

# The Vanguard American

Published monthly by  
*The Vanguard Guild*  
Kimballton, Iowa  
Holger J. Koch, Editor

Vol II, No. 4

Subscription Price \$1.00 per year

APRIL, 1946

## Pacific Ackworth and Pacific Oaks Schools

Pasadena, California

DIRECTORS: EDWIN SANDERS AND EDWIN MORGENROTH.

"You ask me  
What is the supreme happiness here below?  
It is listening to the song of a little girl

As she goes down the road  
After having asked me the way."  
— Wang-wei.

War-time and periods following war are usually filled with voices of doom promising waste and disillusion. "Vanity, vanity, all is vanity!" No brave new world for brave young men and women looking for creative life work, for simple decency in society, for integrity in political dealing, for imagination and compassion in economics, for personal significance in religion—say these voices.

We do not like these voices at Pacific Ackworth and though we listen, our answer to them is a strong "Yea" to life, a vigorous affirmation led by a child's clear laughter.

Two years ago a small group of Quaker parents and teachers became convinced that these voices must be answered in their children's first learning activities, in the home life of the families, and in terms of adult experiences. "Cradle to grave" was the scope for such wholesome educational program: a positive answer to the lamentations of our day was its content.

That was two years ago and the seven families and two teachers holding school in the living room of one of the homes described their efforts as "An Adventure in Education." No less adventuresome now, Pacific Ackworth has twenty families, a staff of seven and a four room school building near Temple City. We have been attracted to one another by the calibre of the teaching, by the cooperative nature of the effort and by that insistent question: "Can WE educate OUR children and OUR community and OURSELVES to a Kingdom of God at hand?" We are a heterogeneous group with several varying political, economic, re-

ligious and educational backgrounds—backgrounds which are important only as they answer, "Who are you?" Where we are going is more important.

Pacific Ackworth moves toward a society where brotherhood of all people is a reality and where we remove the causes of war by building the cooperative community. This must be as apparent in the games and crafts of kindergarten, the textbooks, projects and basic skills taught in the grades, in the "fun nights," craft nights and field trips of the all-school group, and in the occupations, organizations and special interests of the parents as it is in the language we use to try to describe the goals of the school.

We do not hesitate to assert the importance of this project for ourselves, our community, our world—for eternity. Were it otherwise, we would not be in it. For the days of uncertainty ahead we are nurturing "the seed-beds of society"—it is an adventure with destiny and we invite you to participate in it.

In these days of social upheaval, our children are having to face the choice between home loyalties and the loyalties of a world at war, rather than seeing all life as a unity. We, as a group of parents, have met and discussed the apparent goal of the public schools. The feeling has been that the ideal of the public schools is to turn out so-called "successful individuals" rather than to produce persons who see themselves as parts of the whole of a world society. We have felt that if spirituality and worship are

life, they should be vital parts of the child's education, rather than segments associated only with formalized religion. If our society is to be one of working together, our children must be trained in thinking in such terms rather than in methods of self-advancement.

Out of this knowledge has grown a concern on the part of many parents to have their children attend a school whose purpose is to make the child sensitive to human needs and to give them basic skills to help meet these needs, upon the belief that an adequate philosophy of life will grow from such a background. To realize the desired values, the curriculum of our school must be adjusted to the development and to the personalities of the children involved. The general program from the kindergarten level through the sixth grade will develop toward a recognition of the unique value of every other human being, regardless of race or creed.

\* \* \* \* \*

The general aim of education is an environment where there is opportunity for mental and physical growth, development and sensitivity, establishment of behavior patterns which will be useful all one's life. Thus the curriculum is based upon these factors and centered on the human experiences which should be so basic that they will be useful throughout adult life.

If by curriculum one means the organizational patterns through which an educational plan progresses, what should be the purpose of the curriculum for Pacific Ackworth?

#### I.

Each child should grow in an inner calm and ability to sit quietly and organize for future action regardless of the tenseness of the situation, a feeling of being "at peace." This comes only as one is able to understand and control oneself. It is a recognition of the inherent presence of that of God within oneself and growth in that knowledge.

#### II.

Each child should learn to be a part of a group and to participate, not as "one individual with one vote," but as an integral part of a new social unit. Such skills as discussion, group planning, and the discovering the sense of the meeting are to be developed. This comes as one is able to lose one's individuality of a predetermined nature and to seek with a group a "group sense."

#### III.

Each child should grow in his understanding of peoples and situations, of nature and universe about him—not simply in his KNOWLEDGE of peoples of other lands and of other times, but in his feeling of love for the people who actually "were" and "are," not just in his acquisition of independent facts about the world, but in his wonder and joy at the interdependency in a world scene—as one drop-let in the stream of history—as one whisper in the winds of the universe.

#### IV.

Each child should see in his ever-expanding universe a directional dynamic, a purposefulness—God. That he shall learn to feel that he can be a part of this, that he can say, "Thy will not mine, O Lord."

The first three of these four purposes encompass the orientation of the individual with himself, with his small

immediate group, and his place in time, space and the natural world. The realization of the fourth aim would integrate, bring purposefulness to, and realize God in all the others.

## Ackworth Origins

By HELEN STEVENSON.

During the summer of 1942 a few concerned parents in Southern California were drawn together by the problem of elementary education. They were not satisfied with the competitive public schools. They wanted their children to develop into happy, co-operative, self-disciplined, sensitive adults who will see life as a unity, with God as the unifying force. They believed that in order to have this kind of children they must have a school without the war-time pressures of stamp buying, race hatred, and ultra-patriotism. The school must be a small group so that the child competes with himself rather than with others. Opportunity must be offered for a co-operative group, working together on essential skills. Social problems should be presented with understanding and sensitivity. Because these parents and a few others knew what they wanted and had the faith to just "start out," a school with two teachers and twelve children was opened on September 14, 1942.

The week end before school was to commence they literally took over the five-roomed home of Charles Standing's family at 493 W. Harriet in Altadena. Furniture was collected from all contributors and a day was spent in which all "comers" sanded, painted and balanced furniture. The living room was converted into two school rooms, partitioned down the middle with moveable screens. The only part of the house which remained even partially "sacred" from curious little folks was the bedrooms. Even the fishes in the pond were paid sudden, all too frequent visits by little adventurers. Robert Peckham gave permission for the use of most of two large city lots which were immediately west of the Standing place. This allowed room for a sporadically remembered garden and a good-sized play yard. With the help of parents, C.P.S. men, and other interested folk who were invited in for Saturdays of work, the play equipment grew to include swings, traveling bars, basket ball backstops, teeter, acting bars, and a sandbox. Inspired by the idea of travel the children dug a lake, which under compulsion was dry during the winter (teachers tired of hanging children over the furnace). During dry weather it was a canyon with roads, ranger stations and side canyons. In January, Howard Scott, husband of one of the teachers, was sentenced to six months in prison. Thus inspired, the "lake-canyon" squared and dug to room-size, became a jail.

At Christmas-time the Lesh family, with two children, rented the house west of Standing's. Immediately the school expanded to include their premises as part of the school grounds. They not only had a grandfather clock which chimed the quarter hours, but they had a fine old organ which we used.

Still conditions were not satisfactory. The school had outgrown its bounds. Then a vacant Japanese language school was discovered in the vicinity of the other end of

the "school district." Arrangements were made with those concerned.

During two weeks of pouring rain children, parents and teachers cleaned and moved the school. The new plant seems to have been built for Pacific Ackworth. There are great open spaces to play hiding and running games. There is a dairy in the north and open fields on the other three sides. The building is made up of four large airy rooms. One became the kindergarten and first grade room, one became the upper grade room, one was sectioned off into a reception room, a worship room, and a kitchen and dining room. The fourth room was used for storage. The one lack, that of a sink and running water in the kitchen, was filled during the spring. Thus when school was out in June the physical requirements of the school plant were practically ideal.

Each child is allowed to progress at his own rate in the fundamental skills of reading, writing, arithmetic and spelling. Periodic achievement tests are given as a scholastic check. Other standard information is worked into unit plans which involve the whole group. During the past year the older children have taken a trip around the world (in pre-war days, the children decided.) This fall they plan to take a trip back into history with the prospect of delving into industry and the world about us, in future years. Naturally there is a good deal of over-lap in these fields.

Perhaps one of the most important parts of the school is the group participation in lunch preparation. Each child is a member of one of the two teams. Teams help prepare lunch or clean-up on alternate weeks. Also each child has a turn at food buying, is responsible for a part of the janitorial work, and helps with the minor repair jobs on the



CLASS ROOM SCENE AT PACIFIC ACKWORTH

As much cannot be said for the materialization of the aims of the school—the teachers were too human. There were, however, some interesting learning processes which are unique in this type of education.

Each day commenced with a short worship period. Since parents felt that a period of silent worship was too much to ask of the small children, fall mornings started with a hymn, a story, or a discussion. Then one day a child commented that two phases of school were valueless: arithmetic and worship. Stimulated by that the teacher raised the question with the children. The result was a morning period "like a Friend's Meeting." Children contributed and seemed to feel it was their period of worship, Presbyterian, Catholic, Friend, Jew, and Methodist alike.

plant.

Other parts of the school curriculum are field trips, parties, original programs, and discipline maintenance. During the past year there were bi-weekly trips to a public library, a day spent in experiencing different modes of transportation, a visit to the Southwest Museum (predominantly Indians), a morning spent in watching the spinning process, and a day at Tanbark C.P.S. camp in San Dimas Experimental Forest (including a ride on a tanker!)

There were joint parent-teacher-child committees who planned a Hallowe'en party. Birthdays were celebrated with cakes and original cards. One birthday starred the honored maiden as the witch in "Snow White and the One Dwarf." Caroling in the neighborhood and sending gifts to

the Japanese were childish expressions of the Christmas spirit.

In the fall the school provided an evening of entertainment for the Friendly Circle. In the spring a box social-house warming introduced interested friends to the new school and to the wives of the parent-teacher-child cohort.

The program was never inflexible. There was the day when a mother possum was found dead, but still warm—a perfect specimen. The day was spent in dissection, exploring the WONDERS of still life. Another afternoon class was held within view of a cow that was calving. A dead bird found its way to school one morning and was promptly prepared for stuffing. Each Friday the older children had opportunity to build with wood under the direction of a parent or an interested C.P.S. man.

Perhaps the climax of the spring semester was a ten-day project of digging a cesspool. John Stevenson, then Glendora C.P.S. camp dietician, visited school, saw the need, and volunteered to spend furlough time on such a project. All school revolved around the growing "hole in the ground." John loosened dirt and children eagerly awaited their turns at digging their five bucketsful. As the hole deepened little hands and feet learned to firmly grasp the windlass rope. At sixteen feet each little person had his turn going down. Rain and a shortage of time made it impossible for the children to "brick up", but each child seemed to feel that he had fully participated in the project.

Another value of the school was the growth experienced by the teacher and parents trying to make visible (and audible) an ideal school which was built on the earth. The continued feeling of mutuality in teachers and parents together facing the problems and finding an adequate philosophy of education was the basic security for the teachers. Also the bi-weekly meetings gave the parents a greater understanding of the educational difficulties in teacher-child-knowledge relationships.

## Pacific Ackworth Associates

The Pacific Ackworth Associates are a group of families committed to an expression of the Friends' way of life through education. We are drawn together by a common search for the Living God whom we seek in worship and in work. Through the sharing of our insights and our efforts, as well as our joys and failures, we endeavor to express a sense of true community.

Friends' fundamental faith and belief is best expressed in a quality of living and type of action. We believe that the Spirit of God, which sustains the universe, is present in every man, making possible a wholeness of personality and a harmonious relation to all life. Our knowledge of this possibility makes us keenly aware of the sin and evil that prevail in ourselves and in our society. While we believe that God is knowable to all men, our own knowledge stems from the community of experience that is expressed in the Hebrew-Christian religion. This tradition, which we conceive as a growing and vital force, provides a core of the precept which we endeavor to realize in practice.

The important and central exercise which we have to-

gether is group worship. Each of our daily lives must converge on this experience. We hold that every person is responsible for the ministry, and in silence we seek to listen together for the direction of God. From this group experience, we believe will come our vision of the truth and our common commitment to a way of life that Jesus envisioned as the Kingdom of God.

We are concerned that our lives show forth our belief in the way of love. Our relations to the family, to friends, to all men, must show our belief that there is that of God in each individual, and that God alone is to be worshipped. This means that we cannot do violence to others and we cannot pay deference to such common fetishes of our day as race superiority, nationalism, materialism, or economic class interest. We must treat all men as equals, we must live simply, we must strive to show forth in our lives that tranquility which is available to all.—(From the Statement of Purpose of the Pacific Ackworth Associates who are the sponsors of Pacific Oaks.)

Our vision of Pacific Ackworth School is one of a group of parents and teachers, working together to provide a unified education for themselves and their children. We realize that in order to provide a living community in which our children can grow, we ourselves need also to grow both intellectually and spiritually. Consequently, the chief basis of admission to Pacific Ackworth School is the parent rather than the child. We are trying to build a cooperative community through equipping our children with basic skills and attitudes necessary to make them responsible child members of their present community and responsible adults for the future. This requires not parental approval alone, but requires parental participation.

Therefore, we see at present the need for the following qualifications of parents:

### I.

An interest in this idea and its importance in the school program; a faith—almost a religious faith—in its effectiveness; and a dedication to the whole job of making the vision become reality.

### II.

A flexibility, a flair for experiment, an interest in "pedagogical pioneering." We desire to prove the values in present educational methods, but also to realize that they are not enough and to seek new methods, materials, and techniques as our achievement lags behind our goals.

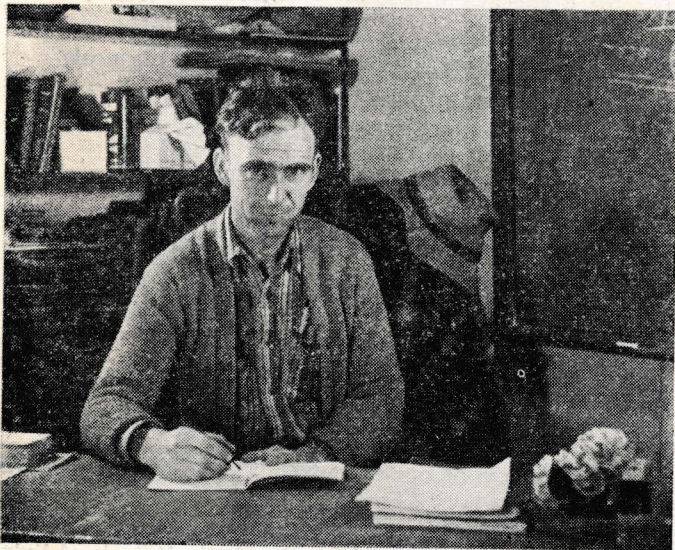
### III.

A special interest in the school program. This may be a trade, an art, a skill—some resource of value to the children's development. We feel that some of the best education comes from the contagious eagerness which parents share with their children. It is our hope that each child may be exposed to that contagion, not only from his own parents or from the teachers, but from each parent in the school community. Though decisions and methods must of necessity be the teachers' responsibility, they could well use assistance and inspiration. Each parent could enroll in one of the school's functions, such as language, English, mathematic, art, recreation, cooking, house-cleaning, crafts, music, geography, gardening, et cetera. For example, the parent should read some good modern books on an adult level on the subject, then examine books available for the children in the light of such knowledge, discover

and evaluate local resources along these lines and then help evaluate school equipment in the light of this work. Or the parent who is interested and skilled in music might help to discover musical talent within the school group, consult with other parents as to ways for developing that talent, find resources available to the school for developing these children, and thereby making music a creative part of the lives of those children who do not have a special ability along that line.

#### IV.

A willingness to share actively in the administrative problems of the school. Parents should plan as much as possible to attend the parents' meetings in which the needs and policies of the school are discussed and to accept some special responsibility on one of the school committees. The committees at present are: Maintenance and Supply, Health, Admission, Curriculum, Information, Food, and Finance. Every parent is urged to express suggestions and concerns along any of these lines whether a member of that specific committee or not.



MR. JOHN WAY, PACIFIC ACKWORTH PRINCIPAL

Before a definite decision is made to join the Pacific Ackworth School community it would be advisable for the parents to visit the school, consult with the teacher, and take time for a leisurely conversation with at least two of the Admission Committee. During this conversation a discussion of the background of the family and of the child, together with an understanding of any special needs or abilities the child may have, would help in determining whether the present parents' community contains the ability to meet those needs, and whether, if not, the parents can help to supply the resource with the Pacific Ackworth framework. The committee might then help the parent to understand the needs of the school as a whole, and discuss the education, occupation, skills and special interests of the parents with the view of relating those resources to the needs of the total school community. The question of the child's health should be discussed with the Health Committee.

It is our hope that this statement of purposes and qualifications should not seem to be tying the parent down

to a round of activity, but that it should be a procedure which frees each of us and provides a channel in which our dreams of our children's happiness and development can come true. It is as we see how each family enriches the whole community that we can clarify our way of expressing our hopes. It is the Way of Life by which we can build a better world with our children that we invite new members to our Pacific Ackworth School.

## An Adventure in Faith

Although the new Friends' School, Pacific Oaks, opened its doors for the first time in October of last year, it existed prior to that time in the minds and hearts of the group of Friends who finally brought it into being. Over a period of years this group of Quaker families, who call themselves Pacific Ackworth Associates, have been experiencing, dreaming, worshipping and talking together about a hoped for place where they might set in motion a Friends' Center and community education program. Many and varied have been the trips, the family visits and conferences, the pooling of interests and resources which have led to 714 West California Street in Pasadena as a place where part of the dream might be brought to life. Pacific Ackworth, a Friends' elementary school, located in Temple City, was the first unit in the plan of the group and was established more than three years ago.

### WHAT IS GOING ON AT PACIFIC OAKS NOW?

The first project which we have undertaken is a morning nursery school. Since the present location was originally built as a nursery school center, and three of the women in the sponsoring group were trained and experienced nursery school persons, this was a logical beginning. Sixty-five children, (a two, a three and a four year old group,) their parents, ten teachers, a medical advisor and nurse, are now cooperating in developing this program.

Several aspects of the work of this nursery school are particularly interesting. First of all, the nursery school has the ultimate goal set forth in the Statement of Purpose and is avowedly trying to develop techniques and procedures which relate parents, staff and children in new and meaningful ways. Parents participate and assist in the school according to their talents and interests; all feel an obligation to promote the welfare of the group as a whole. An effort is being made to relate the school to the wider community, to know about, work with, and assist in any way possible, other agencies which promote and nurture satisfying family life and the welfare of the children in this area.

The nursery school parents group is homogeneous from the standpoint of cultural background, though different in many other aspects. All of Pasadena's minority groups are represented in the school. This applies to staff as well as to parents and children. Half a dozen families with special needs for their children are being given special types of assistance. One-fourth of the group are on scholarships of some sort, working for the school or supplying some needed service for the group. A real effort has been made to reach the people who are vitally interested in a project of this

sort and to enlist them in it whether they have the financial resources or not. In time, it is hoped that he parents who can afford to will pay for the children of parents who cannot afford to do so. Since the responsible positions on the staff are held by deeply concerned, well-trained people who all take the same small stipend and their living in the staff house, in return for their services, the principle around which such cooperation can grow is already set in motion.

#### THE PLAN

1. Resident facilities are provided for ten adults (individuals or married couples). All will share in the common life of the school community, i. e., in worship, work and recreation.

2. Counseling on educational, vocational, and housing needs will be provided by staff members of Pacific Oaks working closely with other community agencies, individuals and organizations. Emphasis will be placed on leisurely but planned explorations in the areas listed above.

3. There will be a continuing seminar, decidedly informal in character, which will study the problem of how to live creatively in the post-war world without conforming to its warped standards.

4. FEES. By sharing in the household tasks, the cost can be kept at a minimum. The monthly fee will be \$35. This includes room, meals, and access to the regular school activities. It is expected that the temporary maintenance fund of the Service Committee will enable discharged C.P.S. men to participate in this program if they choose to do so. Scholarship funds for others will be available.

6. Time in residence is to be flexible. Each individual will attempt to estimate the time needed to consider his problem. This time schedule will be subject to revision after periodic conferences. From three to five weeks should enable each participant to make progress toward meeting his needs.

7. Men and women who are interested should apply to the Applications Committee, 714 West California Street, Pasadena 2, California, stating briefly their plans and needs. Space is limited to ten adults; this limitation and the length of time each individual will require in residence, will largely determine the number who can use these services in any school term.

#### WHAT MAY THE ENLARGED PROGRAM AT PACIFIC OAKS BECOME?

It is hoped that over a period of years the nursery school will take its place as one of several significant projects. Pacific Oaks should become a type of people's college carrying forward traditional Quaker concerns. Units to be planned are Seminars in Human Relations, Growing Up in America (the Child in our Culture Pattern), Quakerism, Community Studies, Labor and Management, The Life of Jesus, The Cooperative Movement, and discussion groups for parents of young children. Under consideration, too, have been tentative plans for developing training courses for relief and reconstruction work at home and abroad, with emphasis on the traditional pattern of Quaker relief as interpreted for the Society of Friends by the American Friends' Service Committee.

These studies and others will develop as parents, governing committee, students, friends of the school and staff share their resources and skills. If the program has vitality

and meaning, it will grow out of the concerns, the talents, and the interests of the people joined together in this adventure. To establish a school community around the principles which have been set forth above places a severe economic strain on all who have undertaken it. Pacific Oaks is moving forward without an endowment fund and with the firm conviction that its program must be kept fluid and free to permit the spiritual growth of all who participate in it. It is therefore a source of real encouragement when friends are able to give material support to the on-going program so that it may be maintained and developed further. Much as material support is needed, greater strength comes to us when new workers and visitors join with us in the work and life of the school community.

EDWIN and MOLLY MORGENROTH, Directors.

#### A WALK IN AN APPLE ORCHARD

The other day with a book in my hand,  
I walked under the old crooked apple trees;  
With the bloom, the birds, and the bees.  
I would look up in the trees and watch the birds,  
Up in one tree a robin was building his nest;  
A very beautiful nest it would be,  
Of all the places, I think that is best.

Sylvia Thomasson, Age 11.

#### "And a Little Child Shall Lead Them"

HOLGER J. KOCH.

In the course of our recent California journey we visited the Pacific Oaks school in Pasadena. As our visit fell on a Saturday we had no opportunity to observe the children in the process of learning the difficult task of living in a world grown old with fear and cynicism; but we did meet with a group of parents and teachers who were busily planning the next advance on the educational front, and we caught some of the group's desire to give their children a chance to remain human, childlike and growing.

It may be that we felt old and stiff of mental limb, coming as we do from a group whose tired eyes have a tendency to seek the past with its mellow shadows of memories, rather than the new day whose rays smite you full in the face. But we were looking for nothing else than the early risers in the land, and for that reason it was good for us to meet the company that created Ackworth and Pacific Oaks: the Sanders', the Yarrows, the Morgenroths, the Stevensons, John Way and the many whom we shall know by the light that was on their faces.

And it struck us: if the world could be made safe—for democracy or private enterprise or the self-determination of nations (which we never had)—but safe for the children who ARE here, then we should have accomplished everything dreamers have visualized through the ages. Then the world would be safe because WE were safe. For no one being led by a child will ever stray onto paths of

greed and duplicity. So it may be that the children in Pacific Ackworth and Fairhope and West Denmark are showing us the way to the things we are looking for.

Our friends in Pasadena readily admit that they have a lot to learn. The field is new and limitless and almost unexplored; but entering it as they do with open minds and humble spirits there is every reason to believe that the task will prove a blessing to pupils and teachers alike and afford each day its measure of satisfaction and growth.

We are glad to be able to bring our readers this impression of the Pasadena thrust with the hope that it may encourage parents and teachers elsewhere to put behind them the fears and doubts which impede our progress and leave us marking time while our opportunities slip away.

## Earth Subdued

E. B. DIXEN, 2030 Lincoln Avenue, Pasadena, Calif.

"Be Fruitful and Replenish the Earth and Subdue It."

This we read in one of the first pages of the Good Book. Here we have a command, an undertaking, a job that was given to man: Replenish the EARTH and subdue it. In Danish we read, "gør eder jorden underdanig."

This is a big assignment! What a task! Man to subdue the earth! We see from Genesis that God created heaven and earth. God then created man and said to him, now here! You take over and subdue this earth!

Let us see how successful man has been in doing this part assigned to him. When we look about us in our own day, and when we observe the events of man on earth in the annals of history we can gather to some extent what his accomplishments have been, and as we focus our attention on these things we gain a perspective, a bird's eye view of man's progress on earth. And Lo! what a picture to behold. Some will say: It is good. Others: It is bad because it is materialistic. Now should one ask why it is good or why it is bad, multitudinous answers and explanations would be offered by the various contenders.

However, according to the story in Genesis it was good. In fact it was very good this creation of man and heaven and earth. Now as we subsequently see in the story man also gained knowledge of good and of evil. Whether this was a calamity or not is beside the issue with which we here are going to concern ourselves. The fact is that we live here on this earth and most of us believe we have a task to perform, and we have a certain measure of knowledge of good and of evil.

"Replenish the earth and subdue it." So the task was given to man together with his knowledge of GOOD and of EVIL apparently nothing is good or bad, but everything can be used either for good or for evil. What a discovery! So the choice is yours, little man!

Remember that place in the Good Book: "The earth is full of the goodness of the Lord"? Potentially then, this material world is good and it is part of the scheme of things. Man has gone far in learning to subdue it. If this world was not potentially good, then why should Jesus have told his followers to pray: Thy Kingdom come on earth as it is in heaven?

Remember also that Christ said to his disciples that all the things which he had done they also should be able to do; and likewise those who should follow after them.

Rise up, then, O man! Throw off your burden; lift your vision to the sky. Subdue the earth least it devour you and yours.

Cease to proclaim your weakness when heaven is on your side. Accept your task, plow deep the soil and the good fruits thereof are for you and yours. For you and yours not to sell nor to store for a price. Just for to feed these little ones, that they may live and grow. Yes, that they may live and grow for in these bodies must dwell a soul the yearning of which is to see and to feel the goodness and the glory of the Lord and his CREATION.

### SCIENCE

Some people are afraid of science. That is usually because they know only very little about it. They believe that science denies the truth of religion. This view I can not accept because science is only a method of observation and experimentation which little by little seeks out the secrets of the universe. Because I believe the universe necessarily can neither deny its own principles nor any power behind it or within it, I fail to see where science denies any religious truths.

The Story of science is long and interesting. My observation is that a large majority of those who really know anything about science are very sincere. In great humility they admire the creation in its vastness which stretches far beyond the imagination of mind. They admire the intricate beauty in the orderliness of the minutest complexities that constitute the essential parts of both animate and inanimate substances.

Science does not distract from my religious beliefs. On the contrary it has opened my mind to the wonders of the world in which we live and it has given me an understanding of some of the laws of the universe and this in turn sheds light on the spiritual laws under which we live.

There has been times when men of science made certain assumptions which later turned out to be erroneous. Men of science always keep assumptions, or theories, separate from established facts. Some laymen in their casual observations fail to make this distinction and therefore draw falacious conclusions in their own minds and then turn around and blame science for the fallacy.

Know the truth and the truth shall set you free! This applies to both spiritual and physical laws. It is disastrous to contend that either one or the other is the only essential. Both work together for the good of man. Both must be mastered and applied to work for the maximum good, for both are part of the GOOD CREATION.

### FREEDOM

In these days when we hear so much talk about FREEDOM it is important to realize what freedom is. So many of the slogans regarding freedom are evasive and undefined.

If we wish to be free or if we ask to be set free it must be taken for granted that we are enslaved under some kind of bondage. If we are unhappy or limited in our human rights it must be because we are bound. If knowing the truth will set us free it must be reasonable to assume that it would be desirable to possess the truth.

But, when the truth becomes known it may make us happy or it may make us very unhappy according to the position we happen to hold. The rich young man went away very unhappy. Nor if you are a poor man you may become very unhappy when you learn the truth for it is hard to discover that you are on the wrong road when you were so sure of being right. So, beware, ask not to know the truth for it may crush you to despair.

The truth is cruel, it does not compromise, it does not discriminate, nor does it have respect for personal opinion. If you are good, bad or indifferent, and you violate the laws of the universe you will suffer. If you know the truth and govern yourself in such a manner that you are in harmony with the inner truth you are also in harmony, with yourself—and likely you are free.

Why is the truth so difficult to find, so disappointing to contact? To know the truth you must be cunning and wise and yet, if you are not like little children the beauty and the simplicity will be unobserved and you are none the better off.

So simple, so powerful, so all inclusive is the truth that it holds the key to the solution of all human problems. We have been endowed with the material and the tools both spiritual and physical — the job is ours to seek out the truth and to become masters not slaves of the world in which we are obliged to live our lives. Said the Prince of Peace: "All these things which I do, ye also shall do when you learn the truth."

But, again I say: Kind benevolent truth is also cruel for it tolerates no compromise. Get yourself in line with the truth and the cruel part of it dissolves like dew-drops in the morning sun. The problems are many and complicated. The solution is simple and powerful. Obey the laws of the universe without compromise and you shall be happy.

On the contrary, just try to compromise with the laws of chemistry and see what you get. Just imagine a man planting a field with weeds and expecting to harvest wheat. Just imagine a man or a country expecting to bring about peace by going to war. Just imagine yourself putting out a fire by adding fuel to it. Thus we go stumbling and fumbling, sometimes forward, sometimes backward—observing one law and ignoring another—and then we wonder why we bring about such catastrophic calamities.

Perhaps the answer is simple: We have failed to understand one of the fundamental laws of the universe — the spiritual as well as the physical—namely: Like begets like. Within the realm of spiritual concepts must be included not only such terms as faith and belief but most certainly also such terms as JUSTICE and TRUTHFULNESS. Any man-made law which denies justice to any group or individual is in conflict with the laws of the universe and sooner or later brings about calamity.

There was a time comparatively recent in the history of man when the prevailing and predominant thought was based on the theory of the survival of the fittest and much in our social fabric has been patterned accordingly. Therefore women and children and the majority of mankind were on the weak side and doomed to poverty. Fortunately, however, about a quarter of a century ago men of science thoroughly disproved this theory (please observe this was a theory) and in its place a new order is being born.

It was observed again and again that not by survival of the fittest, but by cooperation does life function, grow and survive. With this in mind it is a glorious experience to explore the world of science. The human body with its intricate system of vital organs, nerves, blood circulation, cell structure, glands, etc. is an outstanding example of the law of cooperation. The body does not survive because one part of its system is in competition with another part but because of a wonderful system of cooperation. In fact everyone knows how interdependent the various parts of the body are upon another.

If any one of the many parts of this complicated body suffers or ceases to function the whole body suffers and cannot survive for long.

There are many other examples from the physical world.

### THE DAWN OF A NEW AGE

Only a few times has a new generation of humans witnessed the dying of an old order and the birth of a new one. Could it be that we, now living, are witnessing such a phenomenon?

Certainly we are the first generation in the known history of man to experience that in times of peace we can produce much more of the physical things than we possibly can use up. So rich and so bountiful is the soil and the resources of the earth and so far has man advanced in the science of cultivating the earth and the hidden secrets of the universe that at last he stands at the beginning of a new day when providing the needs of life no longer requires the major portion of his time and talent. At last man has reached the time when he shall primarily be concerned with the ART OF LIVING and cultivating the finer things of life. Secondly he shall be concerned with the problems of providing the sustenance of his physical body.

But it is very apparent that before this state of affairs can be enjoyed in a large measure by all we must first learn that there is no compromise in the laws of nature and especially must we know that LIKE BEGETS LIKE and that cooperation not competition is the law of life.

Perhaps there is hope when out of the Orient comes a voice of one who apparently has lived and learned, and having learned says: Before the world can have peace nations must renounce their sovereign right to wage war.

If this is born out of the experience that like begets like, that war begets hate and more war and breaks down the moral and spiritual fabric because we all commit murder in our minds in time of war, then I believe it is a step in the right direction.

Then there is the religious concept which states that if one suffers we all suffer. Nations must learn to live on this earth not as one nation contending against another, in fear and strife, under the false theory of survival of the fittest but in mutual help to each other. We must all live together. When one suffers all will suffer. Nations must learn the law of the universe, the spiritual as well as the physical and construct a social order which recognizes the law of truth and justice.

When cooperation, not competition shall be the rule within the individual nations, then and only then, I believe, will nations cease to resist each other and be ready to renounce their sovereign right to wage war. It has been suggested that we start in our own country.