THE TIME TO JUDGE

YCF is a group that is only a name to most people on this campus. In an honest attempt to educate the public as to what the group stands for, Lorne Yacuk has written this article after interviewing the "group's" orginator, John J. Barr, political science 3; and leader of the campus NDP's, Robin Hunter, arts 3. Gateway Features and the writer hope this article will make more readers able to respond and freely comment.

RIGHT-WINGERS

While noting the actions taking place on the Mississippi campus, we are appalled by the emotionalism and lack of logic displayed. We puff up with pride when we say, "nothing like that can happen here." True, racism, as displayed in the American south, can never be duplicated here. But are we to pat ourselves on the back and say we have no major problems?

CERTAINLY NOT!

Students, in general, on this campus are a bunch of political clots. We condemn Mississippi students for their blindness and displays of emotion, but we do not realize that we

WE CONDEMN

are handling our own problems in the same way.

And what is our problem? I am glad you asked. Our problem revolves around the emergence of a radical right-wing way of thinking. For the information of the completely politically ignorant clots, the group espousing this political thought is the Young Canadians for Freedom. For those clots who think they know all about it, the problem concerns not the group itself, but the radically emotional reactions either for, or against it.

—:—

Freedom Movement
or
Fascists?

—:—

Anti-Communists
or
Witch Hunters?

—:—

A Conscientious Political Force
or
A Monster Let Loose?

Can you make a decision? Can you honestly say you know anything about the movement? The thousands of students shaking their heads prove my point that we are clots!

We have a young political movement at our university. It is new and consequently small. This, then, is the time for students to analyze this group—to judge whether it merits the right to survive.

Following is a general statement of the policy of YCF, as I understood it, from John Barr, the founder. Consider each point carefully. Can you accept them? Do they seem nonsensical? Think carefully!

Last year John Barr, in an attempt to restore objectivity to political thought, introduced a number of right-wing concepts to the campus. He came to believe deeply in these ideas, and consequently on July 1, 1962, the Young Canadians for Freedom movement was founded as an educational organization and political force (not party). At present they have about twenty to thirty members plus an inestimatable number of sympathizers. It receives financial aid through membership dues and individual contributors. It receives no financial assistance from any other political group (such as the John Birch Society). There are branches in Toronto and Saskatoon with plans to extend its influence into Regina, Calgary and UBC. Barr hopes in the future to expand and make his group national in fact, as well as name.

As to the policies, perhaps the point of most interest to us is—What is the organization's stand on Communism?

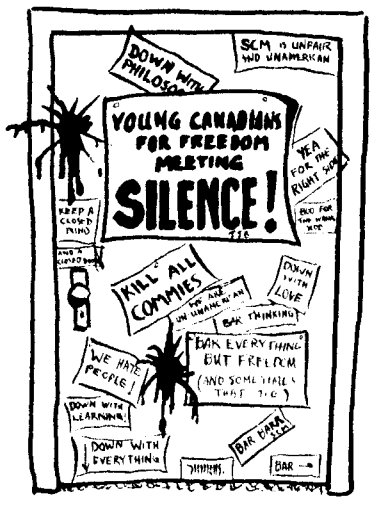
YCF contends that the Communist threat is not internal, but international. It desires decisive victory over Communism instead of co-existence. This concept is based on the premise that the Communists will always be our deadly enemies. They (Communists) advocate world domination, thus we cannot compromise with an enemy that wishes to bury us. To do so would be analogous to bargaining with a lunatic.

Once we have conceded that there must be a fight to the finish, the next step is to reassess our position. YCF suggests that we counter Communism with policies which are geared only to victory and not co-existence. We must use more direct methods to exploit their weaknesses.

An example of such a dynamic action would be the attack of a basic weakness of the Soviet Empire, the latent hate towards Russians and the Communist system by the peoples subjugated in the satellite nations. Exploit this weakness through making consistent positive demands in "international organizations such as the UN." Perhaps take more positive action—send in guns, printing presses, trained agitators. Fight guerilla warfare behind Communist lines in South-east Asia, stop selling wheat to Red China, naval blocades. Fight fire with fire!!! We must protect ourselves against the internal threat, not as yet too great.

Society has the right to protect itself from criminal elements. If Communism was simply another set of ideas, then it should not be touched. But Communism is, in fact, an agency of a foreign power. Thus it can be treated as a criminal element and be prosecuted the same way as lunatics and murderers.

Another basic belief is in the abolition of the concept of the "welfare" state. A "caretaker" state tends to subordinate individuality, ambition and self-reliance. It suppresses progress. To prevent the loss of individuality in Canada, we must reassess our social measures.



REACTIONS MOUNT

The UN has fallen short of its abilities. Again, our policies must be revamped. To follow a formula —national interest first, alliance interests second, UN interests third.

Here stands John Barr.

The preceding is by no means complete, but perhaps it will serve as a basis for interested students to make a study.

Opposition to the movement has been violent. People have cried "Fascist"! Organizations have publically denounced the YCF. Emotionalism has run wild on both sides. In fact, I have met only two people who seem to be truly logical and analytical in their approach to the situation.

"YCF is no doubt a very sincere group, but I fear that it is doomed to failure in that its extreme hatred for Communism makes it incapable of anything but a very shallow analysis of the problem. This in truth, means that its concept of how we should fight Communism is wrong. Mr. Barr seems capable only of fighting the external manifestation of Communism, and totally unable to attack its causes. I am afraid he is in danger of being misled by the far-right, who, like the extreme-left (as Mr. Barr himself will tell you) have an amazing ability to use the idealism of youth to their own ends."

Mr. Hunter who prepared the foregoing statement, will debate the issue on Oct. 24 with Mr. Barr.

I will now disappoint those anticipating an angry blast against the stated YCF policies. Fiery words would destroy my purpose in writing this article. And that purpose is to present a basis upon which you can decide the worth of this group. Students must ask themselves questions—Would I support this group? If not, would I tolerate its existence on campus?

Story by
Lorne Yacuk

A POSITIVE REACTION

by John Humphreys, Arts 3

To The Editor:

In last Friday's Gateway four letters appeared protesting the activities of the Young Canadians for Freedom on this campus. They were all well-written letters, and I personally whole-heartedly agree with the authors in their condemnation, by biting wit or serious eloquence, of the course at present being pursued by the YCF.

At a university such as ours, however, where such disputes are annual occurences, I fear that the present storm of indignation will leave an all-too-faint imprint on the minds of most students. They will tend to regard the sincere expressions of protest voiced by the opponents of YCF as amusing but futile displays of deft wordplay, the work of a few fortunate and somehow vaguely abnormal beings who have the time and the inclination to take a direct part in such disputes.

There, indeed, lies the tragedy of the whole affair; a few mature and interested persons try to bring the true implications of the matter into focus, while the great majority look on apathetically, and worry more about tonight's date or tomorrow's test than they do about such trivialities as the maintenance of academic freedom at this university.

There is a group of students on this campus, however, which considers the activities of the YCF and its antagonists neither futile nor amusing. This group, which numbers one hundred persons, contains students from several faculties and patterns; among its ranks may be found adherents of diverse religious, political, and philosophical creeds. They are united by a common bond: their respect for the right of the individual and their faith in justice as a guiding principle in human relations.

The persons I refer to are the students at present enrolled in Philosophy 352, a social philosophy course taught by Dr. Mardiros of the Philosophy Department. All who have had the dubious privilege of reading the first issue of the YCF's Newsletter will know that it contained the rash and unfounded charge that Dr. Mardiros was guilty of "far left indoctrination" in this particular course.

Realizing that this charge threatened not only their professor's reputation as a philosopher, but also his personal happiness, and being of the opinion that the charge itself was groundless and irresponsible, Dr. Mardiros' students determined to make their voices heard in his defence.

As a result of their decision, a petition containing a hundred signatures is now in the hands of the President, the Chancellor, and other university officials. The petition, which received almost unanimous approval among Dr. Mardiros' students in Philosophy 352, protests vigorously against the YCF's accusations, affirms the students' faith in and respect for Dr. Mardiros and urges that, should further attacks of this nature occur, steps be taken to protect the unjustly accused.

Perhaps no action will result from the petition. It is possible that the YCF may pursue its present policy with impunity, singling out individuals at will and attempting to slur their reputations by degrading accusations—for if the Head of the Philosophy Department may be slandered in this way, then is there any limit to YCF's endeavors?

I sincerely hope that the spontaneous stand for Dr. Mardiros' students for the cause of decency and personal dignity will jolt other members of the student body into the realization that the threat posed by the YCF's present activities is one with which all university students worthy of the name should and must concern themselves.

HOW DID ALL THIS START, ANYHOW?