

# THE COLLEGE OF THE GOOD ROAD

1950

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*The College of the Good Road is also incorporated in Great Britain and Switzerland*

"The noblest of all studies is the study of what man should be and how he should live."

—*Plato*

"The time has come for nations, as well as individuals, to know what they want . . . It is only by direct action on youth that a better society can be successfully moulded . . . Can we not find leaders of sufficient vision to conceive an international plan of moral development spreading over generations, instead of economic plans of five years? It would be a magnificent task."

—*Lecomte du Noüy in "Human Destiny"*

"Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

—*Northwest Ordinance of 1787*



*Some students of the College of the Good Road*

# I. THE COLLEGE OF THE GOOD ROAD

1.

**W**EST POINT and Annapolis, Sandhurst and Saint-Cyr were founded to provide officers for the war of arms. The College of the Good Road is being founded to provide officers in the war of ideas. It recognizes that this is an ideological age and that the instant need of the age is a rising generation trained both to understand the conflict of ideologies and to equip their nations with a superior ideology.

The need for such a college is imperative. Alien ideologies have had a long start and have largely succeeded in confusing or capturing the minds and morals of youth—in college and industry—across the world. Today Communist China is but one of the countries being run by those trained twenty years ago in ideological schools in Moscow.

This answering development is in line with the movement of history. Every great advance in education has been designed for a special purpose. The universities in the first place were guilds, spontaneous associations of scholars and teachers. They often had a vigorous virtual existence long before they obtained legal recognition.

They met a universal need, and from the Twelfth Century onwards were founded at key points right across Europe. "What the Church and Empire had both aimed at and both failed in, the knitting together of Christian nations into a vast commonwealth, the Universities for a time actually did." (Green's "History of England", page 132.)

The universities of the Middle Ages were specifically designed to train men for the ministry and for the work which the clergy of those days normally performed, such as the tasks of government and law. In early America, Harvard, Yale and the eastern universities were founded to prepare young men for

“public employment both in Church and civil state.” During the Nineteenth Century, with the new needs of the industrial revolution and the growing thirst for scientific knowledge, a second phase in the development of the universities began. The University of London, for instance, first initiated as a private company, arose in response to these demands and marked the entry of a new emphasis in education—to equip men technically for the industrial and scientific age.

The founding of the College of the Good Road marks a third phase, this time in response to the needs of the ideological age. Its aim is to turn out officer-statesmen in the war of ideas, equipped with an answering ideology based on absolute moral standards and the guidance of God.

The College of the Good Road is the West Point, the Annapolis, the Sandhurst, the Saint-Cyr in the war of ideas.

2.

The College of the Good Road is being founded in different countries and linked together by an international committee. Each country will have its own governing body and its representatives on the international advisory committee. This committee will consist not only of eminent educators but also of leaders from all branches of national life.

Lectures and tutorial classes form a definite part of the education of the College and part of each year is spent in residential training centers. Much important knowledge and training, however, is gained from practical experience, by traveling in different countries and working with those already trained in the war of ideas.

For the past four years the training the College of the Good Road offers has been given to the youth of twenty-five nations.

Several hundreds of youth from these nations have been trained continuously by traveling widely in more than one country with the forces of Moral Re-Armament. They have attended lectures, written essays and taken part in tutorial groups. They have met and talked with ordinary men and leaders in every section of a nation's life; lived in the homes of workers, industrialists, labor leaders and politicians. They have visited parliaments, local governments, factories and newspaper offices. They have spoken at chambers of



commerce, service clubs, union meetings, in factories, in schools and colleges, and over the air. They have prepared and given ideological training courses to thousands of youth, as well as to adults; they have gained rich experience in writing, composing and producing the musical revue, "The Good Road", and other weapons in the war of ideas.

3.

Among the subjects taught in the College of the Good Road are the following:

**HISTORY.** A moral and spiritual interpretation of history is given with particular reference to the history of the student's own country and that of the country in which he is studying. Lectures are also given on the materialist interpretation of history which provides the basis for the communist ideology, and to which this course provides the answer. Students are given opportunities to apply what they have learned from the past in molding the future.

**PHILOSOPHY.** Teaching is given in the basic concepts of the nature of man and of his relation to the universe. Philosophy is considered as a dynamic which shapes the affairs of men, as well as explaining them.

**PSYCHOLOGY.** The understanding of people and of relationships in home, industry and nation is taught by men and women who know: (1) that human nature can be changed, because that change has taken place in themselves, and (2) that God can guide, because they daily experience His direction. Psychology so taught becomes a study of the answer to problems and of the art of liberating the best creative resources in the human personality for the task of remaking the world.

**ECONOMICS.** Students are taught to live and to articulate the new economy where *Give* is the primary motive instead of *Get*; where everyone cares enough and everyone shares enough so that everyone may have enough; where the wealth of the world is made available for all and for the exploitation of none; where ownership involves stewardship. Students are trained to live and give the answer alike to the casual materialism of the ordinary man in every class and country and to the calculated economic determinism of the Marxist.

**SOCIOLOGY.** This subject is approached as a study, not only of man in



relation to society, but of how men can find a creative relationship with each other so as to become a force to remake society.

**GOVERNMENT.** Courses are given that deal especially with the history and foundations of democracy. Students also have opportunities of meeting leaders of local and national administrations and learning the implications of their responsibility for their own governments.

**INDUSTRIAL LEADERSHIP.** Lectures are given by experts representing management and labor in such subjects as the true function of management, the ideological struggle within labor and within management, industrial relations, industrial incentives, industrial democracy, and the history of trade unionism in different countries. Students are enabled to study particular industries and factories at firsthand, and to take part in industrial round-table conferences.

**LANGUAGES.** Students are trained to become proficient in at least one language other than their own.

**WRITING.** Essays are set periodically by the tutors. Students are encouraged and taught how to be correspondents for their home newspapers and are given training in the interpretation of news and the preparation of articles. Selected students are given training in creative writing and in the editing of periodicals such as "New World News", and in the preparation of books and pamphlets for publication.

**PUBLIC SPEAKING.** Students are trained in the planning of meetings, studying how to present the truth each has to offer in terms the modern man can understand. From a first hard-won utterance of a few sentences many a student has progressed until he is addressing large assemblies. One young man, a labor leader's son aged nineteen, spoke effectively before 70,000 people in the course of a single year. Others have prepared and presented radio programs.

**DRAMA.** Students are trained to understand the function of drama as a primary ideological weapon and given an opportunity to take part, front or backstage, in productions such as "The Good Road" and "The Forgotten Factor", and in the preparation of films.

**MUSIC.** Teaching is given in the history of music, with special reference to its ideological interpretation; in musical appreciation; in the study of music as an ideological weapon today; and in the creation and use of positive music

in the war of ideas. Selected individuals are trained in vocal, instrumental and choral technique, composition, conducting, publishing, radio and film music.

HOME ECONOMICS. Students live during their course in the homes of workers and industrialists and in especially selected homes where Moral Re-Armament is the basis of family life. This gives them an intimate understanding of the life and culture of the nations in which they are studying. Women are given special training in all the domestic arts, cooking, housekeeping, home management and the care of children.

4.

The College of the Good Road is a non-profit, educational corporation, incorporated in the state of California. All those who teach, lecture or work with the students give their services as a contribution toward building a new world.

The College has thus far been financed by the sacrificial giving of students and others who are convinced of the necessity for ideological preparedness.

Corporations, unions, service clubs, foundations, as well as private individuals who are concerned that the youth of their nations receive such training as is given in the College of the Good Road, are invited to contribute to the Foundation Fund, particulars of which can be obtained from the Treasurer. Certain donors may desire to provide or equip the necessary campus buildings as a fitting memorial for some loved one.

Scholarships of \$500 to \$2000 are needed to enable students to attend and travel with the College of the Good Road for a complete year. These scholarships provide for students from the United States as well as from those nations whose national economy does not permit their financing themselves.

Scholarships of \$150 are needed to enable candidates to attend the annual summer training courses given at the Moral Re-Armament Training Centers at Mackinac Island, Michigan, or Los Angeles, California.

Checks should be made payable to the College of the Good Road, Inc., 833 South Flower Street, Los Angeles 14, California. Those wishing further information may write to the Treasurer at the same address.



*"The Club", Los Angeles, California*

## II. TRAINING CENTERS

Participation in the training centers of Moral Re-Armament plays an important part in the life of the College of the Good Road. Permanent centers have been established in America at Los Angeles, California and on Mackinac Island, Michigan; in England at Tarporley, Cheshire; and in Switzerland at Caux-sur-Montreux.

Students are thus afforded the advantage of meeting and talking with prominent professors and others from universities the world over. They attend lectures, tutorial classes and discussion groups conducted by those trained for years in ideological warfare.

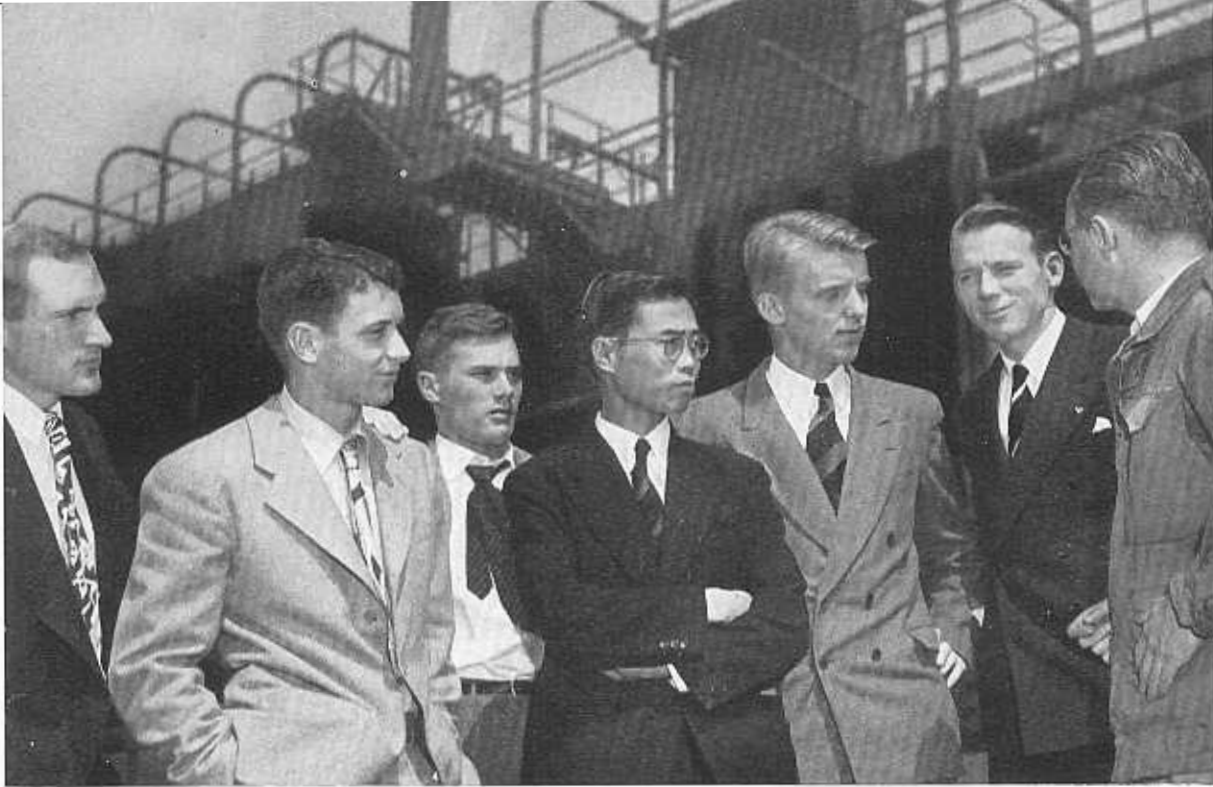
Students take a full part in the running of these centers. They are shown how to make administration, catering, the manual arts and household tasks part of the basic training in democratic living.



*Those taking part in this course are pictured in the patio of "The Club"*

In Los Angeles the students live and attend their lectures at "The Club". Those who had been trained in previous courses stated in an invitation to university students and other youth on the West Coast:

"This course is designed to give every student basic training in Inspired Democracy and to equip each with the necessary weapons to make this spirit work in homes, schools, jobs and national life.



*A steelworks in California*

"Where do we see youth being trained in the philosophy of Inspired Democracy? Our generation lives in an ideological age. Yet most of us know very little about it. If we do not equip ourselves, we may lose our democracy. . . .

"Lectures and discussion groups will cover these subjects:

- (a) How to recognize the war of ideas in history and in the world today.
- (b) How to apply the answering philosophy.
- (c) What is Materialism and what false ideologies does it give rise to?
- (d) What is the superior ideology?
- (e) What makes a statesman?"





*The Director of Industrial Relations with the students*

Field trips from "The Club" give the students a chance to see at first-hand conditions in industry, to hear stories of the war of ideas at work and to discuss with industrial leaders and workers the answering philosophy.

*The President of the local union, United Steelworkers of America (C.I.O.), tells of the ideological war in industry.*

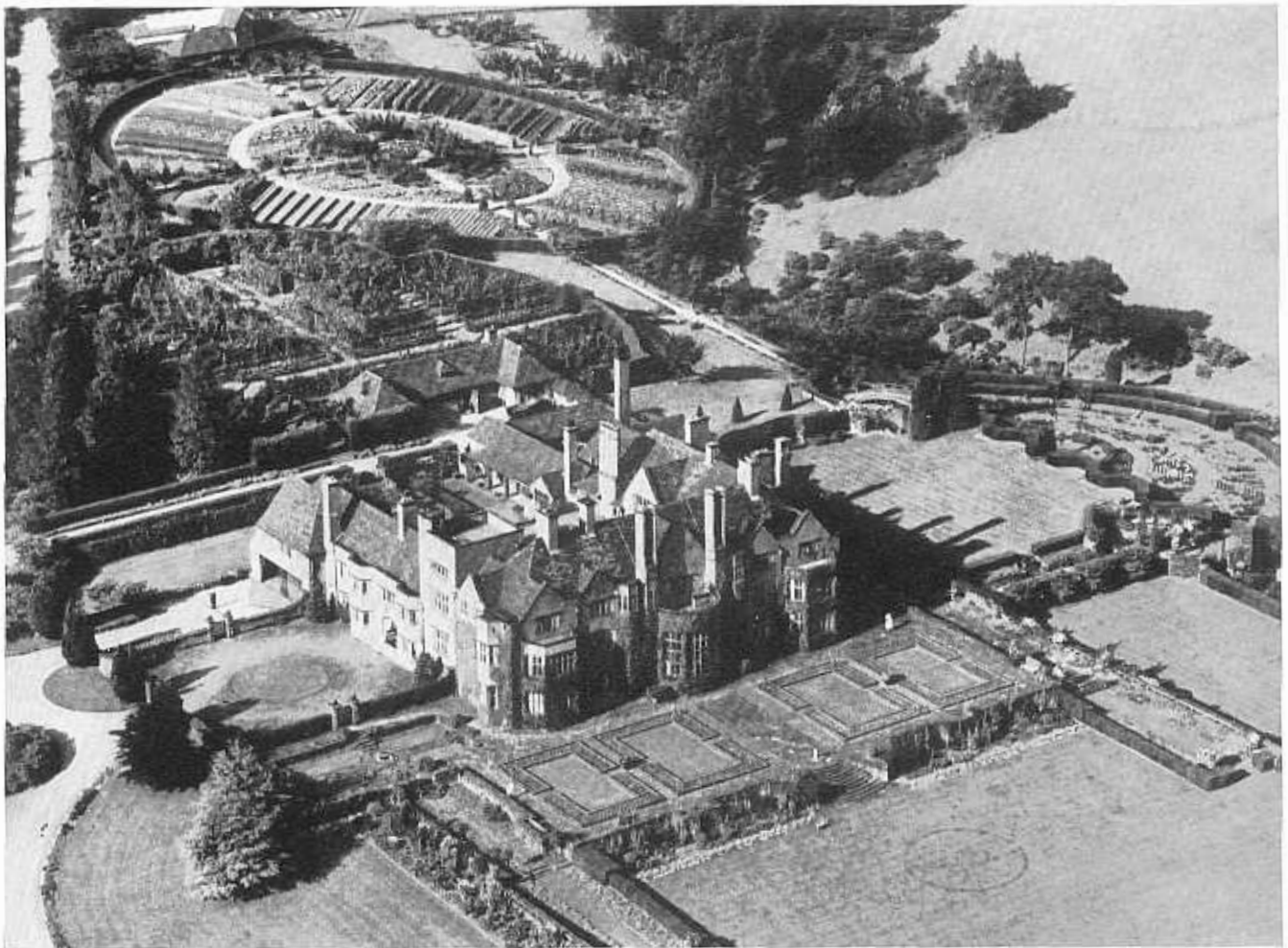




*Stonecliffe, Mackinac Island, Michigan*

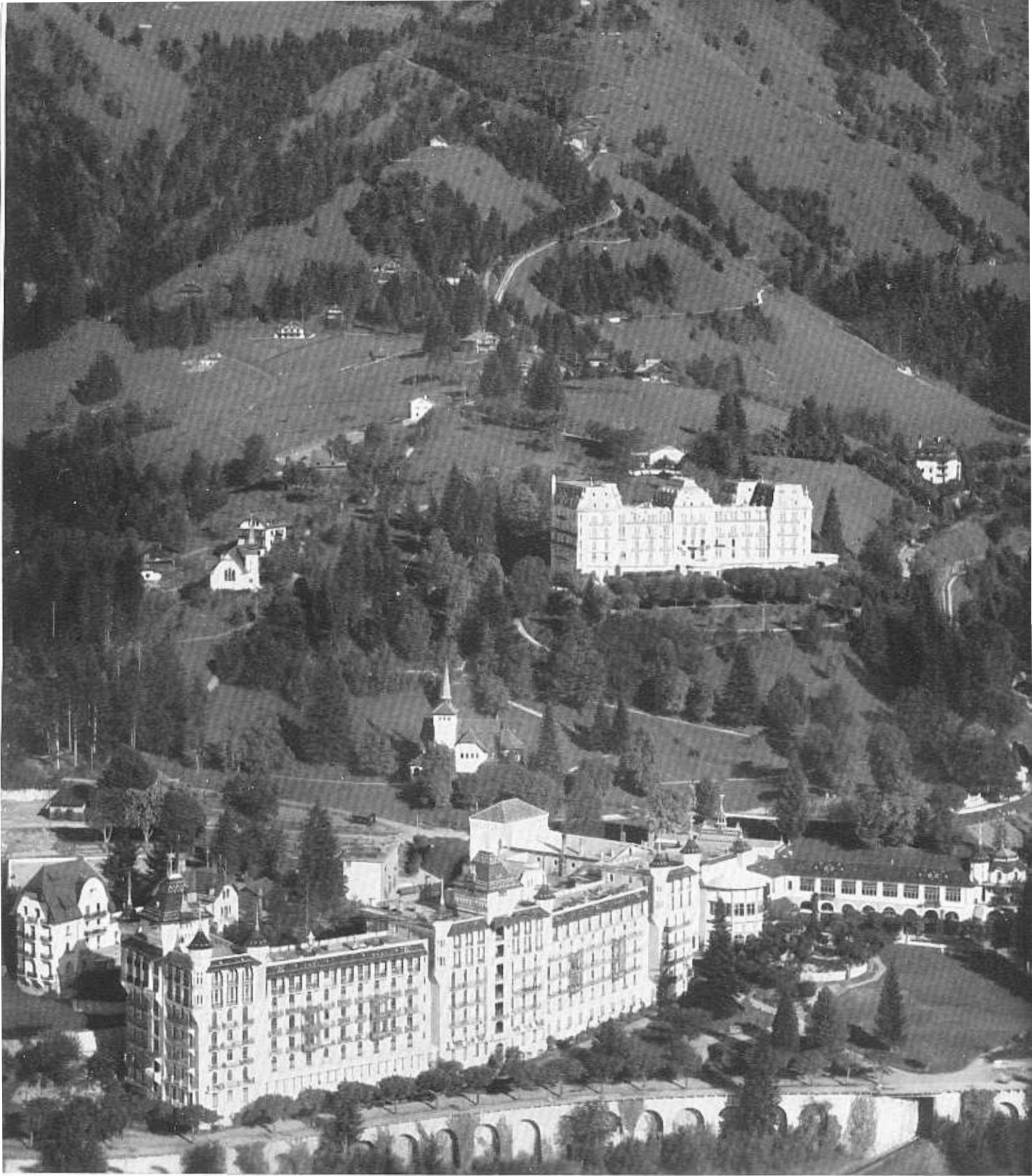
MACKINAC ISLAND, MICHIGAN, where a summer training course is attended annually by students from both Europe and North America, provides an opportunity for combining specific manual jobs with lectures. Students receive practical training through construction and the maintenance of properties, farming and forestry. The center at Mackinac is noted for the ideological plays, literature, music and films which students have produced. One such play has already been shown to 180,000 people across the North American continent.





*Tirley Garth, Tarpoley, Cheshire*

IN ADDITION SIMILAR TRAINING COURSES are held in England at Tirley Garth, Cheshire, the home of Miss Irene Prestwich, which has been given for this purpose. They have been attended by miners, trade union leaders and top management as well as by university students. At a recent session, sixteen universities of eight countries were represented. Expeditions from Tirley Garth are made during each course to the neighboring coal fields and industrial centers.



*The scene of the Summer Assembly with Mountain House in the foreground, the Grand Hotel in the background*

THE COLLEGE OF THE GOOD ROAD holds an annual summer training course at the Moral Re-Armament World Assembly at Mountain House (*left*), Caux, Switzerland. Students meet statesmen, miners, trade union and industrial leaders as well as youth from all parts of the world, and take a full part in all the activities of the place.

The keynote for the Assembly was given in a message from M. Robert Schuman, Foreign Minister of France, to Dr. Frank N. D. Buchman, initiator of Moral Re-Armament. M. Schuman said: "In the economic field we have the Marshall Plan. In the field of security we have the Atlantic Pact. Now we need to give ideological content to the lives of the millions of Europe. We must reach the people so that the Pact will be sustained by a deep change in the way of life of the Western World through a real spiritual renewal."

*A morning lecture at the summer training course*



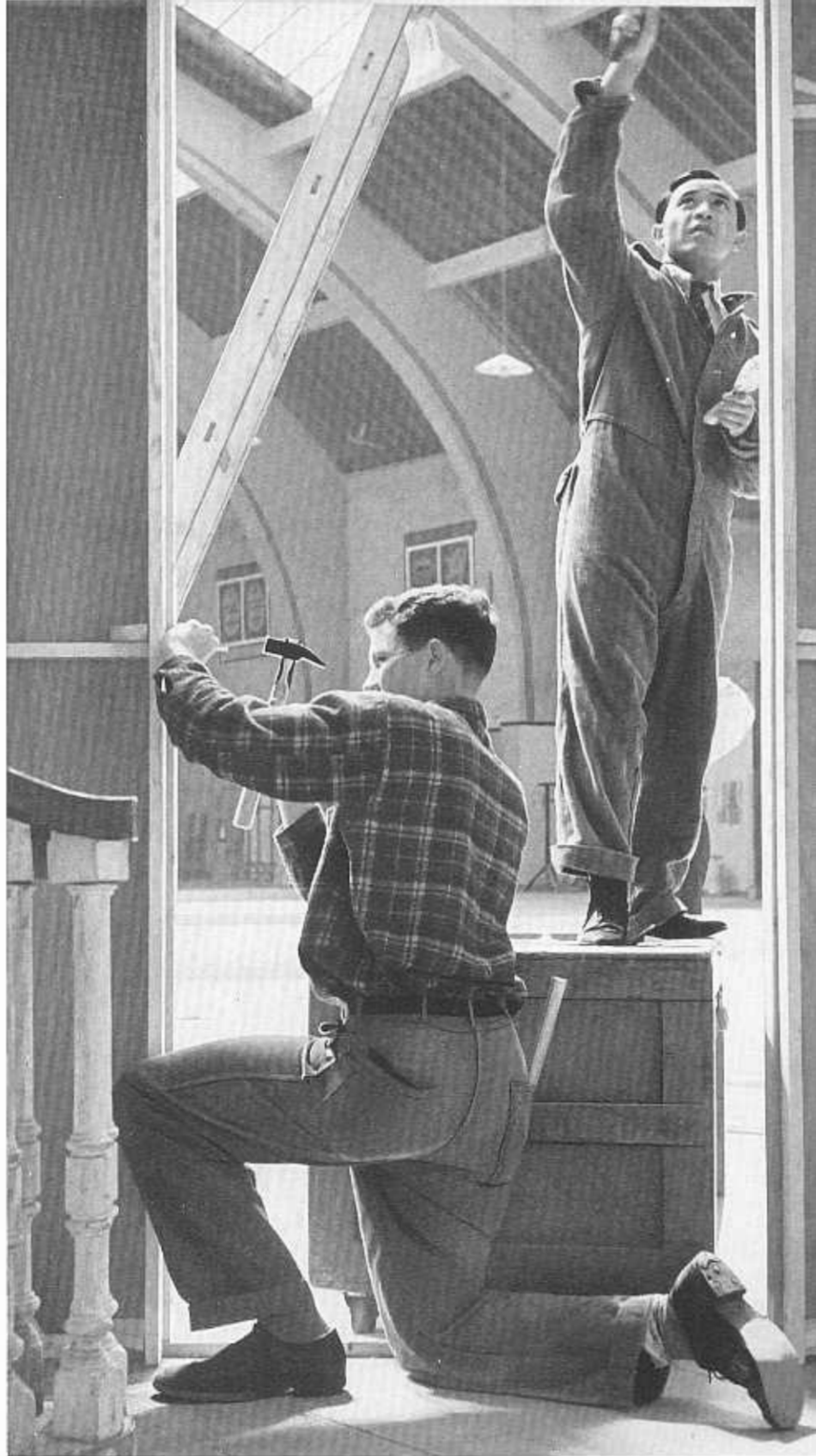


*A discussion group held by students at the summer training course*

During the summer of 1949 nine hundred students from forty-one countries and eighty-one universities and the elected representatives of nine million youth attended the summer course. Among the ninety from France came the Secretary General of the French National Students' Union (120,000), the Vice-President of the Paris Students (50,000), a delegation sent by the Department for Overseas Territories headed by the President of the French Overseas Students in Paris and a group of student officers from Saint-Cyr. Among the 150 from Germany came eleven past and present university presidents, the head of the 870,000 Roman Catholic youth, leading trade union secretaries and students from the Russian Zone.



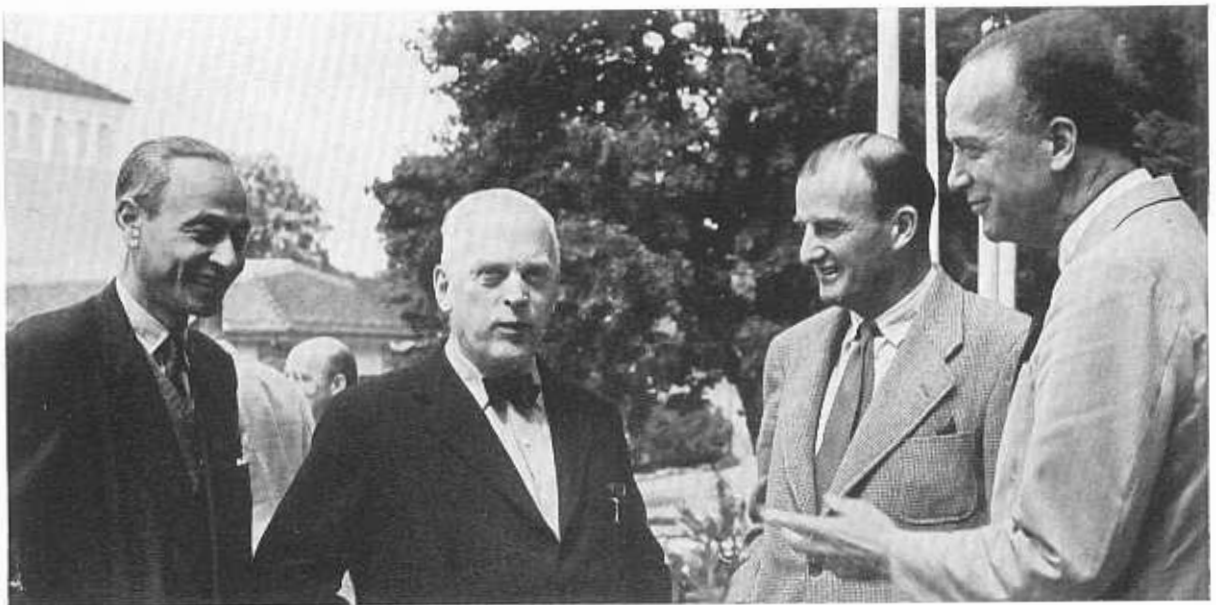
During the summer of 1949 a film was begun in Lausanne of the revue, "The Good Road". The sets have been designed, built and painted largely by students of the College. Top technicians from Hollywood are giving their services to help make the film and are training students of the College in all branches of their art. More than 200 students take part in the film.

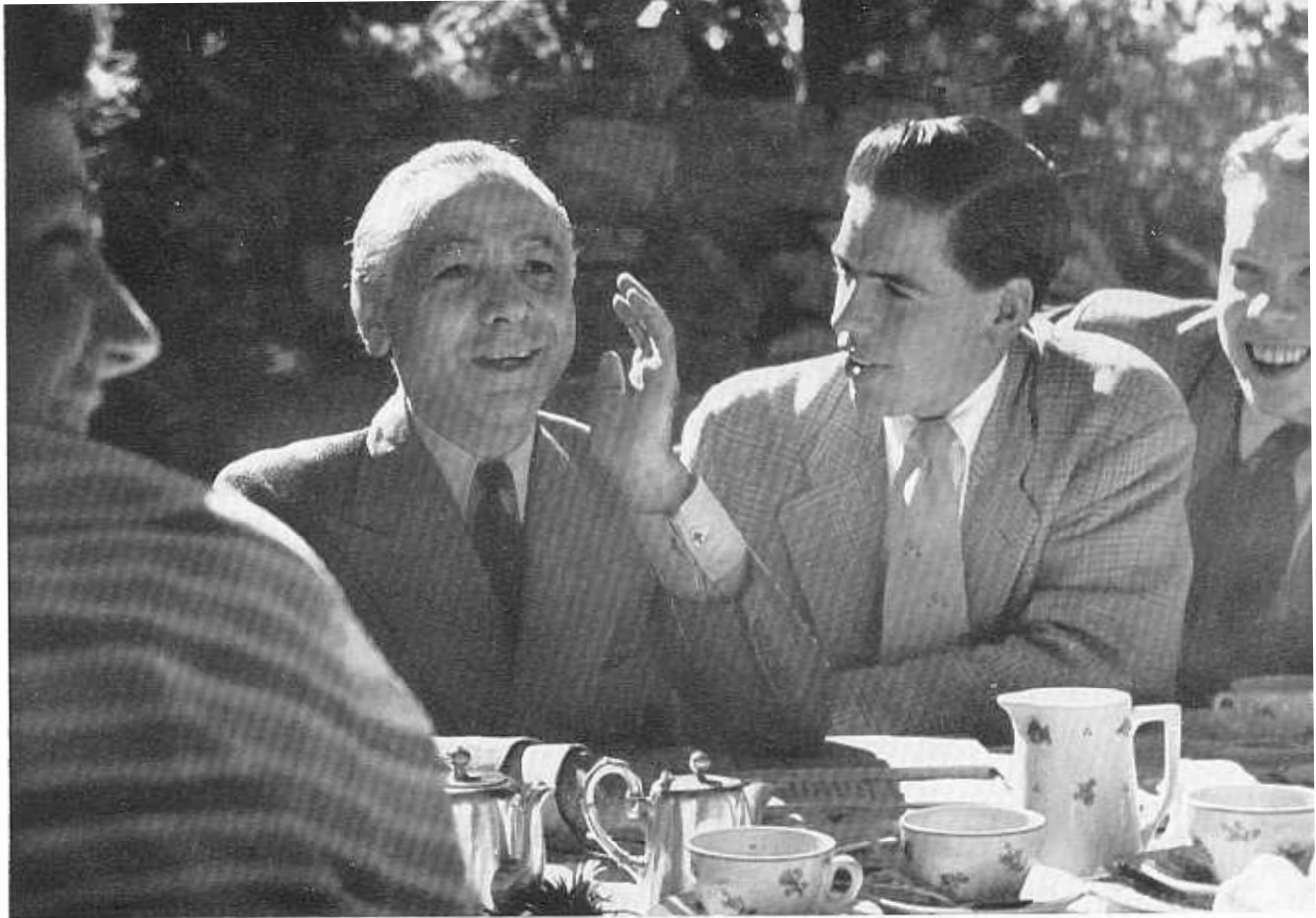




The Vice-Chancellors of the Universities of Madras in India, of Kabul in Afghanistan and of Cairo and Farouk in Egypt, and the Rectors of the Universities of Tübingen, Hamburg, Kiel, Innsbruck and Zurich were among the many distinguished educators attending the Conference.

Student leaders pictured above are (*left to right*) Oldrich Zabrodsky, Czechoslovakia, former member of the Olympic Ice Hockey Team; Alexander Kraft, Denmark (son of the Vice-President of the Council of Europe at Strasbourg); Murray Hofmeyr, South Africa, Rhodes Scholar and Double Blue, Oxford; Anthonie Dake, Holland, Foreign Representative for Law Faculty, University of Amsterdam; Jean Claude Gabriel, France, Vice-President of 50,000 Paris students; Richard St. Johns, U. S. A., journalist; Hermann Poppinga, Germany, Chairman of the Student Representatives of Berlin. Below (*left to right*) are Professor Ahmed Abdel Hadi, University of Farouk in Alexandria; Bishop Rendtorff, Rector of Kiel University; Mr. Roger Hicks and Professor Theophil Spoerri, Rector of Zurich University.





*Mr. Philip Cortney, official representative of the National Association of Manufacturers and the United States Chamber of Commerce at the World Assembly, breakfasts with students of the College*

*M. Paul Misraji, the French composer, plays some of his songs and helps train a chorus*





### III. ON THE ROAD

**U**PON COMPLETION of their course in a training center, students spend a period of time in a country other than their own, applying in practice what they have learned.

During the first three months of 1949, groups of students of the College visited various countries. The following pages give extracts from their own reports. One student summarized their findings in this way:

"1949 is a fateful year. The word 'ideology' has become as common in newsprint as whiskey ads and divorces. The cold war has become a hot reality in the minds of ordinary people. And the need of an answer has forced itself upon nation after nation.

"A year in the College of the Good Road has taken us through many countries. Our classrooms have been in mines, factories, drawing rooms, lecture halls and parliaments. Our professors and teachers have been labor leaders, businessmen and statesmen. Our fellow students have come from twenty-five different nations, from homes rich and poor, and every possible background.

"In traveling, learning and working together, we have found the answer which we are being trained to give the world, to be simple and always valid."



JANE, BLANTON AND BARBARA BELK, Richmond, Virginia

*Blanton served as an ensign in the U. S. Navy. The Belks have traveled with the College of the Good Road through Europe and America since 1946.*

## EUROPE BECAME OUR CLASSROOM

*(The following are excerpts from letters written by Jane and Blanton to their parents. Jane begins.)*

The Swiss mountains are covered with fresh white snow this morning. It's the first real sign of winter. It's hard to believe that I have been in Europe a year. So much has happened to the world: conferences and crises, recovery, revolt; new Paris fashions and new world frustrations.

A lot has happened to me this year. When I crossed the Atlantic Ocean, everything inside me grew and stretched like the endless waves on the horizon. I felt as if I had lived in a cell all by myself, and forgotten the world and the people in it. Everything revolved around me. That was my world. Everything outside was someone else's headache or responsibility.

When we went to England with "The Good Road" revue as part of our college training, something happened to me. I was ashamed of my small world of self-centered living.

It started to happen when we lived in the English homes. I came to know England through her families. That was part of our training—whether in East Ham or at Eaton Square, eating kippers or cake. The Exton family were so like us, or better still, we were so much like them. I remember the day I shopped for meat with twenty ration books under my arm. I stood in a "queue" for an hour; then walked home in the rain through Hyde Park and by the Palace. I began to feel a little part of England then. Or that Thanksgiving Day I baked pumpkin pie "Mom's way," using powdered eggs. It was good, anyway. We worked and studied and played with the English. They showed us the country—the great universities, the rubble in East London, the gardens at Kew, Westminster Abbey.

After Christmas with Lord and Lady Hardinge at their home in Wimborne, England was no longer a stranger. To be taken into the heart of a family opened my heart and changed me a lot. It was like breaking out of my little cell to realize that we are the same underneath; that Europe is divided from us by water, but that people on both sides have the same feelings, fears and hopes. I began to see that to understand the world is to understand people.

There was the fog and the rain, the damp trains, the cold rooms; I saw England as she was, and I began to love and understand her. I loved America more than ever, not only because I knew what she was, but because I knew what she could be. Yes, I was homesick—the smell of oak logs on the fire, the pies, the puddings, all made me think of home. But one morning I thought, "The world's your family, if you'll let it be." It seemed foolish, when the morning papers had headlines of the growing disaster in China; but I knew in my heart that the real crisis was whether we who have learned to split the atom and conquer space could discover in time the power that unites man with man and nation with nation.

After Christmas we divided into small groups. Whole countries in Europe became our classroom. Holland was my home base for four months. I shall never forget the rough Channel crossing we made to the Hook. My childhood dream to walk on the dykes and have wooden shoes was fulfilled, but Holland was far more than that. The weeks we spent in her universities—Leyden, Delft, Amsterdam and Utrecht—in her student clubs, her great

industries, her farms, her homes and families, were a course in history, language and economics all rolled into one. I was delighted when the customs officer at the Belgian border asked me if I was Dutch. Certainly something in me was Dutch.

The shock of war's remains brought a reality into my life and made me think. The old battlefields, the rubble, the look on people's faces along the road were part of the ruin. But I was a part of it too. We all were.

The College of the Good Road stretched all over Europe through the winter, but in the spring we all came to our center at Caux.

I began to grow up this summer when I lived with a German girl from Munich. I saw that peace begins in my own heart, and forgiveness begins there too. We have for so long repeated the cycle of hate, revenge and disaster, that it's time we answered hate and bitterness by starting with ourselves. God gave me the courage to forgive; and there were some things I had to ask forgiveness for. Honesty and change are hard, but no price is too great at this time in history. Sentimental goodness or hard indifference is a cheap substitute for change—but that's the real answer.

Next door lived a Finnish girl who had twice been driven from her home during the war and still can't go back. I began to help her with English and found myself learning a little Finnish. But more than that, I was learning to know another country. Kirsti and I cooked together all summer as part of our training. We had girls from Switzerland, Germany, Sweden, France, Holland and Burma on our team. Sometimes there were as many ways to cook beef as there were countries. But through laughter, tears, burnt soup and change, we found the secret for cooking a perfect meal. We learned things around the kitchen table from which a conference table could profit. We discovered that absolute honesty was the only basis for teamwork. I thought I knew how to make mayonnaise. I ruined one bowlful before I had the courage to share with my friends that I was just plain proud and needed advice. In the end about six of us made the most delicious mayonnaise you've ever tasted. We discovered, too, that God could be the real authority in the kitchen as well as everywhere else.

All through the summer we had lecture classes at 7:30 each morning. Our lecturers had often just come from the places they lectured about—a radio correspondent just flown in from China, a businessman from the Ruhr, an Oxford Don, or a leading woman educator from Burma. We met them at class, on jobs and informally over meals.

By the end of the summer I knew that what I had written that morning in England, almost a year before, was true. The world was becoming my family . . .

*Blanton continues:*

A year has passed since last I waved good-bye to the native hills of America. I have missed my country and I have missed home, but now Europe has also become home to me. It hasn't happened overnight, but it has happened. At first I was so American that nothing interested me here unless it reminded me of America or Americans. For months I was blind to the continent of Europe and its people. I am no less American because I have opened my heart and eyes to Europe. On the contrary, I think that I have found a new love for my nation.

I remember those days last October when 250 of us took "The Good Road" revue through Germany. Our first glimpse of Munich will forever live in my memory. Our bus slowly rounded a curve on the Autobahn, one of Hitler's great highways, and there, stretched out in the moonlight before us, lay Munich. No one talked in my bus. For some of the boys it was a second glimpse of that famous city, but for the vast majority of us it was our first sight of a blitzed city. There was no light. The moonlight cut weird designs in the hollow buildings and on tons of rubble that still lay piled in the streets. Except for a few American GI's lounging on a street corner, there didn't seem to be a sign of life. It was a ghostly sensation to come suddenly upon the ravages of war. I had seen nothing like it in my tour of the Pacific. I felt strangely uncomfortable and cold inside. I secretly thanked God that it wasn't my city or my nation.

The Ruhr is the heart of Germany. We spent a week there. We lived in the homes of the miners, talked with their wives and played with their children. One evening after the showing of "The Good Road" to coal miners in Essen-Werden I sat at the back of the theater talking to a young German boy of twenty. His home had been blown up, his father was missing, and he lived in a basement with his mother and brother. We sat silently together. All around us knots of people were talking together. Some of them were Communists; most of them were Marxists. These were the men who made the Ruhr strong. What they were saying about America and our capitalistic system was burning my insides. Who were they to talk? They had started this war, hadn't they? It was the first time I had heard my country spoken



of like this, and it made me boil. But the reality of what some in Europe thought of America made me stop and question myself. Where had we missed the boat? Wasn't Marshall aid supplying them with food and supplies to rebuild with? What more could they expect?

There was a sound on my left and I turned to find the young German lad whom I had completely forgotten. He was crying; something was cracking in his heart. And then, as if a dam had broken, the tears came flooding out. The boy poured out all that was in his heart—things he had never told anyone. "This show broke something in me," he said. It's funny, but he seemed to be a boy again, and that hard look of hopelessness began to leave his face. As he talked I began to see for the first time where we had failed as a nation. In 1945 he and all his family had welcomed the end of the war and the beginning of the occupation by the American forces. "Now," he had thought, "I shall find out what democracy is like and how to live it." He hadn't been a Nazi, but like millions of German people he had been caught up and swept forward in the great war machine that was Nazism. Hitler had had a compulsive idea; others had none. Hitler had been able to capture the minds of the millions of Germany.

And now the war was over and Nazism had been destroyed, but what was going to fill the vacuum left in people's hearts and minds? The Marshall aid had saved this boy's life and the life of his family, but not until he had seen "The Good Road" that night did he see what ideas could make democracy work, or see the way he and his nation should go. Lincoln and Jefferson spoke to that German boy that night in the words they had given to America. ". . . We have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God."

As I rode along the Rhine I thought a lot. I had felt for the first time some of the suffering that had gone on in people's hearts in Europe. I had seen the real wreckage. It wasn't in those miles of blitzed buildings. It was in the hearts of the ordinary people of Germany. Men like Lincoln began to live again for me. What they had given my country was what the world was dying for lack of today—a burning faith, a dependence on God, a life based on absolute moral standards. That's what America was built on. That was her richest gift for others. If only my country would live that way today!

I saw that night where we had failed in the occupation of a nation—a nation that had looked to America to find out how democracy should be lived

and had seen an ordinary, selfish fellow like me, with little faith in God and with moral standards which were far from absolute. No wonder there was so much scepticism in Germany about democracy as a way of life. No wonder that for many, communism seemed the only way left. It was because of people like myself that democracy was to them a farce and not a force. I wanted to be different that night. I had seen a glimpse of America's destiny and I was determined that she should not miss that destiny.

All communications and inquiries about the College of the Good Road should be addressed to The College of the Good Road, Inc., 833 South Flower Street, Los Angeles 14, California, and checks should be made payable to "The College of the Good Road, Inc.", at the same address.

*The photography and layout of this book are the work of the students of the College.*