In the late spring and summer of 1949 tensions were high, and a paranoid hysteria swept across the United States. The second Red Scare of the late 1940s and ’50s became the focal point of American politics, culture, and society. Its domestic significance came about with the dawn of a Cold War with the Soviet Union. The Cold War would last for much of the latter 20th century, and instill common feelings of fear and anxiety in most Americans. American politicians and general public opinion began to categorize the Soviet Union, more specifically, members of the Communist Party, as the enemy and a critical threat to American ideals and values.

The most notable leader of this shift in American perception was the vexatious senator from Wisconsin, Joseph McCarthy. In early 1950, McCarthy openly declared before a dismayed crowd in Wheeling, West Virginia that he had obtained a list of 205 subversive communists working within and shaping policy of the U.S. State Department. With the help of the House Un-American Activities Committee (HUAC), McCarthy waged an unscrupulous war of defamation on many Americans with supposed communist ties. Many refer to this period in American history as the
I argue that the practice of administering loyalty oaths to those on California college campuses in the McCarthy era was more an academic control mechanism than a communist purge. Analysis of the UC Board of Regents oath debate in 1949-1950, and subsequent faculty and student protest will be crucial in comparing the reactions of the UC and Cal Poly. I will expand on previous research, but particularly emphasize the implementation of the anti-communist loyalty oath in 1949 and 1950. While Cal Poly never witnessed protests to the loyalty oath like ones seen at UC Berkeley and UCLA, its administration, under President McPhee, still sought to control its faculty, especially within the Liberal Arts Department. Additionally, the students at Cal Poly reacted quite differently than their UC counterparts to the loyalty oath. Cal Poly students often displayed conservative and even apathetic views in the student newspaper, as compared to their dissenting UC peers. A comparison of Cal Poly and the UC during the loyalty oath crisis will reveal a stark difference of opinion on academic freedom, free speech, and defiance in the McCarthy era.

HISTORIOGRAPHY

Due to the impact of the McCarthy era on almost every aspect of American life in the late 1940s and 1950s, a significant amount of scholarship on the second Red Scare and its effect on academia exists. However, there is less information of the California loyalty oath crisis specifically. The preeminent history of the California loyalty oath crisis can be identified as Bob Blauner's book on this subject. He thoroughly explains both the history of the UC regents' loyalty oath and also the state of California's own, mostly identical, loyalty oath that would follow as a result of the Levering Act of 1950. According to Blauner, the UC regents and California politicians, and specifically Governor Earl Warren, sought to attain political capital before the upcoming 1952 election. By implementing an anti-communist oath, both the UC regents and California politicians could appear “tough on communism” while also maintaining, if not expanding, their power over academic faculty.

“McCarthy era,” specifically for the politics of McCarthy and his overly suspicious attacks and investigations of prominent celebrities, politicians, and educators. The collective anxiety and paranoia of the McCarthy era led to a demand for the immediate purging of all federal and state institutions. Employees with suspected communist ties, whether legitimate or fabricated, were often removed in an effort to contain the supposedly dangerous ideas associated with Communism.

The McCarthy era brought about a return to administering loyalty oaths to those who worked for the state or federal government as a means of control. The loyalty oaths, or oaths of allegiance, held their roots in the beginnings of WWII, as fascism and totalitarianism engulfed much of the world. These oaths of allegiance were used by the U.S. government to ensure control of any potentially dissident employees. American political power shifted to the right in the late 1940’s, and President Truman was increasingly forced to embolden loyalty oath programs. We see this particularly between 1947 and 1956, as “more than five million federal workers underwent loyalty screening, resulting in an estimated 2,700 dismissals and 12,000 resignations.”17 The administering of loyalty oaths in America led to controversy in late 1949 and into 1950 when the state of California and the University of California Board of Regents implemented loyalty oaths that explicitly demanded that all employees declare that they were not a member of the Communist Party. Many academics, faculty, and state employees were given the choice between the constitutional right to free speech and job security. A great many of these individuals chose integrity in the face of losing their job, their reputation, and their livelihood.

This paper will examine the consequences of implementing anti-communist loyalty oaths in California and the reactions to them in 1949 and 1950 by students, faculty, and those who initiated loyalty oath policies, specifically the UC Board of Regents. I will focus on California Polytechnic State University and compare campus reactions to the loyalty oath crisis of several universities within the UC System. Secondary interpretations of the McCarthy era and loyalty oath crisis in California, including previous student research, have greatly supplemented my own work. These include: Bob Blauner’s Resisting McCarthyism: To Sign or Not to Sign California’s Loyalty Oath, scholarly articles by Nancy Innis and Stuart Foster, and previous student research done by Courtney Thompson and Emily Scates.

In her article on the California loyalty oath, Nancy Innis conveys that the defiance of some of the professors who refused to sign the oath did so in order to retain the power of appointment and dismissal.\textsuperscript{119} She cites further that as the regents were deciding whether to fire the non-signers an argument between two opposing regents arose. Regent Arthur McFadden claimed that no member of the Regents had openly declared any member of the faculty to be a communist. He continued to say that the loyalty oath debate had become “a matter of demanding obedience to law of the regents.”\textsuperscript{120} His reflection represented a growing suspicion towards the loyalty oath; however, there would be little opposition to President Sproul’s anti-communist oath. In his article on McCarthyism and education, Stuart Foster asserts that during the McCarthy era educational institutions across the country came under investigation by an “intensive red scare microscope.” Foster explains additionally that censorship of textbooks and the dismissal of educators was commonplace.\textsuperscript{121}

This conflict of control also existed at Cal Poly. Emily Scates’s research on the role of academic curricula in the Cold War period is particularly insightful in understanding how Cal Poly students and administrators responded to the “communist threat.” According to her, Cal Poly administration and student body avoided dissent in order to comply with political and cultural norms.\textsuperscript{122} Additionally, Courtney Thompson asserts that Cal Poly’s administration responded to the second Red Scare in a conservative and intolerant manner. She implicates the strong role of President Julian McPhee during the controversy as well. Thompson explains the degree of varying opinion at Cal Poly about communism, and alleges that students were not entirely unified in opinion.\textsuperscript{123}

She highlights the California loyalty oath crisis at Cal Poly by mentioning an effort by some subordinates of President Julian McPhee to make the loyalty oath voluntary.\textsuperscript{124} Regardless of this minority opinion, the oath would remain mandatory. She portrays McPhee as an administrator who sought to control his subordinates, and even goes so far as to reason the lack of documented faculty reaction to the oath as an apparent effort to “dodge future lawsuits or potential uproar from faculty and students.”\textsuperscript{125}

McPhee’s relationship with his faculty in many ways mirrors the relationship UC President Robert Sproul had with his fellow Regents and faculty. Both of these men would exert authoritarian control over their respective staffs during the McCarthy era. Scholars have largely condemned Sproul and the UC Regents as unethical McCarthyists, but I deem them rather as opportunistic figures who sought to shape the future of UC governance. Moreover, I find President McPhee less than culpable in repressing academic freedom. McPhee did actively seek to bridge the gap with a disenchanted staff in latter part of 1950. The apparent malaise of the Cal Poly academic faculty must, at least in part, be attributed to the forced submission to a state-wide anti-communist oath. While faculty at both Cal Poly and the UC were, to some degree, upset with the anti-communist oath, the major difference of opinion was held by the students, as seen upon examination of student opinions in newspapers like the Daily Californian, Daily Bruin, and El Mustang.

**UNIVERSITY OF CALIFORNIA AND THE BOARD OF REGENTS**

On June 24th, 1949, the UC Regents met in Los Angeles, California after three months of deliberation and faculty opposition to President Robert Sproul’s anti-communist oath proposal made on March 25th. The controversy that had ensued was due to a new explicitly anti-communist clause that would amend the most recent loyalty oath administered in 1942. The new loyalty oath passed, and would read:

\begin{quote}
I do solemnly swear (or affirm) that I will support the Constitution of the United States and the Constitution of the State of California, and that I will faithfully discharge the duties of my office according to the best of my ability; that I am not a member of the Communist Party or under any oath,
\end{quote}

\textsuperscript{119} Nancy K. Innis, “Lessons from the Controversy over the Loyalty Oath at the University of California,” Minerva 30 no. 3 (1992): 347.

\textsuperscript{120} Innis, “Lessons from the Controversy over the Loyalty Oath at the University of California,” 352.


\textsuperscript{124} Thompson, “A Contemporary Witch Hunt: The McCarthy Era at Cal Poly,” 12.

\textsuperscript{125} Ibid.
On June 27th, the first official meeting of “non-signers” was held in the Faculty Club at Berkeley. Sixty members of the faculty attended, and agreed that these new loyalty oaths were unacceptable; they were unsignable.129 Many faculty uttered discontentedly the phrase “Sold down the river!”130 They used this phrase to convey their sense of betrayal by the Regents. In collaboration with other non-signers and professors, George R. Stewart, himself a Berkeley professor, began work on a book entitled The Year of the Oath: The Fight for Academic Freedom at the University of California. Published in 1950, in the heat of the controversy, Stewart’s book outlined many of the grievances held by the faculty and outlined why they so strongly held to their convictions. The book’s contributors saw the Regents’ loyalty oath as an ambiguous political test which had negative implications that would affect important issues like Academic Tenure, Academic Freedom, and University Welfare.131 The issues of tenure and academic freedom were unsurprisingly paramount to the non-signers. According to Stewart, “the faculty had now come to believe, any admission that the regents could require a particular oath...opened the way for the imposition of any kind of tyrannical requirement upon the faculty, on penalty of being dismissed without even a hearing.”132 It is apparent that the non-signing faculty were less concerned in losing the freedom of individual political belief, and more so the overreaching power of President Sproul and the UC Regents now sought to attain.

Berkeley teaching assistant and poet Jack Spicer denounced the loyalty oath without reservation in his poem Response to the Loyalty Oath. To Spicer the loyalty oath test was a “stupid and insulting procedure.” “If this oath is to have the effect of eliminating Communists from the faculty, we might as logically eliminate murderers from the faculty by forcing every faculty member to sign an oath saying that he has never committed murder.”133 He concludes in saying, “We...dislike the oath for the same reason we dislike Communism. Both breed stupidity and indignity; both threaten

127 Arnt Froshaug, “ Regents will discuss loyalty oath today,” Daily Californian, June 24, 1949, 1.
131 Stewart, Year of the Oath, 22-26.
132 Ibid.
133 Jack Spicer, "[Response to the Loyalty Oath]," Poetry 192, no. 4 (2008), 326.
our personal and intellectual freedom.”134 Spicer’s poem is indicative of how the UC faculty actually felt about the oath. It was clear to most of them that communism wasn’t the real threat; the threat was rather the Regents and their egregious attempts to control the faculty using McCarthyism.

Students of the UC rallied with their non-signing professors in their struggle against the Regents, as seen in the many positions taken in student newspapers. A Daily Californian editorial offered by Richard Golden symbolized student opposition to the oath and support of the non-signers. He implored that,

The responsibility of students in this situation is tremendous. A faculty strengthened by the support of 20,000 students will mean victory for democratic education...It will mean that the University of California is setting a precedent for the country’s thousands of other colleges and universities which will in all probability fall prey to the loyalty oath if we fail to stem the tide here.135

He further argued that the actual purpose of the loyalty oath “[is] to enforce political conformity among liberal and progressive professors. Its purpose is dangerous.”136 An additional editorial cartoon (Figure 1) found in the same publication on July 7th, satirically depicted the UC Regents as armyers who are crafting shackles labeled “Faculty Loyalty Oath.”137 The cartoon clearly displays the opposition of writers at the Daily Californian, and is representative of feelings held by the intended audience, the larger student body. This image’s interpretation will contrast in a noticeable way with the opinion of a Cal Poly cartoonist as we will see in the next section of this paper (Figure 3).

134  Ibid.
135  Richard Golden, “Faculty stand on oath” Daily Californian, September 13, 1949, 8.
136  Ibid.
given 10 days to change their mind, otherwise they would be terminated from their positions. This discouraging defeat would lead to a hard-fought legal victory and a reappointment of the faculty in the *Tolman v. Underhill* case, in which the non-signing faculty appealed the oath and won.\(^{140}\) While the loyalty oath crisis ultimately yielded a positive outcome for the UC faculty, it became a prominent example of how McCarthyism threatened academic freedom.

**CALIFORNIA POLYTECHNIC REACTS**

Nestled among the rolling hills of San Luis Obispo, California State Polytechnic College, as it was called in the 1950s, was a school of technocrats. Cal Poly emphasized “upside-down” education, or studying major courses in a student’s first year, and the “Learn by Doing” philosophy, aiming to build and educate men in fields such as agriculture, engineering, and manufacturing. Cal Poly has been often noted as a conservative campus, which makes for an excellent comparison with the universities examined prior such as UC Berkeley and UCLA, as they were ardently defiant in the McCarthy era. However, like the University of California, Cal Poly was not immune to the effects of McCarthyism. During the McCarthy era and the second Red Scare, Cal Poly students often embraced views that could be construed as right-wing and conservative, as seen in various *El Mustang* articles. The reaction of Cal Poly faculty to the loyalty oath crisis can be interpreted as somewhat similar to the UC faculty reaction. The faculty voiced their discontent and concerns, in the months of the loyalty oath crisis, inward to superiors and deans, who in turn voiced their concerns in meetings of the president’s council. They also became wary of the administration’s leadership, specifically that of President Julian McPhee, during the period following the announcement of the state loyalty oath.

Thompson argues that, “the loyalty oath at Cal Poly was not as controversial as elsewhere.”\(^{141}\) The fact is that it was not permitted to be as controversial because of President McPhee’s strong, sometimes authoritarian, control over his faculty. McPhee sought to maintain absolute authority over his subordinates, and especially those who taught Liberal Arts courses. Cal Poly’s faculty submitted to the oath in

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fear of repercussions that the UC non-signers faced and fought tenaciously. These repercussions would have almost definitely meant dismissal and academic black listing. However, the major difference in reaction to loyalty oath crisis of 1949 and 1950 was held between the students of the Cal Poly and the University of California.

President Julian McPhee served as Cal Poly’s president from 1933 to 1966, and oversaw the small school grow into a successful college. As a Cal Poly professor and assistant to the president, future president Robert Kennedy would observe McPhee as a man “[almost] obsessed with a fear of delegating too much authority and thereby losing control.”142 The authoritarian tendencies displayed by McPhee came to a high point during the period in which the anti-communist California Loyalty oath was implemented.

On Friday October 13th, 1950, the Cal Poly student newspaper El Mustang documented the implementation of the new statewide loyalty oath, as a result of the Levering Act. According to the author, “Approximately 800 to 1000 persons at Cal Poly will have to take the oath in the presence of a notary public.”143 The Cal Poly faculty would have 30 days to sign the anti-communist loyalty oath. Review and interpretation of the president’s council meeting minutes during this period reveal McPhee’s role in the control of his faculty, and how they responded. On the same day as the El Mustang article’s publication, President McPhee held a meeting at ten a.m. in the president’s conference room. McPhee called the meeting, among other reasons to, outline a plan for the faculty signing of the oath. The record shows that, “President McPhee stated that the signing of an anti-communist loyalty oath would almost definitely have frustrated some faculty. T o my knowledge, no such individually attributable complaints exist, or at least still exist.

In the following president’s council meeting on October 26th, President McPhee reflected on the current morale of the administration, directly addressing his subordinates at the meeting. The record shows that, “President McPhee stated that he evaluated the administration and it seemed to him each division could accomplish a great deal more in carrying out their responsibilities if... [they did so] ...on a positive

142 Robert E. Kennedy, Learn By Doing: Memoirs of a University President: A Personal Journey with the Seventh President of California Polytechnic State University, (San Luis Obispo: California Polytechnic State University, 2001). 145.
144 Julian A. McPhee, President’s Council Minutes and Agenda. S.L.O. President’s Council Minutes and Agenda: 1950 Sept.-Dec.: Meeting no. 6, 39.
145 Julian A. McPhee, President’s Council Minutes and Agenda. S.L.O. President’s Council Minutes and Agenda: 1950 Sept.-Dec.: Meeting no. 7, 54.
146 Ibid.
147 McPhee, President’s Council Minutes and Agenda, Meeting no.7, 53.
Students at Cal Poly in the McCarthy era often voiced their opinions in the student newspaper El Mustang. As a much smaller paper than the Daily Californian or Daily Bruin, El Mustang editorials on the loyalty oath crisis at Cal Poly are mostly limited to a reporting of events like the article seen previously. This indicates that student opinion of the loyalty oath was strongly influenced by anti-communism and a right-wing newspaper agenda, or perhaps, more likely, an apathetic view of the controversy. Campus critic and El Mustang cartoonist Dick Tice, editorialized his opinions on the loyalty oath controversy in his recurring 1950-51 cartoon series “Spurious Oscillations.” In apparent disagreement with the Daily Californian cartoon examined previously, Tice depicts several men, presumably soldiers, entering a large vertically oriented military aircraft. A man is frantically approaching them holding a piece of paper, with the underscoring caption “Wait! Sign this Loyalty oath!” Clearly, Tice’s opinion was that the loyalty oath was redundant if not unnecessary, especially for men willing to put their life on the line against the enemy. The two cartoons depict two largely different opinions. Berkeley’s cartoonist exudes that academic freedom is being repressed by a forceful group of autocratic Regents. Tice’s cartoon conveys a contemptuous and dismissive attitude towards the oath. Like Jack Spicer’s opinion, as seen in his poem above, Tice seems to have had a certain disdain for the loyalty oath. However, where Spicer saw the oath as being “destructive to the free working of man’s intellect,” Tice did not agree. Tice clearly did not see the loyalty oath as any sort of threat to academic freedom, where students and faculty assistants, like Spicer, at the UC emphatically condemned it to be so.

The difference is symbolic of how the institutions differed in reaction to the loyalty oath crisis. While editorials and commentary on the loyalty oath crisis at Cal Poly are slim, if not nonexistent, there is a significant amount to represent larger feelings of the student body towards communism and McCarthyism. In late 1948, about two years before the controversy of the loyalty oath would occur, El Mustang student writer G. Hall Landry projects a certain paranoia in claiming a “Red purge” could occur at Cal Poly just as it did at the University of Washington. “Yes, it could happen here...[if] the liberals on campus...believe their right to free speech [is] above the monetary value of being a teacher, [they] will find that they too may be put under the klieg-lights.” Landry’s point, combined with seemingly paranoid feelings towards the second Red Scare, was that even Cal Poly’s faculty could be the target of anti-communism. He overtly threatens that if a “Red purge” were to come to Cal Poly, they would most likely be labeled as communists and probably fired.

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148 Julian A. McPhee, President’s Council Minutes and Agenda. S.L.O. President’s Council Minutes and Agenda: 1950 Sept.-Dec.: Meeting no. 8, 3.
149 McPhee, President’s Council Minutes and Agenda, Meeting no. 8, 4.
152 Jack Spicer, “[Response to the Loyalty Oath],” 326.
Landry’s opinionated prediction would come to pass at the UC in 1949 and 1950, but there is no similar example of defiant or released faculty at Cal Poly in the same period, at least not one found in the Cal Poly’s University Archives. Another El Mustang article from 1950 documented the role Cal Poly took in the so-called “Crusade for Freedom,” an anti-communist propaganda organization. The goal of the campaign was to “open the Soviet world to Western ideas of freedom.” Cal Poly students and faculty erected posters and collected money and signatures for the cause.154 Cal Poly’s proactive role in this anti-communist propaganda organization helps to further contextualize the prevalence of right-wing campus political attitudes in the McCarthy era. It may serve as some evidence for why Cal Poly reacted to the loyalty oath crisis the way that they did.

In 1954, near the end of the McCarthy era, an unattributed article in El Mustang shows a unique and surprising turn in opinion from the paper. The article condemns a so-called cultural attack on intellectuals. “This country has always owed its greatness to those fearless in thought and courageous in action. Now, it would seem, these very qualities draw suspicion and distrust as a magnet draws steel filings.” Furthermore, the author comments that “it sees in every professor a possible conspirator, a probable reader of Marx and dealer in dangerous thoughts.” “But the growing distrust of the teacher, the artist, the natural scientist, and even at times the clergyman is not healthy. It is deliberately cultivated by sinister forces posing as the preservers of a red-blooded Americanism.”155

This example of opinionated, and even somewhat defiant, commentary at the end of the McCarthy era may be seen as potential change in thought of the collective campus. However, examples of right-wing political thought are still found in the newspaper, as seen published in the newspaper later that year. In an anecdotal article from late 1954, an El Mustang contributor compares “Isms” by humorously characterizing political ideologies and how they might address your owning of two cows. “SOCIALISM: You have two cows. You give one to your neighbor. COMMUNISM: You have two cows. The government takes both and gives you the milk…CAPITALISM: You have two cows. You sell one and buy a bull. CAL POLYISM: You now have a cow and a bull. You shoot the bull, sell the cow to the cafeteria, and buy meal tickets.”156 These characterizations as seen in El Mustang satirically convey how Cal Poly felt about alternative politics in the 1950s; they were not viable, and even something to be

made fun of. Cal Poly’s reaction to the loyalty oath controversy of 1949 and 1950 wasn’t as significant as that of their UC counterparts, but we must consider the fact that during the McCarthy era these institutions were in a sense polar opposites. It is not to say that Cal Poly students, faculty, and administration did not value academic freedom and free speech; they did just as most colleges and universities did, even in the 1950s. The differences in reaction essentially amounted to a willingness to defy authority. The UC faculty and students rose up in direct defiance to the Regents. Cal Poly’s mostly conservative student body and faculty, in majority, would not defy President McPhee, the law, or the status quo.

CONCLUSION AND LEGACY OF THE LOYALTY OATH

Analysis of the reactions of both the University of California and Cal Poly’s reaction to the anti-communist loyalty oath in the McCarthy era reveals a significant difference in campus culture and a general willingness to defy authority. The schools of the UC system, most notably UC Berkeley and UCLA, were ready to defend a faculty that had become the target of an arbitrary political test that infringed on basic academic freedom. When the Levering Act mandated state institutions comply with a similar anti-communist oath, Cal Poly’s traditionally conservative and pro-right oriented campus did not protest, as the UC did. It would seem then that the faculty and the students of the UC fought the good fight for academic freedom and Cal Poly’s did not. This is not my conclusion. I contend that as an academic control mechanism, the loyalty oath of 1949 and 1950 failed terribly at the UC, and went over relatively smoothly at Cal Poly.

I attribute the controversy seen at the UC mostly to the unscrupulous intentions of the UC Board of Regents, and in part by a defiantly idealist faculty. At Cal Poly, there was no board of regents to question, but instead the State of California. Through a combination of traditional conservatism, the strong and often authoritarian leadership of Julian McPhee, and a general disdain for defiance, Cal Poly would not undergo the extreme turbulence during the loyalty oath crisis as witnessed at the University of California. Because of the Tolman v. Underhill legal case made famous by a group of defiant non-signing UC faculty, the California loyalty oath of the McCarthy era underwent several changes and still exists today. It now reads:

I do solemnly swear (or affirm) that I will support and defend the Constitution of the United States and the Constitution of California against all enemies, foreign and domestic; that I will bear true faith and allegiance to the Constitution of the United States and the Constitution of California; that I take this obligation freely, without any mental reservation or purpose of evasion; and that I will well and faithfully discharge the duties upon which I am about to enter.157

While there is no mentioning of a particular political party orientation, it is interesting to note that many new state employees sign a document with these very words every year. As one of the longest surviving tokens of McCarthyism, the California state oath of allegiance should still be seen as a barrier to free speech. It is in fact something to hold state employees accountable; to control them. The words “against all enemies, foreign and domestic” appear vague at first, but vague words can be interpreted in many perverse ways. What or who will be the next target of McCarthyism? Who will be audacious enough to stand up to that authority?

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