

# IN DEFENCE OF A DEVIL'S ADVOCATE

We hope there is at least one communist in the philosophy department.

The first Young Canadians for Freedom newsletter (Oct. 1)—the one that stirred up faculty as well as student feelings—attacked the philosophy department, and indirectly our university community, for harboring far left sympathies.

The attack is misplaced. We are better off if we have a convinced communist viewpoint to deal with first-hand. Both Marxism and today's version of communism have been profoundly influential in shaping our past and present history. Without understanding them we cannot understand the world we live in. We need to be exposed to them as objective historical influences.

But there is another value involved, perhaps even more important. Until we come to that exalted point of omniscient understanding where we have obtained a monopoly on truth we need to be exposed to communism as an ideology. We need the opportunity to compare our systems of politics, economics, morals and metaphysics with those based on different premises.

We need opposition to our own established doctrines both to refine our concepts of truth in those areas where we are as yet unsure, and to keep us activated in a lively awareness of those truths wherein we have convinced ourselves that we have found some sort of absolute.

And it is not enough that an opposing doctrine be presented second hand, with apologies and appropriate rationalizations, by someone who doesn't believe in it. No doctrine can be presented in its full force or its best light ex-

cept by a disciple. And without the strongest opposition we cannot prove either ourselves or our principles.

This may be what God had in mind when he gave us the devil. In any case, when defense of the opposite view has at times been institutionalized, it has been called "devil's advocacy." And communism is our present national devil.

The paradoxical thing about YCF's desire to rid us of our devil's advocates is that it cries, at the same time, for increased individuality. Presumably, individuality implies a freedom of choice. Yet we would deny this very freedom ourselves by enforcing a rule that no communists might be hired by our university.

Even in the department of philosophy where the objective is a consideration of the wide spectrum of human ideas and ideals, YCF would emasculate the advocates of one of the most significant ideological systems ever developed. Thus the individualists would set social limits to our range of inquiry.

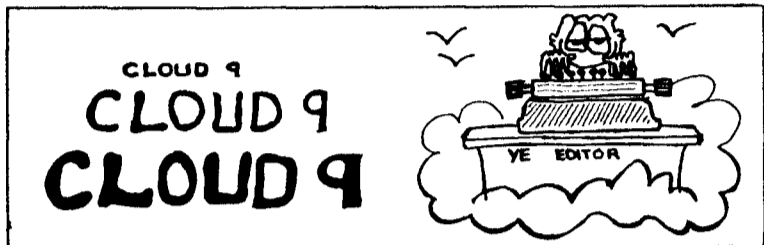
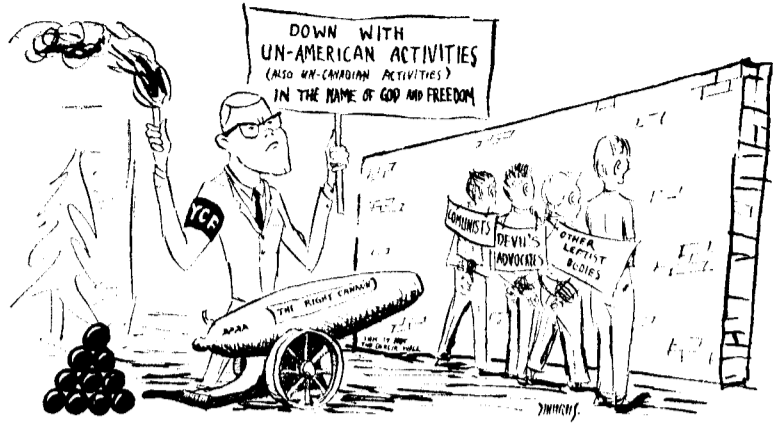
We hold no brief for a communist takeover or domination. We ask only that communism have a chance to speak for itself, and that we have a chance to benefit from its critique.

We hold that students need to be exposed to various viewpoints, including the radical left and right. We join with YCF in calling for informed individual choice.

Our model parliament two years ago was a better parliament for having an articulate communist member.

Our world is immensely better for having been jolted by the communist challenge.

The learning climate of our university is richer while it includes this brand of devil's advocate.



As the weeks go by and the stack of untouched assignments grows rapidly more formidable one asks himself why he lets himself in for a job such as putting out a newspaper.

The easiest answer of course is that to be an editor one must be an utter idiot. I checked this idea out with other editors in Winnipeg over the weekend and found general agreement.

But from time to time I discover various component motives.

Early in the season I realized that I like the editorial excuse to ask "why" questions; to probe into human nature; to indulge my passion for (strictly amateur) psychonanalysis. I am obsessed by the old, old question about what sort of creatures we humans are.

Aunt Pheobe, incidentally, doesn't approve. She is sure that I can never be socially acceptable as long as I insist on digging into people's souls. I assure her that being "sociable" never was my prime ambition anyhow.

More lately I have realized just how much I enjoy the streams of ideas which flow across an editor's desk. I'm thinking right now of YCF. This sort of issue is fun to deal with because it stirs up the blood and makes people come alive.

We'll get our money's worth out of YCF—there's scope here for thought and controversy. Last week we published some violent reactions in letters from our readers. This week we give you a statement of principles—considerably calmer now—from Mr. YCF, John Barr.

Our edit maintains that we are

better off with commies about. The same is true of YCF. We need a spokesman for the right (and for individuality). We are gratified that ours seems to be abandoning the "histerical approach."

The good word is that you had a swinging time here over the football weekend. So did we in Winnipeg. It was in the wee hours of Sunday morning that we heard about our big bad bears' success back home, and we toasted them with lusty cheers.

Latest flash on big bad Mr. Barr. (And we hope you are pleased with your abundant publicity, sir.) The word is that the highest mark in Phil. 352 (Prof. Mardiros), the year John Barr took the (indoctrination) course, went to—you guessed it—John Barr.

I am informed by letter that Dr. Vant knows more than the Gateway editors do about SEX. This pulls the cloud right out from under me.

le baron  
P.S. Next week I promise to change the record. The YCF chorus is getting groovy.



"... there is no difficulty in identifying the day's overriding political challenge: it is to preserve and extend freedom."—Senator Barry M. Goldwater, in CONSCIENCE OF A CONSERVATIVE.

A controversy has boiled up recently regarding my organization, Young Canadians for Freedom. This is a vital and meaningful controversy. We take it very seriously. That is why I have taken this opportunity to briefly state, in the pages of The Gateway, the position and nature of my organization.

We are not trying "to start a witch-hunt"; we are not out to "get" innocent people; we are certainly not trying to usher in a new inquisition, an era of bigotry and intolerance. YCF exists for one reason only: to demonstrate to Canadian youth, through an educational program of action, the efficacy of the ideal of individual liberty, and the falsity and evil of the libertarian negation, totalitarianism.

We believe that the continued existence of personal liberty in Canada is gravely imperiled from two directions. Within Canada itself, personal liberty is being eroded away under the blows of those who wish to sacrifice liberty in return for government-insured "security". Abroad, personal liberty is being imperiled by the seemingly irrevocable growth of International Communism—a great onrushing tide of imperialistic totalitarianism that poses the gravest of dangers to the Independence and Freedom of this nation.

We are shocked by the progress of Communism. The West is engaged in a generation-long

struggle with Communism for survival. The tide of that struggle is plainly running against us. The West is losing the Cold War; the Communists are winning it. Since 1917, the forces of Communism have overwhelmed seventeen nations — one billion souls—one-half the land area of the Earth. How many nations have succeeded in extricating themselves from the chains of Communism? Two: San Marino and Guatemala.

What has happened to the unfortunate nations that succumbed to Communism? Foresaken by us they have been subjected to decades of terror, humiliation, brainwashing, and exploitation. Many have been cruelly murdered or exiled. Their formerly free nations have been turned into Police States. These people have a call on our compassion, a call on our conscience. They also have a message for us who are still precariously free: the price of liberty is eternal vigilance!

We are shocked by the "progress" of the Welfare State in Canada. We have seen the old pioneer virtues of self-reliant individualism and enterprise, the character traits of a rugged generation that carved this great nation out of inhospitable rock and sod, eroded away. The state, given the impetus of unprincipled politicians, is rapidly being turned into a stupendous Caretaker of the welfare of Canadians. And as it assumes the responsibility for the welfare and happiness of each and every individual, it also takes its toll of our liberty and self-reliance. We do not want the almighty State to continue impinging itself into every nook and cranny of our lives, but clearly, this is what is happening.

YCF abhors the trends toward Communism and the Welfare State. We want to see these trends reversed. And so we have drawn up a ten-point program of objectives, which we are convinced can reverse these unde-

sirable trends, and soon. Briefly, we want to initiate a more aggressive foreign policy towards Communism, a policy that will, by bringing to bear upon the Communist Empire an array of political, psychological, and economic weapons, bring about the weakening and dismemberment of the Communist Bloc, and the elimination of Communism as an effective threat to World peace and freedom. Domestically, we want to persuade Canadians of the necessity of democratically electing to power men and parties who will view it as their duty to limit, not extend, governmental powers, while at the same time reducing state responsibilities, and multiplying individual responsibilities.

This is not a radical program of a "secret society." This is the sensible and sound program of an educational movement working in the public eye, dedicated to bringing about its aims by a public campaign of rational discussion and calm argument. This is what YCF is all about. This is what YCF is seeking to accomplish.

Our civilization, the civilization embraced by the Western Alliance, is entertaining a crucial and dangerous period, a period which may very well decide for all time its future. We, the students and intellectuals of Canadian society, ostensibly the future leaders of this Alliance, must begin to take increasing cognizance of the challenging issues that confront us. We need to begin formulating the bold, imaginative and progressive solutions that will be required of us, if we are to survive—let alone retain, our independence and freedom. YCF has had the courage to enunciate just such a bold and imaginative set of proposals, designed to cope with the ills of our age. Give it a fair hearing!

John Jay Barr,  
National President,  
YCF



"HI GUY, HOW THE HELL ARE YA?"

Will we for the next meandering millenia have those effusive words glowered forth upon us by every insignificant subordinate?

I do not imply that because the rushing season, (open season for all, free, white, and old enough to drink, as long as they can see and are bewildered) is now upon us once again, that all the duplicit Freddie Frats are showering miserable rushees (we've got the building fund to think of), with the innocuous greeting, even if it be true, but rather that it is the expression of a deep felt insecurity created by the general immensity of our towering and overpowering institution.

In the course of every normal day I say "Hi" to dozens of people whose names I have forgotten or never

knew. Someone remarked on the Remarkable Iain, sec'ty treas., who on an occasion sitting with a conglomerate of people introduced them all by name to a newcomer to the group. If such an occasion should happen to me I'd never make it all the way around. I think very few could, (except perhaps the Remarkable Iain).

What is the solution to this problem? In Frosh Week it doesn't matter very much. No one expects them, mere idiots, to know your name, but you know them (psychological advantage) because of their yclept beanies.

But of that sweet young admiring dazzle-eyed daisy, the one who spilled the scalding cup of coffee in your lap and has had you sexually stimulated ever since, the one as a matter of fact with whom you had

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