

# I SAY:

## Judged and Judges

By Alan Doucette

We have been hearing a lot these past few weeks on subjects such as apathy, the non-existence of a moving force behind the students at St. Dunstan's and other related topics. Perhaps students here really are everything our newspaper says they are, but in my OPINION our students are being judged just a little unjustly.

We do have some students here who try. Perhaps they don't possess vast intellectual abilities but in some small way, they contribute to this university and to themselves. They do grow, they do learn, and most important, they do try. Must they move great mountains to satisfy the judges? If this must be so and because of their own limitations, they can't; then it is not the judged, but the judges who will be the losers.

Admittedly, sometimes it appears that no one cares and no one tries. Then it is necessary to delve deeper to find the evidence.

The middle-of-the-road students are people too, with feelings, drive, ambition, and ability that is average for a university. Perhaps they will never move the earth and its people, but they will better themselves, and that, in the last analysis, is most important.

I stand to be corrected but, is not a man judged in a courtroom by his peers? Perhaps then, our above average intellectual types should not judge at all. They ain't qualified.

I am not saying that all the judges sit in highest majesty and uniforate accusations upon the masses. However, even if there is one such judge, then these observations are relevant.

Anyway you look at this, the judge will still move forward — even to compete for centre seat on the bench. Then they will rule this "great stage of fools."

## Christianity as Perversion

By Michael Coady

It will be the intention of this article to explicate briefly a certain point of view, from which viewpoint Christianity as it exists now and has

existed for the past fifteen hundred years is seen as perhaps the greatest perversion of the natural world order that continues to influence people in modern society.

The Pope is popularly honoured with many titles; one of the most popular of these is the title of "servant of the servants of God." Traditionally, and properly I believe, the term "servant" is used to signify a person who is at the disposal of another, who takes orders from that other, and who accepts without question the system of values or the morality which is endorsed or created by that other. It is implied in the very nature of the term that the servant is he who is weaker than the master, that humility is proper to him as a servant, that he is meek in the face of the one who rules. The justification of the Pope's authority on earth presumably is the fact that he, as the "servant of the servants," is the most humble, the meekest, the least creative of all believers, the man most suited to hear the words of God, to interpret them objectively, and to obey them. But how is it justifiable that the meekest servant, the humblest man, the self-declared weakling should be the one to rule the lives of all believers?

Certainly, the perversion of the Christian message makes itself clear if it is accepted that God or the notion of a personal god is very plain; and simply a construct of the consciousness; a consciousness, for example, intending to relieve itself of the suffering of the world by imagining of some afterworldly bliss, attempting to escape the responsibility of its errors by begging forgiveness of some imagined father, or trying to evade the insecurity of completely existential decisions by turning for advice to some auxiliary set of morals, which morals have meaning only relative to an imagined world never seen or experienced by mere earthlings. Of course, this notion of God as a construct of the consciousness of a man who desires the existence of God, is not popularly accepted; in fact it is very unpopular because it threatens the security of a large number of people. But if it were accepted, then we would see the Pope as he really is, as the weakling ruling the strong, as the slave ruling the master, as the servant ruling the nobleman. And this is indeed the greatest existing perversion of the natural world order; and it does indeed influence a very large number of people in modern society.

If it is not accepted that God is a construct

of man's consciousness, then God is either a real (that is, extra-mental) existent or he is non-existent. If he is non-existent, then the Christian situation is again seen as perversion. But if he does exist really, then he exists either as an objective impersonal creator and maintenance man, or as an objective personal creator, father, and master. Now if he exists impersonally, then the Pope cannot possibly receive from him any authority whatsoever, let alone the enormous authority to rule huge numbers of men; for an impersonal God could make no exception to any one man. And if he exists as a personal God, then it is possible that the Pope may have some personal communion with him; but such a distinction, dubious as it is, cannot qualify the Pope, let alone an ordinary man to rule, no, tyrannize the personal lives of millions of human beings. Consider: if the Pope has the closest of personal communions with God (which incidentally is an unverifiable assumption) this yet entitles him only to a great obedience; it far from entitles him to the role of master of the people of the world. Man is free whether or not this is a God-given right, and no man's freedom can validly be controlled by another human being. And if some man should try to control the freedom of another human on the grounds that he is the meekest, humblest, most holy, closest to God, the lowest of servants of God, then I feel that that man is perpetrating a perversion of what is natural to the world and man. For if a man tries to subjugate others to his rule, this is perversion; it is sadism in the extreme. And if a man subjugates himself to one who is admittedly weaker and more humble, then that man is deliberately weakening himself, and this is an enormous perversion; it is masochism. Christianity is the manifestation of a master-slave relationship, where the slave is the ruler and the master is the one who obeys, the slave being the Pope, and the master being the layman. As such, Christianity perverts all that is natural to the world, and weakens the human races as a whole. It should be noted that the authority of the priest is based on grounds similar to those of the authority of the Pope, and that therefore, the authority of the priest, too, perverts the natural world order.

In conclusion then, I feel that Christianity must be rejected by all those who would consider themselves natural healthy human beings. All others must be considered perverts, in the above-explicated sense.

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