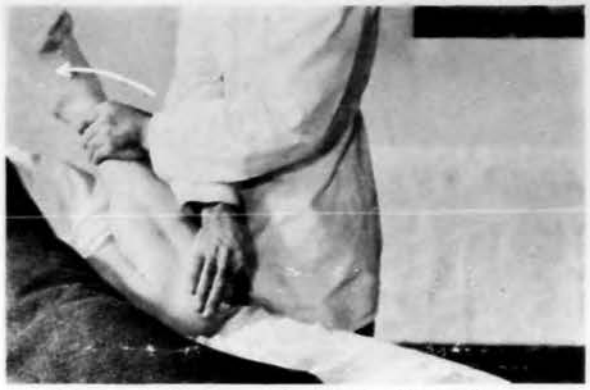

Fig. 72. Active Gymnastics to back of leg.—No. 2.
Flexion of knee joint.

Fig. 73. Active Gymnastics to back of leg.—No. 3.
Extension of leg.

Fig. 74. Passive Gymnastics to back of leg.—No. 1.
Rotation of heel bone.

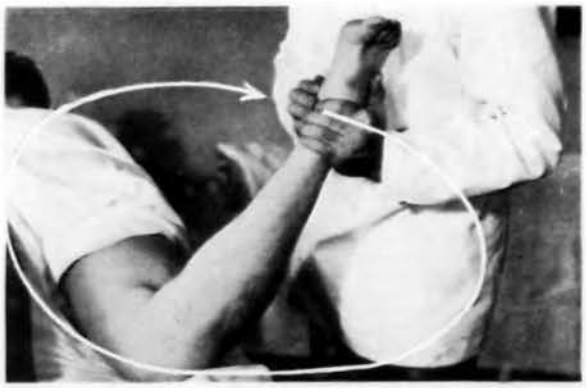

Fig. 75. Passive Gymnastics to back of leg.—No. 2.
Rotation of knee joint.

THE SCIENCE OF CHIROTHERAPY AND THE HOWARD CABINET.

As the smoke clouds are dispersing over the war-torn scenes of bleeding Europe, and the leaders of the "Aggressor Nations are being brought before the Bar of Justice to pay for their Crimes, SCIENCE is Laboring far into the night to bring to discouraged humanity a more beneficial use of Atomic Energy.

SCIENCE now heals the wounds of war, mends shattered ambitions, crushed hopes, strength to the weak, comfort to the sad, that Humanity in general, may gain a New Conception and Understanding of the Plan and Purpose of God.

AN AMAZING INVENTION. Science has given us a New and Amazing Invention for the Healing of Bodies and Minds. It has constructed an almost indescribable streamlined Cabinet electrically equipped, with Comfortable seat made to the contour of the Body, its curves and designs.

THE PATIENT ENTERS.

The patient is seated, a Zipper curtain closes the entrance, a button is touched, and moist infra-red heat charges the air, the very "Breath of Life," while the electrical motor hums its joyous message of Youth, New Life, Power and New Found Happiness. Thus, the Chiro-Technique and the Howard Cabinet presents the Last Word in a Therapy that aims to Heal the whole man.

V.

The Electrified Air is circulated by a technically arranged fan through a Wind Tunnel Air Chamber, coming in at the feet and passing up over the body. Human language is inadequate to explain the thrilling effects of this Miraculous Treatment.

Thus, "through infra-red heat and smartness of design," Arthritis, Rheumatism, Poor Circulation, Kidney troubles, Nervous Disorders, Skin Troubles, Worry, Fear, Sleeplessness, Sadness, Colds, Backaches, and the thousand and one troublesome complaints "fold up their tents like the Arabs, and silently steal away." But science does not stop here. It improves the complexion, streamlines the Body, relaxes the nerves, makes one feel Fit and keeps one Healthy.

THE CHIROSCILLATOR.

We read a lot nowadays of the Wonders performed by Medicine as well as by the various Drugless Systems. . . . Chiropractic, Osteopathy, Naturopathy, Divine Science, Surgery, etc. The tireless workers of these great Schools deserve the Highest praise, for they are filling their allotted places in the Grand Plan of Evolution. But men of Science have gone into other fields, carrying out the injunction, "Go into the highways, and the byways, and compel them to come."

Science has created sensation after sensation with its new discoveries, but here's one to make Solomon pause and Wonder! THE CHIROSCILLATOR, which, when properly applied accompanied by the CHIROTECHNIQUE PERFORMS MIRACLES TOO GREAT TO Describe.

A button is touched, a motor sings, and crooked spines are instantly made straight. "Thinning cartilages" assume their normal and original healthy forms, and that, for which Ponce de Leon had hoped to find, becomes to the Truth Seeker a Concrete Reality. Eternal Youth, Glorious Health, Peace of Mind, etc., brings home to every believer The Master's Promise: "If I go away, I will come again, and receive you unto myself."

VI.

THE ANSWER TO LIFE'S RIDDLE.

"Write the things which thou hast seen, and the things which are, and the things which Shall be Hereafter. The Mystery Of The Seven Stars—which thou sawest in my right hand." Revelations 1:19, 20.

When Sir Isaac Newton made his astounding discovery, showing that White Light contained the Seven Rainbow Colors, he little dreamed that he was paving the way for CHIROTHERAPY, and the "Opening of the Seals" of the Book of the Revelations. Today, skilled CHIROTHERAPISTS through their KNOWLEDGE of the Distant Stars, tell us that we are on the threshold of the greatest Scientific era of all time, and the Bible says, "And it doth not yet appeer, what we shall be."

MUSICAL THERAPEUTICS.

Through the Power of Music, Light, Color and Planetary Influences, Chirotherapists are accomplishing in their practice "that" which Sir Isaac knew, but could not make the skeptical world understand. LIGHT and Life are Synonymous terms. There can be no LIFE without LIGHT. "GOD said, Let There Be Light, and There Was Light." LIGHT plays a vital part in the Teaching of Chirotherapy.

Obviously, The Aquarian School of Higher Thought and Church of Divine Science, Inc., has brought glorious Reality a Dream long cherished by teachers, preachers, poets and prophets—The Unity of Science and Religion, the Return of Mankind to its Pristine Purity, the Uniting of Races, Religious, Creeds and the Birth of the Superman, or God Made Manifest in the Flesh.

MAN-MAKING.

"We are still blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.
Why build these cities glorious
If man unbuilded goes?
In vain we build the world unless
The builder also grows."
. . . Edwin Markham.

We Are Builders of Better Men and Women.
Better Character for The Better Life.

Department of Voice Culture—Piano—Organ—Public Speaking . . . Opening January 20, 1946

"MUSIC WITH MEDICINE."

CHIROTHERAPY — THE SCIENCE

of Eternal Youth, Glorious Health, Success and Happiness
The Highest Technique of Massage, Mind and Body Beautifying.

Embracing: Astrology, Chiromancy, Anatomy, Occult Anatomy, Phsiology, Physiognomy, Medical Gymnastics, Electro-Therapy, Hydro-Therapy, Biochemistry, Musical Therapy, Adam's Doctrine of Atomic Energy, Ether and its Relations to the Ethiopians, etc. Revealing the One Universal Truth, Uniting All Races, Religions and Creeds.

Teaches the existence, character, and attributes of God, His Laws and Government, the Sacred Principles by which we are to Live, Marry, "Replenish the Earth," Train our Children in the Right Vocations, Heal the Sick, Comfort the Sad, Regulate our Diet, Divorces, Overcome Sin, Sickness, Poverty, Death, and Re-establish His Kingdom Of Peace" Here and NOW.

Easily Learned — Unlimited Opportunities — FUTURE SECURITY — Social Advantages.

This Amazing Course will thrill you, awaken mighty forces within you, open your eyes to New Powers and Possibilities and a New and Better World.

Diplomas Granted — Degrees Conferred — PRIMARY HOME STUDY COURSES, Complete in One Year . . Doctors Degrees for Those Taking Resident Work.

VIII.

A COURSE LEADING TO THE BACHELORS' DEGREE.

THE AQUARIAN SCHOOL OF HIGHER THOUGHT AND CHURCH OF DIVINE SCIENCE, INC., offers Modern Scientific Training for the Successful Practice of Chirotherapy by 52 Carefully arranged Correspondence Lessons. In this way the student may Earn While Learning.

CHIROTHERAPY has elevated the Science of Drugless Healing to a Dignified and Lofty place unheard of before; this accounts for the great Popularity of Chirotherapy among the members of other Healing Professions. Medical Doctors, Chiropractors, Naturopaths, Osteopaths, Musicians, Beauty Doctors, Hairdressers, Masseurs, Ministers of the Gospel, Nurses, Psychiatrists and members of every recognized profession . . . . may be found among its ranks.

No Hospital, medical office, clinic, dental office, school, church, no institute of Higher Learning is Complete without the Services of a Trained Chirotherapist.

IX.

CHIROANALYSIS IN BUSINESS.

Every intelligent business executive realizes the importance of placing the right employee in the Right Vocation. Some men are born leaders, and cannot work well under others; others are born to fill subordinate positions, and would be absolute failures should they try to fill executive positions. The World is filled with "Misfits," called, "Round pegs" in "Square Holes."

CHIROTHERAPY Enables the business director to Select the Right man for the Job, where the greatest amount of Service may be renderd without friction and loss of time. Work becomes play, when we are Where we Belong.

MENTAL, NERVOUS, FUNCTIONAL DISORDERS AND ADDICTIONS.

The Greatest Need today in a War-wrecked World is professional men and women trained in The Science of The Soul.

X.

Teachers and Doctors prepared to take charge of the mentally and morally Sick. The greater percentage of human beings are on the verge of a mental collapse, and our insane asylums and psychopathic hospitals are filled to overflowing. That CHIROTHERAPISTS are Sadly needed, no one can doubt. The Victory over "Aggression" has been WON, we must NOW Win Souls for Righteous Living. Reaction has fully set in after the World-Wide "Speeding Up" Process, and Now Doctors and Ministers, who are familiar with the needs of the Soul are in Constant Demand. "War NEUROSIS" is an acquired Disease which CHIROTHERAPY alone is prepared at this time, to understand and offer a logical means of Cure. What could be more Christlike and praiseworthy than that of Healing the Sick, Comforting the sad, and giving to discouraged Souls a New Outlook on Life? Your name will be Blessed for the Good you will do, besides, you will enjoy a Large Income and the Respect of your Community.

MODERN CHILD TRAINING.

"Train the Child in the way he should go; and when he is grownup, he will not depart therefrom," saith the Scripture. First impressions are the most lasting ones. "As the twig is bent, so the tree is inclined."

Man has a Sevenfold Nature, and the Six Hidden Bodies must be fully understood in order to give the Child the Proper Training that it may Grow strong, healthy and Successful in the Adult years. Man is related to the Solar System, and this fact ought not to be ignored by those who deal with the young. All Growth is from Within. The outer life is but a visible manifestation of INWARD DESIRE.

MAN, YESTERDAY AND TODAY.

From the life in Eden to that of the present brute man, the maker of poison gas, bombing planes, liquid fire, etc., is a terrible Fall. Experimenting with the Sacred Functions of the BODY, and the waste of the Vital force has increased Life's Difficulties and responsibilities, hence nervous disorders are on the Increase. Humanity in its attempt

to keep pace with a machine age, is faced with moral duty and man-made forms, which react upon the Mind and Body. Thus, we have to deal with the following types of CHIROLOGICAL Unbalance and Inward Discord:

XI.

Self-Consciousness, Constant Fatigue, Restlessness, Poor Memory, Nervous Complaints of various Kinds, Inability to Concentrate, Irritability, Inferior and Superior Complexes, Impatience, Shyness, Needless Fears, The Tendency to Fault-Finding, Criticism of Others, Lack of Sex Emotional Control, Nervous Indigestion, Worry, Hatred, Self-Pity, Suspicion, Fear of meeting strangers, fear of the future, Dislike for Children, and numerous other complaints.

CHIROTHERAPY with its Great AUXILIARY THE HOWARD CABINET, makes short work of these ailments and gives the patient an entirely New Outlook on Beautiful Golden Age. Thousands who were despondent and on the brink of desparation, have been lifted out of the depths of Sorrow into Success, Sunshine and Happiness. Many claim that CHIROTHERAPY SAVED THEIR LIVES.

We are nearing the Millennium, or One Thousand Years Reign of Christ in the Hearts of Mankind. The Bible Advocates CHIROTHERAPY; it is not for man to speak lightly of God's command.

CONTENTS OF THE COURSE.

PART ONE.

The origin and Destiny of Man.
The Mysteries of Sex.
Lemuria, The Motherhood of Man.
The First Races of Man in America.
Man's Migrations.
The Law of Substance.

PART TWO.

The Saturn Nebula.
The Birth of Our Sun.
Transitions of Life.
The Hidden Constitution of Man.
Man and His Relation to Other Kingdoms.
Four Primary Forces.

SPIRIT AND MATTER.

PART THREE.

THE POWER OF THOUGHT.
THOUGHT FORMS.
ANGELS, AURAS, ETHERS.
ABUSE OF THOUGHT FORCE. BLACK MAGIC.
PROTECTION FROM EVIL.

XII.

MAGNETISM TELEPATHY.

PART FOUR.

Anatomy and Physiology In a New Light.
The Electromagnetic Form of Man.
The Spiritual Form and its Physical Prototype.
The Animal Soul.
The Astral Body.
The Divine Soul.
The Spiritual Form.

PART FIVE.

The Correct Mental Attitude in Healing.
The Body Beautiful, Radiant, Magnetic.
The Transformation.
Locating the Seven Stars in The Hand.
Divine Correspondences.
THE HIGHEST TECHNIQUE OF MASSAGE.
THE TWELVE TEMPERAMENTS. 6

PART SIX.
HYDRO-THERAPY.

Baths.
Sprays.
Steam.
Pacts.
The Howard Cabinet and The Hidden Properties of Water.
Colonic Irrigation.
Douches.

PART SEVEN.

ELECTROTHERAPY.
THE ORIGIN OF ELECTRICITY: WHAT IT IS.
SOUND, LIGHT, COLOR.
ATOMIC FORCES.
MUSICAL THERAPY.
BUILDING THE SUPERMAN.
BUILDING A PRACTICE.
TIME REQUIRED: 52 WEEKS. ONE LESSON WEEKLY.

Full Credits given for the same Subjects if previously taken in reputable State Approved Institutions, if credits are presented.

COST: ONE HUNDRED DOLLARS, PAYABLE IN ADVANCE. Upon Completion of the Course and Successfully passing the examples and meeting all requirements of the School, The Degree Bachelor of Chirotherapy is Awarded.

XIII.

The Necessary Instructions will be given for meeting any State Board Requirements, as we have a Board of Medical as well as Non-Medical Doctors and Advisors. There will be an Increase in the Cost of this Course on or after February 1, 1946. The Extra Cost will be fifty Dollars owing to the increased facilities offered for every improved Service. We urge you to enroll NOW!

Please give your full name as given at Birth, including the Month, date of Month, Year, place and the Hour if known. Please write plainly, or Print your name to avoid delays.

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AQUARIAN SCHOOL OF HIGHER THOUGHT
AND CHURCH OF DIVINE SCIENCE, Inc.

Business Office: 1023 N. Grand Blvd.,
Suite 407, St. Louis 6, Missouri

Please Register Your Letter, if Money is sent in a Letter.

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D.D., D.C.

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The Flint College of Psychology, Detroit, Michigan;
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Fellow of The Canadian Metaphysical Alliance,
Toronto, Ontario, Canada,
Ordained Minister, Pastor,
Aquarian Church of Divine Science,
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CHIROTHERAPY and
A Few of the Benefits of the Howard Cabinet

Are you nervous ?

Many doctors recommend and use The Howard Cabinet to relax the nerves. It will help relax yours. One treatment should prove it.

Are you over weight ?

Over thirty thousand treatments are given every week in the Howard Cabinet by the finest slenderizing studios, and conditioning salons in the United States. Many of their clients have lost from one to five inches and from five to fifteen pounds, with no effort.

Your complexion ?

Many famous beauty salons use The Howard Cabinet as an aid in clearing facial skin blemishes, and to help induce a deep circulation in the facial tissues. You notice the results in one treatment.

Relieves that tired feeling

Many executives and famous personalities use their Cabinet to help get rid of that tired feeling. It aids in eliminating certain toxic poisons which act as a depressent. Many say they immediately feel better after using their Cabinet.

Bad circulation ?

A treatment in The Howard Cabinet helps cause an increased flow of blood throughout the body, warming one up. It is a great aid and comfort to those who have cold hands or feet.

A bad cold ?

We have signed statements from doctors recommending use of The Howard Cabinet to aid in breaking up certain types of internal congestion. Many of them say their patients feel better after a good perspiration in our Cabinet.

Your liver and kidneys

By increasing the circulation, the action of the liver and kidneys is speeded up. The ancients said, "The seat of man's soul is in the liver." The Howard Cabinet aids the action of these organs.

That morning after

Help the skin to do its job. To help overcome effects of excessive drinking. . . . Everyone knows that eliminating alcohol and other poisons through the pores by copious perspiration aids in relieving one's overworked kidneys and helps one feel better in a short time.

A headache ?

To relieve some types of headache. Many users believe their Howard Cabinet helps relieve them of a headache. A famous doctor in Hollywood uses the cabinet to relieve annoying headaches.

Your sleep ?

Many of our clients enjoy a relaxing treatment in the Howard Cabinet before retiring to induce sleep. You too may be helped to experience that relaxation in just one treatment.

120-1-3-6

GEB/fm

7 June 1951

Dear Mrs. Hennessy:

Mr. Coke, Deputy Director of our Building Services, has informed me that you have made an enquiry regarding the Meditation Room in the new buildings.

As you know, we maintained one at Lake Success which is now closed and most of the public meetings are held at Flushing Meadow. We are not equipped in this building to take care of the public and do not wish to encourage the general public to come into the Secretariat Building inasmuch as we do not have facilities to provide for them properly. Several people have enquired about the continuation of the Meditation Room and I have assured that the policy of the Secretary-General would be to continue such a room in the new buildings whenever conditions permitted the accommodation of visitors. Until the project is somewhat further advanced, I do not believe there will be a Meditation Room established in the new buildings.

Yours sincerely,

Glenn A. Bennett
Executive Officer
Headquarters Planning Office

bc: Mr. Weyman Huckabee

bc: Mr. A.R.T.Coke

Mrs. Daniel Hennessy
270 Park Avenue, Apartment 9B
New York, N. Y.

120-1-3-61

29 May 1951

Dear Dr. Held,

The Secretary-General has asked me to thank you for your letter of 5 May, and your suggestions for the arrangement of the meditation room.

Yours very truly,

David B. Vaughan
Acting Assistant Secretary-General
Conference and General Services

Dr. Horton Held
124 Avenue Mendoza
Coral Gables, Florida

cc: Mr. B. Price
Mr. W. Harrison
Mr. W. Foote
Mr. G. Bennett
Registry (2)

MAY 31 1951

120.1-3-6

The Laymen's Movement for a Christian World, Inc.

TO HELP BUILD CHRISTIAN PRINCIPLES INTO THE EVERY-DAY LIFE OF THE WORLD

347 MADISON AVENUE
NEW YORK 17, N. Y.
Room 1402

MUrray Hill 3-8530

Bulletin
CHRISTIAN LAYMEN

LAYMEN'S SUNDAY
Third Sunday in October

WALLACE C. SPEERS, Chairman
DAVID H. SCOTT, President
JOHN L. CARSON, Vice-President
J. C. PENNEY, Vice-President
GEORGE K. BATT, Vice-President

WEYMAN C. HUCKABEE, Secretary-Treasurer
FRANCES ESHELMAN, Sec'y. The Prayer Call

May 11, 1951

Mr. Glenn E. Bennett, Executive Officer
United Nations
Headquarters Planning Office
405 East 42nd Street
New York 17, N. Y.

Dear Glenn:

Here is an article which appeared in this week's issue of LOOK magazine. I thought you might be interested in reading it. I think a little too much credit has been give the Laymen's Movement but that is the way Dr. Peale feels about it.

I wonder if you would not check with Mr. Cordier if you don't hear from him about the transfer of the meditation room. I believe Wallace Speers has written Trygve Lie a letter expressing the hope that the room could be moved on or before the 18th. If it is transferred to the Secretariat building, would it be a difficult problem to have the same chairs marked for this temporary room? If there is any likelihood of the globe being damaged while being transferred, I should be very happy to take the responsibility for delivering it to the new room.

Mr. Zink has been very helpful since the room has been opened at Lake Success. Over 200 Prayer Cards have been taken from the table at the door. This indicates a certain amount of interest which I think is very important.

We, in the Laymen's Movement, are awaiting with anticipation the decision with reference to transfer of the room. We hope it can be done without any difficulty.

Sincerely,

Weyman C. Huckabee

WCH:MH

MAY 14 1951

May 11, 1951
Dictated 5/10/51

The Hon. Andrew W. Cordier
Executive Assistant to Secretary General
United Nations
New York 16, N. Y.

Dear Mr. Cordier:

I reported to your secretary yesterday a matter about which I wanted to speak to you on the phone. It has to do with the transfer of the meditation room from Lake Success to a temporary room in the Secretariat until the General Assembly building is completed, at which time, I believe the permanent meditation room will be installed.

As you know, the opposition which was anticipated with reference to the meditation room, at least as far as the public is concerned, did not develop. Instead, reports we have indicate that the idea has been very well received and has been a great blessing to United Nations, especially, in the minds of the great masses of people both in this country and abroad, at least, those who have known that the meditation room has been available.

It would seem the natural thing for the room to be moved at the same time the other offices are transferred from Lake Success. We would like to have in the temporary room the same chairs, the lighted globe and the same United Nations' flag as some sentiment is attached to these though we do not think that they should be necessarily placed in the permanent room. I spoke to Glenn Bennett about the matter of providing a place, and he thought that space could be made available if you and Mr. Lie agreed that it was the right thing to do.

The Laymen's Movement is anxious to be of any assistance it can and hope that you will let us know when the decision is made.

Sincerely,

Weyman C. Huckabee

WCH:MH
cc: Glenn Bennett

120-1-3-6

120-1-3-6

8 May 1951

Dear Mr. Goldberg:

This will acknowledge the receipt of your letter of May 3, together with a copy of a Resolution passed by the Massachusetts Legislature.

We are returning the Flushing building to the City of New York some time in the near future as our New York Permanent Headquarters reaches final stages of construction. There are no plans for a Unity House and we are doing very well to complete the bare essentials of our Headquarters under present conditions. However, we hope to have a meditation room or a room for prayer which, in a way, is similar to your idea.

Thanking you for your interest in our organization, I am,

Yours sincerely,

Glenn E. Bennett
Executive Officer
Headquarters Planning Office

Mr. J. E. Goldberg
688 Walk Hill Street
Mattapan 26, Massachusetts

120-1-3-6

J. E. GOLDBERG
688 WALK HILL STREET
MATTAPAN 26, MASS.

May 3, 1951

Re: 120-1-3-6

Dear Mr. Bennett:

Almost two years have passed since you wrote the tentative disposition letter of 18 May 1949 concerning consideration of my "Unity House" idea.

Will the Flushing building that has been used for the General Assembly be available for use by the UN as it could be adapted quite appropriately along the lines of my proposal?

Does the Headquarters Planning Office have the authority to decide on "Unity House" or must there be a General Assembly approval through a resolution?

However, for your information, I enclose herewith a copy of "Unity House" printed in resolutions form for the Massachusetts State Legislature as it was filed for test and formal record reasons. Note lines 32 through 34.

Trusting to hear from you presently, I am,

Sincerely yours,

J. E. Goldberg

J. E. Goldberg

Mr. Glenn E. Bennett, Executive Officer
U. N. Headquarters Planning Office
405 East 42nd Street
New York 17, N. Y.

enc.

MAY 7 1951

HOUSE . . . . No. 349

By Mr. Mirsky of Boston (by request), petition of Jean E. Goldberg that the President and the Congress of the United States be memorialized in favor of proposing to the United Nations the "Unity House" plan for world peace. Constitutional Law.

The Commonwealth of Massachusetts

In the Year One Thousand Nine Hundred and Fifty-One.

RESOLUTIONS PROVIDING FOR REQUESTS FOR NOTICES OF RECOMMENDATION TO THE UNITED NATIONS OF ELEMENT FACTORS RESULTING IN WORLDLY SETTLEMENT THAT ARE CONTAINED IN THE "UNITY HOUSE" PROPOSAL BY MR. JEAN E. GOLDBERG, CITIZEN OF THE COMMONWEALTH OF MASSACHUSETTS.

Whereas, The history of the Commonwealth of Massachusetts has significant record of invaluable service to greater beneficial advancement in human endeavor; and

Whereas, Education is a world-wide essential to understanding for better living and a direct source for world peace achievement; and

Whereas, The heritage of true democracy requires consistent use of just values; and

Whereas, The United Nations Educational, Scientific, and Cultural Organization is a specialized agency of the United Nations in service to the peoples of the world; therefore be it

Resolved, That the President of the United States be requested to direct our delegates to the United

16 Nations to propose or support such administrative
17 and program measures within the "Unity House"
18 proposal that will aid the progress in working toward
19 the goal of a continuing world peace through adequate
20 sources in conjunction with the United Nations;
21 and be it further

22 *Resolved*, That in the preparation of such notices
23 our delegates should advocate:

24 1. Establishment of a permanent exhibit center
25 entitled "Altars of Remembrance" whereby each
26 of the world's religious bodies would be officially
27 summoned to erect an altar form in replica of the
28 authentic symbolic credentials of their particular
29 faith, clearly identified with descriptive labels:

30 (*a*) As an informative presentation in museum
31 fashion without performance of ritual services;

32 (*b*) Located at United Nations headquarters or
33 other central site with facilities for full world-wide
34 communication;

35 (*c*) Clearly and authoritatively making known
36 the heritage within all faiths, in educating by reve-
37 lation of the common foundations and respective
38 continuity of birthright.

39 2. In conjunction with the proposed exhibit, the
40 formation of a methodologic function division en-
41 titled "Co-operative Foundation for International
42 Education" with adequate administrative aides and
43 facilities:

44 (*a*) To serve as a helpful center in promoting under-
45 standing by offering the services of communication,
46 information and related life interests through the
47 mediums of music, art, foods, vocations, language, etc.;

48 (*b*) To fully associate peoples with one another
49 through standard channels that are commonplace

50 and presenting the opportunity and means by a
51 co-ordinated center having the documented material
52 and conducted as becomes the blessing of righteous
53 standards; and be it further

54 *Resolved*, That the Congress of the United States
55 be requested to urge the calling of a special conference
56 of the United Nations Educational, Scientific, and
57 Cultural Organization for closer functional deter-
58 mination and fulfillment within the United Nations
59 organization; and be it further

60 *Resolved*, That copies of this resolution be sent
61 by the state secretary to the President of the United
62 States, to the secretary of state, to the senators and
63 representatives in Congress and to the delegates of
64 the United States to the United Nations.

120-1-3-6

GEB/fm

120-1-3-6 27 April 1951

Dear Miss Smith:

I am writing in reply to your two letters of April 22 addressed to the Secretary-General and myself on the subject of the Meditation Room.

We have not made the final plans for the Meditation Room but are glad to have your suggestions, which we shall retain for the future.

We are grateful for your interest in our project.

Yours sincerely,

Glenn E. Bennett
Executive Officer
Headquarters Planning Office

Miss J. D. Smith
Box 32
Harrison, New York

UN/65/11,Rev.1
25 Nov. 1962

ROUTING SLIP

TO Mr. Glen Bennett

	APPROVAL		MORE DETAILS
	REPLY, PLEASE		YOUR INFORMATION
	SEE ME, PLEASE		RETURNED AS REQUESTED
	YOUR SIGNATURE		INVESTIGATE AND REPORT
	NOTE AND FILE		FOR ACTION
	NOTE AND RETURN		REPLY FOR MY SIGNATURE
	YOUR COMMENTS		INITIAL AND FORWARD

I understand that Mr. Bennett is handling all suggestions for decorating the UN Permanent Headquarters including the "Quiet Room".

Sheila Gowans
1071

DATE	FROM

CU

Forward to Mr Glen Bennett

1

120-1-3-6

MISS J. D. SMITH
BOX 32
HARRISON, NEW YORK

Apr. 22, 1951

Mr Trygve Lie
U.N. Secretary General
U.N. Headquarters, N.Y.C.

Dear Sir

I am writing almost identical letters to you, Mr Bennett and Mr John D. Rockefeller Jr. in which I take the liberty to suggest a decoration for the new "Quiet Room" or "Room for Meditation" in the United Nations' Headquarters.

In addition to an arrangement of flags, lights &c such as they have now at Lake Success — let there be all large paintings on each wall — (mural decoration or in a frame) Let each painting be of nothing but trees and a very handsome large expanse of sky. No flowers, no animals, no humanity for they would be interesting distractions — which should not be. Let the tree part be painted in a subdued light as in a forest, but let the sky be gorgeous! Let the sky vary in the different

MISS J. D. SMITH
BOX 32
HARRISON, NEW YORK

paintings — showing the great power and glorious majesty of the Almighty.

Let the single painting on each wall be fine and large and by a celebrated artist. Each one having a rich side drapery (perhaps a deep red).

The whole room should have a subdued light but a special lighting should be over the painting in the middle of each wall.

If there should be a window in the room, let it be of stained glass and also depicting a forest above which is a large expanse of glorious sky — and perhaps a dove of peace bearing an olive branch in its beak.

Let them fill the room with a predominating thought of a great, glorious, Almighty power transcending all humanity — a great silent power that will lift us out of ourselves and give us the invaluable vision of a right judgment.

Somewhere, near the entrance in the room — low enough for

MISS J. D. SMITH
BOX 32
HARRISON, NEW YORK

people to read — could not the parchment containing Whittier's quotation, be hung?

If there are other donations for the "Quiet Room", let there be a handsome entrance hall in which to place them.

Very truly yours
Jennie D. Smith

APR 24 5 11 PM
UNITED NATIONS
REGISTRY CONTROL
OFFICE

1

120-1-3-6

MISS J. D. SMITH
BOX 32
HARRISON, NEW YORK

Apr. 22, 1951.

Mr Glenn E. Bennett
405 E. 42nd St., N.Y.C.

Dear Sir:

I am writing almost identical letters to you, Mr Trygve Lie and Mr John D. Rockefeller Jr. in which I take the liberty to suggest a decoration for the new "Quiet Room" or "Room for Meditation" in the

United Nations' Headquarters.

In addition to an arrangement of flags, lights &c such as they have now at Lake Success — let there be one large painting on each wall (mural decoration or in a frame). Let each painting be of nothing but trees and a very handsome large expanse of sky. No flowers, no animals, no humanity for they would be interesting distractions — which should not be. Let the tree part be painted in a subdued lighter as in a forest, but — let the sky be gorgeous!

MISS J. D. SMITH
BOX 32
HARRISON, NEW YORK

Let the sky vary in the different paintings - showing the great power and glorious majesty of the Almighty.
Let the single painting on each wall be large and fine and by a celebrated artist. Each one having a rich side drapery (perhaps a deep red)

The whole room should have a subdued light, but a special lighting should be over the painting in the middle of each wall.

If there should be a window in the room, let it be of stained glass and also depicting a forest above which is a large expanse of glorious sky — and perhaps a dove of peace bearing an olive branch in its beak: Let them fill the room with a predominating thought of a great, glorious, Almighty power transcending all humanity — a great silent power that will lift us out of ourselves and give us the invaluable vision of a right judgment.

MISS J. D. SMITH
BOX 32
HARRISON, NEW YORK

Somewhere near the entrance in the room – low enough for people to read – could not the parchment containing Whittier's quotation be hung?

If there are other donations for the "Quiet Room", let there be a handsome entrance hall in which to place them.

Very truly yours
Jennie D. Smith

APR 24 1951

120-1-3-6

120-1-3-6/GEB

8 February 1951

Dear Miss Keller:

Thank you for your letter of January 22 which has been passed to this office.

It is difficult to plan a meditation room which will not offend any of the many religions in member countries. We appreciate your interest in our task.

Very truly yours,

Glenn E. Bennett
Executive Officer
Headquarters Planning Office

Miss Regina Keller
32nd Floor
11 West 42nd Street
New York 18, N. Y.

UM/65/11, Rev.1
25 Nov. 1969

ROUTING SLIP

TO Mr Bennett

	APPROVAL		MORE DETAILS
	REPLY, PLEASE		YOUR INFORMATION
	SEE ME, PLEASE		RETURNED AS REQUESTED
	YOUR SIGNATURE		INVESTIGATE AND REPORT
	NOTE AND FILE		FOR ACTION
	NOTE AND RETURN		REPLY FOR MY SIGNATURE
	YOUR COMMENTS		INITIAL AND FORWARD

I think this is rather more in your line than mine!

DATE 6.2 | FROM Helen Croston

DR

120-1-3-6

Reply — I thank you for your letter — etc. It is difficult to offer a meditation room which will not offend any of the many religions in member countries. GAS

11 WEST 42ND STREET
THIRTY-SECOND FLOOR
NEW YORK 18, N. Y.

January 22nd, 1951

Mr. Trigvée Lie
Secretary General of the United Nations
New York, N.Y.

Re: Meditation Room in the New York City Headquarters.

Dear Mr. Lie:

Several of my friends and associates are keenly interested and desirous of seeing a suitable room made available for quiet meditation in the New York City Headquarters, a room that should be distinctive and without any trace of sectarianism. May I, therefore, give you the result of our thoughts on this subject for your serious consideration:-

1. The shape of the room, and the seating arrangment should be a semi-circle.
2. The walls should be draped or covered with the flags of the member nations.
3. The altar should hold only one large flag, that of the United Nations.
4. The charter of the United Nations should also be on the altar.

The semi-circle arrangement will have the effect of bringing to a focus all divergent glances upon the charter and the flag symbolising world unity. The national interests will be honored by the flags placed in the background, either the full height of the wall, or else as a border on top about six feet deep. Doors should be noiseless swinging doors, one in the centre of the semi-circle and one on each side, making three in all, and without locks or handles.

The altar should receive light from above, through a sky-light if practically possible, plain white light without any glare.

The floor should be covered with sound-absorbing substance, carpet or other suitable covering.

Sincerely yours,
Regina Keller

FEB 1951

UNITED NATIONS
1951 JAN 24 AM 11:57
REGISTRY CONTROL OFFIC

JAN 1951

January 1, 1951

Dear Mr. Bennett,

Thank you for your letter of Dec.27. I appreciate your offer to present the ideas I expressed to you to the Board of Art Advisers.

I am relieved to know that you have not changed your decision to provide a room for meditation and prayer in the new General Assembly building. I realize what a delicate thing the interpretation of such a room is to a gathering of such diversified peoples. But it has been my experience that the most involved questions may often be presented at the child level and there found easily acceptable to adults. I suppose this is because childhood is something we all have in common and that there is basic truth in the fact that in order to enter the kingdom of heaven we must all become as little children. This is why I have offered the suggestion that this room be decorated with murals depicting children of all religions.

I expect to be in New York in February and shall take the liberty of calling your office for an appointment. I should appreciate talking to you on this subject. Thanking you for your courtesy, I am

Very sincerely,

120.1-3-6

29 December 1950

Dear Mrs. Stone:

Your letter of December 10 addressed to Senator Ellender has been referred to me by Senator Ellender's office and the Washington Information Center of the United Nations.

The prayer room, which the United Nations is going to have in its Permanent Headquarters, is sometimes referred to as a meditation room but I do not know what the final designation will be. The room is to be part of the regular construction and has not been financed by Christian churches. We have received some small contributions from individuals for the interior decorations but at the present time these do not total more than $50.00. The United Nations has recognized the need for such a room and, as you probably know, has adopted the practise of opening the General Assembly sessions with a minute of silent prayer.

I am sure that the leaders in the United Nations as well as those in the United States Government appreciate your support and your interest in the important work which faces all of us in these critical times.

Yours sincerely,

Glenn E. Bennett
Executive Officer

bc: Senator Ellender
Mr. Sweetser

Mrs. Ethel Stone
P.O. Box 1519
Lake Charles, Louisiana

120-1-3-6

C
o
p
y

Lake Charles, La.

Dec. 10, 1950

Senator Ellender:

Your Honor:

I had not thought so much of the commentators calling the "Prayer Room" of the U.N. a Meditation Room until I hard our pastor speak of it being called so this morning. I understand this room was paid for by Christian churches and was to have over the door "Prayer Room".

Will you please bring this comment up to the attention of the Washington Staff, and, if possible, have it called by its name. From our President on down in Washington they need to go to this room and pray over every great decision that is made now in this great crisis, and something should be done at once on price control of food as well as cars, and other war materials, etc.

Awaken these people with a loud voice and be blest.

Sincerely,

Mrs. Ethel Stone

P.O. Box 1519

29 December 1950

Dear Arthur:

The attached copies of correspondence are forwarded to you for your information.

I noticed your picture in the paper this morning with President Truman and I offer my congratulations for making the front page in such a distinguished manner.

With all good wishes for 1951, I am,

Yours sincerely,

Glenn E. Bennett
Executive Officer

Encl.

Mr. Arthur Sweetser
Washington Information Center
2000 Massachusetts Avenue, N.W.
Washington 6, D. C.

CABLE ADDRESS - ADDRESSE TELEGRAPHIQUE
OMNIPRESS - WASHINGTON

TELEPHONE - TELEPHONE
DECATUR 4430

UNITED NATIONS NATIONS UNIES

WASHINGTON INFORMATION CENTER
2000 MASSACHUSETTS AVENUE, N. W.
WASHINGTON 6, D. C.

27 December 1950

Mr. Glenn Bennett
United Nations
Permanent Headquarters Building
New York 17, N. Y.

Dear Glenn:

I think you will probably want to answer personally the attached letter from Senator Allender enclosing an inquiry from one of his correspondents. As far as I know, it is not true that the meditation room was paid for by Christian Churches; however, you will know best how to answer that.

Goodness, what a lot of agitation this room has stirred up! Just yesterday, I saw another letter in the Washington Star which seems equally erroneous.

In any event, it would be helpful if you would let us have a copy of anything you might write on this general subject.

Cordially yours,

A.S.

Arthur Sweetser

120.1-3-6

XXXXXXXXXXXXXXX
PLaza 4-1234
Ext. 2362

29 December 1950

Dear Senator Ellender:

I am returning a letter from Mrs. Ethel Stone which was referred to me by Mr. Arthur Sweetser of the United Nations Washington Information Center together with a copy of my reply to Mrs. Stone.

Yours sincerely,

Glenn E. Bennett
Executive Officer

Encl.

bc: Mr. Arthur Sweetser

The Honorable
Allen J. Ellender
United States Senate

120-1-3-6

120-1-3-6/GEB

27 December 1950

Dear Mrs. Jones:

I have your letter of December 20, together with clipping from the "Monitor" and paragraphs from your forthcoming book. I will be glad to keep your ideas for submission to the Board of Art Advisers but I am not certain when they will have their next meeting.

We have not changed our decision to provide a room for meditation and prayer in the General Assembly Building which is expected to be completed in 1952.

Yours sincerely,

Glenn E. Bennett
Executive Officer

Mrs. Jessie Orton Jones
70 Cedar Street
Chicago 11, Illinois

My dear Mr. Bennett,

My daughter and I have had visited [illegible]
published by the Living Voice [illegible], as the
author or [illegible] and she is [illegible]-
We have a book [illegible] in [illegible] [illegible]
he [illegible] [illegible] 51. [illegible]
[illegible]

[illegible]
[illegible] Cedar Street
[illegible]

would be better to study the [illegible] first
to gain some idea of its great [illegible]. But
the idea of dedicating the [illegible] to [illegible]
[illegible] in the first [illegible], [illegible] the [illegible]
[illegible]
[illegible]
[illegible]

you [illegible]
always [illegible]
it is [illegible]
your [illegible]

[illegible]

Is the UN Prayer Room Vetoed?

Toward Tomorrow

By Carlyle Morgan

"Maturity" by Elizabeth Orton Jones
from "A Little Child" - Viking Press

Blurb THIS IS THE WAY Viking Press - 1951

This book has to do with the beginnings of religion in the heart of man. The pictures, in a joyful pageant of world childhood at prayer and at play, illustrate the influence of inner light on outward behavior. The simple text, taken from the holy books of the world, brings out the fact that worship is a universal experience, which, in its essence, contains the germ of brotherly love. The Golden Rule is found at the root of all religions.

The understanding of this truth is the rock upon which we must build One World. As tomorrow's citizens, children should be given an opportunity to learn about the underlying spiritual unity of all races- all religions. This book has been written and drawn to meet that need. By learning about many ways of expressing reverence for God and love of man, children will be strengthened in their own faith and given greater respect for the faith of others. They will find a new meaning in the Fatherhood of God. As they understand Him better, they will surely learn, as children of One God, the secret of living together in peace.

Jessie Orton Jones.

Blurb THIS IS THE WAY Viking Press - 1951

The Way depicted in this book represents the way of life envisioned in all the great religions of the world. In the endpapers the doves of peace appear to lead the children of the world along this way of peaceful living.

The opening invocation is a prayer from an American Indian ceremony. The Four Hills constituting the framework of its symbolism represent progressive growth in human thought. The Way winds over these Hills on the journey to spiritual attainment.

The first episode pictured is that of the American Indian boy's prayer in the rite of puberty. He spends four days and nights fasting alone in the wilderness. At the end of this time he offers himself to the Almighty, his Wauconda. This dedication takes place always at dawn, sacred hour of the Indian.

From the Indian dawning, day advances in the book through the high noon of oriental religions to the evening fire-kindling of the Zoroastrian and the night of Mohammedanism lighted by its moon and star. After this, the "bright and morning star" ushers in the new day of Judeo-Christian tradition. This day brightens into the "light of Christ" which illumines the summit of the Fourth Hill, symbol of the highest peak of revelation.

Throughout the book, visions of the state of prayer characteristic of various religions are followed in each case by the entrance into the Way of the one uplifted during his meditation. In this moment of worship, he is given the precept for harmonious living. This precept is seen to be almost identical in all religions. We call it "The Golden Rule".

THIS IS THE WAY is a book on world religions. In the words of their own scriptures, Their prayers and precepts are reverently set forth. The conclusion must be that God is essentially the same to everybody and that all men are brothers.

Jessie Orton Jones.

120-1-3-6

13 December 1950

Dear Mr. Miller:

I understand that you telephoned our office yesterday and made enquiry regarding a room for meditation and prayer.

As you perhaps know, a room has been set up at Lake Success and we plan to have a permanent one in the General Assembly Building which is not yet constructed. In the meantime it may be that the Secretary-General will direct that a temporary room be planned at Headquarters similar to the one now at Lake Success.

We do not have any special plans nor drawings for the permanent prayer room but Mr. Harrison, our Director of Planning, has done considerable thinking about the design. I shall be glad to keep you informed of any new developments.

Yours sincerely,

Glenn E. Bennett
Executive Officer

fm

Mr. Richmond Miller
Yearly Meeting of Friends
1515 Cherry Street
Philadelphia 2, Pennsylvania

120-1-3-6

120-1-3-6/GEB

16 October 1950

Dear Miss Gamble:

Thank you for your kind letter of October 14. The scroll you refer to was delivered to us recently by Miss Anne Latourette Blauvelt.

Yours sincerely,

Glenn E. Bennett
Executive Officer

fm

Miss Grace V. Gamble
309 East 19th Street
Brooklyn 26, New York

UNIVERSITY OF DELAWARE
NEWARK, DELAWARE

OLD COLLEGE

Built in the summer of 1833. It was the only building until 1892. It was dormitory chapel and classroom building and was known as the "Oratory." After 1892 it was known as "Old College." Now used for Music, Military, Dining Room and Faculty Club. The building was restored in 1901 and 1917 and had a cupola from 1853 until 1917.

309 East 14th Street,
Brooklyn 26, New York,
October 14, 1950.

Dear Mr. Roosevelt:

We as Christians and as citizens of this [illegible] of ours must [illegible] connection [illegible] vided for in the [illegible] for prayer [illegible] to God our [illegible]

There is an organization [illegible] have selected [illegible] prayer free [illegible]

120-1-3-6/GEB

Dear Miss Blauvelt

I have

and shall be happ

morning, October

Miss Anne Latoure
P.O. Box 32
Harrison, New

120-1-3-6

xxxxxxxxxxxxxxxx
PLaza 4-1234, ext. 2687

120-1-3-6/GEB

2 October 1950

Dear Miss Blauvelt:

I have your letter of September 28 and shall be happy to see you on Wednesday morning, October 11, at 11:30 a.m.

Yours sincerely,

Glenn E. Bennett
Executive Officer

Miss Anne Latourette Blauvelt
P.O. Box 32
Harrison, New York

HARRISON, NEW YORK
P. O. BOX 32

TEL. RYE 7-0247

Sept. 28 - 1950

Dear Mr. Bennett,

Your letter of the 27th is a definite help here. In regard to calling at your office, if there is a definite date or hour suiting your convenience we will adjust to it. Considering everything but this end of the line one of the best days to be driven to the city is a Wednesday - reaching your office about eleven thirty. Next week, the 4th, is not quite practical but the 11th of October suits well. However, as I say, no date is imperative with us. Please express your preference - I want you to look over some of the work we have been having done for the U.N. Just a few minutes —

Sincerely Yours -

Anne Tatourette Blanvelt -
The Astor Memorial -

Mr. Glenn E. Bennett
Chief Executive
United Nations - Nations Unies -
Headquarters Planning Office
405 East 42 St. New York 17.

120-1-3-6

120-1-3-6/GEB

XXXXXXXXXXXXX
PLaza 4-1234
ext. 2687

27 September 1950

Dear Miss Blauvelt:

I am usually in the office between 8:30 a.m. and 5 p.m. from Monday through Friday and if you will give me a telephone call prior to your coming, I am sure we can arrange a time when I can see you.

Yours sincerely,

Glenn E. Bennett
Executive Officer

fm

Miss Anne Latourette Blauvelt
Box 32
Harrison, New York

HARRISON NEW YORK BOX 32

TEL. RYE 7-0247

Sept. 26. 1950

Mr. Glenn E. Bennett,
U. N. Planning Office,
405 East 42 Street
New York 17 —

Dear Sir:- Will you be so good as to let me know the hours at which you are likely to be at your office personally - This, that an individual wishing to speak with you by phone or otherwise can properly time a call,

Very Truly Yours,

Anne Latourette Blanchelt

120-1-3-6

120-1-3-6/GEB 18 August 1950

Dear Mrs. Freese:

Your letter of August 9 to Ambassador Austin has been referred to this office. I regret to say that there is no description of the prayer room available at the present time, due to the fact that the design for the room has not been completed. It is now intended to call the room a meditation or memorial room and its exact location has not been determined. It will be in the last building to be constructed, the General Assembly building, and I am sure it will be quite simple in decoration and furnishings.

We are sending you a print of a photograph which shows the New York skyline with the unfinished Secretariat Building in the foreground. The building is now almost finished and people are moving into the new offices this weekend.

We appreciate your interest in our project and hope you will have occasion to visit the Headquarters when it is finished about two years from now.

Yours sincerely,

Glenn E. Bennett
Executive Officer

fm

Encl.: UN Photo No. 23794

Mrs. Tom Freese
902 S. Elm
Pecos, Texas

bc: Mr. Porter McKeever, United States Mission

1-3-6

UNITED STATES MISSION TO THE UNITED NATIONS

2 PARK AVENUE
NEW YORK 16, N. Y.
MURRAY HILL 3-6810

August 15, 1950

Dear Mr. Bennett:

Attached is a letter which I acknowledged for Porter. I am referring it to you since I thought your office could handle Mrs. Freese's request more effectively than we could.

Thank you so much for attending to it for us.

Sincerely yours,

Mary Politzer

Mary Politzer
Office of Public Information

Mr. Glenn Bennett, Chief
Headquarters Planning Section
United Nations
New York

RECEIVED
17 AUG 1950
Headquarters Planning Office

August 15, 1950

Dear Mrs. Freese:

Ambassador Austin has asked me to reply to your recent letter written on behalf of the Modern Study Club of Pecos, Texas. He was pleased to receive this evidence of your interest in the United Nations.

I have forwarded your letter to the office of Mr. Glen Bennett since he is the Chief of the Headquarters Planning Office and would be the most appropriate person to handle your request.

Because of your interest in our work I am sending you some background material on the United Nations.

On behalf of Ambassador Austin I want to thank you for your letter and extend his best wishes for a successful program.

Sincerely yours,

Porter McKeever
Director of Information

enclosures

Mrs. Tom Freese
902 South Elm
Pecos, Texas

Pecos, Texas
Aug. 9, 1950

The Honorable Warren R. Austin
U.S. Mission to the United Nations
2 Park ave
N.Y. 16, N.Y.

Dear Sir:

The Modern Study Club of Pecos, Texas is having its religious program on "Prayer and The United Nations", World Outlook May, 1950.

We would like a description of the Prayer Room, the furnishings and the decorations if you have any material of this kind available. We would also like a skyline view of N.Y. with the U.N. Buildings and one with out. Our friends tell us this view has been changed and the contrast is very interesting.

Thank you very much,

Mrs. Tom Frese
902 S. Elm
Pecos, Texas

Program Ch. for Modern Study Club.

120-1-3-6-6

120-1-3-6/GEB 2 August 1950

Dear Weyman:

I'll be glad to see you any time but don't know what can be done about the temporary room.

Yours sincerely,

Glenn E. Bennett
Executive Officer

fm

Mr. Weyman C. Huckabee
Secretary-Treasurer
The Laymen's Movement for
a Christian World, Inc.
347 Madison Avenue
New York 17, N.Y.

Thks for your letter, 120-1-3-2
7/Aug.

The Laymen's Movement for a Christian World, Inc.

TO HELP BUILD CHRISTIAN PRINCIPLES INTO THE EVERY-DAY LIFE OF THE WORLD

347 MADISON AVENUE
NEW YORK 17, N. Y.
Room 1402

MUrray Hill 3-8530

Bulletin
CHRISTIAN LAYMEN

LAYMEN'S SUNDAY
Third Sunday in October

WALLACE C. SPEERS, Chairman
DAVID H. SCOTT, President
JOHN P. HOLMES, Vice-President
J. C. PENNEY, Vice-President
GEORGE K. BATT, Vice-President

WEYMAN C. HUCKABEE, Secretary-Treasurer
FRANCES ESHELMAN, Sec'y. The Prayer Call

Dear Weyman I'll be glad to see you any time but don't know what can be done about temporary room. Yours GKB

August 1, 1950

Mr. Glenn E. Bennett, Executive Officer
United Nations
Headquarters Planning Office
405 East 42nd Street
New York 17, N. Y.

Dear Glenn:

Hope that you had a very pleasant vacation, and I am looking forward to seeing you when you return.

In this letter, however, I want to call attention again to the great hope and expectation we have that a temporary room will be provided in the Secretariat for prayer in view of the delay in constructing this room in the General Assembly Building. Won't you let me talk to you personally about this; and I should like to go with you, if possible, to see the kind of room which may be available when the Secretariat is open. Making this possible will be a great morale builder for a host of people throughout the world now who have supported the United Nations with their prayers, and who believe that this institution will never succeed until a more serious recognition of God is made, and a greater dependence upon Him expressed by our world leaders. We are prepared to make a personal presentation of this need with a strong delegation, if that is desirable.

We have decided for the time being to take no further steps in regard to the automobile tag.

Thanks again for your splendid interest and cooperation.

Sincerely,

Weyman, A.L.
Weyman C. Huckabee

WCH:AL

2 AUG 1950
Secretariat Planning Office

120-1-3-6

120-1-3-6/GEB 7 June 1950

Dear Miss Blauvelt:

I wish to acknowledge your letters of June 6 addressed both to the Secretary-General and to me, together with the enclosure about the use of Whittier's lines.

There is no further information to give you except that it will probably be about two years before the Meditation Room is completed, inasmuch as we have decided to put it in the General Assembly building which is the last to be constructed. In view of this, there is no action to take for at least another year regarding your offer.

Please be assured of our appreciation of your interest.

Yours sincerely,

Glenn E. Bennett
Executive Officer

fm

Miss Anne Latourette Blauvelt
P. O. Box 32
Harrison, New York

HARRISON, NEW YORK
P. O. BOX 32
TEL. RYE 7-0247

June 6, 1950.

Mr. Glenn E. Bennett
Headquarters Planning Office -
405 East 42 Street. New York 17.

Dear Sir:-

As you will recall, it is Hubert J. Allcock, who is the illuminator of the Ten Series from Whittier's "Meeting" - proposed for the tapestry to be hung on the Prayer Room wall of Manhattan Building. The Comprehensive in Miniature is just now ready for your inspection. I trust when Mr. Allcock is free from other duties and calls you - you two can find a date right for both -

I have just written Mr. Trygve Lie, Lake Success, to speak to him of this comprehensive and to say that you can inform him of the fact that this parchment has already been called to your attention as a gift to the United Nations Room for Prayer from taxpayers of the United States. On behalf of the many who have sent to the U.N. their approval of this idea over their personal signatures I urge that every consideration be given to acceptance of this gift -

Sincerely Yours.

Anne Lafourette Blanchet.

Mr. Herbert J. Allcock,
Republic School,
267 West 17th Street
New York City -
Tele. Watkins 9-9134

Home Address
314 Fontine Avenue
Lyndhurst, New Jersey -
(Ru)therford 2-6459-

A suggestion has been made that this passage from Whittier's poem, "The Meeting," should be placed in the Prayer Room - The Room for Meditation of the United Nations in the Manhattan Building, New York.

If you favor this idea, write a note to say so. Or, send a message of approval in one or two sentences. Having given your signature, mail to the

United States Mission of the United Nations
2 Park Avenue, New York 16, New York

The United Nations Prayer Room

"And so I find it well to come
For deeper rest to this still room;
For here the habit of the soul
Feels less the outer world control.
The strength of mutual purpose pleads
More earnestly our common needs;
And from the silence multiplied
By these still forms on every side,
The world that time and sense has known
Falls off and leaves us God alone."

John Greenleaf Whittier
1807 - 1892

120.1.3

Mr. Pa
A

End

HARRISON, NEW YORK
P. O. BOX 32

TEL. RYE 7-0247

June 6. 1950

To the
Honorable Trygve Lie -
United Nations - Nations Unies,
Lake Success, Long Island, New York -

Dear Sir:—

You will learn thru Mr. Bennett of a layman's gift offered for placement in the Prayer Room, Manhattan Building - We greatly desire your approval - your acceptance of the gift.

I learn thru Mr. Allcock - the illuminator - that his comprehensive in miniature of the Whittier "Ten Lines" is at the point of completion - indeed is likely finished now. These lines show just how the large job will appear - when on the full size parchment - Mr. Hubert J. Allcock was recommended for this work over the signature of Avery Librarian Columbia University - James Grote Van Derpool. Is proving to be a person admirably adapted to the task undertaken. I include his address - Republic Schools, Inc. features practical Shop Instruction.

Sincerely Yours -
Anne Latourette Blanwell -

nt J. Allcock.
- School.
17th Street -
City
atkins 9-9134

dress -
ntire Avenue,
urst, New Jersey -
ford 2-6459.

UNITED NATIONS
1950 JUN -7 AM 10:38
REGISTRY CONTROL OFFICE

A suggestion has been made that this passage from Whittier's poem, "The Meeting," should be placed in the Prayer Room - The Room for Meditation of the United Nations in the Manhattan Building, New York.

If you favor this idea, write a note to say so. Or, send a message of approval in one or two sentences. Having given your signature, mail to the

United States Mission of the United Nations
2 Park Avenue, New York 16, New York

The United Nations Prayer Room

"And so I find it well to come
For deeper rest to this still room;
For here the habit of the soul
Feels less the outer world control.
The strength of mutual purpose pleads
More earnestly our common needs;
And from the silence multiplied
By these still forms on every side,
The world that time and sense has known
Falls off and leaves us God alone."

John Greenleaf Whittier
1807 - 1892

120-1-3-6

May 25, 1950

Dear Mrs. Eaton:

Thank you for sending us your suggestions for placing Whittier's lines in the United Nations Mediation Room.

Your letter on the subject has been referred to Mr. Glenn Bennett of the United Nations Headquarters Planning Office since he is concerned with all aspects of the plans for the permanent United Nations buildings. I am sure that he will give your proposal the thoughtful attention which it deserves.

On behalf of the members of the United States Mission may I express their appreciation for your interest in the United Nations headquarters. Please do not hesitate to write us again concerning any aspect of the United States participation in the United Nations which interests you.

Sincerely yours,

Porter McKeever
Director of Information

Mrs. Thaxter Eaton
119 Abbot Street
Andover, Massachusetts

26 MAY

119 Abbot St
Andover, Mass.
May 19, 1950

United States Mission of
the United States.

Dear Sir,

Please may I add my plea that the passage from Whittier's poem "The Meeting" be placed in the Prayer room in the Manhattan Building, New York.

God's blessings and all good wishes

Lucy Allen Eaton

Mrs. Thayer Eaton

120-1-3-6

120-1-3-6/GEB

11 May 1950

Dear Weyman:

Come over after next Tuesday.

Sincerely,

Glenn E. Bennett
Executive Officer

fm

Mr. Weyman C. Huckabee
Secretary-Treasurer
The Laymen's Movement for a Christian World, Inc.
347 Madison Avenue
New York 17, N.Y.

130-1-3-6

The Laymen's Movement for a Christian World, Inc.

TO HELP BUILD CHRISTIAN PRINCIPLES INTO THE EVERY-DAY LIFE OF THE WORLD

347 MADISON AVENUE
NEW YORK 17, N. Y.
Room 1402
MUrray Hill 3-8530

Bulletin
CHRISTIAN LAYMEN

LAYMEN'S SUNDAY
Third Sunday in October

WALLACE C. SPEERS, Chairman
DAVID H. SCOTT, President
JOHN P. HOLMES, Vice-President
J. C. PENNEY, Vice-President
FLOYD S. SANFORD, JR., Vice-President

WEYMAN C. HUCKABEE, Secretary-Treasurer
FRANCES E. ESHELMAN, Secy. The Prayer Call

May 10, 1950

Mr. Glenn E. Bennett, Executive Officer
United Nations
Headquarters Planning Office
405 East 42nd Street
New York 17, N. Y.

Dear Glenn:

The meeting of our Board is being set for May 26th. I would like to talk to you again about the Prayer Room before that time.

Sincerely,

Weyman C. Huckabee

WCH:MH

Reply — Dear Wayman — Come over after next Tuesday. GEB

11 MAY 1950

Let's Try Christianity

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New York, N. Y.
WALLACE C. SPEERS
New York, N. Y.

120-1-3-6

CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE

405 WEST 117TH STREET, NEW YORK 27, NEW YORK

No reply
EGB

May 8, 1950

Dear Mr. Bennett:

I have received a copy of your letter addressed to Mr. Francis C. Schlater, Congregational Unitarian minister of Bernardston, Massachusetts.

I cannot resist saying that I admire the detailed manner in which you have replied to Mr. Schlater's suggestion that a room for meditation and prayer be established as a part of the United Nations headquarters. I am certain that he will derive substantial satisfaction from the consideration which you have given him.

Incidentally, this subject is of personal interest to me and I am happy to have the information contained in your letter to Mr. Schlater.

Cordially yours,

Leslie Paffrath, Secretary

Mr. Glenn E. Bennett
Executive Officer
United Nations
Lake Success, New York

120-1-3-6

HARRISON, NEW YORK
P. O. BOX 32
TEL. RYE 7-0247

May 5, 1950

Mr. Glenn E. Bennett,
Headquarters Planning Office,
United Nations Manhattan Building, New York.

Dear Mr. Bennett:—

The enclosure is just a reminder of the proposal to place these lines of John Greenleaf Whittier in the U.N. Room for Meditation. My purpose in writing is to speak of Mr. Hubert Allcock, an instructor at Republic School, 267 West 17th Street introduced to us by Mr. James Grote Van Dorpool Avery Librarian — who writes, "I am glad to advise you that he has been warmly recommended to us for the beautiful illumination on vellum that he has done. — I have no reluctance in suggesting his name."

We have been discussing with Mr. Allcock his ideas as to illuminating the Whittier passage for the Room at Manhattan Building. He will need information on certain points size of space available, lighting — etc. — When engaging him for this work I told Mr. Allcock I would inform you that

you might give him assistance if needed. so that he could proceed with his work.

Thanking you in advance.

I am Very Sincerely.

Anne Latourette Blauvelt.

A suggestion has been made that this passage from Whittier's poem, "The Meeting," should be placed in the Prayer Room - The Room for Meditation of the United Nations in the Manhattan Building, New York.

If you favor this idea, write a note to say so. Or, send a message of approval in one or two sentences. Having given your signature, mail to the

United States Mission of the United Nations
2 Park Avenue, New York 16, New York

The United Nations Prayer Room

"And so I find it well to come
For deeper rest to this still room;
For here the habit of the soul
Feels less the outer world control.
The strength of mutual purpose pleads
More earnestly our common needs;
And from the silence multiplied
By these still forms on every side,
The world that time and sense has known
Falls off and leaves us God alone."

John Greenleaf Whittier
1807 - 1892

120-1-3-6

May 5, 1950

Dear Miss Hamilton:

Thank you for sending us your suggestions for placing Whittier's lines in the United Nations Mediation Room.

Your letter on the subject has been referred to Mr. Glenn Bennett of the United Nations Headquarters Planning Office since he is concerned with all aspects of the plans for the permanent United Nations buildings. I am sure that he will give your proposal the thoughtful attention which it deserves.

On behalf of the members of the United States Mission may I express their appreciation for your interest in the United Nations headquarters. Please do not hesitate to write us again concerning any aspect of the United States participation in the United Nations which interests you.

Sincerely yours,

Porter McKeever
Director of Information

Miss Isabella Hamilton
60 Webster Street
Ridgefield Park, New Jersey

8 MAY 1950

April 24. 1950

United States [illegible]
The United Nations
2 Park ave.,
New York 16

Gentlemen

I am an ac[illegible]
with the Room for meditation
~~of~~ the United Nations
Manhattan building
Whitney Museum [illegible]
[illegible]

Sincerely

[illegible]

[illegible]
Respectfully [illegible]

120-1-3-6

May 5, 1950

Dear Miss Doty:

Thank you for sending us your suggestions for placing Whittier's lines in the United Nations Mediation Room.

Your letter on the subject has been referred to Mr. Glenn Bennett of the United Nations Headquarters Planning Office since he is concerned with all aspects of the plans for the permanent United Nations buildings. I am sure that he will give your proposal the thoughtful attention which it deserves.

On behalf of the members of the United States Mission may I express their appreciation for your interest in the United Nations headquarters. Please do not hesitate to write us again concerning any aspect of the United States participation in the United Nations which interests you.

Sincerely yours,

Porter McKeever
Director of Information

Miss Madeline G. Doty
35 Morton Road
Milton, Massachusetts

8 MAY 1950

Milton, Mass.
May 1st 1950

United States Mission
United Nations
2 Park Avenue
New York.

Dear Sir:-

We have been asked to cooperate in urging that the following prayer should be placed in the room for meditation which is being established in the United Nations building

We feel this verse of John Greenleaf Whittier is most appropriate for a room of meditation and trust you will take the matter under consideration.

Very truly yours
Madeline J. Doty
One of the Directors for 3 yrs of the Smith College Junior Year.
Emily P. Ward 35 Merton Rd. Milton.
Edith R. May 176 Toppan St. Brookline

The United Nations prayer book

"God so lifting it well to some
for deeper rest to this still mind;
for here the habit of the noisy
world, and the outer world constant,
the strength of mutual converse lies
more powerfully our common need:
so from the silence which lies
between still words on every side,
the words that live and grow [illegible]
[illegible] of our Lord."

Jane Addams [illegible]

130-1-3-6

May 5, 1950

Dear Miss Counsell:

Thank you for sending us your suggestions for placing Whittier's lines in the United Nations Mediation Room.

Your letter on the subject has been referred to Mr. Glenn Bennett of the United Nations Headquarters Planning Office since he is concerned with all aspects of the plans for the permanent United Nations buildings. I am sure that he will give your proposal the thoughtful attention which it deserves.

On behalf of the members of the United States Mission may I express their appreciation for your interest in the United Nations headquarters. Please do not hesitate to write us again concerning any aspect of the United States participation in the United Nations which interests you.

Sincerely yours,

Porter McKeever
Director of Information

Miss Emma Counsell
11 Orange Avenue
Walden, New York

8 MAY 1950

120-1-3-6

11 Orange Avenue,
Walden N.Y., May 1st 1950

The United Nations,
2 Park Avenue, New York City—

Dear Sir,

I am writing to say I like very much the idea of placing a passage of one verse of Whittier's poem The Meeting in the Prayer Room of the Room for Meditation. The verse is the one which begins:—

"And so I find it well to come
In deeper rest to this still room"

Very truly yours
Emma Counsell.

120-1-3-6

120-1-3-6/GEB

26 April 1950

Dear Miss Blauvelt:

I am in receipt of your letter of April 22 enclosing a quotation from John Greenleaf Whittier's poem, "The Meeting". Thank you very much for your interest in our project.

Sincerely yours,

Glenn E. Bennett
Executive Officer

fm

Miss Anne Latourette Blauvelt
P.O. Box 32
Harrison, New York

120-1-3-6

Just acknowledge. Thank for interest — GB

HARRISON, NEW YORK
P. O. BOX 32
TEL. RYE 7-0247

April 22, 1950

Mr. Glenn E. Bennett,
Headquarters Planning Office,
United Nations, Manhattan Building,
New York - N. Y.

Dear Mr. Bennett: - Today in the New York Times I noticed Mr. Trygve Lie's request; noticed the list of items rated desirable for the Manhattan Building, adding, "almost any thing else to beautify its new headquarters." In answer to this call, I am happy to offer a ten line quotation from John Greenleaf Whittier's poem "The Meeting." This, verbatim, is enclosed. Some time ago a suggestion was made that this passage is eminently suitable for the United Nations Room for Meditation and Prayer in the Manhattan Building. Many persons agree with this idea. A goodly number, I believe, have written to the United Nations to say so. Such statements are now on file at the United Nations Department of Public Information being there transmitted on the advice of the State

Department

given to the United States Mission to the United Nations, 2 Park Avenue, New York 16. Copies of the passage are being sent all the time to interested persons, some of whom of course take the trouble to write and mail their endorsement. The idea has been, still is, to have this quotation from Whittier executed in Old English Illuminated Lettering. Then framed in a very simple frame when could be hung on the wall or could be placed standing where considered desirable. When we have full data and assuming you had a moment to advise, would be glad to learn your preference if any as to size. We know, Mr Bennett, from experience, this matter will be given careful consideration. It is unnecessary to tell you how earnestly a favorable reply is desired.

Sincerely Yours,

(Mrs) Anne Latourette Blanvelt.

The United Nations Prayer Room

"And so I find it well to come
For deeper rest to this still room;
For here the habit of the soul
Feels less the outer world control.
The strength of mutual purpose pleads
More earnestly our common needs;
And from the silence multiplied
By these still forms on every side,
The world that time and sense has known
Falls off and leaves us God alone."

John Greenleaf Whittier

120-1-3-6

120-1-3-6/GEB

25 April 1950

Dear Mr. Schlater:

Your letter of April 10 addressed to Dr. Shotwell has been referred to this office and I am pleased to give you an account of the room for prayer and meditation at the United Nations Headquarters.

Ever since the San Francisco conference, a great many people, mostly American Protestants, have tried in one way or another to get the United Nations to recognise religious influence and to open meetings with prayers and perhaps make provision for other references to religion in daily work. As you know, there was no reference to God in the Charter and the policy of the organization has been to refrain from any activity which might lead to controversy between various religious groups in the Membership.

After the Rockefeller gift settled the location of the Headquarters, there was more talk about the possible establishment of a memorial room or a chapel and a good many responsible people favored the idea, but all were somewhat fearful of trouble involved. During the past year and a half the Secretary-General and the Director of Planning have received hundreds of letters requesting the establishment of a prayer room. Some of these letters came from church people and many of them were from the general public. The most influential group of letter writers on this subject were members of the Laymen's Movement for a Christian World which has its headquarters in New York and has as its members many top business people; such as, J.C. Penney, Harold Miner of the Manufacturers Trust Co., Mr. Spears, President of McCreery's, Harold Stassen, and many other public figures throughout the country. Ambassador Austin has spoken at the annual meeting of the Laymen's Movement and they have sponsored a program of visits to the United Nations meetings by members for a series of what they call laymen's prayers for world peace and for the United Nations.

Mr. Francis C. Schlater
First Congregational Unitarian Church
Bernardston, Massachusetts

About a year ago the Secretary-General decided to establish a prayer or meditation room in the Headquarters and asked Mr. Harrison, the Director of Planning, to work on a design. Our designers developed a circular shaped building to be located outside of the Secretariat Building, patterned somewhat on the Hall of Religion at the World's Fair, with a shaft of light and not very much of anything else inside. This plan was shown to the Headquarters Advisory Committee and received no adverse comment. All of the delegates who said anything had no objection to the idea but the Laymen and others reacted unfavorably to the plan of a separate building. What they preferred was a room in an accessible place near the meetings where people could go and perform whatever kind of prayer they felt like and where people could have quiet for general meditation. Since we didn't have any money for the separate building, the idea was dropped and now space has been set aside in the lobby of the Secretariat Building where a fairly good size room can be placed. It is on the main entrance floor but there is no design for this room as yet and the subject has not received much attention the last several months.

In the meantime, the Secretary-General has decided to open and close Assembly sessions with silent prayers and I think this was followed at the last session of the General Assembly.

We have had all kinds of suggestions regarding techniques of appealing to all religious groups, but most of us believe it is doubtful if the religions other than Christian will ever find much use for the kind of room that we have been thinking about. It has been planned without any religious symbols and I believe it is likely to develop into a memorial room for people, such as Count Bernadotte, who have died in the service of the United Nations.

I believe that is all I can say at the moment since we don't have a design worked out for the room. We have received quite a bit of publicity on this subject and the Secretary-General has been pleased with the large number of letters which have come to him encouraging him.

Yours sincerely,

Glenn E. Bennett
Executive Officer

GEB:fm

bc: Mr. Leslie Paffrath, Secretary,
Carnegie Endowment for International Peace
Mr. Harmon Goldstone

HARRISON & ABRAMOVITZ

ROUTING SLIP

TO Mr. Bennett -

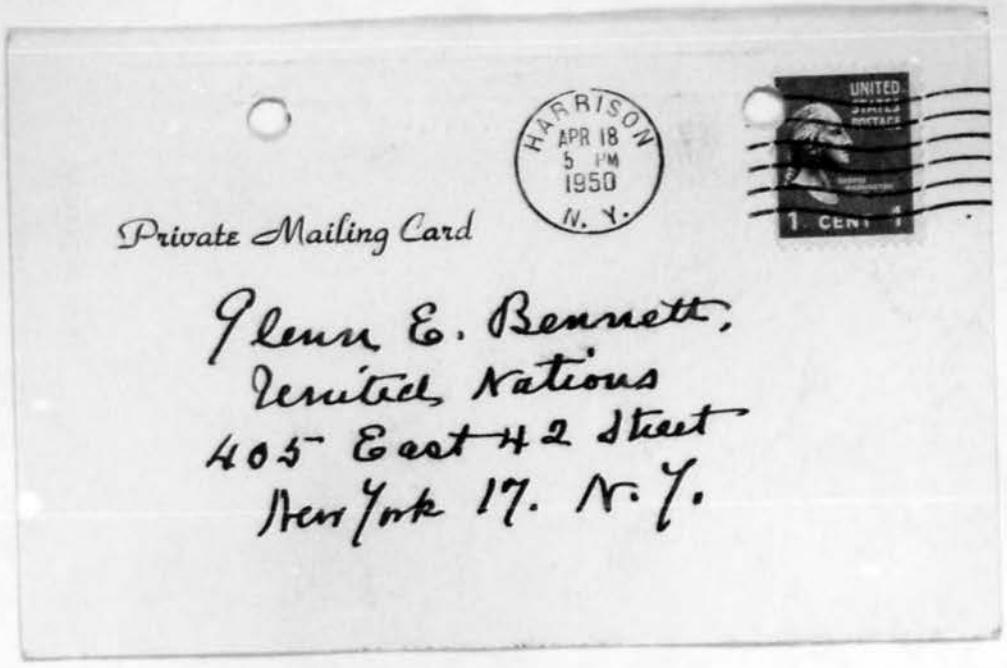
FOR

	APPROVAL		MORE DETAILS
	REPLY, PLEASE		YOUR INFORMATION
	SEE ME, PLEASE		RETURNED AS REQUESTED
	YOUR SIGNATURE		INVESTIGATE AND REPORT
	NOTE AND FILE		FOR IMMEDIATE ACTION
	NOTE AND RETURN		REPLY FOR MY SIGNATURE
	YOUR COMMENTS		INITIAL AND FORWARD

REMARKS: Could you please answer this with an account of what is being planned at U.N. Send copy to Poffroth please

DATE	FROM
4/21	HHG -


24 APR 1950


HARRISON
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1950
N. Y.
UNITED
1 CENT
Private Mailing Card
Glenn E. Bennett,
United Nations
405 East 42 Street
New York 17. N. Y.

120-1-3-6

HARRISON NEW YORK BOX 32

TEL RYE 7-0247

April 18, 1950

Your message of April 17th is now at hand - I will indeed be glad to write Christian Herald for the October number you mention

Anne L. Blanchett

CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE

405 WEST 117TH STREET, NEW YORK 27, NEW YORK

April 19, 1950

Dear Reverend Schlater:

Your letter of April 10 addressed to Dr. Shotwell is being referred to the architects who are designing the Carnegie Endowment's international center.

I have an uncertain recollection that a non-denominational chapel is being planned as a part of the United Nations group and wish to verify this.

Thank you for your interest. You will hear from us again.

Sincerely yours,

Leslie Paffrath, Secretary

Reverend Francis C. Schlater
First Congregational Unitarian Church
Bernardston, Massachusetts

CC: Mr. Harmon Goldstone
Harrison and Abramovitz
45 Rockefeller Plaza
New York 20, New York

COPY

FIRST CONGREGATIONAL UNITARIAN CHURCH
BERNARDSTON, MASSACHUSETTS

FRANCIS C. SCHLATER, MINISTER
Phone 3846

April 10 - 1950.

Dear Dr. Shotwell:-

Several of us Clergy have been hoping for the symbolic gesture of a Chapel by the United Nations Center inclusive of symbolism of such a nature as would be of a binding cohesive quality acceptable to all religions of the world - such as would portray the higher virtues of man.

Last Summer during a 35,000 mile trip around the world I traveled through 21 countries, and it was brought to my attention while viewing the magazines of the respective countries, the universality of picture, even in face of Bantu's 90% + illiteracy.

Would it be possible to have a space in your Carnegie Endowment for International Peace Building for such a project?

It might have simply the above symbols, or it might be inclusive of a symbol of each of the religions as a gesture towards a "United Religions" based upon a mutuality of respect.

As people of Wall Street use Holy Trinity for quiet meditation, so could all peoples use this room as such.

Fraternally

Francis C. Schlater.

120-1-3-6

120-1-3-6/GEB

17 April 1950

Dear Miss Blauvelt:

This will acknowledge the receipt of your letters of April 13 and 14.

On page 17 of the October 1949 issue of the Christian Herald there is an article entitled, "A Place for the World to Pray", which you may find of interest.

Yours sincerely,

Glenn E. Bennett
Executive Officer

fm

Miss Anne Latourette Blauvelt
P. O. Box 32
Harrison, New York

128-1-3-6

HARRISON, NEW YORK
P. O. BOX 32

TEL. RYE 7-0247

Article p. 17 A Place of Unity

April 15. 1950

Mr Glenn E. Bennett,
United Nations, Manhattan Building
New York

Dear Sir:-

You will know the best written accounts of the work being done at Manhattan Building Headquarters — May I trouble you to tell me of such accounts - Questions as to the room called The Room for Meditation have come up - location - construction etc - The overall plan of the whole building — This will be greatly appreciated by many — Libraries would have some of the accounts - as well as publishers

Very Truly Yours -
(Mrs) Anne Latourette Blanvelt.

Christian Herald Oct. 1949

HARRISON, NEW YORK
P. O. BOX 32

TEL. RYE 7-0247

April 14. 1950

Mr. Glenn E. Bennett,
United Nations - Nations Unies.
Headquarters Planning Office,
405 East 42 Street, New York 17.

Dear Mr. Bennett:—

Your letter of the 13th comes to hand this morning. It shows as fulfilled the intention expressed in Mr. L.R. Cowles letter of April 6th, which was to have the papers you list forwarded to the United States Mission of the United Nations for transmission to the Department of Public Information, United Nations Secretariat. The care which the organization is giving to this matter is certainly much appreciated.

Sincerely Yours—
Anne Latourette Blauvelt.

The United Nations Prayer Room

"And so I find it well to come
For deeper rest to this still room;
For here the habit of the soul
Feels less the outer world control.
The strength of mutual purpose pleads
More earnestly our common needs;
And from the silence multiplied
By these still forms on every side,
The world that time and sense has known
Falls off and leaves us God alone."

John Greenleaf Whittier

These lines are taken from Whittier's poem, "The Meeting" in the book Chief American Poets, Houghton Mifflin Company, 2 Park Street, Boston 7 - authorized publishers of John Greenleaf Whittier's works. They write that the Whittier copyright having expired the works are therefore in public domain and are free for use without any authorization whatsoever.

The poem, "The Meeting", appears also in a small volume - "Five Minutes a Day" published by the Westminister Press, Witherspoon Building, Philadelphia 7, Pa.

A suggestion has been made that this passage from Whittier's poem, "The Meeting", should be placed in the Prayer Room - The Room for Meditation of the United Nations in the Manhattan Building.

If you favor this idea write a note to say so. Or, send a message of approval in one or two sentences. Having given your signature mail to the

United States Mission of the United Nations, 2 Park Avenue, New York 16, New York.

HARRISON, NEW YORK
P. O. BOX 32

TEL. RYE 7-0247

April 14. 1950

Continuing, Mr. Bennett: When the proposal was made of placing Whittier's lines in the Room for Meditation, persons favoring the idea were asked to so write the Department of State, Washington - We realized that address was a temporary matter while our placement was under under advisement. Recently we have given the address United States Mission of the United Nations, 2 Park Avenue. This you note on the enclosure - This second address is now in circulation.

We will welcome advice upon this procedure.

Another point. Doubtless the number of approvals expressed in writing and received by the Department of State and by the United States Mission for the United Nations will greatly influence the realization of our goal.

The Idea has thus far met no objection as an Idea, - but we have not the least notion as to the conditions we should meet to attain acceptance. We have not even an idea as to how many signed approvals have reached official count.

Various queries come in - as to sign. type of text - Old English - perhaps illuminated - would a copy of the collection in which "The Meeting" is included be acceptable? Can my English cousin sign up?!!

Yours glad & worried Cooperator -

Anna Lafourette Blanvelt.

120-1-3-6

120-1-3-6/GEB 13 April 1950

Dear Miss Blauvelt:

Your letter of March 22 addressed to the Secretary of State, State Department, Washington, together with a copy of the letter from Mr. Cowles of the State Department and a letter from Miss Smith of Houghton Mifflin Company relative to the use of works of John Greenleaf Whittier, have been referred to this office by the United States Mission to the United Nations.

We are glad to have this information in the event that it is decided to use a quotation from Mr. Whittier's works in connection with the Headquarters. I wish to thank you for your interest in our project.

Yours sincerely,

Glenn E. Bennett
Executive Officer

fm

Miss Anne Latourette Blauvelt
P. O. Box 32
Harrison, New York

120-1-3-6

UNITED STATES MISSION TO THE UNITED NATIONS

2 PARK AVENUE
NEW YORK 16, N.Y.
MURRAY HILL 3-6810

April 11, 1950

My dear Mr. Bennett:

In accordance with our telephone conversation today I am forwarding to you herewith enclosed copies of an exchange of correspondence between the Department of State and Miss Anne Latourette Blauvelt, relating to the proposed United Nations Prayer Room.

Sincerely yours,

Albert F. Bender, Jr.

Albert F. Bender, Jr.,
Special Assistant to
the Secretary-General

Enclosures:

As stated.

Mr. Glenn Bennett,
Headquarters Planning Office,
United Nations,
405 East 42nd Street,
New York 17, N.Y.

15 APR 1950
Headquarters Planning Office

120-1-3-6

UNITED STATES MISSION TO THE UNITED NATIONS

April 11, 1950

My dear Mr. Bennett:

In accordance with our telephone conversation today I am forwarding to you herewith enclosed copies of an exchange of correspondence between the Department of State and Miss Anne Latourette Blauvelt, relating to the proposed United Nations Prayer Room.

Sincerely yours,

Albert F. Bender, Jr.,
Special Assistant to
the Secretary-General

Enclosures:

As stated.

Mr. Glenn Bennett,
Headquarters Planning Office,
United Nations,
405 East 42nd Street,
New York 17, N.Y.

120-1-3-6

In reply refer to
PL 811.173/3-2250

APR 6 1950

My dear Miss Blauvelt:

I have received your letter of March 22, 1950 enclosing a letter from Houghton Mifflin stating that the works of John Greenleaf Whittier are in the public domain. As I explained in my letter to you of March 30, the use of these lines in the United Nations prayer room would be a matter of concern to all the member nations. Accordingly, I have forwarded copies of your letter and the one from the Houghton Mifflin Company to the United States Mission to the United Nations for transmission to the United Nations Department of Public Information.

An extra copy of this letter is enclosed which you may wish to forward to the Houghton Mifflin Company.

Sincerely yours,

For the Secretary of State:

Leonard R. Cowles
Chief
Public Views and Inquiries Section
Division of Public Liaison

Enclosure:

Copy of letter.

UNITED STATES MISSION
1950 APR 7 AM 11:17
MAIL CONTROL

Miss Anne Latourette Blauvelt,
Box 32,
Harrison, New York.

9/PPL/2360

C
O
P
Y

Houghton Mifflin Company

2 Park Street - Boston 7

March
sixteen
1 9 5 0

Miss Anne Latourette Blauvelt
P.O. Box 32
Harrison, New York

Dear Miss Blauvelt:

We have your letter of recent date, and as state in our earlier letter to you, the works of John Greenleaf Whittier are in public domain so you are therefore free to quote from them without any authorization whatsoever,

This letter could be sent on to the State Department as proof the copyright has expired on Whittier's works.

Very truly yours,

/s/ Priscilla C. Smith

HOUGHTON MIFFLINCOMPANY
Copyright Department

PCS/ps

120-1-3-6

Harrison New York Box 32

C
O
P
Y

March 22, 1950

To the
Secretary of State,
State Department, Washington 25, D.C.

Dear Sir:

Please find enclosed a letter which I am requesting to forward to Washington. It is from Houghton Mifflin Company, 2 Park Street, Boston 7, Authorized Publishers of John Greenleaf Whittiers works, to the effect that these works are now in the public domain. The purpose is to save the need for ascertaining this fact, should any question arise as to rights of use when the time comes to place Whittier's lines in the United Nations Prayer Room.

Sincerely yours,

/s/ Miss) Anne Latourette Blauvelt,

Would the Secretary mind initial assurance of receipt of Houghton Mifflin Company's letter,
and
Acknowlege to Houghton Mifflin the fact that the letter of March 16th has reached the Secretary of States' office.

This will greatly oblige

/s/ Anne L. Blauvelt

March 16, 1950

Form GS/11
1 June 1946
(Rev.)

ROUTING SLIP

TO

Mr. Glenn Bennett
Headquarters Planning Office

FOR

	APPROVAL		MORE DETAILS
	REPLY, PLEASE		YOUR INFORMATION
	SEE ME, PLEASE		RETURNED AS REQUESTED
	YOUR SIGNATURE		INVESTIGATE AND REPORT
	NOTE AND FILE		FOR IMMEDIATE ACTION
	NOTE AND RETURN		REPLY FOR MY SIGNATURE
	YOUR COMMENTS		INITIAL AND FORWARD

REMARKS:

You may be interested in the attached material forwarded by the Baha'i International Community.

DATE	FROM
28/11/49	Andrew W. Cordier

Form GS/11
1 June 1946
(Rev.)

ROUTING SLIP

TO

Mr. G.E. Bennett

FOR

	APPROVAL		MORE DETAILS
	REPLY, PLEASE		YOUR INFORMATION
	SEE ME, PLEASE	✓	RETURNED AS REQUESTED
	YOUR SIGNATURE		INVESTIGATE AND REPORT
	NOTE AND FILE		FOR IMMEDIATE ACTION
	NOTE AND RETURN		REPLY FOR MY SIGNATURE
	YOUR COMMENTS		INITIAL AND FORWARD

REMARKS:

Fascinating Stuff!

DATE	FROM
	M.M. Harris

Mr. Harris

CGS/62/1/080/LM/br 28 November 1949

Dear Mr. Holley:

The Secretary-General has asked me to acknowledge your letter of 9 November in which you describe the Baha'i type of public worship and the Baha'i House of Public Worship.

You will be interested to note that notification of the receipt of your communication has been transmitted to the delegations of all the Member States participating in the present session of the General Assembly. I am also transmitting the material you have forwarded to the officers of the Secretariat responsible for planning the permanent headquarters of the United Nations in New York City.

The Secretary-General desires me to say that he deeply appreciates the interest in the United Nations which prompted you to submit this material to him.

Yours sincerely,

Andrew W. Cordier
Executive Assistant
to the Secretary-General

Mr. Horace Holley, Secretary,
Baha'i International Community,
536 Sheridan Road,
Wilmette, Illinois.

2

National Spiritual Assemblies of the Bahá'ís of the United States; Canada; British Isles; Germany and Austria; Egypt and the Sudan; Iraq; Iran; India, Pakistan and Burma; Australia and New Zealand

BAHÁ'Í INTERNATIONAL COMMUNITY

Represented by the National Spiritual Assembly of the Bahá'ís of the United States

536 Sheridan Road, Wilmette, Illinois

02/1080

November 9, 1949

Accredited Observer
to United Nations
Mrs. Mildred R. Mottahedeh
225 Fifth Avenue, New York 10

Mr. Trygve Lie, Secretary-General
United Nations
Lake Success, New York

859

Dear Mr. Secretary-General:

The members of the Baha'i International Community have a particular interest in the development by United Nations of a prayer building or center designed to promote the spiritual unity of its representatives and delegates.

Since our community has brought together in one religious fellowship a worldwide body of believers, the question of a common worship reconciling the traditional views and practices of men and women in ninety-four countries, representing more than thirty races, and possessing backgrounds reflecting the influences of all revealed faiths, has been for Baha'is a matter of supreme and vital importance.

The fact that for such a varied and diverse body the problem of common worship has been completely solved, and the universality of Baha'i prayer and devotion demonstrated for many years, should make the Baha'i practice interesting and significant to United Nations.

We therefore respectfully request that the following brief statement on Baha'i prayer and worship be made available to those concerned with the creation of the prayer building and the conduct of prayer at United Nations sessions.

Fundamentally, the Baha'is feel equal reverence for the founders of all revealed religions. The Baha'i teachings recognize that all the Prophets are one in spirit, that all reveal God to mankind as successive manifestations of His will. Their revelation is continuous and progressive. On this foundation the Baha'is of East and West realize and accept the unity of all religions.

Congregational worship among the Baha'is consists of the reading of passages from all extant Holy Books, with no ritualistic device, no racial, denominational or nationalistic discrimination. This worship fosters reverence for all the Prophets of the past, cultivates spiritual unity among participants, and emphasizes the true aim of the religion of God as the unity of the human race.

To demonstrate this new concept the American Baha'is are completing their House of Worship on Lake Michigan, near Chicago, in the Village of Wilmette. Over each of its nine entrances is inscribed a text defining a particular approach

ACTION

DUPLICATED FORMAL ACKNOWLEDGEM
COPY FOR ACTION INFORMATION
DEPARTMENT OF SECURITY COU
AFFAIRS
COPY FOR ACTION INFORMATION
DEPARTMENT OF PUBLIC INFORMA
MEMORANDUM COPY FOR ACTION
INFORMATION TO

Exec. Office of Sec
14.11.49

INITIALS DATE

ACTION COMPLETED: INITIALS DATE

n te mankind. These texts are:-

h is but one country; and mankind
.

beloved of all things in My sight
turn not away therefrom if thou de-

is My stronghold; he that entereth
afe and secure.

not the sins of others so long as
self a sinner.

t is My home; sanctify it for My

ade death a messenger of joy to
ore dost thou grieve?

ion of Me on My earth that in My
remember thee.

es on earth! The poor in your
trust; guard ye My Trust.

e of all learning is the know-
l, exalted be His glory."

sage describes the type of public worship which
se of Worship when completed.

rship is not one more religious edifice of denom-
en built according to a new and higher pattern
f all races, nations and creeds may enter the uni-
rem the Word of God. Baha'i worship includes no
man-conceived prayer, invocations or conventien-
ation of God, He alone, has utterance in this

erior of the House of Worship is symbolized the
hs through the use of characteristic religious
vid, the Christian Cross, the ancient (true)

nclose a copy of an illustrated brochure which
ign and function of the Baha'i House of Worship.
tion of the serious problem of a common worship
he very heart of world order and peace - may be

Faithfully yours,

Baha'i International Community

By: Horace Holley
Secretary

NOV 11 4 04 PM 1949

UNITED NATIONS
REGISTRY CONTROL
OFFICE

120-1-3-6

Homer, Louisiana
October 31, 1

This is a plea to maintain the Prayer Room at the United Nations Headquarters.

Signed

Mrs. Jewell C. Robinson
Box 117,
Homer, La


HOMER
NOV 1
1949
7 PM
LA.
THIS SIDE OF CARD IS FOR ADDRESS
UNITED NATIONS
REGISTRY CONTROL
OFFICE
United Nations
Lake Success, N. Y.


HOMER
NOV 1
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7 PM
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United Nations
Lake Success, N. Y.
UNITED NATIONS
REGISTRY CONTROL
OFFICE
UNITED NATIONS
REGISTRY CONTROL
OFFICE

120-1-3-6

October 31, 1949
Homer, Louisiana

This is a plea to maintain the Prayer Room at the United Nations Headquarters.

Signed
Mrs. A. O. Ford
404 North 4th
Homer, La.

120-1-3-6

120-1-3-6/GEB

10 October 1949

My dear Bishop:

Your letter of 30 September addressed to the Secretary-General has been referred to this office.

We are pleased to inform you that a decision has been made to provide in the new United Nations headquarters a room which can be used for religious purposes. It is not intended to have any particular religious symbols in the room but it is hoped that it will meet the need of the many people who have written suggesting that a room for meditation and prayer be provided. Any idea of a separate building for this purpose has been abandoned for the time being.

Yours sincerely,

Glenn E. Bennett
Executive Officer

fm

The Bishop of Nidaros
Trondheim
Norway

NIDAROS BISKOP

Trondheim, the 30th of September 194

Trygve Lie, Esq.,
Secretary General of the United Nations,
Lake Success,
New York. U.S.A.

Dear Secretary General,

I am taking to-day the liberty of writing to you on behalf of the Commission of the Churches on International Affairs (CCIA). This Commission is, as it is well known, established by The World Council of Churches and the International Missionary Council.

The Executive Committee of this Commission had a meeting this summer and did on that occasion consider a proposition that had been made for the dedication of a room or a building to prayer at the new head-quarters of the United Nations. In the discussions it was suggested that it would be advisable for the room or building to be kept as bare of religious symbols as possible. It was felt that this would be preferable to an attempt at compromise or the creation of various halls of religions.

The C.C.I.A. would not pass a specific resolution on the subject but agreed to ask me to send you a more personal letter.

I find the proposition very appealing. A room or a building of that kind would stand there as a memento, not as a memento mori, but as a memento deum adorare. Such a building or room would give the United Nations a sanctuary that would draw the souls and waken a desire for peace and reconciliation, as the Church does in villages or cities when tolling people in. It is also my belief that this building or room should be as bare of religious symbols as possible. It must not be a pantheon savouring of religion-mixture. But even without such symbols the house or hall may be able to attune the mind to devotion and to a right, unselfish earnestness. It ought to be an interesting task for an architect.

I am writing this letter in English so that it should be easier for you to show it to your collaborators, should you so desire. I would very much appreciate to hear of your reaction concerning this proposition.

Yours sincerely,

7 OCT 1949
Headquarters Payment Office

UNITED NATIONS OPENING PRAYER.

ALMIGHTY GOD, FATHER OF US ALL, THY BLESSING UPON US. GUIDE AND LEAD US THIS DAY. LET US FEEL THY PRESENCE HERE GIVING US THE WISDOM TO MAKE AN EVERLASTING PEACE AMONG ALL NATIONS. UNITE US IN BROTHERLY LOVE. THANKING THEE IN NAME OF THY BELOVED SON JESUS CHRIST. AMEN.

120-1-3-6

120-1-3-6/GEB

30 September 1949

Dear Dr. Haggerty:

Thank you for your letter of September 20. We appreciate your interest in our project.

Sincerely yours,

Glenn E. Bennett
Executive Officer

fm

Dr. Mildred S. Haggerty
Dr. Joseph P. Haggerty
Unity Truth Center
4871 Lankershim Blvd.
North Hollywood, California

120-1-3-6

MILDRED S. HAGGERTY

JOSEPH P. HAGGERTY

92

UNITY TRUTH CENTER

4871 LANKERSHIM BLVD.
NORTH HOLLYWOOD, CALIF.
SUnset 1-0997

September 20th, 1949.

Mr.Glenn Bennett,
Executive Officer of Planning Office,
United Nations Building,
New York City.

Dear Sir:

We are very happy to learn that a prayer room is being built into the new home of the United Nations.

Knowing that the leaders of the nations of the world are turning to Divine Power for guidance, inspires confidence that peace among all nations will be forthcoming, for nothing can be permanently settled, except in accord with God's plan for us all.

The peace statemnt used by members of our center is as follows:
"Almighty God let there be peace on earth, and let it begin with me" We heartily endorse the inclusion of a prayer room in the new United Nations building.

Very truly yours,

UNITY TRUTH CENTER of
North Hollywood and Burbank.

Dr. Mildred S. Haggerty.
Dr. Joseph P. Haggerty
Ministers

30 SEP 949
Headquarters Planning Office

120-1-3-6

120-1-3-6/GEB;hg

13 September 1949

Mrs. Gertrude S. Torbensen,
1932 East 116th Street,
Cleveland 6, Ohio.

Dear Mrs. Torbensen:

Thank you for your encouraging letter of 9 September to Mr. Harrison.

Very truly yours,

Glenn E. Bennett
Executive Officer

Mr. Wallace J. Harrison Chief Architect
United Nations Building
New York City

[illegible]

It brings home to [illegible]
[illegible] Wonderful idea would
[illegible]
[illegible]
a prayer that it will [illegible]

[illegible]

[illegible]

[illegible]

120-113-6

I thought you'd like to see this.

Weyman

September 8, 1949

Mr. Henry R. Luce, Editor
Time Magazine
Time, Inc.
Time and Life Building
9 Rockefeller Plaza
New York 20, New York

Dear Editor:

May we call to your attention an error, at least by implication, in the article on "United Nations - No Time for Prayer," in the August 22nd issue of TIME?

There is to be a Prayer Room in the new building of the United Nations. It was not discussed in the special committee on Methods and Procedure of August 9th referred to by your reporter because a Prayer Room is not "Method or Procedure" and falls under the Headquarters Advisory Committee of which Ambassador Warren R. Austin is Chairman and Glenn E. Bennett is Executive Secretary. On the authority of these two men it can be said that no opposition to the Prayer Room has ever been expressed by a member of any delegation.

It is conceivable that the Prayer Room, which has been accepted by the Headquarters Advisory Committee, could be installed without formal action by the General Assembly. There are to be bars, lounges, dining rooms, press rooms, etc. Who would think of seeking approval for these before the General Assembly? Who in this broken, frustrated, and terribly hurt world would raise his voice in opposition, inside or outside United Nations, to a simple, quiet room, so decorated as to invite quiet, restful meditation and prayer, where men and women, delegates, members of the Secretariat, and visitors, may gather bringing with them whatever assistance to prayer they need and entering to pray in whatever manner their religion has taught them.

We have urged that a place for pray-ers, not for tourists, be provided. The United Nations, if made to work more successfully, must have a new spirit awakened among its members. Prayer can and will help create this new spirit.

Men of faith do not have creeds and ceremonies in common but they do have prayer as the lowest common denominator. The United Nations has found unanimity in deciding to have a room for prayer. Let us work to keep this unanimity by creating a simple place, a quiet place, a comfortable and inviting place, to which men may go to renew their spirits. This is so desperately important for it may mean the difference between world peace and self-destruction by war.

Prayer before the General Assembly opens or at its last session has our endorsement too. This and the Prayer Room have been two points in our Laymen's Call to Prayer in support of the delegates to the United Nations. Prayer in the General Assembly is a matter of procedure which a committee cannot dispose of and which will have to be acted upon by the General Assembly.

May we respectfully request that you take steps to correct the erroneous impression made by your article that United Nations' representatives had dodged or were trying to dodge the requests made by thousands in America and from many foreign countries that a room for prayer be provided?

Weyman C. Huckabee, Secretary

The Laymen's Movement
347 Madison Avenue
New York 17, N. Y.

RECEIVED
13 SEP 1949
Headquarters Planning Office

the proclaiming Peace on
Earth - Good will toward Men"
Luke - Ch 2 - 14 v. in the
five languages on apron
of the exquisite marble Console
Table would translate the
significance of the Room.

for the United Nations
Room - we can't have
the Bible - as no symbols
are permitted - then, too,
the shaft of light could
not always give forth its
ray - for the elements

I rode on the subway and

[illegible] rotation has

[illegible] distorted meaning - [illegible]

of earth to [illegible]

[illegible] - Quite different from

the [illegible]

[illegible]

[illegible]

[illegible] time [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Tu. Sept. 26

[illegible]

Highland [illegible]
that we have
at [illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

RECEIVED
25 AUG 1949
Headquarters Planning
Office

PO-1-36

GEB:fm

22 August 1949

Dear Mrs. Patterson:

Thank you for your letter of August 14th. We appreciate your interest in the United Nations.

Yours sincerely,

Glenn E. Bennett
Executive Officer

fm

Mrs. Myrtice W. Patterson
Box 145
Tallassee, Alabama

Tallassee, Ala.
Aug. 14th, 1949.

Dear "United Nations":

Please will you read Psalms 106, 117 — and Kipling's poem — "Lest We Forget," over and over again till you realize the importance of portraying in some way in "the Room for Meditation" in the Building to house the United Nations the God whom we worship and "in whom we trust."

In two World Wars we exclaimed: "The Lord hath done great things for us!

where of we are glad."
"Blessed be the Lord who hath not given us as a prey to their teeth"
"Our help is in the name of the Lord, who made Heaven and earth" — Not the Atomic bomb — Nor vast armies.
"The Lord hath done great things for us — Then was our mouth filled with laughter and our tongue with singing" "He maketh wars to cease unto the end of the earth: He breaketh the bow, and cutteth the spear in sunder"
"Be still and know that I am God."
"The Lord of Hosts is with us."

Sincerely, Mrs. Maytice H. Patterson

RECEIVED
17 AUG 1949
Publications Branch
Office

Form GS/11
1 June 1946
(Rev.)

ROUTING SLIP

TO

HQ Planning Office

FOR

	APPROVAL		MORE DETAILS
	REPLY, PLEASE	X	YOUR INFORMATION
	SEE ME, PLEASE		RETURNED AS REQUESTED
	YOUR SIGNATURE		INVESTIGATE AND REPORT
	NOTE AND FILE		FOR IMMEDIATE ACTION
	NOTE AND RETURN		REPLY FOR MY SIGNATURE
	YOUR COMMENTS		INITIAL AND FORWARD

REMARKS:

DATE	FROM
18 Ag 49	I. Harding A1-214 X747

U. S. MISSION TO THE
UNITED NATIONS

REFERENCE SLIP

DATE
8/17/49

TO:
Public Correspondence Section

United Nations - Lake Success

	ADVISE		NOTE & FORWARD
	APPROVE & RETURN		NOTE & RETURN
	AS YOU REQUESTED		NOTE & FILE
	ATTENTION		PER TELEPHONE TALK
	ATTACH FILE		PREVIOUS CORRESPON.
	COMMENT & RETURN		PRIORITY ACTION
	CONSIDER		RECONSIDER
	COPYING		RECOMMEND ACTION
	CORRECT		RECORD
	FILE		REPLY
	FOLLOW-UP		RETURN TO SENDER
	FOR YOUR INFORMATION		REWRITE
	HOLD		SIGNATURE REQUIRED
	INITIALS NEEDED		SEE ME
	STIGATE & REPORT		TAKE ACTION
	INSTRUCT		TRANSFER
	JUSTIFY		TYPE
	KEEP ME ADVISED		VERIFY
	LEGAL MATTER		REPLY FOR SIGNATURE OF
	MEMO REQUIRED		
	NOT INTERESTED		
	NOTE & DESTROY		

REMARKS:

For Your Information.

FROM Public Correspondence Unit
U.S. Mission to the UN

This Form Printed on Salvaged Stock

1 X0-1-3-6

96

August 17, 1949

My dear Mr. Batt:

Ambassador Austin has asked me to thank you for your letter containing your suggestions for the proposed prayer room in the new United Nations headquarters.

Although I do not know how far along the United Nations has gone with their plans for this room I am sending your letter to the official concerned in the United Nations Headquarters Advisory Committee.

Sincerely yours,

Porter McKeever
Director of Information

Mr. George K. Batt
625 North Third Street
Newark, New Jersey

1-0-1-3-6

GEORGE K. BATT
625 NORTH THIRD STREET
NEWARK, NEW JERSEY

RECEIVED JUL 20 1949

July 18, 1949

Ambassador Warren R. Austin
American Delegation
United Nations
Lake Success, N.Y.

Dear Mr. Austin:

I am writing to you regarding the proposed prayer chamber for the United Nations, which has been reported in the newspapers, particularly by George Barrett of The New York Times.

Out of my personal experience in meeting everyday problems - as a business executive, a Vice President of the New Jersey State Chamber of Commerce, and a former Mayor of Montclair, New Jersey - I feel very strongly the need for such a meeting place. I beg therefore your serious consideration of the following fundamental requirements which I believe must be met if it is to accomplish the purpose for which it is intended.

1. Simplicity of design. The room should be of simplest design holding nothing that will distract the mind or eye of those who will use it. Otherwise it will become a target for visitors and sightseers and hold no hope of serving the purpose for which it is intended.

2. Absolute quiet. For all who enter - and soundproofing to lessen the natural noise of ingress and egress from the room.

3. Subdued lighting. So that those who use the room will not be observed - with possibly some provision for quiet study or reference.

4. Accessibility. The room should be in the main building so that anyone could go quickly from the fever and heat of debate and discussion to the haven of quiet, thought, and communion.

I cannot impress on you too strongly how deeply I feel the need for such a room, and how fearful I am that in looking for the perfect design you may end up

GEORGE K. BATT
625 NORTH THIRD STREET
NEWARK, NEW JERSEY

with something that will astound or attract the visitor, but will destroy the whole purpose for which the room was conceived.

If we keep to simplicity of design we will give no offence to the many nations and faiths who will abide in the room. And if we can provide such a place of quiet, rest, and communion, we need have no fear that God will not be there.

The following passages from the Bible are quoted in support of the thoughts I have expressed.

I Timothy, 2, Verses 1-4:

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;
For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.
For this is good and acceptable in the sight of God our Saviour;
Who will have all men to be saved, and to come unto the knowledge of the truth."

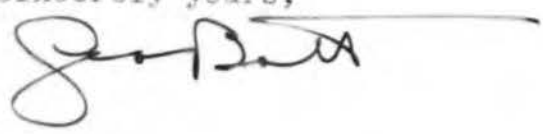
Psalm 46, Verse 10:

"Be still, and know that I am God".

Isaiah, 30, Verse 15:

"In returning and rest shall ye be saved; in quietness and in confidence shall be your strength".

Sincerely yours,



GKB/ek

170-1-3-6

The Laymen's Movement for a Christian World, Inc.

File

TO HELP BUILD CHRISTIAN PRINCIPLES INTO THE EVERY-DAY LIFE OF THE WORLD

347 MADISON AVENUE
NEW YORK 17, N. Y.
Room 1402

MUrray Hill 3-8530

Bulletin
CHRISTIAN LAYMEN

LAYMEN'S SUNDAY
October 16, 1949
John H. Ryder, National Director

WALLACE C. SPEERS, Chairman
DAVID H. SCOTT, President
JOHN P. HOLMES, Vice-President
J. C. PENNEY, Vice-President
FLOYD S. SANFORD, JR., Vice-President

WEYMAN C. HUCKABEE, Secretary-Treasurer
CLEMENS MORTENSON, Associate Secretary
FRANCES E. ESHELMAN, Secy. The Prayer Call

August 4, 1949

Mr. Glenn E. Bennett
Secretary
Headquarters Planning Committee
Room 2011
405 East 42nd Street
New York, N. Y.

Dear Mr. Bennett:

Mr. Huckabee has asked me to send you the enclosed copy of the statement which he gave to the Associated Press reporter today concerning the Prayer Room for the United Nations.

Thank you again for your understanding and helpfulness.

Sincerely yours,

Frances E. Eshelman
Frances E. Eshelman

FEE:lmh
encl.

RECEIVED
15 AUG 1949
Headquarters Planning Office

Let's Try Christianity

The LAYMEN'S MOVEMENT for a CHRISTIAN WORLD, Inc.
347 MADISON AVENUE, NEW YORK 17, N. Y.

August 4, 1949

STATEMENT RELEASED BY WEYMAN C. HUCKABEE,
SECRETARY OF THE LAYMEN'S MOVEMENT, REGARDING
THE ROOM FOR PRAYER IN THE UNITED NATIONS BUILDING

The Laymen's Movement rejoices that the United Nations delegates have found a new unanimity in deciding to have a room for prayer. We are concerned that the place provided not emphasize our religious differences.

We deeply feel that the purpose of such a room will be best served if it is a quiet restful and inviting chamber, preferably in the United Nations building and not apart, to which delegates, members of the Secretariat, and guests may go for prayer and meditation, bringing with them whatever assistance they may need and praying in whatever manner their religion has taught them.

We may not know what prayer does, but we believe that it offers man one way to help those whose problems are too difficult for them to solve alone.

It is our faith that this quiet place will largely contribute toward awakening the new spirit so desperately needed among the delegates of the United Nations, and we the peoples whom they represent.

120-1-3-6

90

120-1-3-6/GEB

4 August 1949

Dear Mrs. Patterson:

Thank you very much for your letter of July 31st, together with the poem. We appreciate your interest in our project.

Yours sincerely,

Glenn E. Bennett
Executive Officer

fm

Mrs. Myrtice W. Patterson
Box 145
Tallassee, Alabama

Tallassee Alabama
July 31st 1949.

To whom it may concern, or
the Building Committee of the
United Nations Building, N.Y.

Dear Sirs:-

This poem by one of our Methodist Bishops convinces me that until we lift up Jesus, the Savior of all peoples of all Nations we will never have Peace which we all want. Read "The Greatest Story ever told" by Fulton Oursler and you will be convinced - if you have not already been convinced in reading the Bible on which the book is founded - that Jesus came to save all peoples - regardless of creed, color or nationality and He says "And I, if I be lifted up I shall draw all men unto

me" — I hear there will be a window for light streaming through into this room of meditation which is being built in the U.N. building but nothing to indicate the faith or belief of any of the nations represented at the U.N. Conference.

We Christians are sending missionaries to all countries and we want others to know our Christ for it is He who enables us to live peaceably with all nations — The more of His Spirit we have in our hearts the more we understand and are interested in all peoples everywhere — So please let that light fall on the close, as in this drawing — for He says: "And I, if I

be lifted up, I will draw all men unto me" and there will not only be peace but love, and joy, and prosperity." He will settle all our problems and enable us to live together in harmony and brotherly love. In other words we will practice the "Golden Rule". Please, I beg you, study the drawing on the side of the poem and so place the cross, high and lifted up.

Deeply grateful and sincere -
Mrs. Mystice W. Patterson.

You Can't Keep Christ Out

by BISHOP RALPH SPALDING CUSHMAN

YOU can't keep Christ out!
Build up your barriers,
Publish your bans,
Proclaim your penalties,
But in he comes—at last
Triumphant, transforming,
With healing in his hands!

The Dutch tried it at Bali—
That little island
Off the coast of Java.
No, that's not quite fair—
The Dutch government tried it—
Not Wilhelmina!
She didn't know about it,
Although our rulers ought to know
What's going on in their domains.

Nor is it fair to merely say
The government did it,
For godless capital was behind it—
Although the capitalists themselves
Could be church members—
And in good standing.
Anyway Christ and his Gospel
Were securely banned;
So they thought!

It happened thus:
The Balinese were beautiful,
Lovely women, shapely men,
Picturesque in headgear
And colorful in dress.
And they could carve in wood,
Few could carve better;
You have seen the little Bali heads.
And so the tourists came;
From near and far they came
Urged on by steamship companies
And the like, who profited
Upon the skill and beauty
Of the Balinese.

AND then the great fear came!
Some of these greedy men
Had heard of Fiji—
Or some other island—
And how Christ had come
And changed men's lives,
And then their habits,
And their headgears too,
And they were scared—
Scared lest the tourists
Should no longer come.
And so they scared the government;
And Christ was banned—
Banned by the law from Bali!

O fools, to think
That you can keep Christ out!

A business man
Came down from China,
And in his heart he carried Christ,
And in his business too—
The Christ who had been banned,
Yes, banned by law from Bali-folk.
What Miracles would happen everywhere
If business men would really learn
To take Christ with them
In their hearts,
And in their business too!
For that's the way that Christ
Broke into Bali land.

OF course the Chinese man did never think
That he was breaking law—Dutch law!
He merely answered questions,
Told his new-made friends
How Christ had come to him,
Had changed his life and customs.
"And would he do the same for me"?
The neighbor asked; and lo,
The miracle was wrought again,
And then again, and seven times!
"We ought to be baptized,"
They said at last,
And so they sent to China
For a preacher man.
And then it came to light:
It was against the law
To tell of Christ in Bali land!

Then these new men in Christ
Were dragged before a judge;
But strange as it may seem
He did turn out
To be a Christian judge,
Sent from the homeland,
Where Christ could not be banned.
And when he saw the boldness
Of these Bali men, and heard them tell
How Christ had broken through the ban
And put a new light in their hearts,
That they could never silent be
Concerning him whose presence
They had come to know,
What could he do, this Christian judge?
What else than he did do—
Denounce the law, the man-made law
And set the Bali prisoners free!
No, you can't keep Christ out!
Build up your barriers
Publish your bans,
Proclaim your penalties,
But in he comes—at last
Triumphant, transforming,
Building His kingdom
In the hearts of men.

Kuala Lumpur, Malaya,
March 14, 1949

WHITE COLLAR *Exile*

DR. FRANK KIM had been awake most of the night, but his probems were not medical. He had an dea which, if realized, would take him ut of the Soviet zone and across the famous Thirty-eighth Parallel to reedom in the American sector.

If he failed, he would end up in Siberia. But it would be best to try for berty now. Sooner or later he would ave trouble a way. Ninety per cent his friends among the doctors, wyers and other professional men d already crossed the line or perhed trying.

If he had been wise, Dr. Kim would ve gone to Seoul as soon as the panese emperor had announced the rrender of his people. At that time veryone was free to come and go as e pleased. But the Korean physician en had a fine medical practice in a orthern coastal town. Besides, orea was to be freed; America and hina had said so!

But North Korea did not long rejice in its newly found freedom. Within ten days Russian troops began ouring in. They were brutal—more o than the Japanese. They were irty and unkempt. They took what hey wanted.

It was not uncommon to see a Russian soldier enter a meat shop, ut off a big slice of raw beef or pork, nd walk down the street, chewing as e walked. And it was not unusual o see a soldier's arm covered from lbow to wrist with watches snatched rom Koreans on the street.

No woman was safe. As a medical nan, Dr. Kim knew that very few ad escaped Russian lust during the irst month.

His own wife had avoided that first onslaught. As soon as the radio announced the end of the war, she had bought a ticket to Seoul, and had gone to visit the sick mother she had not seen for six years. On her return two months later, she had reported that no trains were crossing the Thirty-eighth Parallel and that the Russians were blocking all roads leading into the American zone.

Six months later she had gone again, this time using a fishing boat to by-pass the Russian barrier. Most refugees walked through the hills, she reported. And then just a year ago she had started for the third time. The 12 long months had passed and she had not been heard from again. It was easiest to think she had gone down in a storm.

Under normal conditions this trip to the American border would have been an easy walk for any ordinary

76

CGS 62/1/080/GEB

2 August 1949

Dear Mr. Nelson:

Your letter of 22 July making enquiry about a chapel in the permanent headquarters of the United Nations has been referred to me.

The Secretary-General has instructed the architects in the Planning Office to try to work out a proposed room or separate structure which can meet the needs of the many people who have written to us to request that some kind of a prayer or meditation room be included in the headquarters. At the present time one plan has been shown to some of the Delegations and it is expected that further consideration will be given to this complicated problem before the project is completed.

Yours sincerely,

Glenn E. Bennett
Executive Officer

fm

Mr. Lionel W. Nelson
Highland Avenue Methodist Church
2800 Highland Avenue
Tampa 3, Florida

cc Communications & Records

120-1-3-6
CCS 62/1/080

Highland Avenue Methodist Church

28 JUL 1949
B...

LIONEL W. NELSON,
MINISTER

TELEPHONE:
M51-311

2800 HIGHLAND AVENUE • TAMPA 3, FLORIDA

22 July 1949

Information,
United Nations,
Lake Success, N.Y.

Gentlemen:

Rather large groups of my ladies here have been interested in petitioning the UN about building a chapel or some place for public or private worship for those attached to and/or attending the meetings of the UNO.

I was personally under the impression that somewhere within the permanent structure there would be some such place, and in the meantime I thot I'd better write to find out.

If you can enlighten us here somewhat, I will personally appreciate it. I recognize some of the immense obstacles in the construction of such a place suitable to a multitude of races and religions, but I would like to be brought up to date on this item.

Thank you for this kindness.

Respectfully yours,

Lionel W. Nelson

11 AUG 1949
Headquarters Planning
Div.

ACTION

DUPLICATED FORMAL ACKNOWLEDGEMENT

COPY FOR ACTION INFORMATION TO DEPARTMENT OF SECURITY COUNCIL AFFAIRS.

COPY FOR ACTION INFORMATION TO DEPARTMENT OF PUBLIC INFORMATION

MEMORANDUM COPY FOR ACTION/INFORMATION TO

Headquarters Planning

INITIALS DATE 28.7.49

ACTION COMPLETED: INITIALS DATE

JUL 27 4 45 PM 1949

UNITED NATIONS RECORDS CENTRE OFFICE

120-1-3-6

120-1-3-6/GEB

19 July 1949

Dear Mrs. Butler:

Your kind letter of July 16 to Mr. Wallace K. Harrison has been referred to me. Thank you very much for your good wishes. Those of us at the United Nations all appreciate the kind of support which you describe.

Yours sincerely,

Glenn E. Bennett
Executive Officer

fm

Mrs. Marie H. Butler, Secretary
Wesleyan Service Guild
Haygood Memorial Methodist Church
1015 East Rock Springs Road, N.E.
Atlanta 6, Georgia

REV. REMBERT SISSON, Pastor

Haygood Memorial Methodist Church

1015 East Rock Springs Road, N. E.
VErnon 3152
ATLANTA 6, GEORGIA

OUR NEW CHURCH LOCATED AT ROCK SPRINGS AND SUSSEX ROADS

REV. DAVID SWITZER
Assistant Pastor

MRS. E. F. NEWELL
Director, Christian Education

MISS MARILEN WATKINS
Church Secretary

July 16, 1949

Mr. Wallace K, Harrison,
Chief Planning Officer,
405 East 42nd St.,
New York, N.Y.

Dear Sir:

We, the members of the Wesleyan Service Guild, a group of business women, in Haygood Memorial Methodist Church, Atlanta, Ga., wish to thank you for your efforts in the construction of a Prayer Room in the United Nations Headquarters. We shall pray that you may have divine guidance in th is splendid project.

At our July meeting we had a program on the work of the United Nations which made us realize more than ever the value of this wonderful organization.

It may interest you to know that all of the women's organizations in the Methodist Church around the world are making a study this month. In many churches several days will be given to the study. At each of these meetings special prayer will be offered for the United Nations.

Wishing you unbounded success and joy in your work, I am,

Yours truly,

(Mrs.) Marie H. Butler

Secretary of Promotion
Wesleyan Service Guild,
Haygood Memorial Methodist Church.

18 JUL 1949

120-1-3-6

120-1-3-6/GEB

23 June 1949

Dear Mr. Lyle:

I wish to acknowledge the receipt of your letter of June 22nd, together with the letter addressed to Mr. Wallace K. Harrison. Thank you for your interest.

Yours sincerely,

Glenn E. Bennett
Executive Officer

fm

Mr. David Lyle
Rock Hill
Wanaque, N. J.

120-1-3-6

Reply
This will acknowledge your letters and enclosures I have read them. 7 Jun. 2?. Thank you for your interest.
G.L.B.

Robinhill,
Wanaque, NJ
June 22, 1949 Humid, showers threatening
10:25am.. Wed.
Terhune 5-0371-J

Mr Glenn Bennett:

Against your physical prayer room problem, I have constructed the rendering of UNESCO as a workroom to free the world's peoples of all the things they are praying to be fread from.

Specifically, here is what may indifferently be called a new language of design, a general physical science, or a generalized combinatorial analysis.

It includes in its scope all knowledge, straightens out the Topsylike growths of math, and makes specifically achievable in these next few years, riddance of war, the boombust cycle, overdrug and overalcoholism usages, auto home and industrial accidents, mental diseases, etc etc, along with a host of advances in the special sciences.

The pedagogy for linking these predictable profl achievements with the will of the world's peoples, in indicated as already ten years old in a YMCA Adult Education and communications workshop.

"A severely simple chamber without decoration or symbols of any kind.."

"A severely simple UNESCO, without religious decoration or national symbols of any kind," working out under contractual limitations the above engineering answers to the political problem of "A balance of powers", or what Washn had called the peculiar force of the corporate form..and the earlier Bacon "The Power of Kingdoms and Estates," ie, power forms awaiting an adequate combinatorial analysis or language of design.

Cheerfully,
David Lyle

Member, Assn For Symbolic Logic,
Amn Assn of Group Workers,
Paterson Town Hall Workshop (Convener)
First Baptist Church, Paterson, NJ.
Paterson Radio Institute (Staff..My bread & Butter Job).
Laymen's Movement For a Christian World.
NO obligations any/all uses of material.

23 JUN 1949

Reprinted From THE CALL July 25 1946

Paterson, N. J.

Overall Logic, Simply Expressed, Held By Local Philosopher To Be Solution To World's Major Ills

BY PENNY PENNINGTON

The world is a tower of Babel with millions of human beings running to and fro each one speaking his own language and being unable to understand the jargon of words that spill from the lips of his fellow mortals.

The blustering politician the silver tongued minister the screaming labor leader and the suave voiced executive have each their own language and can no more understand what the other fellow is talking about or why he [illegible] the things he does than the barking dog can understand the braying mule.

Educators pedologists economists and psychologists are crying with a loud voice for an "overall logic" that will give us a common language and enable us to understand the reasons behind the actions of others.

HE MAY HAVE ANSWER

[illegible] mankind.

[illegible] began his study of human [illegible] shortly after World War I, when upon his return from military service to civilian life he realized that there was something [illegible]cking in our educational systems [illegible]at could not be supplied by any college or university or by the perusing of great books. Lyle saw a great gap between the educator and the student, between the pastor and his congregation and between the executive and working man. This was the gap that was responsible for wars, strikes, moral decadence and all the other social ills that plague humankind. If this gap could be bridged, he reasoned, by the discovery of a common pattern of analysis and a common language, then the need [illegible] armies, prisons, and picket [illegible] might be removed.

Taking all of humanity for a research laboratory, Lyle began his study of why we behave like human beings. He joined the navy; he served in the Massachusetts State Guard during Boston police force strike and since what he was searching for was essentially a new system of communications he [illegible]k various positions as a radio [illegible] communications technician. During the years from 1920 to 1937, he was in close touch with human nature. He observed all kinds of men under all kinds of conditions. He studied their reactions and their habits until at last he found what he had been seeking.

Science Of Relations

He discovered that there is a science of human relations that is as dependable as the law of gravity and as infallible as the hypothesis behind a mathematical equation. What he saw was so big and so revolutionary that he realized the world was not ready for it.

Derives Formula

Like a scientist working in a research laboratory with test tubes and guinea pigs, Lyle devised a formula that is a combination of symbolic logic and industrial time-motion study. By tying mathematics and ordinary language together he has removed all the cumbersomeness of our system of communications and found the [illegible]

tered [illegible] pable [illegible] ize it with the training of students in the other common sciences, it can become a tremendous power for good that may show us the way out of a new dark age that seems to be threatening from every side.

Lyle looks into the future and sees labor and management sitting down together like the scriptural lion and lamb, talking over their difficulties in a common language; acting wisely because each understands just how his actions will be reacted to by the other, and settling their problems to the mutual satisfaction of executive, worker, consumer and stockholder. Peace conferences too and military aims will be affected by this new language which short-cuts all the costly routes of war and conquest and gives dependable [illegible] of long term behavior [illegible] results with scientific [illegible] of precision.

"Through A Glass Darkly"

It is difficult to comprehend the application of such an [illegible] to Lyle and a few [illegible] When we look [illegible]

Rockhill Wanaque, NJ
June 21, 1949.

1.

Mr Glenn Bennett, Executive Planning Offices, UN Lakesuccess, NY
Mr Wallace K Harrison, Chief Architect, UN, Lake Success, NY

NYTIMES May 22, 1949..design of proposed prayer room.

Gentlemen:

SA is a specific outline of what UNESCO can do in the next few generations...in brief, here is a rendering of how the prayers of the world's peoples can be answered.

Hugh Ferriss notes an unresolved problem of communication in his Enc Brit article, RENDERING. The architect making each point mark on paper, AS IF THE EYE WERE DIRECTLY OPPOSITE EACH, which leads to continuing difficulties of interpretation, which dont bother the profl mind much, but does disturb the multitude of counsellors and customers, to whose minds they have to explain what things will look like when finished.

This same problem, when the rendering tool is TV, has been taken by MIT Nathn Weiner as a fundamental mixing (flow) property, and turned into a general unit for introduction to a new, overall science of communications engineering, cybernetics, or steeringness.

Since this is a technical form emergent from following the profl function of service to multitudes, let us note TEAGUE "On the mathematics of design, Jay Hambidge's work is the most important ever done, probably, though it NEEDS TO BE INTERPRETED by the designer in terms of his own activities.

Teague notes that with the simple tools of a cord (linearity in physics) and two points, Hambidge was able to develop an amazing scheme of RECURRING PROPORTIONS..based on the golden section, their aim, 148 which should be ours as well, being to create rithms (as thru UNESCO above) BINDING THEIR WORK TOGETHER AS A UNIT, and they (I have) used the means necessary to this end, AND NOTHING MORE ."

Nathn Weiner's golden section is the characteristic curve of the electronic tube, but Weiner's mind is on math only..and 263 we must be careful to adopt the designers approach, not the maths, the 230 LAWS OF DESIGN ARE VITAL TO US..forms are not..231 machines must have no mysteries, and factories (work systems) must be familiar ground to him, and the designer must not, like Bragdon, 279 desert to (personal) mysticism.

The major problem of design 274 as Brookings says "Any major stepping up in productivity would require a BASIC TECHNOLOGICAL REVOLUTION," ie, the scale and kindof thing, for which UNESCO was projected, as a physical or organizational rendering.

Teague notes Hambidge's work doesnt provide a general outline of design theory sufficient to become both a unified history of design, and a WAY of design in all its forms

Rock Hill Manaque, NJ
June 21, 1949

Mr Glenn Bennett:
Mr Wallace K Harrison:

264-145
Hambidge's habitual technique is arithmetical,
INTERPRETING geometrical or area relationships in which the designer is interested, in thefacile but PURELY NUMERICAL SYMBOLS OF ARITHMETIC....

Selah...facile, both numerical and physical, the golden section of the Electronic tube's characteristic curve,
with the dual ability of unlimited facility to turna anything into purely abstract, yet physically manipulatable symbols,
and/or simultaneously to control activities of work systems in small or large areas...
mechanisms

Hence the electronic tube becomes a device for analysis of design, not as with Reiner, with the Mathns eye,
but with that of the designer,
making available both the law of forms, a theory of design,
capable as a language of supporting a basic technological revolution,
and more,
accompanied by binding together as a unit,
great geo-dynamical areas and volumes,
including all the peoples and nations on the world..
in a living rithms of peaceful working relations,

A rendering in terms of an engineering balance sheet of results achievable in a few years, is indicated on 6A.

117 "In the arts of design"as our new (UN-UNESCO),
such as creation of a permanent prayer room within the UN physical bldg,
satisfying ~~mm~~ all needs
and offending no religion,
"OUR PROBLEMS DRIVE US BACK TO ELEMENTAL VIRTUES,
and we seek values which the artist can evok,e
BUT CANNOT SAFELY DISTORT,
tho, 118
a number of able men, chafing at being ~~mm~~ restricted to simple forms,
have tried to provide themselves with a scheme of ornament
by sheet fiat..
Wright, Bragdon, Sullivan, have all tried their hands at this
sort of thing with no success whatever..even as the League of Nations
met with no success whatever...nor will UN now, unless the UNESCO
possibilities which the Rev Dr Stanley Stuber felt, are given
recognizable rendering, as herein outlined.

"With growing discretion, the modernd esigner is realizing
that HE CANNOT INFLATE FORMS OR PATTERNS WITH MEANING,
if they have not grown (in the minds of the peoples) with TIME,
(as the TIME between two world wars..League of Nations..and UN)
acquiring abstraction and symbolic value (to the peoples)
ornament cannot exist at all."

I cannot help you with the design of a physical prayer room.
But, being both a member of the Laymen's Movement For a Christian World
which initiated the idea,
and a designer in a new dimension in the world of ideas,
I can and do hereby give you an architectural rendering of how UNESCO
can be inflated with meaning.....

Rockhill, Wanaque, NJ
June 21, 1949.

Mr Glenn Bennett:
Mr Wallace K Harrison

I have indicated how UNESCO can become by contractual agreement, the instrument for energizing into achievement a basic technological revolution whereby vast geometrical areas of the earth's surface can become a thing of beauty, with colossally risen life standards, with all the world's peoples bound together as a living unit, satisfying the needs of all, offending no religion..

261 You have no a utopia by fiat..in rendering here, but some thing to which men will unite without compulsion, in which individual initiative will not be sacrified, but (willingly) focussed on a common end, thru individual acceptance of a common standard of rightness,

The methodology is a new methodlogy of "serialized seeing," which makes this a visual (static..or stated formally) design presented like a massed army, (like a great army moves the church of God) with all its commands, banners and material drawn up for simultaneous inspection.

The methodology also dynamizes along with it a song, marching across the field of our attention ("Marching as to war") like a procession, with all its elements and intervals revealed in the PRECISE ORDER planned by its composer ~~mmmmm~~ marshal... even as song followed you everywhere, no matter who you might be, or where, at the 1939 World's Fair.

The above..may be considered the spiritual counterpart of this, with UNESCO as the equivalent geometrical and organizational cathedralization, all resting on solution of that which Jeans says the new physics has brought us to

"AS if nature were following us all around...and an unlocked door (to a cathedralization of the entire world and all its peoples) is just in front of us, ..a 176 melodic structure of design discharged at you in one blast, and UNLESS YOU HAVE THE KEY TO IT AND UNDERSTAND ITS ORDER, it may strike you as having NO ORDER that you need ~~bbbbb~~ about..

As Jeans says..IF WE ONLY KNEW HOW TO FIND THE HANDLE ..
As indicated the HANDLE was found years back in TIME..the INFLATION herein is that of a growth with TIME..in which experience, the best teacher, has projected UNESCO,

UNESCO herein, is architecturally World Fairized, to become demonstration, prediction and cathedralization, to be discharged in one blast, immensely beyond the one blast power of the A Bomb, reaching into there UNESCO's instrument of establishment prefaces.."WAR Begin in the minds of men.. and it is in the MINDS that we must begin...so that UNESCO "be a living center, symbolizing the divine light shining impartially on all..and in the center of each mind, a fountain of overflowing personal support, the water of its life, and around this chamber, a dozen or more separate nations. Youare quoted as hoping "someone will come forth with a brilliant inspiration that will satisy all needs and offend no religions."

NO obligations in/all uses of material.

Cheerfully,

COPY

Rock Hill Wanaque, NJ
June 17, 1949 friday showery..
1006am

dley: Sat Rvw of Literature, 6/18 Pavlovian physicist Sapp's
MUST WE SIDE.

Your "medicine..physics..still wrapped in unknowns,"
nce waiting creation a la Maxwell's method.

Below is a rendering fusing biology and physics,
h an engineering balance sheet of what may be expected
few generations,
tasks of proportionality adequate to the UNESCO setup.

"Atomic energy including the whole spectrum of
loesnt check with the words from your own book, the
"mumbo-jumbo."

By simply taking the words from Eshbach as to how this
o" is setup, and rearranging them, it's absurdlyeasy
whole flock of major problems in both physics, medicine,
nd education..the UNESCO areas.

" Public education..practically non-existent"
s there is not existential in usable form, the invention
y "The Harvard Report on General Education," p29-31...
f a new "over-all logic."

Mathematics is a haywire growth like Topsy, to use
of Vannevar Bush. NCarlina's Lasley puts it as " In math,
down to simple things, in time, perfect continuity,
perfect discreteness (in regard to energies, whatever their
(dimensional forms...cardiographs,
DOWS (fogging, Geiger ticks, clock ticks,
y (encephlograms, electronics computers,
(unit control in dept stores. etc etc.

GAP..ie, access as of Dr Cannon's "Infinite wisdom of the body."

GAP..those are Sherrington's words as to WHY "Medicine is still
unknowns."

eness abides between the field of NEUROLOGY
f mental health, psychiatry,
ted in the ENERGY-mind problem," as the
ween physicist's words..and their performances...

Planner did not have the benefit of a degree in engineering--
as more interested in ESTHETIC VALUES. At anyrate, He designed
mountains, lakes, forests, rivers, and oceans."

religious) education, which at the moment is practically
ot for want of (visible) and easily available) information,
something far more fundamental, (having) to do with leading
(ie, the question of free will..Kant's mental disposition as of
(its constituting "mumbo jumbo" or clear prophetic longrange
(predictive statement in a few plain words, as a
(PERSONAL MORAL OR CATEOGIRCAL IMPERATIVE, for work and life)

RockHill Wanaque, NJ
June 17, 1949.

Dr David Bradley:

That is just J Paul Williams saying "The Blunt fact is that RELATIVELY LITTLE IS KNOWN about how religion can be taught successfully."

But that is simply the same statement in The Harvard Report on GENERAL EDUCATION..p29-31..which after running thru all known methods and their mumbojumbos, says..will somebody please invent a "NEW OVERALL LOGIC.

BUT..since Dr Preston puts the essence of mental health as praise, affection, and consistency

consistency in the sense of freedom from rapid frequent unpredictable change..ie, such as you see going on in every science, with the laymen bombarded with books, each contradicting the others, and all of them full of flaws, whose illogic is entirely obvious to the simple, while remaining hidden from those learned in the peculiar mumbo jumbos of their particular collector's enthusiasm...

THERE IS NOT AND CANNOT BE ANY HIDINGPLACE FOR THE SCIENTIST that he get logic and horse sense..IE, CONSISTENCY into his thinking and communications, consistency that is rigorous enough and formal enough to be logical to each, any, all peoples.

Says Preston "Consistency sets the pattern by which man's institutions (of learning, science, economics..the UNESCO area) maybe judged."

"Being with the benefit of a degree in engineering," the question now becomes that of the meaning of "LIFE, as it has evolved on this earth (to this point of time, June 17, 1949 1035-36am) accustomed to(NOW FORCED TO B E)AWARE definite amounts of radiation, as of IMPERSONAL AND MATHL PRODUCTION production through radioactivity of ionization, against which the BODY (the infinite wisdom of the body, working thru the MIND) has no defense."

By simple insertion above, the "unknowns which medicine and physics are still wrapped in," become obviously illogical thru a measuring or comparing process as direct as a cardiograph, and the "impersonal and Mathl" become simply the purposeful flow of the "infinity inthe shadows, bridging the gap," to whom engineering degrees are but as Newton finally saw of himself "only playing with a few pretty shells on the shore of a great ocean of truth on which he had never sailed."

The "method" used here, for your information is that which you will find running thruthe Journal of Symbolic Logic...concerned with insertion in a blank or empty form, symbols words or signs, (as lakes forests, mountains rivers) which shall on insertion, release definite quantities of informed action, on an impersonal and mathl (predictively stateable, or statistical) basis, whereever and whenever used by human beings,,ie, be consistent in the sense of freedom from rapid, frequent and unpredictable change.

RockHill Wanaque,
June 17, 1949 1069am..

Dr David Bradley:

To say the mind has no defense, makes a hiding place where there should be none,

so let's get behind the physicist's mumbo jumbo, and bridge a gap they have not bridged, using Eshbach's Handbook of Engineering fundamental..by page numbers.

3e01 "Mathematics is concerned with relations between numerical (countable) quantities,
either constant,
or varying in a specified (specifiable) manner,
ie, with and including your own " Life as it has evolved on this earth, accustomed to, IF NOW AWARE OF,
definite amounts (quantities) of radiation,"
NOW BEING MADE, FORCED tobe aware of
definite large scale amounts in a flow,
"impersonal and mathematical in character."

173 "All these new forms of radiation are more real in the MUMBO JUMBO worldof the physicist...

selah: 3-01
"Any physical relation MUST BE theresult of more less obvious measurements (ie, insertions, as on sheet 2) as, 174 fogging, counting ticks (pulses) exactly as counted in cardiographs, encephlograms etc.

OBVIOUSLY, there is here a general new defintion in which 3-03 "The mathl definition of a physical quantity determines a new quantity uniquely in terms of known (countable) quantities (as those just above)

"This defintion should (must) be in agreement (in consistency) with ALL THE OTHER KNOWN RELATIONS (in all fields of science, since) (otherwise) it can only be of restrictedvalue (restrictions..173 your "mumbo jumbo" Appearing 3-40 longwinded dimensional deductions and Philosophical arguments..such as those against which the cover of each issue of the Journal For Psychosomatic Medicine warns)
3-37
NEVER, however, can information be gained about physical constants (asuch as the hydrodynamics of (rivers, lakes etc)
without resorting to TRICKY SEMI-MATHEMATICS,

(for) PHYSICAL CONSTANTS are defined (outlined) by fundamental RELATIONS (such as the infinite wisdom of the body) and ARE NOT AMENABLE TO ANY ANALYSIS (by the human mind)..

Rockhill [illegible]
June 17, 1949 1110am..

Dr David Bradley:

Zowie: Not amenable to any analysis...
here indeed is a priesthood of science, identical
in itshiding away its treasures from any human or other mind,
to that "Priesthood of Poetry" of which Hillyer now SHL writes..

Since the mind works in ordinary physical situations
by means of a role played by light,
let's note further mumbo jumbo
3-1o "It is not conceivable (by the human mind yet)
what role,
the velocity (motion) of light in free space (ie, not hydrodynamics
should play (of lakes, rivers, but
in a world (full of Mtns, rivers etc) (a dynamics vastlybeyond,
(including the door of
(access by which the body
(has infinite wisdom
(pouring thru it,
(and its geography..of
(lakes, rivers forests.
(of the mind..)

Zowie: what a denial of knowledge,
in favor of a deterministic ideology or mumbo jumbo.
"not amenable to any analysis"
Atomic energy
thus not only not includes the whole spectrum ofhuman knowledge,
it shuts out immensity of humanly attainable knowledge,
and violates itsown ideal of 3-13 "UNIT (counting) systems
with only systematically derived units (as) the
ULTIMATE goal in any branch of science."

3-06 "Taking the energetical dimension system,
length time and energy. (3-07 Length and time, forming the
(fundamental background of SENSUAL PERCEPTION,"
(ie, a moving door of access to infite wisdom
(creating within the body..Jesus"An unlooked door,
(IF we only knew how to find the handle)

3-06 "The dimensional forms of most of the important quantities
are simple,
and this system should appeal to the scientist because of
its close relation to
THE UNIVERSAL QUANTITY ENERGY (atomic, lakes, mountains, brain waves,
(or whatever its diml forms)

Its disadvantage is the fact that
NO SUBSTANTIAL STANDARD OF ENERGY
can be preserved, with which resultsof
measurement can readily be compared, as is the
case with MASS, or force."

But "MASS" says Mathn Ramsey"is a notion we use to account for the
motion of bodies, a quality which we do not observe, but (invent)
to account for motion (ie, make it countalbe systematically)
We can only define it hypothetically, WHICH IS NOT REALLY INTELLIGIBLE
WHEN YOU THINK (logically) about it." ie, mumbo jumbo again..massenergy.

RockHill Wanaque, NJ
June 17, 1949

1020am..saty june 18..after trimming
a willow tree..andhearing a beautifully
precise running phasing of community
Lissajou figures thru the conversation
of Mrs Sprin er next door.

Dr David Bradley:

The translation here can be shot thru Dr Horney's
"New Ways in PsychoAnalysis" (which incidentally is a verycrude form
p276 (of symbolic logic)

PA Therapy, in so far as it is not ~~[illegible]~~ intuitive
or directed by plain common (horse) sense,
in influenced by theoretical concepts...
(which, as in physics) DETERMINE
WHICH FACTORS ARE OBSERVED and
WHICH FACTORS are (to be) deemed important
in creating,
maintaining and curing a NEUROSIS

But Dr Farnham says..The hallmark of neurosis in a character
is CONSTANTLY MAKING "QUANTITATIVE MISJUDGMENTS of reality,"
as above in physicists,
under the influence of lakes forests mountains rivers,
the ENVIRONMENT..

Taking the physicist as a neruotic, unable to make "closure"
hence shizoid in Ziff's sense,
in relation to the environment and its effect on his own
constitution...

Let us note ~~[illegible]~~ the physicist in terms of Horney's "Summary of
what constitutes a neurosis.
"The combination of many adverse ENVIRONMENTAL INFLUENCES**
produces distrubances..the immediate effect is basic anxiety,
which is a COLLECTIVE TERM FOR
A FEELING (Whitehead's "physical feeling..in relation to strain,
of (in geometrical location." From his "Process and Reality.")
intrinsic weakness and helplessness toward a world perceived
(Hillyer's SHL coming out of weakness.and calling for a collective
(and "uncompromising assault" of the priesthood of poetry,
as potentially hostile and dangerous."

***Of environmental influences, Dr Horney says..
I do not discuss the influence of
constitutional factors (Cannon's infinite wisdom of the body")
partly BECAUSE THEY ARE NOT RELEVANT
FOR PA THERAPY (Zowie..the "not amenable to any analysis" again)
but MOSTLY, because we KNOW TOO LITTLE ABOUT THEM."

Selah..CONSISTENCY, a pillar of mental health..isnt it time
for a little honest horse sense talk
and a PROPER STATEMENT~~OF~~ PROPORTIONALITY
which 3-03 most fundamental laws~~of~~ physics are,
leading to universale physical constants..
which take 3-07 Length and TIME (gemometrical location)
forming the fundamental background of sensualPERCEPTION,
and do not make constant QUANTIATIVE misjudgments of
reality..

Rockhill Wanaque, NJ
June 17, 1949

June 18..1046am..war, damp,
showers now and again.

Dr David Bradley:

One of the Harvard MD's in his "Biology of Schizophrenia" summed it all up b s aying there is no decent QUANTIATIVE technique...

"Quantitative" is, in general the subject of "quantification" in logic,"
and you can find it showing thru in the Journal of Symbolic Logic,
in connection with "conversational forms," whether meaning resides
in "being, consciousness, or certain forms of language,"
etc etc...

Since this is merely Cannon's infinite (access to)wisdom of the body," in its environment, in relation to the universal quanitive flow which supports equally lakes mountains, rivers and man,
I have aboe demonstrated the physicist's "certain forms of language,"
along with MD's forms of language,
and indicated how the remoteness which abides between psychiatry and medicine, can be removed,
otherwise a decent quantitative technique..or logic of symbols...

In application it can rid humanity of boombust cyclics,
whether of war, unemployment,
mental diseases,
auto home and industrial accidents,
overdrug and overalcoholism usages,
eliminate cancer within a couple of generations.. (an absurdly easy causal
, andraise living standards (structure)
the world around.
or, make access to the total environment and its "esthetic values"
beyond anything ever before seen or heard of on this earth,

UNESCO is set up on this scale..and its instrument of establishment reads..or gives a "statement of proportionality" that "Since it is in the MINDS of men,
that wars begin.
it is in the MIND (andits access thru the body to infinite wisdom)
that we must begin."

Modern science, corporately, began with invention of a new symbolic technique for quantification of symbols, CALCULUS, of which one of its creators, a man experienced in jurisprudence and corporate affairs, as the other, Newton, was not, envisioned a further technique..or COMBINATORIAL ANALYSIS..ie, an instrument to make "amenable to analysis" "fundamental relations, without resorting to tricky semi-mathematics by any priesthood of poetic, scientific or other elites.

You have said Sooner or later, the public will have to exercise horsesense and, for their own protection, MATCH NATURAL LAWS WITH CIVIL LAWS...
MATCHING..or combinatorializing, is herein genetized (experimental techniques indicated, but reserved momentarily) as of "Ye shall know the truth, and the truth (not certain forms of languag shall make you free," ie, free to see that "nuclear energy" is only the starter's gun, to a great new course set before us. 149 "studies of (which) should be continued for months or years, that the TRUE PICTURE MAY BE KNOWN.

Cheerfully,

1.

Copy

RockHill, Wanaque, NJ
Tues, June 21, 1949
856am..hot sunny still.

Federal Council of The Churches of Christ in America
NYCity:

Christianity and The Economic Order..
Study #11 "The Farm Economy and the Genl Economy
ISVC 6/11/49. by page numbers.

Gentlemen:

6A in the enclosure gives the general predictive sheet of what may be expected in world history for the next few generations.

The outline is thatof what FC Founder Josiah Strong says is alone the maker of unity, GREAT TASKS TO BE DONE.
Ie, where 1 "Christian ethics is able to makes its greatest contribution, in the field of general welfaro,"
ie, when a common formal understandable purpose,
is adopted by a multitude of counsellors or customers.

Thereupon, there is an an exponential functioning, or snowballing such as 7 where churches flourish, it is when large proportions of farmers are owners."

Thus 5.."interdependencies of the 20th century world of seeming multiplicity andconfusion," simply becomes CI Barnard's defintion of a SYSTEM as "interdependcies of variables."

4 "Our SYSTEM (interdepencies) in the '30s provided no workable MECHANISM of exchange. 1 It took a world catastrophe(L Head turning to makeourMECHANISMS lift our farmers out of nearly two decades of depression.

1 "ONE WORD sums up perhaps the most impor tant change in farmlife..MECHANIZATION.

2 Hand in hand with MECHANISMS
went the increasing application of SCIENCE (L knowledge)
to agriculture.

The essence of science is the interdependency of a mulittude of counsellors, with the common purpose of making knowledge in the form of mechanisms, by which confusion or profusion can be made to be sustained, prddictible types of ORDER..ie, a faith, by which law has been e stablishdin the world on a gigantic scale,
As itsme thodology, science works by establishing formal units or measure relations as the measure of all things

RockHill Wanaque, NJ
June 21, 1949 910am..
Helen washing dishes piled up from
Yesterday's Chruch World Service
visit, to find out about ~~[illegible]~~
MECHANISMS to use, that a
displaced family might be brought
from Europe via various transportation
SYSTEMS, to Smithville Flats, NY
on her brothers dairy farm, geared
to the rithm of the passing seasons,
and biological TIME, a farm
highly mechanized, with forage croppers
cutting CORN harvesting TIME
from 3 weeks to five days..and enabling
him to rent out his capital..and
create a new SYSTEM of harvesting
in the valley, where all the farmers
are as a multitude of counsellors,
and his customers, andd l get their
crops in before the first frost at
the end of Sept..or early oct.
His milk price has taken a
catstrophic (L head turning) drop
from 5.24 to 3.83 a hundred lbs...
and l "spending far more time on
management that formerly,
determined to manage his life and work
so as not again to be caught intwo
decades of political depression,
his head turns to displaced persons,
as theirheads turn to America..
counsellors together..and if two agree
on this earth concerning what they shall
ask, IT SHALL BE DONE....

Federal Council:

So we have, what economist Carl Synder callsTHE WORLD MACHINE,"
all of whose systems depend, as in the case of Smithville Farmer Collyer
above, or his missionary and preacher cousins, on AGREEMENTS REACHED
BETWEEN TWO PERSONS..something to which their communication is
continuingly yea,
but to which it can become NAY if specified conditions or contract is
breached

By suchf aith in each other is law established in its status...
and theabove isevidently the type of formal unit or instrumentally
available measure relation, from which a science (Mechanism of knowledge)
is constructible.

But it is also the way in which the word acquires meaning,
and is a formal unit for the law and the prophets and all things
whatsoever ye would that men should do unto you,
do ye even so unto them.

For the word and mechanisms of normative meaning, note the current
Journal ofSymbolic Logic, the discussion revolving around "being
consciousness, and/or CERTAIN FORMS OFLANGUAGE, ie, as those in any
contractual form of any kind.

For certain forms of language or the power of the word, let us note
Sorokin' s the essential element of social science is that IN THE BEGINNING
is the word or meaning.

RockHill, Wanaque, NJ
June 21, 1949
927am..
Radio says no relief from heat..
Drought in NewEng 41 days..
threatens harvest..

Federal Council:

Thus, it is possible instantly to construct a social science now and rid the world of not only war, but a great many other things, and to make mankind a multitude of counsellors and customers, using UNESCO as an instrumental agency or mechanism, with its contract, purpose and aims clearly statable inadvance, even as Rosenwald limited his grants contractually.

1 "World cata-strophe (L head turning) to lift the American farmer," then simply becomes The Eternal hates a false balance, has used America twice as a giant threshing MECHANISM with sharp teeth, threshing these idolatrous mountains of human pride, beating the nations thereof as small dust in the balance.

And in battles of shaking in 2 a bewildering variety of crops (Ps 65 thy paths drop fatness) and a struggle of group with group for a preferred place, I will shake the heavens and the earth, and the sea and the dry land...

And thou, America, shall pass from bearing the burden of Moab, the desert of the sea, and Germany and Japan and Russia, and become the desire and hope of all nations, and I will fill thy house with glory, The glory of the Lord shall be revealed, and all flesh shall see it together...

The peoples of the world, with the molten imsges of their leaders turning to wind amid the confusion of America fanning and winnowing as wheat on the threshing floor..
1 perhaps in no period of history has the world PRAYED more fervently..GIVE US this day our daily bread..
Yet there is not much evidence the world of churches understands what God hath wrought, or sees in the Marshall Plan the beginnings of effectual answer to the prayers of the peoples..
I, The Lord will hear them..Faith comes of hearing, andhearing by the word, and how can the Federal Council hear without a preacher, or the pen of a ready writer, a special reader as a counsellor in these public relations.

I will make....
I will plant...
that they may
SEE (the mystery of
(my fellowship..Eph5..
(the coming to agreement of two, the family relation a great mystery,
(but I speak concerning Christ and the church)

SEE and KNOW And consider (let us reason together..and seek out in UNESCO
and UNDERSTAND (men of honest report, to whom we may commit
and become (this matter, for assembly into contracual form)
as a multitude,
counsellorsand customers together,

RockHill Wanaque, NJ
June 21, 1949 942am..

Federal Council:

Be still and know, said Barth to the busy World Council that God hath wrought a mighty work while we are yet afar off, all that remains is taking away the curtain thatit shall be revealed, so speaks one voice as to what the Spirit is saying thru the churches.. "For then,
after t aking away haughtiness because of holy mountains
I will turn
to the people of the world
a pure (FORMAL CONTRACTUAL) language, (a new covenant)
and,
at that time,
when I turn back your captitity before your very eyes
to spehdingyour lives on Russia as a tale already told
in Germany,
I shall make all flesh see my glory together,
For the hour now is,
when ye shall worship neight on holy mountains
nor yet in Jerusalem,
or in any other particular geo-graphical place,
of any particular people,
but in a place of understanding
IN THE MIND,
where I am inscribing my laws in covenantal form.

Barth correctlysays..God hath wrought a mighty work. Accomplishing the remaining task, a methodology for taking away the curtain is indicated inthe enclosures.

The next great awakening becomes the GA series of gigantic tasks UNESCO size, makingof the entire world of humanity a catehdralization from the place of understanding of this new covenant.

7 The credit problem..rural education..some of the most impt farm problems lie outside the geographical areas of the farms, and determination of a wise agricultural policy cannot be successful without full CONSIDERATION OF THE NATIONAL welfare.
NATIONAL WELFARE...CC736 "Ins truction in his tory, art, and LITERATURE (such as the literary construction above) would be eccentric and incomplete, without recogintion of the religious problems which they (as a certain piece of literature " Mein Kamp," Das Kapital etc) raise, and the religious Faith which inspires them..even BIOLOGY raises the religious problem of CREATION.

Rounded, complete with biology and physics linkaged into a single science, there in the enclosures is the literature, and where Justic Jackson says he is unable to define (outline) a METHODOLOGY by which instruction or the study of religion may become part of public education...I am saying... here is the methodology, with "A" a ten years old, YMCA Affiliated model workshop, whose membership may be considered a grandjury making a presentment for action by constituted authority, UNESCO in particular.

7 While you are yet afar off in your seeking, I have given you an answer to "the problem of the term equitable, in combination with 1, the one word MECHANIZATION, in which nothing remains except to get on with the business of making this Prodigal Sonship not a world catastrophe, but a world revelation, lifting all men up from decades and centuries of depression, lack of bread, etc. Cheerfully.

120-1-2-6

RockHill
Wanaque, NJ, June 22, 1949 wedy 1112am
Close..gray.. Helen rattling dishes...
Terhune 5-0071J

Mr Wallace K Harrison:

Taking your "prayer room" problem in the light of making UNESCO a workroom for answering prayer by solving in the next few years, most of what are now considered major problems....

GA is a balance sheet of what can be expected from this workroom, "satisfying all needs and offending no religions."

*** "The general thought at the moment seems to be for a severely simple chamber without decoration or symbols of any kind

""Severely simple UNESCO workroom, without political or ideological decoration or national symbols of any kind."

I have used Teague, Hambidge, Ferris, Weiner etc, to illustrate the design language by which this can be done.

The Laymen's Movement For a Christian World initiated the idea of the prayer room.

As a member of this same Laymen's Movement, I have herein used my special skills to make a rendering, not of a physical prayer room within the NY UN building,
but of wanted answers to prayer, achievable by making UNESCO a severely simple contractual instrument,
a sort of impersonal TVS mixing chamber, from which the fused energies and confident hope of the world's peoples, will pour thru and come forth distributively reformed as the GA local, state and regional achievements, satisying all needs and offending no religion, any more than TVA does.

Cheerfully,

David Lyle

Member, Laymen's Movement
Assn For Symbolic Logic
Amn Assn of Group Workers,
Paterson Town Hall Workshop (Convenor)
Paterson Radio Institute (Staff..My bread & Butter job)
First Baptist Church of Paterson..my church home.

NO obligations any/all uses of material.
*** Quote fm NYT 5/22/9 story UN, C/L and prayer room..

23 JUN 1949

RockHill Wanaque, NJ
June 21, 1949.

1.

Mr Glenn Bennett, Executive Planning Officer, UN LakeSuccess, NY
Mr Wallace K Harrison, Chief Architect, UN, Lake Success, NY

NYTIMES May 22, 1949..design of proposed prayer room.

Gentlemen:

6A is a specific outline of what UNESCO can do in the next few generations...in brief, here is a rendering of how the prayers of the world's peoples can be answered.

Hugh Ferriss notes an unresolved problem of communication in his Enc Brit article, RENDERING. The architect making each point mark on paper, AS IF THE EYE WERE DIRECTLY OPPOSITE EACH, which leads to continuing difficlties of interpretation, which dont bother the profl mind much, but does disturb the multitude of counsellors and customers, to whose minds they have to explain what things will look like when finished.

This same problem, when the rendering tool is TV, has been taken by MIT Mathn Weiner as a fundamental mixing (flow) property, and turned into a general unit for introduction to a new, overall science of communications engineering, cybernetics, or steeringness.

Since this is a technical form emergent from following the profl function of service to multitudes, let us note TEAGUE "On the mathematics of design, Jay Hambidge's work is the most important ever done, probably, though it NEEDS TO BE INTERPRETED by the designer in terms of his own activities.

Teague notes that with the simple tools of a cord (linearity in physics) and two points, Hambidge was able to develop an amazing scheme of RECURRING PROPORTIONS..based on the golden section, their aim, 148 which should be ours as well,
being to create rithms (as thru UNESCO above) BINDING THEIR WORK TOGETHER AS A UNIT, and they (I have) used the means necessary to this end, AND NOTHING MORE ."

Mathn Weiner's golden section is the characteristic curve of the electronic tube, but Weiner's mind is on math only..and 263 we must be careful to adopt the designers approach, not the mathns, the 230 LAWS OF DESIGN ARE VITAL TO US..forms are not..231 machines must have no mysteries, and factories (work systems) must be familiar ground to him, and the designer must not, like Bragdon, 279 desert to (personal) mysticism.

The major problem of design 274 as Brookings says "Any major stepping up in productivity would require a BASIC TECHNOLOGICAL REVOLUTION," ie, the scale and kindof thing, for which UNESCO was projected, as a physical or organizational rendering.

Teague notes Hambidge's work doesnt provide a general outline of design theory sufficient to become both a unified history of design, and a WHY of design in all its forms

Rock Hill Wanaque, NJ
June 21, 1949

Mr Glenn Bennett:
Mr Wallace K Harrison:

264-145
Hambidge's habitual technique is arithmetical,
INTERPRETING geometrical or area relationships in which the designer is interested, in thefacile but PURELY NUMERICAL SYMBOLS OF ARITHMETIC....

Selah...facile, both numerical and physical, the golden section of the Electronic tube's characteristic curve,
with the dual ability of unlimited facility to turna anything into purely abstract, yet physically manipulatable symbols,
and/or simultaneously to control activities of work systems in small or large areas...
mechanisms

Hence the electronic tube becomes a device for analysis of design, not as with Weiner, with the Mathns eye,
but with that of the designer,
making available both the law of forms, a theory of design,
capable as a language of supporting a basic technological revolution,
and more,
accompanied by binding together as a unit,
great geo-dynamical areas and volumes,
including all the peoples and nations on the world..
in a living rithms of peaceful working relations,

A rendering in terms of an engineering balance sheet of results achievable in a few years, is indicated on 6A.

117 "In the arts of design"as our new (UN-UNESCO),
such as creation of a permanent prayer room within the UN physical bldg,
satisfying ~~the~~ all needs
and offending no religion,
"OUR PROBLEMS DRIVE USB ACK TO ELEMENTAL VIRTUES,
and we seek values which the artist can evok,e
BUT CANNOT SAFELY DISTORY,
tho, 118
a number of able men, chafing at being ~~mtn~~ restricted to simple forms,
have tried to provide themselves with a scheme of ornament
by sheet fiat..
Wright, Bragdon, Sullivan, have all tried their hands at this
sort of thing with no success whatever..even as the League of Nations
et with no success whatever...now will UN now, unless the UNESCO
possibilities which the Rev Dr Stanley Stuber felt, are given
recognizable rendering, as herein outlined.

"With growing discretion, the modernd esigner is realizing
that HE CANNOT INFLATE FORMS OR PATTERNS WITH MEANING,
if they have not grown (in the minds of the peoples) with TIME,
(as the TIME between two world wars..League of Nations..and UN)
acquiring abstraction and symbolic value (to the peoples)
ornament cannot exist at all."

I cannot help you with the design of a physical prayer room.
But, being both a member of the Laymen's Movement For a Christian World
which initiated the idea,
and a designer in a new dimension in the world of ideas,
I can and do hereby give you an architectural rendering of how UNESCO
can be inflated with meaning.....

RockHill, Wenaque, NJ
June 21, 1949.

Mr Glenn Bennett:
Mr Wallace K Harrison

I have indicated how UNESCO can become by contractual agreement, the instrument for energizing into achievement a basic technological revolution whereby vast geometrical areas of the earth's surface can become a thing of beauty, with colossally risen life standards, with all the world's peoples bound together as a living unit, satisfying the needs of all, offending no religion..

261 You have no a utopia by fiat..in rendering here, but some thing to which men will unite without compulsion, in which individual initiative will not be sacrified, but (willingly) focussed on a common end, thru individual acceptance of a common standard of rightness,

The methodology is a new methodlogy of "serialized seeing," which makes this a visual (static..or stated formally) design presented like a massed army, (like a great army moves the church of God) with all its commands, banners and material drawn up for simultaneous inspection.

The methodology also dynamizes along with it a song, marching across the field of our attention ("Marching as to war") like a procession, with all its elements and intervals revealed in the PRECISE ORDER planned by its composer ~~xxxxxxx~~ marshal... even as song followed you everywhere, no matter who you might be, or where, at the 1939 World's Fair.

The above..may be considered the spiritual counterpart of this, with UNESCO as the equivalent geometrical and organizational cathedralization, all resting on solution of that which Jeans says the new physics has brought us to

"AS if nature were following us all around...and an unlocked door (to a cathedralization of the entire world and all its peoples) is just in front of us, ..a 176 melodic structure of design discharged at you in one blast, and UNLESS YOU HAVE THE KEY TO IT AND UNDERSTAND ITS ORDER, it may strike you as having NO ORDER that you need ~~xxxx~~ about..

As Jeans says..IF WE ONLY KNEW HOW TO FIND THE HANDLE ..
As indicated the HANDLE was found years back in TIME..the INFLATION herein is that of a growth with TIME..in which experiene, the best teacher, has projected UNESCO,

UNESCO herein, is architecturally World Fairized, to become demonstration, prediction and cathedralization, to be discharged in one blast, immensely beyond the one blast power of the A Bomb, reaching into where UNESCO's instrument of establishment prefaces.."WARS Begin in the minds of men. and it is in the MINDS that we must begin...so that UNESCO "be a living center, symbolizing the divine light shining impartially on all..and in the center of each mind, a fountain of overflowing personal support, the water of its life, and around this chamber, a dozen or more separate nations. Youare quoted as hoping "someone will come forth with a brilliant inspiration that will satisy all needs and offend no religions."

NO obligations any/all uses of material.

Cheerfully,

1.

Rock Hill Wanaque, NJ
June 17, 1949 friday showery..
1006am

Dr David Bradley:

Your "medicine..physics..still wrapped in unknowns," means a science waiting creation a la Maxwell's method.

Below is a rendering fusing biology and physics, together with an engineering balance sheet of what may be expected in the next few generations, a series of tasks of proportionality adequate to the UNESCO setup.

"Atomic energy including the whole spectrum of knowledge" doesnt check with the words from your own book, the physicist's "mumbo-jumbo."

By simply taking the words from Eshbach as to how this "mumbo jumbo" is setup, and rearranging them, it's absurdlyeasy to solve a whole flock of major problems in both physics, medicine, economics and education..the UNESCO areas.

" Public education..practically non-existent" simply means there is not existential in usable form, the invention asked for by "The Harvard Report on General Education," p29-31... invention of a new "over-all logic."

Mathematics is a haywire growth like Topsy, to use the words of Vannevar Bush. NCarlinâ's Lasley puts it as " In math, we are now down to simple things, in time, perfect continuity, in number perfect discreteness (in regard to energies, whatever their and, (dimensional forms...cardiographs, IN THE SHADOWS (fogging, Geiger ticks, clock ticks, an infinity (encephlograms, electronics computers, trying (unit control indept stores. etc etc. to BRIDGE THE GAP..ie, access as of Dr Cannon's "Infinite wisdom of the body."

BRIDGE THE GAP..those are Sherrington's words as to WHY "Medicine is still wrapped in unknowns."

"A remoteness abides between the field of NEUROLOGY and that of mental health, psychiatry, a GAP, rooted in the ENERGY-mind problem," as the GAP between physicist's words..and their performances...

"The Great Planner did not have the benefit of a degree in engineering-- of perhaps He was more interested in ESTHETIC VALUES. At any rate, He designed a world full of mountains, lakes, forests, rivers, and oceans."

"Public (religious) education, which at the moment is practically non-existent, not for want of (visible) and easily available) information, but because of something far more fundamental, (having) to do with leading horses to water (ie, the question of free will..Kant's mental disposition as of (its constituting "mumbo jumbo" or clear prophetic longrange (predictive statement in a few plain words, as a (PERSONAL MORAL OR CATEGORICAL IMPERATIVE, for work and life)

NOTICE

ILLEGIBILITY OF SOME IMAGES IS DUE TO THE POOR QUALITY OF THE SOURCE DOCUMENT.

RockHill Wanaque,
June 17, 1949 10:8am..

Dr David Bradley:

To say the mind has no defense, makes a hiding place where there should be none,

so let's get behind the physicist's mumbo jumbo, and bridge a gap they have not bridged, using Rehbach's Handbook of Engineering fundamental..by page numbers.

3-01 "Mathematics is concerned with relations between numerical (countable) quantities, either constant, or varying in a specified (specifiable) manner, ie, with and including your own " Life as it has evolved on this earth, accustomed to, IF NOW AWARE OF, definite amounts (quantities) of radiation," NOW BEING MADE, FORCED tobe aware of definite large scale amounts in a flow, "impersonal and mathematical in character."

173 "All these new forms of radiation are more real in the MUMBO JUMBO worldof the physicist...

selah: 3-01
"Any physical relation MUST BE theresult of more less obvious measurements (ie, insertions, as on sheet 2) as, 174 fogging, counting ticks (pulses) exactly as counted in cardiographs, encephlograms etc.

OBVIOUSLY, there is here a general new defintion in which 3-03 "The math defintion of a physical quantity determines a new quantity uniquely in terms of known (countable) quantities (as those just above)

"This defintion should (must) be in agreement (in consistency) with ALL THE OTHER KNOWN RELATIONS (in all fields of science, since) (otherwise) it can only be of restrictedvalue (restrictions..173 your "mumbo jumbo" Appearing
3-40 longwinded dimensional deductions and Philosophical arguments..such as those against which the cover of each issue of the Journal For Psychosomatic Medicine warns)
3-37
NEVER, however, can information be gained about physical constants (asuch as the hydrodynamics of rivers, lakes etc) without resorting to TRICKY SEMI-MATHEMATICS,

(for) PHYSICAL CONSTANTS are defined (outlined) by fundamental RELATIONS (such as the infinite wisdom of the body) and ARE NOT AMENABLE TO ANY ANALYSIS (by the human mind)..

Rockhill Wanaque, NJ
June 17, 1949 11:00am..

Dr David Bradley:

Zowie: Not amenable to any analysis...
here indeed is a priesthood of science, identical
in itshiding away its treasures from any human or other mind,
to that "Priesthood of Poetry" of which Hillyer now SEL writes..

Since the mind works in ordinary physical situations
by means of a role played by light,
let's note further mumbo jumbo
3-1c "It is not conceivable (by the human mind yet)
what role,
the velocity (motion) of light in free space (ie, not hydrodynamics
should play (of lakes, rivers, but
in a world (full of Mtns, rivers etc)' (a dynamion vastlybeyond,
(including the door of
(access by which the body
(has infinite wisdom
(pouring thru it,
(and its geography..of
(lakes, rivers forests,
(of the mind..)

Zowie: what a denial of knowledge,
in favor of a deterministic ideology or mumbo jumbo.
"not amenable to any analysis"
Atomic energy
thus not only not includes the whole spectrum ofhuman knowledge,
it shuts out anumma immensity of humanly attainable knowledge,
and violates itsown ideal of 3-13 "UNIT (counting) systems
with only systematically derived units (as) the
ULTIMATE goal mf in any branch of science."

3-03 "Taking the energetical dimension system,
length time and energy. (3-07 Length and time, forming the
(fundamental background of SENSUAL PERCEPTION,"
(ie, a moving door of access to infite wisdom
(creating within the body..Jeans"An unlocked door,
(IF we only knew how to find the handle)

3-06 "The dimensional forms of most of the important quantities
are simple,
and this system should appeal to the scientist because of
its close relation to
THE UNIVERSAL QUANTITY ENERGY (atomic, lakes, mountains, brain waves,
(or whatever its diml form)

Its disadvantage is the fact that
NO SUBSTANTIAL STANDARD OF ENERGY
can be preserved, with which resultsof
measurement can readily be compared, as is the
case with MASS, or force."

But "MASS" says Nathn Ramsey"is a notion we use to account for the
motion of bodies, a quality which we do not observe, but (invent)
to account for motion (ie, make it countable systematically)
We can only define it hypothetically, WHICH IS NOT REALLY INTELLIGIBLE
[illegible] about it." ie. mumbo jumbo again..massenergy..

RockHill Wanaque, NJ
June 17, 1949

1020am..saty june 18..after trimming
a willow tree..andhearing a beautifully
precise running phasing of community
Lissajou figures thru the conversation
of Mrs Spring er next door.

Dr David Bradley:

The translation here can be shot thru Dr Horney's
"New Ways in PsychoAnalysis" (which incidentally is a veryarude form
p276 (of symbolic logic)

PA Therapy, in so far as it is not ~~[illegible]~~ intuitive
or directed by plain common (horse) sense,
in influenced by theoretical concepts...
(which, as in physics) DETERMINE
WHICH FACTORS ARE OBSERVED and
WHICH FACTORS are (to be) deemed important
in creating,
maintaining and curing a NEUROSIS

But Dr Farnham says..the hallmark of neurosis in a character
is CONSTANTLY MAKING "QUANTITATIVE MISJUDGMENTS of reality,"
as above in physicists,
under the influence of lakes forests mountains rivers,
the ENVIRONMENT..

Taking the physicist as a neruotic, unable to make "closure"
hence shizoid in Ziff's sense,
in relation to the environment and its effect on his own
constitution...

Let us note ~~[illegible]~~ the physicist in terms of Horney's "Summary of
what constitutes a neurosis.
"The Combination of many adverse ENVIRONMENTAL INFLUENCES~~[illegible]~~
produces distrubances..the immediate effect is basic anxiety,
which is a COLLECTIVE TERM FOR
A FEELING (Whitehead's "physical feeling..in relation to strain,
of (in geometrical location." From his "Process and Reality.")
intrinsic weakness and helplessness toward a world perceived
(Killyer's SHL coming out of weakness.and calling for a collective
(and "uncompromising assault" of the priesthood of poetry,
as potentially hostile and dangerous."

~~[illegible]~~of environmental influences, Dr Horney says..
I do not discuss the influence of
constitutional factors (Cannon's infinite wisdom of the body")
partly BECAUSE THEY ARE NOT RELEVANT
FOR PA THERAPY (Zowie..the "not amenable to any analysis" again)
but MOSTLY, because we KNOW TOO LITTLE ABOUT THEM."

Selah..CONSISTENCY, a pillar of mental health..isnt it time
for a little honest horse sense talk
and a PROPER STATEMENT~~OF~~ PROPORTIONALITY
which 3-07 most fundamental ~~la~~ waff physics are,
leading to universale physical constants..
which take 3-07 Length and TIME (geometrical location
forming the fundamental background of sensual PERCEPTIO
and do not make constant QUANTIATIVE misjudgments of

6.

Rockfill Manague, NJ
June 17, 1949

June 18..1046am..warm, damp,
showers now and again.

Dr David Bradley:

One of the Harvard MD's in his "Biology of Schizophrenia" summed it all up by saying there is no decent QUALITATIVE technique...

"quantitative" is, in general the subject of "quantification" in logic,"
and you can find it showing thru in the Journal of Symbolic Logic,
in connection with "conversational cross," whether meaning resides
in "being, consciousness, or certain forms of language,"
etc etc...

Since this is merely Cannon's infinite (access to)wisdom of the body," in its environment, in relation to the universal quantitive flow which supports equally lakes mountains, rivers and man,
I have also demonstrated the physicist's "certain forms of language,"
along with MD's forms of language,
and indicated how the remoteness which abides between psychiatry and medicine, can be removed,
otherwise a decent quantitative technique..or logic of symbols...

In application it can aid humanity of boorbust cycles,
whether of war, unemployment,
mental diseases,
auto home and industrial accidents,
overdrug and overalcoholism usages,
eliminate cancer within a couple of generations.. (an absurdly easy causal structure)
, advance living standards
the world around,
or, make access to the total environment and its "aesthetic values"
beyond anything ever before seen or heard of on this earth,

UNESCO is set up on this scale..and its instrument of establishment needs..or gives a "sentiment of proportionality" that "Since it is in the MINDS of men,
that wars begin,
it is in the MIND (and its access thru the body to infinite wisdom)
that we must begin."

Modern science, corporately, began with invention of a new symbolic technique for quantification of symbols, CALCULUS, of which one of its creators, a man experienced in jurisprudence and corporate affairs, as the other, Newton, was not, envisioned a further technique..or COMBINATORIAL ANALYSIS..ie, an instrument to make "amenable to analysis" "fundamental relations, without resorting to tricky semi-mathematics by any priesthood of poetry, scientific or other elites.

You have said Sooner or Later, the public will have to ex raise horsesense and, for their own protection, MATCH NATURAL LAWS WITH CIVIL LAWS...
MATCHING..or combinatorializing, is herein
genetized (experimental techniques indicated, but reserved momentarily)
as of "Ye shall know the truth, and the truth (not certain forms of language
shall make you free," ie, free to see that "nuclear energy" is only the starter's gun, to a great new course set before us. 148 "studies of (which) should be continued for months or years, that the TRUE FACTORS MAY BE KNOWN.

Cheerfully,

1.

RockHill, Wanaque, NJ
Tues, June 21, 1949
856am..hot sunny still.

Federal Council of The Churches of Christ in America
NYCity:

Christianity and The Economic Order..
Study #11 "The Farm Economy and the Genl Economy
ISVC 6/11/49. by page numbers.

Gentlemen:

6A in the enclosure gives the general predictive sheet of what may be expected in world history for the next few generations.

The outline is thatof what FC Founder Josiah Strong says is alone the maker of unity, GREAT TASKS TO BE DONE.
Ie, where 1 "Christian ethics is able to makes its greatest contribution, in the field of general welfare,"
ie, when a common formal understandable purpose,
is adopted by a multitude of counsellors or customers.

Thereupon, there is an an exponential functioning, or snowballing such as 7 where churches flourish, it is when large proportions of farmers are owners."

Thus 5.."interdependencies of the 20th century world of seeming multiplicity andconfusion," simply becomes CI Barnard's defintion of a SYSTEM as "interdependcies of variables."

4 "Our SYSTEM (interdepencies) in the '30s provided no workable MECHANISM of exchange. 1 It took a world catastrophe(L Head turning to makeourMECHANISMS lift our farmers out of nearly two decades of depression.

1 "ONE WORD sums up perhaps the most impor tant change in farmlife..MECHANIZATION.

2 Hand in hand with MECHANISMS
went the increasing application of SCIENCE (L knowledge)
to agriculture.

The essence of science is the interdependency of a multitude of counsellors, with the common purpose of making knowledge in the form of mechanisms, by which confusion or profusion can be made to be sustained, prédictible types of ORDER..ie, a faith, by which law has been establishdin the world on a gigantic scale,
As itsme thodology, science works by establishing formal units or measure relations as the measure of all things

RockHill Wanaque, NJ
June 21, 1949 910am..
Helen washing dishes piled up from
Yesterday's Chruch World Service
visit, to find out about ~~[illegible]~~
MECHANISMS to use, that a
displaced family might be brought
from Europe via various transportation
SYSTEMS, to Smithville Flats, NY
on her brothers dairy farm, geared
to the rithm of the passing seasons,
and biological TIME, a farm
highly mechanized, with forage cropper:
cutting CORN harvesting TIME
from 3 weeks to five days..and enabling
him to rent out his capital..and
create a new SYSTEM of harvesting
in the valley, where all the farmers
are as a multitude of counsellors,
and his customers, andd I get their
crops in before the first frost at
the end of Sept..or early oct.
His milk price has taken a
catstrophic (L head turning) drop
from 5.24 to 3.86 a hundred lbs...
and I "spending far more time on
management that formersly,
determined to manage his life and work
so as not again to be caught intwo
decades of political depression,
his head turns to displaced persons,
as theirheads turn to America..
counsellors together..and if two agree
on this earth concerning what they shall
ask, IT SHALL BE DONE....

Federal Council:

So we have, what economist Carl Synder callsTHE WORLD MACHINE,"
all of whose systems depend, as in the case of Smithville Farmer Collyer
above, or his missionary and preacher cousins, on AGREEMENTS REACHED
BETWEEN TWO PERSONS..something to which their communication is
contimingly yes,
but to which it can become NAY if specified conditions or contract is
breached

By suchf aith in each other is law established in its status...
and theabove isevidently the type of formal unit or instrumentally
available measure relation, from which a science (Mechanism of knowledge)
is constructible.

But it is also the way in which the word acquires meaning,
and is a formal unit for the law and the prophets and all things
whatsoever ye would that men should do unto you,
do ye even so unto them.

For the word and mechanisms of normative meaning, note the current
Journal ofSymbolic Logic, the discussion revolving around "being
consciousness, and/or CERTAIN FORMS OFLANGUAGE, is, as those in any
contractual form of any kind.

For certain forms of language or the power of the word, let us note
Sorokin' s the essential element of social science is that IN THE BEGINNING
is the word or meaning.

RockHill, Wanaque, NJ
June 21, 1949
9:27am..
Radio says no relief from heat..
Drought in NewEng 41 days..
threatens harvest..

Federal Council:

Thus, it is possible instantly to construct a social science now and rid the world of not only war, but a great many other things, and to make mankind a multitude of counsellors and customers, using UNESCO as an instrumental agency or mechanism, with its contract, purpose and aims clearly statable inadvance, even as Rosenwald limited his grants contractually.

1 "World cata-strophe (L head turning) to lift the American farmer," then simply becomes The Eternal hates a false balance, has used America twice as a giant threshing MECHANISM with sharp teeth, threshing these idolatrous mountains of human pride, beating the nations thereof as small dust in the balance.

And in battles of shaking in 2 a bewildering variety of crops (Ps 65 thy paths drop fatness) and a struggle of group with group for a preferred place, I will shake the heavens and the earth, and the sea and the dry land...

And thou, America, shall pass from bearing the burden of Moab, the desert of the sea, and Germany and Japan and Russia, and become the desire and hope of all nations, and I will fill thy house with glory, The glory of the Lord shall be revealed, and all flesh shall see it together...

The peoples of the world, with the molten images of their leaders turning to wind amid the confusion of America fanning and winnowing as wheat on the threshing floor..
1 perhaps in no period of history has the world PRAYED more fervently..GIVE US this day our daily bread..
Yet there is not much evidence the world of churches understands what God hath wrought, or sees in the Marshall Plan the beginnings of effectual answer to the prayers of the peoples..
I, The Lord will hear them..Faith comes of hearing, andhearing by the word, and how can the Federal Council hear without a preacher, or the pen of a ready writer, a special reader as a counsellor in these public relations.

I will make....
I will plant...
that they may
SEE (the mystery of
(my fellowship..Eph5..
(the coming to agreement of two, the family relation a great mystery,
(but I speak concerning Christ and the church)

SEE and KNOW And consider (let us reason together..and seek out in UNESCO
and UNDERSTAND (men of honest report, to whom we may commit
and become (this matter, for assembly into contracual form)
as a multitude,
counsellorsand customers together,

Rockhill Wanaque, NJ
June 21, 1949 942am..

Federal Council:

Be still and know, said Barth to the busy World Council that God hath wrought a mighty work while we are yet afar off, all that remains is taking away the curtain thatit shall be revealed, so speaks one voice as to what the Spirit is saying thru the churches.. "For then,
after taking away haughtiness because of holy mountains
I will turn
to the people of the world
a pure (FORMAL CONTRACTUAL) language, (a new covenant)
and,
at that time,
when I turn back your captivity before your very eyes
to spendingyour lives on Russia as a tale already told
in Germany,
I shall make all flesh see my glory together,
For the hour now is,
when ye shall worship neight on holy mountains
nor yet in Jerusalem,
or in any other particular geo-graphical place,
of any particular people,
but in a place of understanding
IN THE MIND,
where I am inscribing my laws in covenantal form.

Barth correctlysays..God hath wrought a mighty work. Accomplishing the remaining task, a methodology for taking away the curtain is indicated inthe enclosures.

The next great awakening becomes the 6A series of gigantic tasks UNESCO size, makingof the entire world of humanity a catehdralization from the place of understanding of this new covenant.

7 The credit problem..rural education..some of the most impt farm problems lie outside the geographical areas of the farms, and determination of a wise agricultural policy cannot be successful without full CONSIDERATION OF THE NATIONAL welfare.
NATIONAL WELFARE...CC736 "Instruction in history, art, and LITERATURE (such as the literary construction above) would be eccentric and incomplete, without recogintion of the religious problems which they (as a certain piece of literature " Mein Kamp," Das Kapital etc) raise, and the religious Faith which inspires them..even BIOLOGY raises the religious problem of CREATION.

Rounded, complete with biology and physics linkaged into a single science, there in the enclosures is the literature, and where Justic Jackson says he is unable to define (outline) a METHODOLOGY by which instruction or the study of religion may become part of public education...I am saying... here is the methodology, with "A" a ten years old, YMCA Affiliated model workshop, whose membership may be considered a grandjury making a presentment for action by constituted authority, UNESCO in particular.

7 While you are yet afar off in your seeking, I have given you an answer to "the problem of the term equitable, in combination with 1, the one word MECHANIZATION, in which nothing remains except to get on with the business of making this Prodigal Sonship not a world catastrophe, but a world revelation, lifting all men up from decades and centuries of

[illegible] THE [illegible] CALL

[illegible] N. J.

Overall Logic, Simply Expressed, Held By Local Philosopher To Be Solution To World's Major Ills

BY PENNY PENNINGTON

[illegible]

[illegible]

[illegible]

BY MAN HAVE ANSWER

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

120-1-3-6

120-1-3-6/GEB

ext. 60

22 June 1949

Dear Mrs. Tyler:

I have your letter of June 20th and if you would care to call my office for an appointment some time during the week of July 11th, I will be very pleased to see you for a short time and hear your ideas on the room for prayer and meditation.

Yours sincerely,

Glenn E. Bennett
Executive Officer

fm

Mrs. E. B. Tyler
606 West 116th Street
Apartment 111
New York 27, N. Y.

120-1-3-6

Dear Mr. Bennett: Some time ago, I wrote you from both Rutland Vermont and Highland Manor Shadow Lawn, West Long Branch, N. J. relative to a room for meditation and prayer. I had hoped might be established by the U. N.

You so kindly granted me an interview but both occasions owing to the fact that you were often called frequently to meetings of the General Assembly. So I missed you by a few moments at one time and not until now have been able to see you for any length of time.

Now that the U. N. offices are at Flushing, Long Island - perhaps you would be willing to grant me a brief interview.

I noted in several articles this type of room to render consideration.

I have always had something very definite in mind that I thought my appeal to all creeds and

religious. That was the overwhelming question at the time of our former correspondence.

Thanking you for any consideration,

Sincerely yours,

Elizabeth Belle Tyler,
606 West 116th St.,
Apt. 111,
New York 27, N.Y.

University 4-4871.

6
'20
'49

120-1-3-6/GEB

21 July 1949

Dear Mrs. Floyd:

Thank you very much for your interesting letter of July 17 addressed to the Director of Planning. We appreciate your deep interest in our project.

Yours sincerely,

Glenn E. Bennett
Executive Officer

fm

Mrs. A. C. Floyd
2115 Lenox Road, N. E.
Atlanta, Georgia

120-1-3-6

120-1-3-6/GEB 20 July 1949

Dear Mr. Batt:

Thank you for your very thoughtful letter of July 18th to Mr. Harrison. Your interest is appreciated and your suggestions will be carefully considered.

Yours sincerely,

Glenn E. Bennett
Executive Officer

fm

Mr. George K. Batt
625 North Third Street
Newark, New Jersey

120-1-3-61

GEORGE K. BATT
625 NORTH THIRD STREET
NEWARK, NEW JERSEY

Reply
Thank you for your letter to Mr. Harrison. Your interest in this organization will be appreciated and carefully considered
GKB

July 18, 1949

Mr. Wallace K. Harrison, Architect
United Nations
Lake Success, N.Y.

Dear Mr. Harrison:

I am writing to you regarding the proposed prayer chamber for the United Nations, which has been reported in the newspapers, particularly by George Barrett of The New York Times.

Out of my personal experience in meeting everyday problems - as a business executive, a Vice President of the New Jersey State Chamber of Commerce, and a former Mayor of Montclair, New Jersey - I feel very strongly the need for such a meeting place. I beg therefore your serious consideration of the following fundamental requirements which I believe must be met if it is to accomplish the purpose for which it is intended.

1. Simplicity of design. The room should be of simplest design holding nothing that will distract the mind or eye of those who will use it. Otherwise it will become a target for visitors and sightseers and hold no hope of serving the purpose for which it is intended.

2. Absolute quiet. For all who enter - and soundproofing to lessen the natural noise of ingress and egress from the room.

3. Subdued lighting. So that those who use the room will not be observed - with possibly some provision for quiet study or reference.

4. Accessibility. The room should be in the main building so that anyone could go quickly from the fever and heat of debate and discussion to the haven of quiet, thought, and communion.

I cannot impress on you too strongly how deeply I feel the need for such a room, and how fearful I am

GEORGE K. BATT
625 NORTH THIRD STREET
NEWARK, NEW JERSEY

that in looking for the perfect design you may end up with something that will astound or attract the visitor, but will destroy the whole purpose for which the room was conceived.

If you keep to simplicity of design we will give no offence to the many nations and faiths who will abide in the room. And if you can provide such a place of quiet, rest, and communion, we need have no fear that God will not be there.

The following passages from the Bible are quoted in support of the thoughts I have expressed.

I Timothy, 2, Verses 1-4:

> "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;
> For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.
> For this is good and acceptable in the sight of God our Saviour;
> Who will have all men to be saved, and to come unto the knowledge of the truth."

Psalm 46, Verse 10:

> "Be still, and know that I am God".

Isaiah, 30, Verse 15:

> "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength".

Sincerely yours,

GKB/ek

19 JUL 1949

120-1-3-6/GEB

6 June 1949

Dear Mr. Cummings:

This will acknowledge the receipt of your very kind letter of May 11th addressed to the Director of Planning. It is very gratifying to know of your deep interest in our project. Thank you for your good wishes and continued support.

Yours sincerely,

Glenn E. Bennett
Executive Officer
Headquarters Planning Office

fm

Mr. Truman H. Cummings
National Life Insurance Company
1400 N.B.C. Building
Cleveland 14, Ohio

120-1-3-6

National Life Insurance Company

MONTPELIER, VERMONT.

TRUMAN H. CUMMINGS, General Agent, 1400 N. B. C. Building, Cleveland 14, Ohio

May 11, 1949

Mr. Wallace K. Harrisson
Chief Planning Officer
Headquarters Planning Committee
Manhattan Building
405 East 42nd Street
New York, New York

Sir:

Is it not true that the vast majority of the peoples of the earth instinctively crave peace, and in their own way pray for peace?

During the week of April 18th, New York newspapers carried interesting accounts of the efforts of thoughtful men, through Secretary-General Trygve Lie, to install a simple, non-denominational chamber for prayer and meditation in the new headquarters of the United Nations now under construction in downtown New York. Directive for the construction of such a room had been issued by the Secretary-General as a result of world demand.

This is significant!

Prayers of the world's peoples, supported by prayers of the delegates, for the success of the work of the Assembly, plus the special prayers of tens of thousands of men and women working through The Laymen's Movement for the divine guidance of you gentlemen, upon whom so high and spiritual responsibility rests, will produce Power that will inevitably bring peace to the world and good will among its peoples.

And so, it is with more than deep interest that I join my fellow men in praying daily that supreme success will attend and climax the efforts of yourself and fellow delegates in bringing about, through the guidance of God, the peace of the world. I pray that eternal vigilance may be in you and sustain you.

Sincerely yours,

Truman H. Cummings

Truman H. Cummings

12 MAY 1949

120-1-3-6

3 June 1949

Mrs. Raymond E. Carlton,
310 Jackson Avenue,
Endicott, N. Y.

Dear Mrs. Carlton:

This is to acknowledge your letter of 27 May and to thank you for your encouraging interest in our project. Please extend our appreciation to the members of The Women's Society of Christian Service of the First Methodist Church of Endicott, N.Y.

Sincerely yours,

Glenn E. Bennett
Executive Officer

GEB:hg

318 Jackson Ave
Endicott N. Y.
May 27, 1948

Mr. Glenn Bennett
[illegible]

[illegible]

[illegible]

[illegible] World [illegible]. The
[illegible]

May God's blessing be on
each and every one who
have been used to make
the activities of our society.

[illegible]

[illegible]

[illegible]

[illegible]

1x0-1-3-6

GEB/ew

2 June 1949

Dear Mrs. Duce:

Your kind letter of April 18th, addressed to Mr. Harrison, has been referred to me. It is very generous of you to offer your assistance to us in our study of a suitable design for a religious room in connection with the United Nations permanent headquarters.

At the present time there is a design, which has met with no opposition, but in the event that further studies are made, we shall be very happy to keep your offer in mind.

Yours sincerely,

Glenn E. Bennett
Executive Officer

Mrs. James Terry Duce,
33 West 67th Street,
New York 23, N.Y.

THE UNIVERSAL WORSHIP

The Sufi religious ideal has as its aim the harmonizing of man in the unity of God.

"Religion is not necessarily a fixed faith or belief; it is the enobling of the soul by rising above the barriers of material life."

The Universal Worship of the Sufis is directed towards the unification of religion, not into one creed, but in the unbiased understanding of all the prophets and scriptures. Every age of the world has seen awakened souls, and it is impossible to limit wisdom to any one period of time or any one place.

The Universal Worship embodies all scriptures and all religions, not for the purpose of a discussion or a lecture on comparative religion, but in order to remove the boundaries which divide different faiths and bring into full light the underlying wisdom in which they are all united.

What did the Divine Messengers bring? They brought to the world the living God. Through divine inspiration God sent His Light and Life upon the world. And it is the purpose of the Sufi Message to speak that word of unity and peace which can unite all together in God.

THE TEN SUFI THOUGHTS

1. There is One God, the Eternal, the Only Being, none exists save He.
2. There is One Master, the guiding Spirit of all souls, who constantly leads his followers towards the Light.
3. There is One Holy Book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
4. There is one religion, the unswerving progress in the right direction, towards the ideal, which fulfils the life's purpose of every soul.
5. There is One Law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
6. There is One Brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
7. There is One Moral, the love which springs forth from self-denial and blooms in deeds of beneficence.
8. There is One object of praise, the Beauty which uplifts the heart of its worshipper through all aspects from the Seen to the Unseen.
9. There is One Truth, the true knowledge of our being, within and without, which is the essence of all wisdom.
10. There is One Path, the absorption of the false ego in the real, which raises the mortal to immortality, in which resides all perfection.

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10. There is One Path, the absorption of the false ego in the real, which raises the mortal to immortality, in which resides all perfection.

Glen B 1-10-1-36

April 18, 1949.

Dear Mr. Harrison:-

Since Sufism is the only order in this country working towards a universal worship which contains a service in which every religion of every nation can find itself at home, perhaps the writer could be of some small assistance to your staff in planning your prayer chamber in the U. N. building. The Sufi Order was established by Inayat Khan, from India. It appeals to every one, in or out of orthodoxy, and its universal service uses the bibles of the six great world religions, and it has a very simple altar which could offend no one.

If the idea appeals to you, you can inquire of Mr. Winthrop Rockefeller who knows me well, as to my integrity, and people like Dr. Charles Malik, the Lebanese minister, Asad Bey El Faqih, the Saudi - Arabian Ambassador &c. I have no idea of trying to impose the Sufi Order on the U.N. - but only wish to share with you some of the things it has worked out, if you wish. Because of my capacity as the only Sufi Murshida in the western world, I might be of some use to you if it is necessary to ascertain some of the ideas of the Muslim, Buddhic or Vedantic countries. Needless to add that any help I could be offering would be gratis, in the interests of harmony and unity.

Sincerely yours,

(Mrs. James Terry Duce)

33 West 67th St.
New York 23.
Trafalgar 7-8826.

Mary:

The "yellow" is white - does this matter?

120-1-3-6

120-1-3-6/GEB

RE: ~~Communications & Records Div.~~

1 June 1949

Dear Mrs. Otis:

This will acknowledge your letter of 21 May and your contribution of $1.00, which has been deposited with the funds of the United Nations.

Thank you very much for your encouragement.

Sincerely yours,

Glenn E. Bennett
Executive Officer

Mrs. Eunice Otis,
Conway,
Ark.

bc: Communications & Records Div.
No. CGS/62/1/080/HG

120-1-3-6/GEB

17 May 1949

Dear Mrs. Otis:

Thank you for your letter of May 9 addressed to the Secretary-General. We appreciate your writing to tell us of your interest in our project.

Yours sincerely,

Glenn E. Bennett
Executive Officer

fm

Mrs. Cunise Otis
Conway, Arkansas

Conway Ark. May 9 1949

FILE NO. 62/1080

12 MAY 1949

Dear Mr Trygve Lie:

I have been asked to write you a letter and tell you that I am glad you have succeeded in getting a room for Prayer in the United Nations building in New York. I do not know you and you do not know me but I can write and tell you I am glad for your success in this work. I intend to continue praying for you and all people who are interested in the work of the U. N.

May God bless you all and help you to make this a better world.

Yours truly

Mrs. Eunice Otis.

ACTION

DUPLICATED FORMAL ACKNOWLEDGEMENT
COPY FOR ACTION INFORMATION TO
DEPARTMENT OF SECURITY COUNCIL
AFFAIRS.
COPY FOR ACTION INFORMATION TO
DEPARTMENT OF PUBLIC INFORMATION
MEMORANDUM COPY FOR ACTION
INFORMATION TO

INITIALS DATE 12/5.89.

ACTION COMPLETED: INITIALS M.F DATE 19-5-45

MAY 12 2 29 PM 1949

UNITED NATIONS
CENTRAL REGISTRY

The historical information in this booklet has been compiled from what are believed to be reliable sources.

© Copyright 1945 by Christ Church in Philadelphia

Insignia of Bishops, including mitre, crosier and crook, that marks the tomb of the Rt. Rev. William White in the chancel.

In Commemoration of the 250th Anniversary Year

Christ Church
IN PHILADELPHIA

1945

Index

"To every citizen in Philadelphia, who cherishes the recollection of departed years, and values the monuments of olden time, this Church must be looked upon with respect; while by every Episcopalian, it must be regarded with feelings of veneration and love."

The Rev. Benjamin Dorr, D.D., 1841
Rector from 1837 to 1869

The Rt. Rev. Henry Compton, D.D., Bishop of London, 1675-1713, at whose suggestion the proviso upon which Christ Church was founded, was inserted in William Penn's charter. It was he who granted the petition from the founders, and sent out the Rev. Thomas Clayton, first Rector of Christ Church.

CHRIST CHURCH WAS FOUNDED on November 15, 1695, by thirty-six laymen under a proviso in William Penn's charter, granted in 1681 by Charles II, providing that:

> "Any preacher or preachers approved by the Bishop of London, shall be allowed to reside in the province whenever twenty or more inhabitants express a desire that such be sent."

The Rt. Rev. Henry Compton, Bishop of London, at whose suggestion the proviso was inserted, sent out the Rev. Thomas Clayton, first Rector of the Parish. Francis Nicholson, Governor of Maryland, was instrumental in having the petition granted.

THE DEED FOR CHURCH LAND, held by Joshua Carpenter, a rich merchant, from a Quaker, Griffith Jones, is preserved in the muniment room of the church, and provides that:

> "The church and premises are to be perpetually appropriated and used for the public worship of God, and for the better instruction of the people inhabiting and to inhabit in Philadelphia in the one Christian religion as it is professed in the Church of England, and established by the laws of the realm, and to no other uses whatsoever."

Section of original deed for church land held by Joshua Carpenter from a Quaker, Griffith Jones. The complete deed is preserved in the muniment room of Christ Church.

THE FOUNDERS with Joshua Carpenter included physicians, lawyers, carpenters, a baker, a dyer, a Judge of the Admiralty and two pirates. It has not been possible to verify the professions of all, however those listed indicate a democratic group from all walks of life. Birch and Thompson are listed by Edward Randolph as pirates coming from the Red Sea with booty of 1,000 pounds each.

Francis Jones, *Sea Captain*
Samuel Peres, *Merchant*
Thomas Curtis, *Surgeon*
Adam Birch, *Pirate*
George Thompson, *Pirate*
John Sibley, *Dyer*
Jasper Yeates, *Officer under Penn*
Colonel Robert Quary, *Judge of the Admiralty*
Thomas Stapleford, *Carpenter*
John Harrison, *Carpenter*
Anthony Blany, *Baker*
Charles Sober, *Physician*
Robert Snead, *Justice and Sea Captain*
John Moore, *Attorney General, Register of Wills and Collector of the Port*

Darby Greene
Enoch Hubbard
Thomas Walter
William Dyre
Edward Bury
Edward Smout
Robert Gilham
Jarvis Bywater
Thomas Harris
George Fisher
Fardinando Dowarthy
John Wilson
Samuel Holt
John White
John Gibbs
William Grant
Thomas Briscoll
John Harris
Thomas Craven
Jeremiah Price
Jeremiah Hunt

THE PRESENT BUILDING of Georgian architecture is the result of two major projects to enlarge the church in 1727 and in 1732. Dr. John Kearsley, a vestryman for fifty-three years, from 1719 until his death in 1772, with Robert Smith, architect, and John Harrison, founder of Carpenters' Company, planned the present building. These same men were also associated with the building of Independence Hall. The architecture of Christ Church has been compared to that of two famous London churches, St. Martin-in-the-Fields, and Christopher Wren's St. Andrew-by-the-Wardrobe.

PRESERVATION of the "prestine beauty" of this church was recommended on April 29, 1834 in a letter by Thomas Walter, architect for Girard College and for the Capitol dome at Harrisburg. Among recommendations that would, "tend to the comfort of the congregation, and the beauty of the house," Walter suggested the installation of furnaces so that, "worship need not be interrupted by the making of fires, and the beauty of the interior need not be marred by stove pipes and flues. It is a fact well known," he explains, "that when Christ Church was erected, no fires were used in churches. Warming places of worship is a very late improvement."

View of the chancel including altar, cathedra and pulpit.

Treasures of the Church

THE CHIME OF EIGHT BELLS was hung in 1754. The bells were cast by Lester and Pack of Whitechapel Bell Foundry, England and brought over free of charge by Captain Richard Buden in his brig, "Myrtilla." The largest bell, a tenor, weighs 2,040 pounds, the smallest one, 385 pounds. They were hidden at Allentown with the Liberty Bell during the British occupation, and were re-hung by Congress. Longfellow refers to the Bells of Christ Church in the closing scene of "Evangeline." These bells rang in unison with the Liberty Bell on July 4, 1776. They pealed, "God Bless Our Native Land" at noon each day during the first World War. They rang on D-Day, and on V-E Day, and they will continue to ring for noon services, held throughout the week for business people, on Sundays, and on all special occasions in the years to come.

THE GILDED WEATHER VANE, topping the two hundred foot steeple, is composed of four balls, indicating points of the compass and a mitre, two feet six inches high, engraved with thirteen stars for the original states and an inscription reading, "The Rt. Rev. William White, D.D., consecrated Bishop of the Episcopal Church of Pennsylvania, February 4th, 1787."

THE BAPTISMAL FONT was brought from England in 1697 and contains the sixty-three ounce silver bowl, given in 1712 by Colonel Robert Quary who is listed with the founders. William White, Francis Hopkinson and other famous Americans have been baptized from this bowl.

Chime of eight bells hung in 1754.

Baptismal font brought from England in 1697.

THE ALTAR of Caen-stone was presented about 1895 by Mrs. A. J. Cassatt in memory of the Rev. Edward Y. Buchanan, D.D., who was ordained in Christ Church by Bishop White in 1832. Dr. Buchanan was the brother of James Buchanan, President of the United States. The altar encloses the Lord's Table made by Jonathan Gostelowe, a vestryman, in 1789 and presented to Bishop White.

QUEEN ANNE COMMUNION SILVER, including flagon, chalice and paten, inscribed in Her Majesty's memory, "Annae Reginae in usum ecclesiae Anglicanae apud Philadelphiam, A.D. 1708," was presented by Queen Anne and brought over in 1709 by the Rev. Evan Evans, D.D., second Rector of Christ Church. This silver was used when members of the Continental Congress came to Christ Church to give thanks after the victories at Lexington and Yorktown, and is still used for the celebration of The Holy Communion on special occasions.

THE KEARSLEY CUP, also used at certain times in the celebration of The Holy Communion, was given to Dr. John Kearsley by the vestry about 1750 in gratitude for his help in enlarging the church. In 1912 this cup was appraised by an authority, F. Albert Jones of London, who identified it as having been made in Cologne not later than 1610. The cup is finely engraved with the figures of six of the apostles with their names inscribed as follows: "S. Petrus, S. Paulus, S. Joannes, S. Jacobus, S. Matthaeus, S. Thomas."

Queen Anne and Quary Silver.

The Kearsley cup engraved with the figures of six apostles.

THE CATHEDRA, first Episcopal chair in America, stands by the altar, and was made by John Swanwick, and presented to Bishop White on October 11, 1787.

THE AMERICAN FLAG over the altar was carried through the St. Mihiel and Meuse-Argonne campaign in the first World War by the medical detachment of the 309th Field Artillery, United States Army, and presented by Lieutenant Colonel William E. Ashton of that detachment. A Red Cross Mercy Flag, carried by the same detachment, and also presented by Colonel Ashton, is always hung over the altar during Red Cross campaigns.

THE UNITED NATIONS CHAPEL was dedicated on May 1, 1943 to the use of those who wish to pray for relatives and friends serving in the armed forces, and for all of the United Nations. The American flag was presented by the James G. Blaine Council, Order of Independent Americans, and consuls of allied nations presented their flags, now grouped in the chapel sanctuary.

THE PULPIT, made by John Folwell in 1770 was a bequest of Mary Andrews whose tombstone is in the middle aisle. Mrs. Andrews stipulated in her will that she be buried in the church. A tablet to her may be seen on the South wall.

The white and gold wineglass pulpit, made by John Folwell in 1770, from which Bishop White and other famous men have preached.

THE ORGAN was presented in 1935 by Mrs. Efrem Zimbalist, the former Mary Louise Curtis Bok, in memory of her father, Cyrus H. K. Curtis, publisher, who had played the organ in his home at Wyncote. The instrument is an Aeolian-Skinner with eighty-eight ranks of pipes which give every variety of instrumentation and shade of orchestral color to the string, wood wind and brass choirs. The ninety-six stops are distributed among four manuals. The tone of the organ, as it builds up to its full resources, has all the nobility and brilliance that is characteristic of the great cathedral organs.

THE TWENTY-FOUR BRANCH CHANDELIER, brought over by Captain Seymour from London in 1744 and purchased for fifty-six pounds by the church, still hangs over the central aisle.

THE MEDALLION OF GEORGE II, torn from the church during the Revolution, was replaced on the façade of the East wall on Second Street about 1882.

THE LIBRARY, established in 1696 through Commissary Thomas Bray, was the first library foundation in the colony. It contains over a thousand volumes and rare folios given by Queen Anne, Ludovic Sprogel and others. The Rev. Dr. Benjamin Dorr left his library which is kept in the Neighborhood House, and the Rev. Dr. Louis Washburn's Library is at Washburn House. The older volumes are catalogued and preserved in the vaults of the muniment room, and some of them are on display in the Tower Room of the church.


A Catalogue
of Books sent Aug.
15 1701 to Augm.
the Library of
Philadelphia in
Pensylvania

Mori Opera Philosophica et Theologica 3 Vol. fol.	2	8	0
Dr H. Mores Apocalyptical Writings Eng.	0	12	6
— Disc: on Rev. Folio 8°	0	4	6
Dr Lewis Atterburys Sermons	0	2	6
The Book of Psalms with the Argum. of Cartwright	0	3	6
The Defence of the Snake	0	5	0
The Divine Right of Tythes	0	2	6
	3	19	6

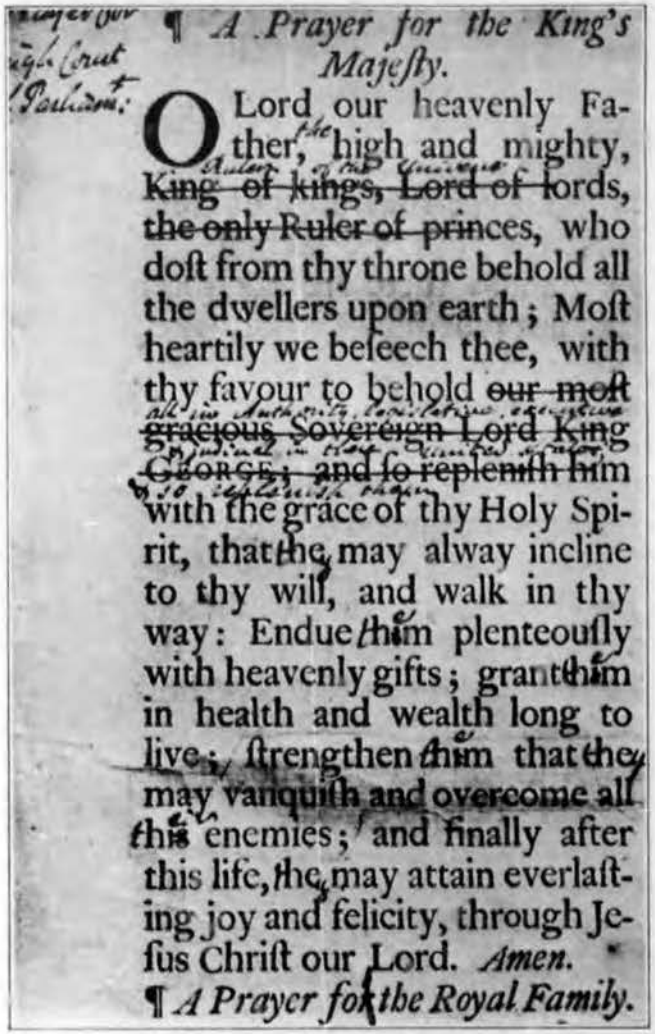
A page from the records of the Rev. Thomas Bray, D.D., appointed Commissary of Ecclesiastical Affairs in Maryland, at whose request the first consignment of 300 volumes was sent from England to found the library of Christ Church. This entry shows an additional consignment sent in 1701.

SERVICE BOOKS MARKED BY BISHOP WHITE are preserved in the Tower Room. They are the original volumes, bearing the Bishop's handwriting and marginal notes, from which he struck all references to the King of Great Britain within a few hours after the Declaration of Independence had been made on July 4, 1776. Preserved with these books are also the original records and journals of the first ecclesiastical conventions held at Christ Church from 1785 to 1789.

THE BISHOP'S CHAIR in the Tower Room is made of poplar, and was presented in 1820 by Mrs. Peter Van Pelt to Bishop White, to be used when he presided at meetings of the Ladies' Missionary Association.

THE SMYTHE HATCHMENT is one of very few such escutcheons known to be preserved in the country. It was carried before the funeral cortege of Frederick Smythe, Chief Justice of New Jersey from 1764 until 1776. He was buried from Christ Church in 1815, in the graveyard at Fifth and Arch Streets. Another such Hatchment is known to exist at Goose Creek Church, South Carolina.

THE COAT OF ARMS OF WILLIAM III that marked the pews of provincial governors now hangs over the Washington pew, number 58.



¶ *A Prayer for the King's Majesty.*

O Lord our heavenly Father, the high and mighty, ~~King of kings, Lord of lords, the only Ruler of princes~~, who doſt from thy throne behold all the dwellers upon earth; Moſt heartily we beſeech thee, with thy favour to behold ~~our moſt gracious Sovereign Lord King George; and ſo replenith him~~ with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteouſly with heavenly gifts; grant him in health and wealth long to live; ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally after this life, he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

A page from the Service Books showing the strokes of Bishop White's pen when he struck all references to the King of Great Britain from the Liturgy. These books are preserved in the Tower Room.

THE BISHOPS' GALLERY includes portraits of the bishops of the Diocese of Pennsylvania since the time of Bishop White. The gallery has been collected by Harvey Mertz, Verger of Christ Church for thirty-one years, and hangs in the Tower Room. The portraits include: William White, 1787-1836; Henry Ustick Onderdonk, 1836-1844; Alonzo Potter, 1845-1865; Samuel Bowman, 1858-1861 (assistant); William Bacon Stevens, 1865-1887; Ozi William Whitaker, 1887-1911; Alexander Mackay-Smith, 1911 (died within the year); Philip Mercer Rhinelander, 1911-1925; Thomas James Garland, 1925-1931; Francis M. Taitt, 1931-1943; Oliver James Hart, 1942 (present Bishop).

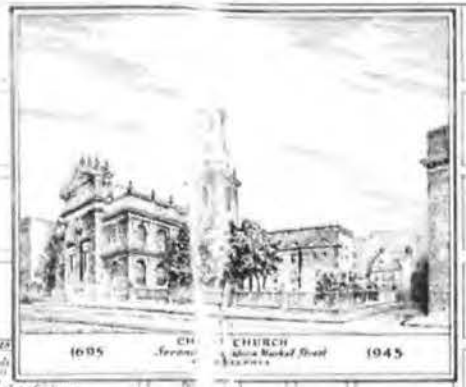
THE NORTHEAST ROOM, used as a study by Bishop White, was the meeting place for the first House of Bishops in the United States in 1789. The room contains four chairs and a small mahogany table that belonged to Bishop White and a pew box of the Meredith family. The table around which the House of Bishops of later years often gathered at the home of the Rev. Dr. Benjamin Dorr, Rector of Christ Church from 1837 to 1869, is also preserved here. Before the Church in the United States could ordain its own priests, or consecrate its own bishops, it was necessary to have three bishops in the country. The Rt. Rev. Samuel Seabury, Bishop of Connecticut had been consecrated by the Scotch prelates. In 1787 the Rev. Dr. William White, Bishop-elect of Pennsylvania and the Rev. Dr. Samuel Provost, Bishop-elect of New York, were consecrated in England, thus completing the first House of Bishops that met in this room at Christ Church. See pages 36 and 37 for consecration of Bishop White and Bishop Provost.

The Rt. Rev. William White, D.D., first Bishop of the Diocese of Pennsylvania, and first Chaplain of the Continental Congress. He was assistant minister at Christ Church from 1772 until 1779 when he was elected Rector. He served as Rector for fifty-seven years and three months, until his death on July 17, 1836. He was consecrated Bishop on February 4, 1787, at Lambeth Palace, England.

The cathedra, first Episcopal chair in America, was made by John Swanwick, and presented to Bishop White on October 11, 1787.

CHRIST CHURCH HOSPITAL
The Original Building which was located at 208-209 Cherry Street

Rev. William White
Rector of Christ Church
Bishop of Pennsylvania
1787-1836



Rt. Rev. Henry Compton, D.D.
Bishop of London
Who was instrumental in Christ Church procuring a Chaplain

ST. PETER'S CHURCH located at Third and Pine Sts. Built in 1761
United with Christ Church 1832

HISTORIC PLACES
Existing
Shown by Numerals

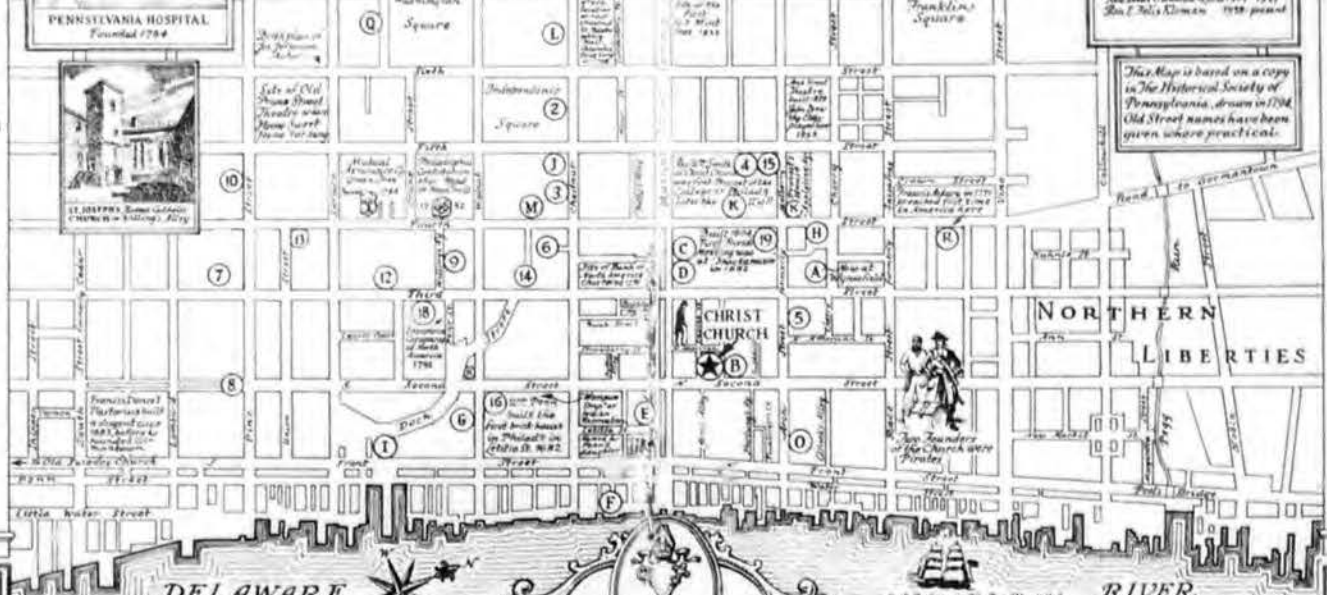
1. Christ Church founded 1695
2. The State House Group
3. Old Customs House
4. Christ Church Burial Ground
5. Betsy Ross House
6. Carpenter's Hall - The meeting place of the First Continental Congress.
7. St. Peter's Church was founded 1758. Rev. Jacob Duché was first minister.
8. Old Second Street Market in use since 1745.
9. St. Joseph's Roman Catholic Church Willing's Alley. The first church was founded 1733.
10. Old Pine Street Presbyterian Church. Built 1768. Wm. Hurrie, bellringer at the State House buried here.
11. Old Stock Exchange.
12. Powel House Residence of Sam'l Powel last Proprietary Governor.
13. Home of Dr. Philip Syng Physick celebrated in the annals of Phila. as the father of American Surgery.
14. U. S. Bank built 1795. Later used by Stephen Girard.
15. Benjamin Franklin's Grave.
16. Reuben's Gun Shop built 1781 by John Drinker. Edward Drinker born 1680 first white child born in Phila.
17. Pennsylvania Hospital Founded 1754.
18. St. Paul's Church founded 1761. Now the Prot. Episc. City Mission.
19. Friends Meeting House

CARPENTER'S HALL, built in 1770
The first Continental Congress met here.

PENNSYLVANIA HOSPITAL
Founded 1754

ST. JOSEPH'S Roman Catholic CHURCH in Willing's Alley

MIKVEH ISRAEL SYNAGOGUE
Cherry Street between 4th & 5th
1781-1825



The Rectors of Christ Church

Rev. Thomas Clayton	1698-1700
Rev. Evan Evans	1709-1710
Rev. John Vicary	1710-1721
Rev. Jeremiah Jennings	1718-1721
Rev. Robert Jenney, D.D.	1722-1742
Rev. Richard Peters, D.D.	1743-1775
Rev. Jacob Duché	1775-1779
(Duché took power in Continental Congress)	
Rev. William White	1779-1836
First Bishop of Pennsylvania	
Rev. John Walter James (2 weeks)	
Rev. Benjamin Dorr, D.D.	1833-1845
Rev. Edward A. Rapp, D.D.	1845-1850
Rev. C. Ellis Stevens, D.D.	1851-1905
Rev. Louis C. Washburn, D.D.	1907-1937
Rev. E. Pell Coleman	1938-present

This Map is based on a copy in the Historical Society of Pennsylvania, drawn in 1704. Old Street names have been given where practical.

HISTORIC SITES
Former Locations
Shown by Letters

A. Christ Church Hospital was originally located here.
B. Andrew Bradford's Print Shop called "At the Sign of the Bible" Franklin worked here.
C. John Read's house where Deborah lived & where Franklin met her while he boarded there.
D. Benjamin Franklin's House.
E. Franklin's own Printing Shop.
F. Crooked Billet Tavern where Franklin lived first in Phila.
G. Bishop White's House.
H. First Zion Lutheran Church. Dedicated 1769 removed 1870. Here "Light Horse Harry Lee first proclaimed Washington "First in war, first in peace, and first in the hearts of his countrymen" in Washington Funeral Oration.
I. Blue Anchor Inn stood at the spot where Penn landed.
J. House where Gilbert Stuart painted the Lansdowne portrait of Washington.
K. Site of Franklin's Charity School & College of Phila. later developing into the University of Pennsylvania.
L. Original Site of Episcopal Academy. Estab. 1785.
M. Original Site of Penn Charter School. Charter 1701.
N. Site of House where Thos. Jefferson wrote the Declaration of Independence.
O. Residence of Thos. Holme, Penn's first Surveyor Gen'l.
P. Robt. Morris's Folly (House).
Q. First Presby. Ch. moved 1692.
R. St. George's Methodist Ch. 1769

Capt. Budden, in the ship "Martyella" brought 8 bells from England free of charge in 1754. Through the ship owners being unknown has been placed

The Neighborhood of CHRIST CHURCH
Second Street above Market St.
PHILADELPHIA
PENNSYLVANIA

Christ Church was founded in 1695. Penn's Charter gave the Bishop of London the right to appoint a minister for any group of 20 or more persons so desiring. The first rector, Rev. Thomas Clayton, sent from England, died 2 years later. In 1700 Rev. Evan Evans came out. Among the early clergy was Rev. Wm. Smith afterwards first Provost of the College of Phila. (U. of P.). Dr. John Kearsley, one of the vestry superintended the building of the church edifice. Queen Anne gave a flagon, chalice and paten, all of which are still in use.

St. Peter's was built as a "chapel of ease" and known as the parish church till 1832.

George Washington was a member of the congregation from 1790 to 1797 and occupied pew No. 58. The Penn Family pew was No. 60.

Franklin's pew was No. 70. Robert Morris, financier of the Revolution sat in pew No. 82, and Betsy Ross in pew No. 12.

In the churchyard is buried Robert Morris and his family, also James Wilson, signer of the Declaration of Independence.

In Christ Church Burial Ground are the graves of Benjamin and Deborah Franklin, Dr. Benjamin Rush, surgeon, and the Revolutionary Generals James Irvine and Jacob Morgan.

In 1785 the First General Convention of the Protestant Episcopal Church marked its founding in America. This convention met at Christ Church, also the first "House of Bishops" and Bishop White was president.

The Continental Congress went in a body to Christ Church and prayed for guidance after signing the Declaration of Independence.

THE STATE HOUSE (Independence Hall)
The Tower of City Troop Armory, used as a bell, in Christ Church, the gallery

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J. Ringel, Jr. 1948

THE LIBERTY WINDOW in the North wall pictures the Signing of the Magna Charta under the influence of Archbishop Langton with the sub-subject showing the Rev. Dr. Jacob Duché offering prayer in the First Congress.

THE FIRST WINDOW in the South wall near the chancel represents the Risen Christ commissioning His apostles, and the lower section portrays the apostolic succession.

THE SECOND WINDOW in the South wall represents the Age of Martyrdom with the trial of Agnes as the main theme, and the lower section is devoted to martyrs of the Church from St. Stephen to St. Alban.

THE THIRD WINDOW in the South wall portrays the triumph of the Cross in the vision of Constantine, and the lower section depicts the Crusades.

THE CHANCEL WINDOW with its main panel devoted to the Ascension, and two smaller panels representing the Nativity and the Crucifixion, was given by the Ladies' Missionary Association of Christ Church in 1870 in memory of Bishop White at the time his body was moved from the churchyard to the sarcophagus under the chancel.

The Liberty Window illustrates the Signing of the Magna Charta with the sub-subject picturing the Rev. Dr. Duché offering prayer in the First Congress.

The lower section of the Patriots' window shows the congregation of Christ Church in 1790. In the front row are Robert Morris and the White and Harrison children. In the second row are the President and Mrs. Washington with Alexander Hamilton and Betsy Ross. Behind the Washingtons are Dr. Benjamin Rush and Joseph Hopkinson. In the next pew are Benjamin Franklin and Mrs. Bache. Others in the background include: John Penn, Joseph Swift, Horace Binney, Tench Coxe and William Bradford.

The Muniment Room

The muniment room is located in Washburn House, adjacent to the Neighborhood House at 20 North American Street. Treasures of the church that cannot always be on display are kept here with the original deeds and vestry minutes as well as certain old and rare volumes of the original library. Among these treasures is the Herne Bell, or ministers bell, rung to notify him that the time for service was near. The larger bell, the congregation's bell, which had been used with this one before the peal of eight bells was hung in 1754, was loaned to Christ Church Hospital. A custom, established when these two original bells were hung, still holds good—if any member of the vestry pays a shilling he may ring the bells.

This window is in the N. N. Chapel

FAMOUS PEOPLE BURIED IN CHRIST CHURCH GRAVEYARD

Fifth and Arch Streets

Benjamin Franklin with his wife, Deborah and their son, Francis.

Captain Richard Buden who brought the chime of eight bells from England in 1754.

Dr. Philip Syng Physick, in family vault.

Dr. Benjamin Rush, *a signer of the Declaration of Independence.*

Michael Hillegas, *first Treasurer of the United States.*

Tench Coxe, *author and political economist.*

Dr. John Kearsley, *vestryman of Christ Church from 1719 to 1772, founded Christ Church Hospital and directed building of Christ Church and Independence Hall.*

Commodore Clement Cornell Biddle, *War of 1812.*

Captain Thomas Brown, *War of 1812.*

Commodore John Montgomery Dale, *War of 1812.*

Henry Harrison, *"Alderman, and sometime Mayor of Philadelphia."*

Colonel Benjamin Flower, *American Revolution.*

General James Irvine, *American Revolution.*

Commodore William Bainbridge, U.S.N., *War of 1812.*

Commodore Thomas Truxton, U. S. N., *War of 1812.*

Colonel James Innes, *Attorney General of Virginia.*

Frederick Smythe, *Chief Justice of the Province of New Jersey from 1764 to 1776.*

Francis Hopkinson, *a signer of the Declaration of Independence.*

Joseph Hewes, *a signer of the Declaration of Independence.*

George Ross, *a signer of the Declaration of Independence.*

Jacob Broom, *a signer of the Constitution.*

View of Benjamin Franklin's grave in Christ Church Graveyard.

CHRIST CHURCH GRAVEYARD

Fifth and Arch Streets

The lot for Christ Church Graveyard at Fifth and Arch Streets was purchased in August of 1719 from James Steel, and for many years it was the "main repository of the dead" in this city. The earliest interments, between 1695 and 1719 were made either within the church edifice or in the yard. The earliest date found on inscriptions in the burial ground is 1721.

FAMOUS PEOPLE BURIED AT CHRIST CHURCH

In the Church

The Rt. Rev. William White, D.D., *in the chancel.*

Hon. John Penn, last of the Provincial Governors, *near the pulpit.*

Rev. Richard Peters, D.D., Rector of Christ Church from 1762 to 1775. *South side of center aisle.*

Mrs. Mary Andrews, who bequeathed one hundred pounds for the pulpit. *West end of center aisle.*

Brigadier-General John Forbes, Commander of His Majesty's Troops who captured Fort DuQuesne during the French and Indian Wars. *In the chancel.*

In the Churchyard

Rev. John Waller James, who was assistant minister of Christ Church for four years, and died within four weeks after being elected to succeed Bishop White as Rector.

Lady Ann Keith, wife of Sir William Keith, Provincial Governor.

Robert Morris, financier of the Revolution, and a signer of the Declaration of Independence, and of the Constitution.

Mary Morris, wife of Robert Morris and sister of Bishop White.

Mary Harrison White, wife of Bishop White.

Horace Binney, famous Philadelphia lawyer.

Pierce Butler, a signer of the Constitution.

Hon. James Wilson, Esq., a signer of the Declaration of Independence, and of the Constitution, founder of the Law School of the University of Pennsylvania and an Associate Justice of the first Supreme Court of the United States.

Judge Andrew Hamilton who was a vestryman of Christ Church.

Major-General Charles Lee of the Continental Army.

General Hugh Mercer of the Battle of Princeton.

General Jacob Morgan of the Civil War.

General George McCall of the Civil War.

Tablet in memory of the Rev. Richard Welton, D.D., who wa Rector of Christ Church from 1724 to 1726. When recalled by th British Government in 1726 he ignored the summons, and retire to Lisbon, Portugal where he died within a few months.

FAMOUS PEOPLE WHO ATTENDED CHRIST CHURCH

Signers of both the Declaration of Independence and the Constitution

Benjamin Franklin
Robert Morris
James Wilson
Roger Sherman

Those who signed the Constitution

George Washington
Jacob Broom
Pierce Butler

Those who signed the Declaration of Independence

George Ross
Dr. Benjamin Rush
Joseph Hewes
Francis Hopkinson
John Adams
Samuel Adams
Philip Livingston
Richard Henry Lee
Thomas Jefferson
John Hancock

Presidents of the United States

George Washington and John Adams held pew number 58 while Philadelphia was the Capital of the United States.

Provincial Governors

William Keith
George Thomas
James Hamilton
William Denny
Richard Penn
John Penn
Patrick Gordon

OTHER IMPORTANT MEMBERS

Peyton Randolph, President of the first Continental Congress
General John Cadwalader of the American Revolution.
Betsy Ross, maker of the first American Flag.
Horace Binney, famous Philadelphia lawyer.
Judge Joseph Hopkinson, author of "Hail Columbia."
Judge Andrew Hamilton who was a vestryman of Christ Church.
Frederick Smythe, Chief Justice of New Jersey from 1764 to 1776.

Rev. William Smith, D.D., first Provost of the University of Pennsylvania.

Rev. Jacob Duché, D.D., who offered the first prayer in Congress, and who was Rector of Christ Church from 1775 to 1777.

Rev. Thomas Coombe, Chaplain to George III, who was assistant minister at Christ Church from 1772 to 1778.

Rev. Robert Blackwell, D.D., Chaplain of the American Army at Valley Forge, and assistant minister at Christ Church from 1781 to 1811.

Rev. William A. Muhlenberg, D.D., who was assistant minister at Christ Church from 1817 to 1820, and later was founder and principal of St. Paul's College, Flushing, Long Island.

Rt. Rev. William H. DeLancey, D.D., who was an assistant minister at Christ Church from 1822 to 1836, and unanimously elected Provost of the University of Pennsylvania in 1828. He was consecrated Bishop of the Diocese of Western New York on May 9, 1839.

Rt. Rev. Richard Welton, D.D., see page 33.

Rt. Rev. Jackson Kemper, D.D., who was assistant minister at Christ Church from 1811 to 1831. He was consecrated Missionary Bishop for Missouri and Indiana on September 25, 1835.

BISHOPS CONSECRATED AT CHRIST CHURCH

1795 Rt. Rev. Robert Smith, D.D., South Carolina
1796 Rt. Rev. Edward Bass, D.D., Massachusetts
1812 Rt. Rev. Theodore Dehon, D.D., South Carolina
1818 Rt. Rev. Nathaniel Bowen, D.D., South Carolina
1827 Rt. Rev. Henry Ustick Onderdonk, D.D., Pennsylvania
1834 Rt. Rev. James H. Otey, D.D., Tennessee
1844 Rt. Rev. Carlton Chase, D.D., New Hampshire
1844 Rt. Rev. Nicholas H. Cobb, D.D., Alabama
1844 Rt. Rev. Cicero Stephen Hawks, D.D., Missouri
1845 Rt. Rev. Alonzo Potter, D.D., Pennsylvania
1858 Rt. Rev. Samuel Bowman, D.D., Pennsylvania

Historical Milestones

THE PROTESTANT EPISCOPAL CHURCH in the UNITED STATES of AMERICA WAS ESTABLISHED at CONVENTIONS HELD in CHRIST CHURCH in 1785 and 1789. With the Rev. Dr. William White presiding, the Prayer Book was adopted, the Constitution framed, and steps taken to secure the Anglican Episcopate. Clerical and lay deputies from seven of the thirteen states attended the convention of 1785, and New Hampshire and Massachusetts added their deputies in 1789. Although the first three sessions of the convention in 1789 were held at Christ Church, the final ratification of the Church Constitution was made in the apartment of the General Assembly at Independence Hall where the Constitution of the United States and the Declaration of Independence had been signed. The convention of 1785 framed an address to the Church of England, requesting the Archbishops and Bishops "to confer the Episcopate character" on bishops chosen in the States. This address was delivered by John Adams, then United States Minister to England, to the Archbishop of Canterbury.

THE CONSECRATION of the REV. DR. WILLIAM WHITE, Bishop-elect of Pennsylvania, and the Rev. Dr. Samuel Provost, Bishop-elect of New York, took place on February 4, 1787, at Lambeth Palace, England. They were consecrated by Dr. John Moore, Archbishop of Canterbury, assisted by Dr. William Markham, Archbishop of York, Dr. Charles Moss Bishop of Bath and Wells, and Dr. John Hinchcliff, Bishop of Peterborough.

THE FIRST HOUSE of BISHOPS in the United States met for the first time in the small upper Northeast room in Christ Church during the General Convention of 1789. The Rt. Rev. Samuel Seabury, D.D., Bishop of Connecticut, had received consecration from the Scotch prelates. With the consecration of the Rt. Rev. William White, D.D., as Bishop of Pennsylvania, and the Rt. Rev. Samuel Provost, D.D., as Bishop of New York, mentioned on page 20, the Church in the United States had the required number of three bishops to form a House of Bishops, and could now ordain its own priests, and consecrate its own bishops.

FOURTH of JULY FOREVER. A resolution, observed to this day, was adopted on October 5, 1785 by the General Convention at Christ Church when deputies, "on motion resolved: That the Fourth of July shall be observed by this Church forever as a day of Thanksgiving to Almighty God for the inestimable blessings of religious and civil liberty vouchsafed to the United States of America."

CHRIST CHURCH is the MOTHER CHURCH of the DIOCESE of PENNSYLVANIA because it was the first Church of England in the Colony. The earliest conventions, both general and diocesan, were held here, and several important churches developed through the influence of this congregation. In 1761 ST. PAUL'S CHURCH was started by the Rev. William McClenaghan, a former assistant minister at Christ Church. On September 4, 1761 ST. PETER'S CHURCH was established under the sponsorship of Christ Church, and on May 1, 1809 ST. JAMES' CHURCH was also established. These three were known as, "The United Congregations of

Christ Church, St. Peter's and St. James'," until by acts of legislature St. James' became a separate corporation in 1829, and St. Peter's in 1832.

IN 1850 CALVARY MONUMENTAL CHURCH was built by the Ladies' Missionary Association of Christ Church in memory of Bishop White. This Association also built St. John's Church at Bellefonte, and the chapel and Sunday School at Townville, Pa. The Rev. Dr. Evan Evans, second Rector of Christ Church, from 1700 until 1718, established many missions throughout the Philadelphia area that have since become parishes. Every fortnight Dr. Evans preached in Welsh in what are now Montgomery County and Radnor, then known as the Welsh Baronetcy. It is also recorded that he held regular services in Chester, New Castle, and at Trinity Church, Oxford.

THE ACADEMY of the PROTESTANT EPISCOPAL CHURCH in the CITY of PHILADELPHIA, originally located on the East side of Fourth Street, a few feet South of Market, later on Chestnut between Sixth and Seventh, and now on City Line at Merion, known today as "Episcopal Academy, A Country Day School for Boys," was founded during 1784 and 1785 through the efforts of members of Christ Church under the direction of the Rev. Dr. William White. During November and December of 1784 subscriptions for the Academy amounted to over four thousand pounds, and on January 1, 1785 the subscribers including Robert Morris, Francis Hopkinson and other Churchmen met at Christ Church and agreed upon the fundamental laws of the Constitution, and elected a Board of Trustees.

The Rev. Edward A. Foggo, M.A., D.D., was the twelfth Rector of Christ Church, from 1869 to 1890. Among his many good works in the Parish was a soup kitchen opened during hard winters. When "the worthy poor were too self-respecting to come forward," he sent meals to their homes because he "respected the feeling that kept them from the rush."

ONE of the FIRST SUNDAY SCHOOLS in the COUNTRY developed from plans inaugurated by Bishop White at a vestry meeting in Christ Church on November 3, 1788 when, "The Rector laid before the vestry a plan of a free school for boys, to be under the care of the trustees of the Episcopal Academy, intended to include, when sufficient funds should be raised, a Sunday School, as also a school for girls." In these vestry minutes we find mention of a Sunday School several years before the Philadelphia Sunday School Society was formed.

THE PHILADELPHIA SUNDAY SCHOOL SOCIETY was instituted in 1791, and Bishop White was its first president. In the fall of 1814 Jackson Kemper and James Milnor, Bishop White's assistants at Christ Church, began an afternoon Sunday School and a night service in Commissioners' Hall in the Northern Liberties of Philadelphia, which resulted in the foundation of the Parish of St. John's.

THE UNIVERSITY of PENNSYLVANIA was founded in 1740 by Benjamin Franklin and other influential men in the Colony who selected four-fifths of the first Board of Trustees from the congregation of Christ Church. Dr. William Smith, a clergyman closely associated with this church was the first Provost of the University. James Wilson, another member of the congregation founded the Law School of the University.

SHRINE of AMERICAN PATRIOTS. On June 25, 1775, members of the Continental Congress met in Christ Church to hear Dr. William Smith preach on, "The Present Situation in American Affairs." This sermon, according to the Rt. Rev. William Stevens Perry, Bishop of Iowa, 1897, "shaped popular sentiment in the direction of resistance to arbitrary and alien rule." On July 7, 1775 members of Congress heard the Rev. Jacob Duché preach on, "The Duty of Standing Fast in our Spiritual and Temporal Liberties." Again on July 20, 1775, Dr. Duché preached on, "The American Vine." These sermons were printed and circulated throughout England and Europe where they caused much controversy. Those known to have been present on these occasions included such American patriots as: John Adams, Samuel Adams, Roger Sherman, Philip Livingston, George Clinton, Philip Schuyler, John Jay, Benjamin Franklin, Peyton Randolph, Richard Henry Lee, Thomas Jefferson, Patrick Henry and John Hancock.

CHRIST CHURCH HOSPITAL was founded in 1772 by the bequest of Dr. John Kearsley, vestryman of Christ Church for fifty-three years, from 1719 until his death in 1772, for the support of, "ten or more poor or distressed women of the communion of the Church of England; preferring clergymen's widows before others, and supplying them with meat, drink and lodging, and the assistance of persons practicing physic and surgery." The first building was at 111 Arch Street, but today that institution is active, and housed on beautiful grounds in Wynnefield near Fairmount Park.

THE FAMOUS GEORGE WHITEFIELD preached at Christ Church for one week during November 1739, and on many other occasions.

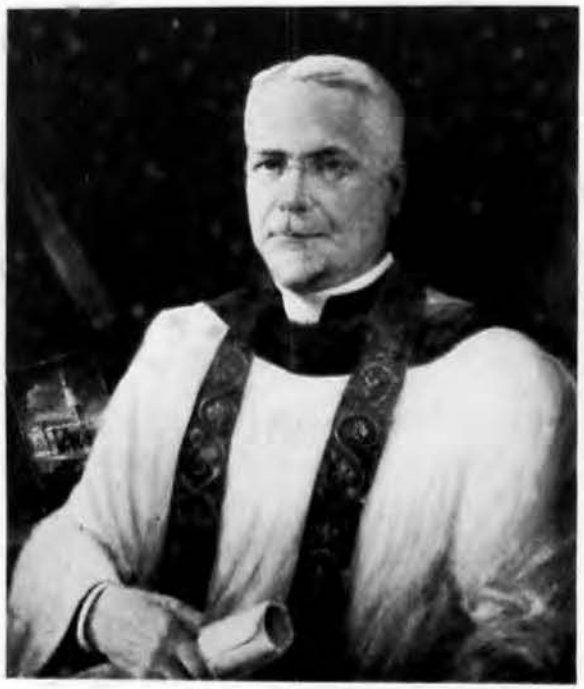
CHURCH AND STATE. On July 4, 1776, within a few hours after the Declaration of Independence had been made, the vestry of Christ Church met and resolved that:

> "Whereas the honourable Continental Congress have resolved to declare the American Colonies to be free and independent states in consequence of which it will be proper to omit those petitions in the Liturgy wherein the King of Great Britain is prayed for, as inconsistent with the said Declaration."

Thereupon Dr. White struck from the Liturgy all references to the King of Great Britain, and the Service Books bearing his writing and marginal notes are preserved in the Tower Room of Christ Church today.

THE CHAPEL at EPISCOPAL HOSPITAL was built in 1862 by Miss Emily Hollingsworth, "an old and esteemed member of Christ Church Parish." An endowment for the Chaplain was given by Washington Smith, another member of the congregation, and his sister, Miss Wilhelmina Smith. Washington Smith also gave checks of five thousand dollars each on four successive Thanksgiving Days to endow free beds at the hospital.

MIKVEH ISRAEL SYNAGOGUE, the second oldest synagogue in the country, founded in 1740 and continuously active through to the present time, is now located at Broad and York Streets. When the Synagogue needed a new building in Cherry Alley near Third Street in 1782, members of Christ Church congregation contributed funds toward the enterprise. Tradition has it that the Rector of Christ Church, and the Rabbi of Mikveh Israel walked together in a parade following the signing of the Constitution of the United States.



THE REV. LOUIS C. WASHBURN, S.T.D.

Dr. Washburn was the fourteenth Rector of Christ Church, from 1907 to 1937. Through his indefatigable efforts the Parish was built up and restored after being without a Rector for two years. He also did much to re-establish the rich tradition that has made Christ Church a national shrine, and he inaugurated and carried through plans for building the Neighborhood House.

Christ Church Today

NEIGHBORHOOD HOUSE at 20 North American Street, just behind the Church, was built through the untiring efforts of the Rev. Dr. Louis C. Washburn, fourteenth Rector of Christ Church, from 1907 to 1937. The cornerstone was laid in November 1911, and Ralph R. White was the architect who designed the building in harmony with the Church. Equipped with gymnasium, auditorium, lending library, recreation rooms with piano, and cooking facilities, the Neighborhood House expresses many aspects of the Church's relationship to the community. Basketball teams and various branches of the armed forces use the gym. A boys' club meets here, and it is the headquarters for the United War Chest drives and Red Cross campaigns in this area. A labor union holds meetings on the second floor, and other denominations use the rooms for their organization meetings.

THE OLD CHRIST CHURCH NEIGHBORHOOD BUSINESSMEN'S ASSOCIATON, organized in 1941 by the present Rector, the Rev. E. Felix Kloman, is composed of over two hundred lawyers, brokers, bankers and merchants whose offices are located in this, the most historic neighborhood in the country. The purpose of the Association is to further acquaintance and mutual cooperation, the object is a revitalizing of the historic aspect of the surroundings. These men meet on the fourth Tuesday of every month for luncheon and to hear some well-known speaker.

United Nations Chapel

Dedicated on May 1, 1943 to the use of those who wish to pray for relatives and friends serving in the armed forces and for all of the United Nations.

REV. E. FELIX KLOMAN
Present Rector

THE IVY LEAGUE was organized by the Rev. E. Felix Kloman, Rector, on May 9, 1943. It is composed of families of men serving in the armed forces. Its purpose is to cooperate in all war relief projects, and to emphasize the fellowship between all those who have relatives overseas. There are about one hundred and fifty members. Among their many projects is the collection, wrapping and sending of Christmas gifts to the men overseas.

THE ALL SAINTS' FUND and BOOK of REMEMBRANCE. On All Saints' Day, November 1, relatives of those who have died within the year contribute their offerings to the "All Saints Fund," founded in 1938. This offering is added to the endowment funds for the maintenance of the Church. The names of the deceased are written in the BOOK OF REMEMBRANCE which is placed on the altar on All Saints' Day.

Neighborhood House, built through the efforts of the Rev. Dr. Louis C. Washburn in 1911, offers its many facilities to business people in the community and to the Parish at large.

RECTORS OF CHRIST CHURCH

Rev. Thomas Clayton 1695-1697

Rev. Evan Evans, D.D. 1700-1718

Rev. John Vicary 1719-1722

Rev. Richard Welton, D.D. 1724-1726

Rev. Archibald Cummings 1726-1741

Rev. Robert Jenney, LL.D. 1742-1762

Rev. Richard Peters, D.D. 1762-1775

Rev. Jacob Duché, D.D. 1775-1777

Rt. Rev. William White, D.D. 1779-1836

Rev. John Waller James 1836-
(Died August 14, 1836)

Rev. Benjamin Dorr, D.D. 1837-1869

Rev. Edward A. Foggo, D.D. 1869-1890

Rev. C. Ellis Stevens, LL.D., D.C.L. .. 1891-1905

Rev. Louis C. Washburn, S.T.D. 1907-1937

Rev. F. Felix Kloman .... 1938- (present Rector)

JOHN T. PALMER COMPANY - *Printers* - PHILADELPHIA

Standing In The Need Of Prayer

A Call to Prayer

by

Laymen

for

U.N. Delegates and Peoples of the World

. . . More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
—Tennyson.

Sponsored by
The Laymen's Movement
for a Christian World, Inc.
347 Madison Avenue,
New York 17, N. Y.

Printed in U.S.A.

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Post Card

The PRAYER CALL

THE LAYMEN'S MOVEMENT FOR A CHRISTIAN WORLD, INC.

Room 1402

347 Madison Avenue

New York 17, N. Y., U. S. A.

Printed in U.S.A.

CHARTER OF THE UNITED NATIONS

WE THE PEOPLES of the United Nations determined

to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and

to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in equal rights of men and women and of nations large and small, and

to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and

to promote social progress and better standards of life in larger freedom,

And for these ends

to practice tolerance and live together in peace with one another as good neighbors, and

to unite our strength to maintain international peace and security, and

to insure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and

to employ international machinery for the promotion of the economic and social advancement of all peoples,

have resolved to combine our efforts to accomplish these aims.

GENERAL ASSEMBLY DELEGATES

AFGHANISTAN
*Abdul Hamid Aziz

ARGENTINA**
*Dr. Jose Arce

AUSTRALIA
*J. D. L. Hood

BELGIUM
*Fernand van Langenhove

BOLIVIA
*Eduardo Anze Matienzo

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*Joao Carlos Muniz

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EL SALVADOR
Dr. Hector David Castro

ETHIOPIA
Aklilou Abte Wold

FRANCE**
*Jean Chauvel

GREECE
*Alexis Kyrou

GUATEMALA
*Dr. Carlos Garcia Bauer

You do not have to be an expert in prayer. You just have to be you, making your own personal pleas in your own personal way to the great God whom you love and reverence.

Won't you join the host of sincere folk who by their prayers are attempting this great outreach of the soul of man in search of God's help in building a better world?

WALLACE C. SPEERS, Chairman
WEYMAN C. HUCKABEE, Secretary

Endorsements of the Prayer Call include the Federal Council of Churches, the Canadian Council of Churches, the United Council of Church Women, the Foreign Missions Conference, and the National Councils of Y.M.C.A. and Y.W.C.A.

RESPONSE

I intend to pray daily for the delegates of the United Nations and other world leaders that they may do God's Will for all. I shall also pray for an increasing awareness of God's Presence in my own life so that I may understand and undertake my part in helping to create and maintain a peaceful world.

SUGGESTIONS

1. Pray for the men associated with problems as you read of them in the newspaper, and listen to them on the radio and in conversation. Try to act on your prayers.
2. Write to U.N. Delegates at Lake Success, L. I., N. Y. Tell them of your confidence in their ability, with God's help, to create a decent society for all.
3. Pray, "Lord, may these men feel a need of Thy wisdom. May they pray, hear Thee, and do Thy will for the whole world. May they understand and love one another."
4. Request copies of "A Call to Prayer" for distribution.
5. Form prayer groups to support world leaders and for training for spiritual growth.
6. Attend U. N. sessions when in New York. Call Laymen's Movement (MUrray Hill 3-8532) for tickets.

The Prayer Call is supported by those who believe in the power of prayer.

Additional copies of either folder:

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Signature _____

NAME _____
(Print)

ADDRESS _____
(Print)

CITY _____ ZONE _____ STATE _____
(Print)

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INDIA
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IRAN
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** Members of Security Council

UNITED NATIONS SCHEDULE

General Assembly ..... April-May, Sept., 1949
Little Assembly ..... In continuous session
Security Council ..... In continuous session
International Court of Justice .. In continuous session
Trusteeship Council ..... June, 1949
Economic and Social Council (Geneva) ... July, 1949
Commission on Human Rights ..... May-June, 1949

"Jesus said, *'Judge not that you be not judged.'* Criticism condemns people for what they did yesterday, and so chains them to the past. Prayer looks to the future. It sees others as we hope they will become and so it helps them grow. Judging kills; prayer gives new life."
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