

# HONEST TO GOD

WITH REV. JAMES KELLY

Note: We appreciate the fairly numerous letters that come in, and we believe we've attended to most of them either in the column or by individual contact. However, we know of two letters that have gotten mislaid, and we feel badly about it. Here is a remedy for the matter if the authors of the letters will co-operate: if up to and including this issue of the RED AND WHITE you've not had a direct answer to your question privately or in the column, then either write in again or contact us personally. — Father Kelly.

We choose for this issue's column two letters that seem to involve the same basic principles and therefore admit of a single solution, or at least closely related solutions. So then: both questions first, and then a statement, ending with any special answer that seems still to be required for either case.

Q: If I understand correctly, people who are insane cannot be held responsible for their actions, and they are welcomed by God into Heaven. On the other hand, people who take their own lives are barred from the vision of God. In my mind, a person who commits suicide could be just as sane as the next man. Is it not possible, however, that some great emotional stress could temporarily rob this person of his reasoning power? When this occurs, the person is not in control of his faculties, and thus technically insane. If this temporarily insane person did in fact take his own life, would he be welcomed into Heaven by God?

This problem arose in a discussion last summer, and the writer is not contemplating suicide . . . Respectfully yours.

Q: Someone asked in the coffee shop last week about November being the month of the Holy Souls, and the whole ques-

tion about Purgatory came under discussion. Several people found difficulty in getting the whole idea of such a place, and I tried to explain it as well as I could. But I think many would find it helpful to hear a brief and clear explanation of this matter. The main problem brought up in this connection seemed to bear on how it could fit in with the mercy of God, and for some, even with the justice of God . . . Amateur.

A: Our statement will risk opening with a brief reflection, a little on the abstract side; if you stop a minute to "catch" it, we predict that it may often be a source of understanding and comfort to you in the future. It goes like this: if everything really did come into existence because a Creator called it forth out of nothing, then the Creator must have an unlimited stock of whatever qualities he gives to anything: "how can you give what you don't have?" All the beauty in the world, all the power in the world, all the goodness in the world must only be dim reflections of His beauty, power, and goodness. At this point, recall the purest and most striking example of justice or fair play that you ever met personally or heard tell of. Now make the connection: this example is only the dimmest suggestion of God's justice! God is always at least as fair as we are; he is not even able to deprive anyone of anything to which they have a right. It couldn't be in safer hands.

How to explain briefly how justice works, and especially, how it ties in with justice? Hold! A picture is worth a thousand words: suppose a neighbor has enjoyed your friendship for years and one he tries to steal your TV set. Let either of two things happen: Case A, he gets away with it and you only discover his guilt after some time; Case B, you catch him in the act and he never does get the set. In Case A, can the neighbor merely return the set without any apology, or again, apologizes very sincerely but not return the set, and still with either approach figure that his friendship with you is back on

its original footing. Obviously not; simply compare with Case B: there he never did get the set but he has still inflicted a grave injury—he deliberately and maliciously chose to violate your sacred right to own property. Even in Case B he must arouse sincere regret for ever consenting to such a malicious intention, and he must desire to revoke it, to wish sincerely that he had never made it. Returning to Case A, he must not only demonstrate such regret, but he must also return the object to which he has no right. Both actions on the part of the guilty one are required before there can begin to be pure justice. But the guilty man alone can not just by himself, or in a unilateral manner, restore affairs back to the original state, the TV is back, good! The apology is sincerely made, good!—that is justice. But does not the injured party have some say in whether or not he will erase the whole incident and bestow his full friendship once again? Should he choose to do so, that is mercy. He may even do so before the other conditions are fulfilled, but then it is mercy anticipating justice. Justice only exists when all rights have been fully satisfied.

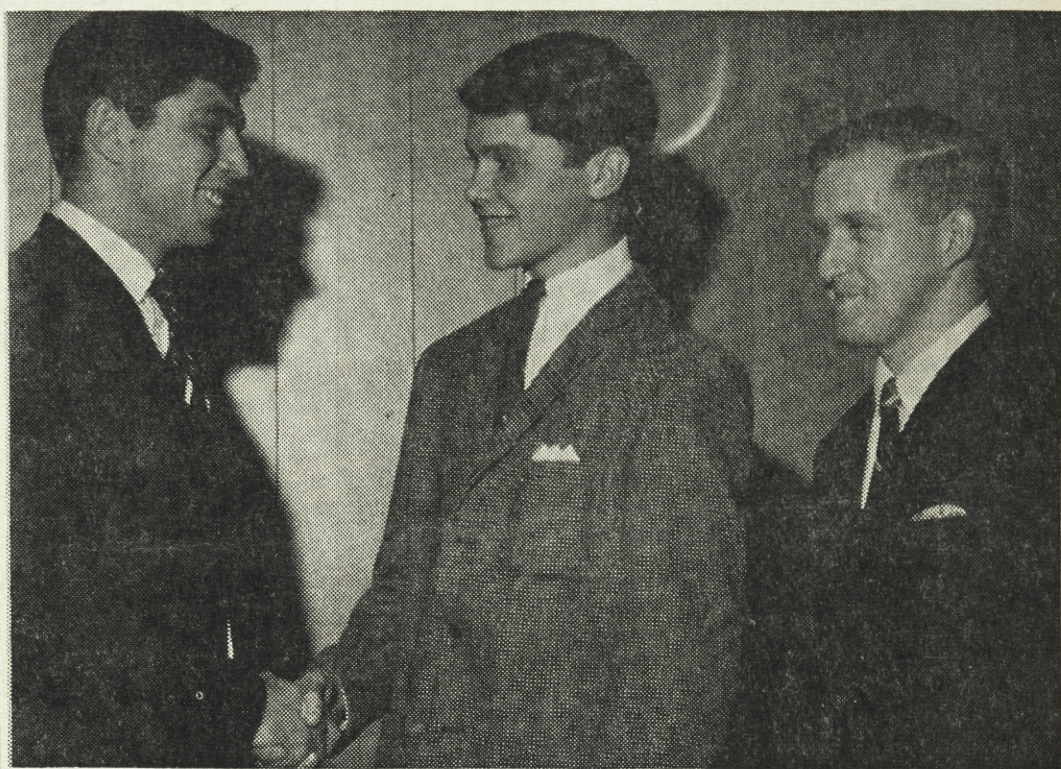
Any deliberate sin always involves something like the TV set, and also the malicious intention. The greater and kinder the person deliberately hurt, the greater the evil; when it involves Infinite Kindness Himself, the evil is infinite. The more valuable the object, too, the more serious the offense. But on this point, we humans can only have limited experiences, no matter how hard we work at it. All pleasures that we get by cheating outside God's loving plan will obviously have to be paid back, or how could we claim that perfect justice has been done? This thought frightens it is true, but also consoles. We still have to pay back every last crumb of stolen pleasures. But we will be repaid with immeasurable interest for every suffering endured in serving God's plan. Human justice tries up to a point, but when all is said and done it is at best a joke. How could we possibly endure the frightful inequalities and cruelties of our human condition, if we were not absolutely certain that all things in the end will be perfectly balanced. Die really regretting offending Love Himself so cruelly, and then we merely have to return the TV set, the accumulated minutes and hours of stolen pleasure; At best it can only last a few years, and the Mercy of God has wiped away all the rest, the really big things. Die without ever regretting putting Infinite Love inferior to some mere thing, and we will be left with our choice for eternity, and that is the horror of hell!

The insane person obviously can't acquire blame any more than he can acquire merit. He's judged, as far as we can see, on his last conscious and free acts.

Let's help those dear friends of God in purgatory to get those TV sets returned or paid for: a daily pray, weekday Masses occasionally, or if we really care why not a daily Way of the Cross.

**BROS.**  
CHARLOTTETOWN

**BROS.**  
CHARLOTTETOWN



Mike Vineberg, left, is welcomed to S.D.U. by the S.D.U. Progressive Conservative Club executive member, Bob Chornenki, and Club President Philip MacDonald. Mr. Vineberg, President of the National PC Students' Federation, visited the S.D.U. campus last week.

## SICK SONGS OF SEX...

It's a Greenwich Village Saturday night. The teenie-boppers are out in full force in their bell-bottomed jumpsuits and sparkling earrings. The longhaired hippies bop down the street in high boots and billowy Tom Jones shirts, browsing among stores that sell slogan buttons demanding: Turn on LBJ and Psychedelize Suburbia. Then they begin the nightly trek which leads them around the same crowded block.

The crowds are particularly thick around the Player's Theatre. Here, a star-spangled marquee declares that the Fugs are appearing in an off-Broadway concert. Inside the tiny theatre, five musicians pick up their instruments and, with one colossal twanging chord, begin to belt.

It's a typical Village rock concert except for one thing—the ardent audience knows that the group it is listening to is something totally unique in rock 'n' roll. The Fugs germinated in New York's underground, but they are fast moving into a position of prominence on campuses across the continent. The Fugs have suddenly found themselves the target of In Crowd's affection.

The group sings of what they call "good-time-sex" in vividly poetic images which are anything but subtle. On stage, the group uses long monologues about the pain of a frustrated puberty, the laughter of being unable to get high on a heady assortment of hallucinogenic drugs, and the happiness of unregretted sex. The Fugs seem ready to move in any direction, as long as it will insure them the ability to communicate with their audience. As a beat group, they feel that they have the possibility of presenting radical philosophical ideas to adolescents before they have rigidified and joined the establishment.

Somehow, in the process of mass communication, the Fugs have become miniature pop idols. While devastating the establishment, they have joined it. And the establishment threatens to accept its prodigal sons with open arms.

A Manhattan clergyman calls Batman a God substitute; the Klu Klux Klan in South Carolina is burning Beattle records because John Lennon was quoted as saying that the Beatles are more popular than Jesus; the tattoo "born to raise hell" is enjoying unprecedented popularity; and, the latest fad among the Toronto teenagers who line the streets of Yorkville is a pendant replica of the German Iron Cross.

Are we in the midst of the silly season? Or are these apparently unrelated outbreaks of madness, symptomatic of some fundamental change in the social complexion, that even the psychologists and sociologists haven't yet tapped?

At London airport, from where the mop-haired foursome often depart, hundreds of teenage fans have screamed, "John not Jesus," and "We love you Beattles!" Said one 15-year-old girl, "I don't pray to Jesus, I pray to John."

The crosses were first popularized by California's Hell's Angels, the notorious motorcycle gang that also sports

Nazi swastikas. They were later picked up by the surfers, and quickly spread north and east across the continent. Why are they buying them? One reason, "Because they bother adults". But while defiance may account for part of the fad's appeal, most of the teenagers buying them admit to following the crowd. Few of them are even dimly aware that for their parents, the Iron Cross may recall unpleasant memories.

"And besides," says one, "I think it's a real groovy design."

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**MILTON'S O'**

from the Sophomore Class, and is being endorsed by the Students' Union and the University. It is scheduled to start early in the second term and will be broadcasted on Thursday evenings on C.F.C.Y. The program will consist of music, interviews, news, sports and editorial comment.

The announcers, according to one of the chief organizers, Tom Gallant, will all be St. Dunstan's University students, and will be screened and chosen by the program editor, an appointee of the Students' Council.

Financial support will be provided by advertisers. The Students' Union will not be asked to lend financial assistance. Negotiations are being made with C.F.C.Y. and it is expected that an official announcement will be forthcoming from the station.

ing evidence to make under the instances. I have for substantial lack of docu-ary support for cash sales salaries during the first weeks of operation, and rous differences between register and sales reports ing the entire period under view.

"For the reasons stated above, I am unable to express an opinion as to whether not the statements presented fairly the financial position the Coffee Shop as of October 31 and the results of operations for the period ended that date."

Coffee Shop manager this year is Brian Dornan, from Montreal.

Mr. Clough gave a clean bill of health for the financing of the Students' Union and the Students' Store. He estimated that the total assets of the Store was \$1,035.00, and the profits for approximately one month's operation was \$121.00, which he described