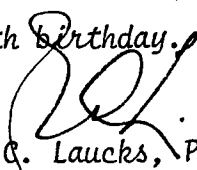


+++ + + + + + + + + + + + + + + + IN MEMORIAM + + + + + + + + + + + + + + + ++

*With this special mailing of THE LAUCKS FOUNDATION,  
we honor the memory of our founder, Irving F. Laucks,  
who died at his home in Santa Barbara on March 9, 1981,  
less than four months from his 99th Birthday.*

  
Eulah C. Laucks, President  
Post Office Box 5012  
Santa Barbara, CA. 93108

April 7, 1981

+++ ++

Irving Laucks was born July 3, 1882, in Akron, Ohio. In 1906, after leaving Cleveland's Case Institute of Technology with B.S. and M.S. degrees in chemistry, he traveled west to Seattle, where in 1908 he established an assay office and chemical laboratory. From this beginning research and business, he developed major patents in coal distillation, soya bean adhesives for plywood, paints and primers, and various other processes and machinery used in the manufacture of plywood. In 1955, for his developmental discoveries leading to the manufacture of cheap water-resistant plywood, he was named a "father" of the plywood industry by the American Plywood Association.

In 1942, he retired from an active manufacturing and laboratory business to devote himself to private chemical research having to do with the synthesis of proteins and the development of blood plasma substitutes.

The shock of the 1945 bombing of Hiroshima impelled Irving to turn all thought and effort toward endeavoring to alert people to the perils inherent in the development of nuclear weaponry. In the intervening years since that time, until a few months before his death, he worked tirelessly on behalf of world peace. As a scientist as well as a humanitarian -- through widely disseminated pamphlets, speeches and letters to editors -- he unceasingly advocated world nuclear disarmament. His strong support of nonviolent peace movements led him in 1964 to Santa Barbara where he became a consultant on war and peace at the Center for the Study of Democratic Institutions, and in 1969 he established the Laucks Foundation which continues today dedicated to education for world peace and brotherhood.

—ECL

## MEMORIAL SERVICE

On March 17, 1981, friends of Irving Laucks gathered in the chapel of La Casa de Maria, Santa Barbara, to pay him tribute. Speaking at the service were: Frank K. Kelly, former vice-president of the Center for the Study of Democratic Institutions; Donald J. McDonald, editor of the CENTER MAGAZINE; Selmer O. Wake, former director of Santa Barbara City College Adult Education; Edward Engberg, author and former associate of the Center for the Study of Democratic Institutions; Harry S. Ashmore, author and former president of the Center for the Study of Democratic Institutions; Walter H. Capps, director of the Hutchins Center for the Study of Democratic Institutions and professor of Religious Studies, UCSB; and Father Virgil Cordano, OFM, pastor of St. Barbara's Parish, Old Mission, who also pronounced the benediction.

Here are their tributes, in the order in which they were given:

### Frank K. Kelly

Irving Laucks and I had many wonderful times together. We shared laughter and sorrow, we agreed and we disagreed, we talked about every subject under the sun -- and beyond the sun. We shared high hopes for humanity, and we were not afraid to tackle tasks that seemed to be impossible to accomplish.

When I first met him -- almost seventeen years ago -- I thought he was obsessed by the nuclear arms race. He voiced more concern about it than anybody else I knew. He was persuasive and persistent, and I finally became as horrified by the insanity of the nuclear race as he was. I learned much by listening to him.

Irving and Eulah Laucks were among the first persons at the Center for the Study of Democratic Institutions to support the idea of an international convocation based on Pope John XIII's encyclical Pacem in Terris. Their generous gift encouraged the Center to go ahead with the first Pacem in Terris conference in New York -- and that meeting (and subsequent conferences) had lasting effects upon leaders in many countries.

While he was a consultant to the Center, Irving launched the Forces of Change discussion program. He focused attention on the revolutionary changes which were altering western society. He always wanted to dig deep, to get down to the fundamental issues which had to be faced.

Irving had a profound respect and reverence for women. Part of this was due, I believe, to his admiration for Eulah. Certainly her devotion and care for him sustained him in his last years. In any case, Irving was convinced that women could save the world. He believed that women are more dedicated to peace than men are. He was generous in his gifts to women's groups; he never missed an occasion to proclaim his faith in women. He saw women as the nurturers of humanity's finest qualities.

Irving was a scientist who felt that human beings could go on learning new things forever. He believed that human life continued after what we call "death". He developed his own cosmology to explain this universe -- and other universes. He called it "the cosmology of hope."

For several years, I went to his house every Tuesday morning. We talked about what was going on in the world, what was happening in politics and public affairs, and the latest discoveries of science. In his last months, we often prayed together. He always thanked me for coming to see him, and I always thanked him for the pleasure of his company. He was genial and courteous, even when he was confined to his bed.

Frank Kelly (continued)

A few days before he died, I told Irving about a television program which showed the advances in astronomy. "With new telescopes, scientists will be able to see right to the edge of the farthest galaxies," I said. Irving thought a moment, and then he asked, "What will be beyond that?" I answered, "Only God knows." He said, "You think God knows it all, do you?" I replied, "Yes, I believe so." I could see in his face that he hoped I was right. Then we prayed together, saying the prayer that Jesus taught his disciples.

I am sure now that Irving has gone on to a greater life, a life of wider knowing than the one we have here.

Donald J. McDonald

Although I did not know Irving Laucks intimately, there was a five-year period -- roughly from 1965 to 1969 when both of us attended the almost-daily dialogues at the Center for the Study of Democratic Institutions -- when I got to know him on much more than a casual or merely social basis.

It was during that period that my respect for Irving grew and deepened. I quickly learned that Irving had an obsession, a driving passion. But his was a magnificent obsession, an ennobling passion. His obsession was world peace.

Where so many men and women are caught up in passions that degrade and corrupt and trivialize -- the passions for wealth, or power, or fame -- Irving Laucks' single passion ennobled him. It honored him.

Hardly a dialogue took place at the Center table that Irving did not probe both the topic and his fellow-participants for all possible implications in the interest of world peace. Whether the subject concerned the principles of federalism, labor unions, corporate power, the presidency, the mass media, or higher education -- Irving lost no opportunity to remind us, indeed to compel us, to consider how our discussion affected the possibility of peace.

In discourse, analysis, and argument, we are warned -- early in our apprenticeship -- that we must avoid at all costs the intellectual sin of reductionism, the reducing of all disputation and reasoning to a single explanatory factor, or a single overriding concern. But exceptions sometimes prove the rule, and if there is an exception to this rule, surely it must be that which serves the cause of world peace. I, for one, shall always be grateful to Irving Laucks who spent so much of himself and his substance in this magnificent obsession. For I cannot imagine a more important or more urgent mission for mankind. Nor can I imagine a more fitting memorial to Irving than for all of us, each in his or her own way, to work for world peace.

Selmer O. Wake

As we gather here today to talk about our friend, Irving Laucks, who devoted the greater part of his life to the pursuit of peace among nations, I am reminded of several things.

My first introduction to Irving Laucks was through his periodic newsletters. I was impressed with what he was attempting to do, to start some kind of a positive peace offensive and reminding us of the horrors of war.

Most men of affairs don't seem to have come to terms with war and peace. Today the drums beat even more loudly! But Irving Laucks had not only taken his stand, he was courageously proposing bold beginnings for a peace offensive.

I was impressed with some of his ideas of doing something based on a show of leadership and trust. He believed that the arms race and nuclear instruments were far greater risks for war than renouncing war, disarming, and living in peace. And he asked, "Why can all men not see this?"

I was inspired, and on several occasions met him and talked about his ideas. As one who was responsible for programming courses in the College Adult Education program, I always gave preference to public affairs programs, for I believed that in a democratic republic we deserve the kind of government we get. To make the wisest and most intelligent decisions, the people should have the best information available. It challenged me.

As a small part of our curriculum in public affairs, one recurring title and theme was used. We titled it "Is Peace Possible?" I believe the first lectures took place in the Lobero Theater, sponsored in cooperation with the Center for the Study of Democratic Institutions. Frank Kelly and the late Robert Hutchins made it possible. Distinguished men of letters and high officials spoke.

After I retired, a small group of us concerned with the renewed arms race and the threat to peace worked with the Adult Education Center and again offered numerous short courses under the title, "Is Peace Possible?" One of the last in this series was held a year or so ago and was sponsored in cooperation with the United Churches of Santa Barbara. As I arrived at the auditorium for the first meeting, loaded with passout material, I saw Mrs. Laucks gently and carefully leading Irving across the campus to the auditorium. Here, even in his latter days, diminished of eyesight and hearing, he continued to be an activist -- participating in every evening meeting of that series.

I believe it was at the third meeting, following an impressive talk by Harold Willens of Los Angeles, that an elderly member of the audience offered to contribute \$100 towards the publication of all the lectures. Mr. Willens responded that if someone would publish them he would match the \$100. I announced that if there were sufficient contributions I would see that our College Foundation printed the talks. A day or so later, a check arrived in the mail from Irving Laucks with the largest of all contributions. Others followed and the lectures were printed. Thus Irving continued right up to the last to be a man of peace -- supporting and promoting it in every way possible. The list would be long, indeed, if one were to itemize all the projects he supported and promoted in the cause for peace!

I was privileged to know him and his lovely wife, Eulah. Our community was most fortunate to have such a courageous, thoughtful, gentle, and committed peace-loving citizen as one of us.

As you know, in 1955 some fifty-two Nobel Laureates signed an appeal to all countries to renounce force and seek peace among all nations. We know the title our Creator ascribes to the Peacemakers -- and to us who knew Irving Laucks, and for his long dedication to the cause of peace, he is our own Peace Laureate. He will certainly be missed.

Edward Engberg

I heard it said by one of Irving's friends that if there is a heaven, Irving is in it giving God an argument.

My own guess is that he would first want to see what makes the place tick, and to check in with the young.

Irving drew the love of young people. They liked to hear him talk. And he gave that love back in kind. My wife recalls that in our house even the youngest children among us merited Irving's full attention, and never with anything less than lively interest.

Irving's talk, I think, suggested to the young sturdier times. They liked his sureness of voice, his relaxed, almost playful everyday gallantry. The sure voice, the unstudied courtesy, the genuineness of his interest in them, came to him as if by a gift or an instinct tempered into habit.

I think, too, that he reminded young people of a remarkable possibility: That for all the centripetal distractions and temptations that tear at us, a man can remain whole; that he still can keep mind together with heart and soul in one spirit working to a common completion.

Irving lived as fully composed as anyone I have known. His dedication to science spun itself into a whole with his passion for peace; even his service to commerce wove into his efforts to end wasteful and destructive forms of competition.

These were of a piece, in turn, with the faith that organized nearly all of his energies; the faith that reason, when pressed with rigor, and civility, when practiced into habit, would operate as the great solvents to dissolve the poisons of strife and warfare. Perhaps he expected too much of us. Let us hope not.

The young -- all of us -- will miss that reminder, that example, that good company.

Harry S. Ashmore

I think of Irving as I first saw him a good many years ago -- and as I last saw him -- and it seems to me that he changed less than most people I've been acquainted with.

The main characteristic I remember is the kind of magnificent stubbornness that characterized an older America -- a singleness of purpose, a refusal to be diverted. He had -- I didn't know him then, of course -- he had decided early in life that his fellow Americans needed something that didn't exist, a new method of bonding plywood, and he went into his laboratory and invented it. It was a product that had no precedent, and in fairly short order it made him a fortune.

He might have rested on that accomplishment -- many others would have. But for him that early success was really only the beginning. He had other purposes -- I suppose we could call them higher purposes.

I remember he talked about the possibility that scientists -- he, of course, was one -- now had within their capacity the means of feeding mankind, for the first time eradicating hunger. And I suppose he went on from there to conclude that it didn't make any difference if hunger were eradicated if we could not somehow stop the scourge of war. And that became, as you have heard, the obsession, the passion, the single purpose to which he devoted most of his life.

Harry Ashmore (continued)

As I say, I think of his kind of magnificent stubbornness as an old-fashioned American virtue. His own life stretched back far into the history of this country, and I think he absorbed his standards from an earlier, more idealistic time, and never lost the faith.

I used to say to him that he surprised me, with his background as a successful business man, by undertaking to peddle something -- namely, peace -- for which there seemed to be a rapidly declining market in all parts of the world. He dismissed that, of course, as irrelevant. Peace, he believed, had to come or mankind would have to go. And on that simple basis, he committed his time, his energy, and his fortune. And I suppose we would have to agree that at this stage he hadn't advanced the cause too much, and yet I am sure no one would want to see the effort abandoned. We all will miss him.

Walter H. Capps

There is a great deal to be said about the man whose life we are celebrating today. As I have thought about him the past several days, I have been reading his autobiography -- it has not yet been published but it has been typed up and is available -- and as I have been reading that, a series of other more personal things flash through my memory. Like the day that I was at his house waiting for his wife, Eulah, to return so that we could have tea. I had begun playing the piano and I didn't notice that he was in the room. I heard someone singing and I looked over to the doorway and there was Irving Laucks joining me in a rendition of "Swing Low, Sweet Chariot".

There was another time, just moments before Irving was to have some surgery at Cottage Hospital. The nurses were scurrying around preparing him for this. But he and I were working together on a proposal for a high school essay contest on world peace, and he wasn't ready to enter surgery until we had that finished.

There was another time, in the living room of our home on Thanksgiving Day, when -- totally unplanned -- we had a kind of informal jazz combo, with drums, synthesizers, guitars, piano, and even my old tuba. I was concerned that this might be too much for Irving. After all, he was already in his early nineties. And I became even more concerned when I saw him get up and leave the room. After a while he came back and took a seat even closer to the music. I asked him if it bothered him. He said, "Not at all" that he just didn't want to miss any of it.

This to me was the way he was -- full of life, full of interest, intoxicated with the sense of what the world could be if only certain things could change. We had many, many talks about religion. I believe that in the usual formal senses, Irving did not see himself as a religious person. He talked frequently about his childhood Sunday school training and how he had to abandon that after he had read the works of Charles Darwin out in the barn. I think in other ways Irving did not realize just how religious he was. He was a crusader for world peace. He was a pilgrim. His autobiography reads like a pilgrimage, from place to place to place trying to find the answers. He wanted the whole world, without distinction, to have a better life. And he wanted to believe in a God, I am sure, who supported his interests. He was most intrigued by the characteristics of the after-life. He asked me many times if I knew -- as he put it, "Do you know what we have coming to us?" And he told me how excited he was about all of this. He would always add that he thought the leaders of the world would behave differently if they knew they had another life coming to them.

Walter Capps (continued)

His memory will stay with us. I'll not forget him, ever. In fact I'll not forget the very last time I saw him, just a few weeks ago, when he grasped my forearm with real strength, in his bed in the bedroom of his house, and he said, "Tell me, Walter, in what can a young man place his hope?" I won't tell you how I responded for this is his day, not mine. But the incident illustrates how fully he was conscious of the most urgent issues and how deeply he had penetrated the very core of reality, and more important, how very much he was in love with all of it -- how much he believed in the propriety of human love.

Father Virgil Cordano, OFM

My own personal reflections on the life and accomplishments of Irving Laucks have been confirmed this afternoon: what has been said and shared among us can very easily be placed in a religious context. In this regard there are two perspectives on Irving's life that come to my mind. Hopefully you will share my assessment of Irving's life from a religious viewpoint.

First, as an attempt to bring together the so-called two worlds -- this tangible, visible world and a world beyond us but still very much in our midst -- I wish to state that true religious faith urges us who are believers and belong to a religious organization, to work for the establishment of the Kingdom of God on earth. This concern of ours is not just the reign of God in Heaven and at the end of time but His presence on earth and at the present time. We have come again to the realization -- not that we completely lost sight of the truth -- that God's concern is for men and women on earth. The cause of God is the true cause of every person. There is no complete separation between the human and the divine. To build the city of man is to build the city of God. The God of revealed religion is in truth a God for this world. Any person who is truly interested in and gives his life for the betterment of men and women is engaged in not merely a human task but a divine task, whether such intent be understood or stated explicitly or not. Irving in my estimation was a man given to the peace and advancement of human life on earth. For this reason we can say that he was united with God in the same human concern.

The second reflection of mine is that when we praise a person's achievements, greater praise is given the person of the achiever. The worker is greater than his work and the artist merits more attention than his art. The time assigned to achievement comes to an end but the person lives on. There is a glimmer of hope in this. Faith celebrates it openly. As Irving worked for the advancement of science and the cause of peace out of concern for men and women, something happened to Irving the worker: he fashioned his own person. This was his greatest achievement as it is ours. This world is a workshop in which we perfect the masterpiece that our lives are becoming. We are the work of art, not molded from material clay, not carved out of stone, but extracted from the clay of our own flesh and the events of a lifetime. In effect, Irving's life says that we are here not so much to gain the world but to advance it through effort and struggle. In this endeavor we come to possess ourselves at the risk of losing ourselves for others. If only we could peer into the future to perceive now the towering lives that our struggles are erecting, deed by deed! There is much pain in all this. Only God creates without struggle. We create by risking ourselves. Our grief is that we have not yet experienced the fullness of life and love. God and the human heart have not yet met. Our sorrow is that we do not perceive, much less experience, the gradual creation of persons that will live forever.

Father Virgil (continued)

However, a faith that impels us to work promises clear vision, and undying hope assures us of possession. The life that costs something must mean something. As an expression of comforting faith for Eulah and Irving's family, I express publicly my faith: his person continues beyond his achievements on earth. He worked for the best of human causes. His human efforts have been blessed by the direction of a divine plan and the presence of a Planner.

Irving was a scientist, a person in awe of the universe about us and driven to work for the dawning of the day when people will beat their swords into plowshares. I would like to capture some of his vision and commitment in a final benediction. I look upon Irving as a frontiersman who would lead us into the unknown that asks to be known, a person who moves into the unexplored regions of human attainment at the risk of his life and possibly in opposition to an already attained stage of human advance. My prayer is:

*Bless us with the spirit of the frontiersman. May we desire to ride on and on, knowing that we must ever search and hope to find. May we want to give more meaning to human endeavor through the discovery of what is now hidden and unexplored. May we keep life an open road, extended as far as the end of the earth and as high as the sky above. As the founder of our California missions wrote, "Always to go forward and never to turn back." May we gaze even beyond earth and ride on and on in the unlimited and infinite expanse where You and all the universe are to be found in the fullness of life. Amen.*

---

EXCERPTS FROM THE WRITINGS OF IRVING F. LAUCKS

There are many reactions to the thought of another world war. Some people are entirely ignorant of its possible character and consequences. Others think of it in terms of "just another war", not reckoning with the difference between conventional and nuclear weapons. Of those who do have a fair idea of its consequences, some think it will just not be allowed to happen, or that if it starts, it will not get to the nuclear stage. Others, realizing the potential horror, have banished the possibility from their thoughts and continue to carry on with business as usual. Still others, overwhelmed by their feeling of impotence, believe there is nothing an individual can do, and say "forget it!"

Among those who do realize the inevitability of world-wide disaster unless action is taken quickly to forestall the build-up toward war, there are diverse opinions as to the nature of the action to be taken -- from reforming humanity by means of education by the Golden Rule, to advocacy of disarmament and world government -- or even to contemplation of U.S. hegemony and then domination of the world. Except for this last, doubtless all are well-intentioned suggestions. In my own personal experience, I have always adhered to the policy of sneaking up on serious problems and then proceeding to more complete solutions, and I have related this procedure to the matter of trying to abolish war and attain world peace. I feel also that now it is crucial to get quickly at the job. We do not have forever to do something concrete about reversing the arms race. We have already wasted years and have experienced narrow escapes along the way. In spite of the urgency, however, I feel that the simplest beginning may be the soonest achieved. We in this country must take the initiative. The U.S., if it will, can lead the world in making this beginning, and the first step is to understand fully that the social and economic problems of the world will never be solved by bullets or bombs.



I do not believe that any nuclearly armed government today would deliberately provoke a nuclear war -- this has never been the danger. However, if the tension and arms build-up persist, the people, themselves, in frustration, will begin to insist that we "get it over with". The present generation, then, by permitting the arms race to continue, will be guilty of the crime of the genocide of future generations. Such a crime, should it happen, would then be beyond human retribution. Perhaps the penalty would be imposed by some Cosmic Law of which we now know nothing.

\*\*\*

Much of the trouble of the world could be resolved if individual man were to acquire a new view, a change in the "background" picture of his own role in existence -- a new understanding of his position in the universe, and of what the universe itself might consist. Now that he has made the first physical step outside this small planet of his, perhaps he will be more interested in taking a further intellectual or spiritual step. Such a step, however, will require cooperation between science and religion. Education must be turned toward enlarging man's view of his non-material possibilities -- to stimulating his curiosity to explore the infinite as well as the infinitesimal; to seeking ideas beyond those connected with mere existence. Just think what a wonderful time man might have if his perceptive consciousness were free to roam at will about this great universe, with no body to provide for, no tickets or reservations or meals to worry about! What infinite mysteries there are everywhere inviting man's curiosity!

\*\*\*

What can be the urge, the driving force, of such a great process as the evolution of the entire universe? The great mystery, energy, to which science has lately paid much attention, can someday answer this question, I believe. Science has studied many types of energy during the last few centuries. Not until Hiroshima, however, did the public realize that one kind of energy is the essence of matter. But now that such an intangible mystery has been found to constitute the matter of the universe, is it so difficult to think that another type of energy may in like manner be the basis of the working of the mind, itself an intangible?

What concerns the average citizen about energy is that he must now forget about a lot of things he has believed about matter for the last million years and get used to living in a universe of energy. Matter was solid. You could stand on it, you could eat it. Energy is intangible, untouchable, unboundable. What does this mean to each of us? Can we learn to handle it, or will we destroy or injure ourselves in the process?

What, actually, is energy? No one, not even a scientist, has any idea what in essence it is. The only definition for it is the power to do work. Many scientists still ignore the non-materiality of matter and continue to think about minute "particles" as constituting reality, just as a substantiality like a rock or a mountain may be seen to be composed of tiny grains of sand cemented together. And the non-scientist has hardly thought about energy at all.

As the surface of the earth offered more freedom to man's anthropoid ancestors than did the trees, so now the realm of energy offers incomparably more liberty -- as well as danger -- to modern man. For even the little we know of energy is sufficient to demonstrate its infinity and the possibility of the freedom of a structure like the mind to roam at will about the universe without having to drag along a troublesome chunk of delicate matter like the body. Is modern man brave enough to enter this new universe, or unlike his ancestors, will he continue to cling to his "tree" of matter?

\*\*\*

FIRST CLASS MAIL

LAUCKS FOUNDATION, INC.  
Post Office Box 5012  
Santa Barbara, CA. 93108

## A tribute to Laucks

Editor, News-Press: I would like to express my appreciation of Irving Laucks' dedicated service over the years toward the achievement of world peace and nuclear disarmament. It is too bad that his dream of delivering mankind from the threat of nuclear extinction was so far from reality when he died in Santa Barbara last week. But his undaunted efforts, so unpopular in this world of greed and power, were not in vain nor did they go unnoticed.

I never met Irving Laucks, but more than once, when my own attempts to promote the concept of nuclear disarmament have been met with scoffs or indifference, the tendency toward discouragement and despair quickly disappears when I remember Mr. Laucks and a few other old timers in this community who have carried the torch for peace through thick and thin.

Our only hope for survival in this nuclear age is that multitudes of young people of this world will pick up his torch and carry on.

Henry W. Mealy  
2525 Borton Drive

---

SANTA BARBARA NEWS-PRESS  
Wednesday, March 18, 1981