

THE MATTHEWS AWARD ESSAY

COMMUNISM *and* Academic Freedom

By DENNIS P. BARRY

COMMUNISM was a stormy issue at City College when I was a student there in 1950. To avoid entanglement in arguments better left, as I thought, to expert political lawyers and economists, I brushed it aside. Faculty denunciations, student propaganda cluttering the corridors, imperialism, fascism, peace rallies, all these were beyond me!

On June 25th, the North Korean Communists invaded the Republic of South Korea.

In September I didn't return to City. I was beginning my training for Korea. I learned many things overseas which are not written in books but with the pen of blood. My buddies in the United States Infantry were not misfit leftovers. College graduates and fathers served

with the infantry. Yet none claimed to be essential. Infantry leaders are men too, conscious of the American lives entrusted to them. Discipline, self-sacrifice and patriotism became everyday habits, not mottoes. Country and duty came before personal safety and happiness. On Christmas Eve, 1952, Russ voluntarily led the remnants of his company to regain and hold a position. He died! This college graduate was awarded the Distinguished Service Cross, not to compensate for his life or his dreams but because he put his country first. The fact that many were never so honored in no way lessens the importance of their sacrifice!

The historians and politicians could argue it; I knew it. I knew it when I dragged the lifeless body of a buddy up those ridges after a night

patrol. I knew it when I stared numbly at GI's slumped over, one on top of the other, in their fighting hole. Why? There, then, I learned. These buddies of mine died because an idea fired a man to fire a burp-gun! I was left, not to silence the gun, nor to kill the man, but to destroy the idea! My one thought was — Communism killed them; Communism must be killed. That I could not brush aside.

But how does one kill Communism?

Communism is dead in South Korea. No breeding nests exist in the minds of the ROK's in my platoon whose parents, brothers, sisters had been shot in front of them, nor in minds and hearts of the refugees overcrowding Seoul and Pusan. To them Communism is no intellectual issue! But the scars of Communism — starvation, misery, poverty — are everywhere visible, a tragic warning!

One must go beyond, back to the battle of books and words. For here the enemy is born in ideas which rape and kill. Communism is totalitarian: be democratic. It is atheistic: worship God. It has no morals; observe the law and respect the right.

As a powerful free nation, dedicated to democracy, belief in God and the right, it was our duty to stop this mob's rape of the Republic of Korea. But while American youth were dying in Korea to stop the spread of this poisonous idea, there were teachers who, lacking experi-

mental knowledge, advocated this disastrous doctrine in the very classrooms of American universities and camouflaged their breeding beds with the cloak of "Academic Freedom."

THE Communist battle line exists throughout the border of the free world. In Korea it broke out into a visible conflict. There when I recognized a Communist, no matter how disguised, I would kill or capture him. Here it is illegal to do so, but is camouflage any different if it be a university gown instead of a peasant's blouse? No matter what they claim to be, find out what they actually are. Though the terrain and the tactics vary, we are still faced with the same danger from these agents who are plotting to destroy our country from within. Lincoln warned:

At what point then is the approach of danger to be expected? I answer if it ever reach us it must spring up amongst us; it cannot come from abroad. If destruction be our lot, we must ourselves be its author and finisher. As a nation of free men, we must live through all time or die by suicide.

Disguised Korean Communists claimed "Civilian Freedom." They wanted to be free from all external inquiry and interference. We knew why. So when the cry of "Academic Freedom" with the same privileges arises, our guard is up. Some claim that the teacher is the sole judge of

what constitutes truth. Other teachers deny the existence of truth, yet they are ardent defenders of "Academic Freedom." This label is camouflage. My idea of freedom rejects any abuse of freedom. Once this label is sold to the American people, teachers could claim any number of privileges in the name of this "freedom," even to the point of jeopardizing the nation's safety and trampling on the rights of the student. A teacher should not claim immunity when the rights of a student are violated by a defective education, whether wholly or partially ruined by indoctrination in this conspiracy. Teachers have no sole claim to truth. If such were the case, then our Constitution, our government, its laws must all be reviewed by these judges and bear their personal seal of approval.

The American people have such a high regard for education that they often render too great a respect to the judgments of their educators. They buy swamp water if it has been bottled by a doctor. But not all who call themselves "doctors" are such. We call them "quacks." Our intellectuals may be such, especially when they even forsake America, her traditions, her laws, when they have grafted an alien slave state ideology into their own minds. They then sell this chaotic, dictatorial and atheistic society to the American youth who came to learn the teachings of Jefferson, Jackson, Lincoln, the American her-

itage which is rightfully his. These teachers are, according to Bishop Fulton J. Sheen:

. . . men not at home. And because they have lost their roots, their culture, they now surrender themselves to Bolshevism. And as a result today, many of our educators are betraying the great American tradition and also the vocation of teaching.

TWO REVOLUTIONS have been fought on opposite sides of the earth. Philosophically they were violently opposed. Both promised man freedom. The states which they formed still exist. One has insured man's rights: the other has burdened him only with duties. One is the defender of freedom: the other abolished freedom. Yet a strange paradox exists — some intellectual members of the free state claim the *right* to teach that man only has *duties*, the doctrine upon which the slave state is founded. And a still stranger paradox persists — the leaders of the free state have met armed invasion of the rights of man by arms, but yield in awe to the bombastic barrage of words aimed at the same target.

The cause of our revolution was the abuse of individual rights. It was successfully fought to give birth to our nation, our Constitution, our political and economic way of life. Religious liberties were guaranteed by law. The nation and its laws were founded upon belief in God. An all-just God endows all men with equal rights that they may ob-

tain their final destiny. From man's eternal destiny stem all his rights and his human dignity. "The God who gave us life gave us liberty at the same time," is how Thomas Jefferson put it. And this the founders of our nation inscribed in the *Declaration of Independence*. This is the American heritage.

Of what value is a revolution if the resultant state is worse than its predecessor? A military dictatorship was imposed upon the Russians. Freedoms never came into existence. Man there became a slave and remains a slave! Why? The basis of the revolution and the resulting government is atheism. Under this atheism man has no claim to immortality and it follows that he has no rights nor dignity necessary to an immortal destiny. What becomes of man under such a system? Losing all claim to individual rights, man's talents can only be used to serve the will of his earthly master.

THE shocking tragedy of it all is that the Russian people were forewarned of the approaching storm. In the middle of the nineteenth century Dostoyevsky, recognizing the forces in his time which would eventually break out into revolution and forcibly establish the idea which we know as Communism, wrote in his *Brothers Karamazov*:

If you were to destroy in mankind the belief in immortality, not only love but every living force maintaining the life of the world would at

once be dried up. Moreover nothing would be immoral, *everything would be lawful* . . . egoism, even to crime, must not only become lawful but even recognized as inevitable.

Those who do not believe in God talk of socialism or anarchism, of the transformation of all humanity on a new pattern.

They [atheists] have more fantastic dreams than we. They aim at justice, but denying Christ, they will end by flooding the earth with blood.

The world has proclaimed the reign of freedom, especially of late, but *what do we see in this freedom of theirs? Nothing but slavery and destruction*. Interpreting freedom as the multiplication and rapid satisfaction of desires, men distort their natures. *Soon they will drink blood instead of wine; they are being led to it*.

Russia was warned but did not heed. Socialism, Atheism, Materialism, Egoism — these are the camouflages of freedom, as deadly as the bullets from a burpgun in Korea. And yet, in the name of freedom, they are bred into minds in the classroom!

Let us see how sane their interpretation of freedom is. A Communist teacher, like a stubborn doctor faced with the persistence of disease despite the patient work of the medical profession, doses his patient with a nostrum which is "supposed to work." The fact that this foreign cure-all (Communism) has proved fatal in 800,000,000 cases does not deter him from using it in place of modern medicines. And who are we

to doubt his judgment? He is a specialist in his field. His patients rebel violently at the treatment. Nor does it help matters if other doctors are administering "medicines" with the same fatal ingredients. All have the same tint of Red in them (Socialism, Atheism, Materialism, Egoism). The containers which they come in have different style labels. All are marked "harmless." The ingredient is the SAME.

The symptoms of the disease — fits of rebellion, hatred for all that is truly American, tantrums of fear of Fascism among those in public office and among his own relatives, complete fear and distrust of those about him — are the SAME as those which killed the Jones boy in Korea.

UPON Congressional inquiry, a teacher declares under the Fifth Amendment that he is not obliged to answer to the question of conspiracy. If an American is truly concerned about preserving the rights of man, he would not only see no harm in demanding a "yes" or "no" answer to the question of conspiracy, he would gladly publicly proclaim his allegiance by denouncing this conspiracy. Even if he disliked the methods of inquiry, he would think of America first, voluntarily denounce this conspiracy and then in turn denounce the methods of inquiry.

Dr. Bella Dodd, a former leader in the Communist movement in this country, warned:

If Communism comes to America, it will come under a label which seems to be good to the people.

He is playing the game of a Communist: who tears down the forces in society which make for a healthy society; sets minority groups against each other; attempts to destroy a sound family life; sells fallacious literature and the kind of comics which the Communists are now publishing; if his purpose is to make children undisciplined, make children feel that there is no need for respect for their parents, their church, their country.

The Communist Party did not invent progressive education, but with this kind of an educational system you prepare millions of children to become the reserves of the revolution which Lenin spoke about.

The John Dewey philosophy and the Communist philosophy have this in common: there is no belief in an absolute truth nor belief in God.

So in the calculus class, such a teacher presents an illustrative example of the equations of the cycloid in parametric form and then draws an analogy with the business cycle and diverts into the "evil effects" of an "unstabilized economy." He introduces the "blessings" of a rigidly socialized economy.

In a physics class, such a teacher diverts from the cyclotron to the "horrible abuses" made of atomic power when employed as a weapon. No nation has the right to use such a weapon, he claims without stating that this is America's foremost weapon of peace in the face of those whose objective is the destruction

of America and the rest of the free world.

In the history and in the English classes, he has a greater opportunity to infect the minds of the youth with the "evils" of all that is American. He will lead the student into a one-solution answer using the camouflage of "democracy, liberalism, progressiveness" without a clear, unbiased, precise statement of terms. Of course he will use his "rights" under "Academic Freedom."

IT is not the teacher's rights but those of the student which are violated by any teacher who is a Communist. As a Communist he is not merely a teacher, he is an agent with a definite mission. He can offer the student only one solution, that which is demanded by his Communist leaders. There can be no half-Americans. One is either totally with or totally against this conspiracy.

The innocent teachers of America should do all that is possible to cooperate with our government in stopping the spread of Communism. They must become conscious of their responsibility to their nation, to those entrusted to them, to their career and to the preservation of belief in God and immortality proclaimed by Jefferson as the foundation of rights and freedom.

American youth need not go to a North Korean POW camp; they can get brainwashed right here in

some of our best American universities. Educational standards built on morality and integrity must be enforced by the trustees and the faculty in order that educators stop insulting the intelligence of the American public with ambiguous terms. If they can't distinguish Communism from truth, they should have no place in the classroom.

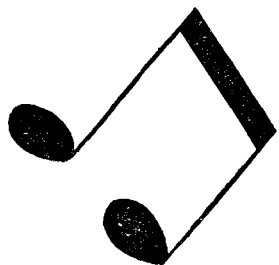
I would not want a Communist company commander, even if he were a military genius. Neither do I want a Communist agent in charge of *any* class that I attend. 130,000 lives, 130,000 Americans have been sacrificed in Korea!

Parents, too, must face their responsibility in directing their children to those institutions which maintain the necessary standards of morality and integrity.

Greater emphasis must be placed on the study of our government, its laws and its economy.

Students should seek an integrated education whereby they become not only specialists but patriots rooted in American tradition.

Our revolution has been successful. We neither need nor want any other revolution, let alone that of an atheistic dictatorship. Our rights and freedoms spring from our divine destiny. Atheistic Communism and its followers have no claim by their own beliefs to any rights nor freedoms. This includes "Academic Freedom."



Sound On DISC

ARNOLD SCHÖNBERG's *Gurre-Lieder* is a monumental work both in length (it takes up six long-playing sides) and in concept. In a sense, it is a synthesis of the opera and the symphony, of the incisive and the overblown, of Germanic emotionalism and the crisp sensibilities which were emerging musically at the time the music was written. It is an epic work which, like Beethoven's *Ninth* and the operas of Monteverdi, closed one era and opened another. Rich sonorities, deep colors, and the interlineation of voice and orchestra give it a peculiar appeal. Now it has been put on records for the first time by the Haydn Society in an excellent and loving performance by the New Symphony Society of Paris, with splendid soloists, conducted by René Leibowitz. And strictly as recording, it is a gem. (HSL 100.)

Another recording event is Angel's *Mass in B Minor* of Johann Sebastian Bach. This great work has been put on records before, but never has there been so felicitous a marriage of soloists, conductor, and orchestra — nor so apt a transition of sound to

The Recent Recordings

disc. Elisabeth Schwarzkopf's shimmering soprano rings out clear and the choral selections have a disembodied quality almost as if a heavenly choir were singing. This is extravagant praise, but the product deserves it. (ANGEL 3500.)

I am particularly pleased this month by Izler Solomon's interpretation of Haydn's *Symphony No. 85 in B Flat Major*. It lacks the sharp precision of the Haydn we have become accustomed to, but substitutes for it the gentle, rolling movement of the *laendler*. In this, Izler's performance derives its spirit from the folk sources which so often inspired Haydn. The recording is clear and balanced. (MGM E-3109.)

Hindemith's symphonic *Mathis der Maler*, a joining of three excerpts from the opera of the same name, is "mood" music in the exact meaning of that abused term. It is the evocation of

