

# "Thou Shall Have None Other God.."

by J. L.

In a recent issue of TIME magazine there was a feature story in the RELIGION section which spoke of a question which arose at a meeting of a Methodist Church group headed, on that occasion, by a psychiatrist; the question, and debate that followed, was whether or not Jesus Christ was mentally ill in the nature of a form of schizophrenia and/or of the masochistic type. After seeing this question raised a bit of enquiry was made to see if there is any reasonable basis for the stand taken by the psychiatrist on that occasion. The facts as known are as follows.

1. There is a type of mental illness called schizophrenia in which the patient frequently really believes he is someone other than who he really is.
2. There have been in history many great figures who have considered themselves to be God; e.g. an Egyptian astologist, Rasselas, thought that he controlled the ebb and flow of the Nile; 2) Father Divine; 3) Hitler, etc.
3. There are many patients in mental hospitals who believe that they are: a) God—all powerful, omnipotent, etc. b) Jesus, or c) more typically a man with a mission who believes that he has a special purpose here on earth and that for this he is of extraordinary birth and/or has been endowed with extraordinary powers.

Karl Manninger wrote in "The Human Mind—pp 329-30" "There is almost a standard formula for the birth of popular heroes. The hero is usually

- 1) the child of most distinguished parents, the son of a king or God
  - 2) his origin is preceded by difficulties
  - 3) and by prophecies cautioning against it or threatening danger to the father
  - 4) after birth he is surrendered to the water in a box
  - 5) he is then saved by animals or lonely people and nursed, schooled and cared for by them
  - 6) he grows up, finds his father, revenges himself unknowingly and himself achieves rank and honour.
- Recall for example the details of the stories of Moses, Karma, Ion, Oedipus, Paris, Telephos, Perseus, etc., and Hercules, Siegfried, Lohengrin, Jesus and Sargon I, founder of Babylon, . . . and since every one fancies himself some kind of hero or heroine, these fantasies are subjectively applied and extended so that there prevails widely in childhood a secret theory that one is not after all a member of one's family but an illegitimate or adopted child, probably of noble parentage . . . a great many patients suffering from severe mental illness reveal the same fantasies stressing the insignificance of their origin, or its illegitimacy.
- There have been any number of people in history who have considered themselves to be in a divine light. At one time one might have had a fair chance of becoming a prominent figure but nowadays one usually ends up in a mental home.

As far as Jesus is concerned there was a perfect setting for Him to have given freeplay to the fantasies of his mind. He had . . . 1) a low if not illegitimate origin—many mental patients who have to live down the disgrace of low birth develop a compensatory fantasy to maintain their ego. 2) The Jewish folklore had a ready made position for him—namely that of a Messiah. 3) He lived at a time when mental illness was not recognized as such.

In other words He lived among a gullible people living under a foreign oppressor who dreamed of a Saviour who would come some day to release them from the bondage of being subjected people. In the present day a man claiming to be a son of God would be looked upon faster than he could say it—and after all there were people who could recognize the discrepancy between Christ's fantasy and reality (the disbelievers).

In other words one may say that Jesus' story has been duplicated by many, divinity claimed by many, including many whom we call mentally ill—why should we select his story to believe?, why should we not claim him to have been mentally ill? Presumably it is all a matter of nomenclature.

As far as the possibility of Christ having been of a masochistic turn of mind it is again a matter of definition for such a term naturally covers a lot of undefined ground. There is some masochism in all of

us but in Christ it might have been a more severe case. Of course only Christ will ever know if He enjoyed being nailed to the cross, but it is suggested that people rarely, if ever, do things they don't enjoy—or that fulfill some need. In fact it is self-evident that people do only what they want—that fact is inherent in the word want.

Certainly Christ was crucified of His own volition (He could easily have avoided it)—the other possibility is that it was merely his way of ensuring fame, — i.e. dying to prove His point. This is a common way of proving that one is right. In Japan in years past it has been the custom to kill oneself on an opponent's doorstep to establish conclusively the rightness of one's cause. In fact this way of proving the rightness of ideas is one with which we are very familiar. It is common to judge the validity of one's political beliefs by the number of people who died for it. A curious but widespread custom.

In summary it appears that there is certainly a reasonable chance that the man called Christ was quite insane and that generations of men have been fooled by the continuance of the hoax. Because if Christ was not the Son of God as He claimed to be then it is quite possible that millions of people have, and are, unwittingly disobeying the word of GOD—Thou shalt have none other God but Me. It is a problem worth thinking about.

## Education: Free For All

by S. O. S.

One of the really great achievements of the twentieth century is the providence of education for everyone. As a matter of fact we are so proud of our educational system that we are now more concerned with the system than with the education. That shows we are progressing.

It is with this in mind that the nation's great thinker, Hoodoo Simpson, has planned an even greater system for University education. It will be known as the Hoodoo Simpson "Free-for-all" plan. The term "Free-for-all" derives from a plebian interpretation of that old religious concept that "the end justifies the means".

Hoodoo has decided that the "Free-for-all" plan will include not only the upper class riff-raff, as at present, but the middle and lower class as well will also receive the benefit of this great plan.

In keeping with the modern trend he has decided that university education must be stripped of all personal human relations. In other words it is to be as human as possible. This will require relatively few changes in the present system.

For example the beginning of lectures will be signalled by a nerve shattering ringing of bells for a period of up to five full minutes. This is truly an improvement over the old system when the responsibility of telling time and arriving at classes on times was left up to the individual students.

Likewise attendance will no longer be taken by professors; since taking attendance is strictly for grade school Hoodoo has decided that each student will be given a time-card such as is used in industry; the student will then "punch in" and "punch out" of lectures. This way the student keeps his own record of attendance. Hoodoo refers to it humorously as the "Compulsory Honour System".

Examinations, however, will continue to foster that great boon to twentieth century progress and insanity known as the "competitive spirit". Hoodoo feels that only by a novel system of marking examination papers will competitive spirit be developed to its basest degree.

For this purpose Hoodoo has developed an electronic exam marker which will remove any chance of sentiment or personality entering into an examination mark.

Examinations when written, will be placed in the electronic marker which will weigh the paper and count the number of lines and words of writing. The heavier the paper the higher the mark. Simultaneously with handing in the machine will record the time, and at the same time the student will drop his attendance card into the machine. The electronic marker will then co-ordinate these facts along with such factors as the student's height and I.Q. and will immediately eject a small card bearing the student's examination mark plus his weight and fortune. The only requirement for marking is that the written examination

must be relevant to the examination subject.

Education for the masses is not to be ignored; on learning that classes at U.C.L.A. of 1500 are addressed by loudspeaker, Hoodoo conceived the idea of placing a loudspeaker in the home of every citizen in the country. The citizen, on receipt of his timetable will merely turn a small knob on the loudspeaker to whatever lecture he is required to hear and will listen to a continuous tape recording of lectures prepared weeks or months in advance. This is somewhat similar to some university lectures now which are identical year after year despite new ideas and knowledge coming to light.

The success of this new type "Free-for-all" education is ensured by the fact that should a citizen fail to pass his electronically marked examinations the local government will merely cut off his water and electric supply, or, in the case of older people, their old-age pension will be stopped until such time as they manage to pass the exams. Hoodoo wants everyone to really WANT to learn.

Naturally the advent of this system will open a whole new field in electronic work and university-to-home communication and will thereby provide occupations and a better living for Canadians everywhere; which, when coupled with the higher standard of education of the nation, will practically do away with the need for National Government, Religion and Class warfare. However, Hoodoo feels that those problems will be adequately met by a nation to whom the Twentieth Century belongs.



FROM SINGIN' IN THE SEINE. — Two of the many hard-working members of the successful musical review "Singin' in the Seine" are shown above. They are, left, Karine Anderson and right, Marilla Merritt, who performed the pas de deux from Coppelia. —Photo by Fred Cowan

### Council Finds—

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of the campus organizations. A mid-year check, completed recently, has disclosed an enrolment drop of only 16 resulting in the additional funds being made available now for council projects.

In view of this, added the council president, it will be possible to carry on junior varsity basketball and hockey this term, as well as allow the council to take a more generous outlook on a number of budget requests now under consideration. Because of the expected financial deficit, the council had dropped a number of sports for the year and other major items included much needed sports equipment and typewriters for the Gazette office.

On page three of this edition, the Gazette is carrying the budget figures for the year.

### MIT Prof. to Speak at Dal

An interesting program is planned for the next meeting of the Dawson Geological Club on Jan. 25. Dr. Shrock, a geo-physicist on the faculty of the Massachusetts Institute of Technology, will speak on "Man and His Environment." Dr. Shrock is coming to Nova Scotia to give a lecture at the meeting of the Mineral Board of Nova Scotia, and while in Halifax he is going to present this talk to the Dawson Club, which promises to be a most interesting one.

### Sadie Hawkins—

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hoping for hat ever important call from Betty Co-ed, while Betty Co-ed sits by the phone counting her pennies and dreaming about that handsome man in Biology I.

Yes gals, start saving your pennies, for it's going to be a wonderful week for all; and to those sturdy males we wish the best of luck.

The following schedule has been drawn up by the committee as a guide to the activities of the week:

- Monday—supper and movie
- Tuesday—skating
- Wednesday—dance and card game in the Men's Common Room
- Thursday—King's and Pine Hill Serenade
- Friday—Sadie Hawkins Hard Time Dance.

### Muuro Day Queen—

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mann will be the feature work of the evening's music maker Don Warner. This will only be a part of the evening's entertainment, another main feature will be the presentation of this year's Sweater Girl. Come and join in the fun tonight as this promises to be one of the best Commerce dances to date if the program lined up is any indication.

Richard Marshall will be master of ceremonies and the chaperones will be Prof. Berman, Dr. and Mrs. Holland, and Mr. and Mrs. Richard Glube.

## NINETEEN FIFTY-FOUR

Taken from the journal of an ex-slave labourer in Soviet Russia, by N. Vito

Translated from the Russian by O. V. Pudymaitis

### CHAPTER I ARREST

In June, 1940, Soviet troops crossed the Latvian frontier to "deliver" us Latvians from the rule of "capitalists and landowners." About six weeks later, in the wake of the army, came the all-powerful M.V.D. and the "liberation" of the people commenced. People were arrested everywhere; on the roads and on the streets; at home and at work; neither during the day nor at night could anybody feel safe. About one year later, when Germany invaded Russia, the Latvian population of two million had decreased by approximately 100,000. This reduction was brought about mainly by deportations.

I was arrested in May, 1940. About three months prior to my arrest I was publicly declared a kulak — an exploiting landowner and an enemy of the proletariat. My farm was confiscated. Everything that I had honestly appropriated during my life was taken away from me. Each member of my family was allowed to retain 120 pounds of rye flour, two changes of underwear, one plate and a knife and a fork each.

There was nobody to complain to. I lived in the company of several thousand people like myself,

homeless, dispossessed, deprived of everything. There was only one thing left for me to do. To leave my raped nest and to become a proletarian. With great difficulty I obtained a job as a lumberjack. But autumn terminated all work in the woods and I had to seek some other means of livelihood in another locality. I travelled to the town of Limbeshi where I had a few friends. At that time, neither my wife nor I did think that Limbeshi would deliver the final blow.

On May 15, several farmers were tried in the district court of Limbeshi. They were accused of "unfulfilling the quota of autumn sowing." It meant that the farmers had not sown as much territory as the state norm required. Among the accused, I saw an old friend of mine. He was charged with the crime of failing to sow a certain part of his field. He tried to explain to the judge that the field was not ready for sowing yet because it was still covered by spring water. Nonetheless he was sentenced to two years in prison because of "sabotage to the party and the Soviet government." The court hall, filled with peasants, began to grow uneasy. The public prosecutor roughly shouted at the crowd and demanded to vacate the hall. He also ordered the sentenced men to be put under guard. At that time, I was standing with an acquaintance of mine discussing rather loudly the decision of the court. A militia man, sent to escort the prisoners, overheard our conversation. "You will come with me," he said. Greatly surprised, I asked why? Instead of an answer he merely repeated the order. Not feeling guilty of anything I quietly acquiesced. Half an hour later I found myself in the prison.

In spite of the early hour my inmates of my cell were already awake, listening to the sound. Sitting up in their bunks and huddled on the floor in their underwear, they too, like Janis and myself, sat silently and listened to the sound. I dressed myself and moved to the edge of the bunk, close to the window. Now I could clearly discern the sounds of hoofs and the turning of wheels, the hum of motors and the voices of many people. I was left with the impression that our whole little town, at this time usually fast asleep, had gotten up and was moving along the street past our prison.

The commotion seemed to abate somewhat when dawn broke. But at that time an unprecedented movement commenced within the prison itself. From the corridors came the sound of rapidly walking guards and the sound of doors being unlocked. Around five o'clock in the morning seven inmates of my cell were called out for an "interrogation." Our anxiety grew. Interrogations at such an early hour were rare. With impatience we awaited the return of our friends. But two hours elapsed and none of the men returned. During breakfast, more men were led away. After that every hour saw more prisoners being taken away. Panic gripped us. It was plain that since the men were taken away without their being allowed to take their belongings and since they were not brought back all day long, it was not an interrogation to which they were led. But — to where were they being taken? None of us uttered the word "execution," but it became clear to everybody that an en masse liquidation was going on within the prison.

At dusk (electricity went out in the cells (usually the light was burning day and night). The guards continued to run around in the dark, reading out names of prisoners by the dim lights of the lanterns. Silence descended over the cells. Some inmates prayed on their knees and others wept. Around midnight we heard someone in the adjoining cell knocking at the wall. Someone, in a great hurry and making mistakes all the time, was transmitting the following message in the prison code:

... yesterday German troops invaded the USSR . . .  
... the bolsheviks are running . . .  
... executions are going on in the prison . . .

## Newman Club Holds Mission

The Dal-Tech Newman Club will hold a Student Mission for students of Dal and Tech on January 28, 29 and 30. The Mission will feature both morning and evening services. Each morning of the Mission (Thursday, Friday and Saturday), Mass will be said by Rev. Father Lloyd Robertson, Club Chaplain, at the Convent of the Sacred Heart, on Spring Garden Road opposite the Public Gardens. The time and place of this morning service have been selected to give all Catholic students of Dal and Tech an opportunity to attend. This will end about 8:35, leaving time for breakfast.

Evening services will be held each evening beginning at 7 o'clock and ending at 8 o'clock. The services will consist of prayers, hymns, sermon and Benediction each evening. Rev. Father McCarthy, Parish Priest at Woodside, N. S., will be the special speaker. Father McCarthy, a former Group Captain in the RCAF, and a forceful and capable speaker, brings a background of wide experience, gained in the Mission Field and as an Air Force Chaplain.

Closing services of the Mission will be held Sunday, January 31, at Saint Mary's University, Robie Street, with Mass at 9:30 a.m. followed by a Communion Breakfast.

All Catholic students on the campus are asked to be present and an invitation is extended to all students to attend.

### CHAPTER II What the Walls Spoke"

Two months passed and I was still in the prison. One night my bunk-mate, Janis, awoke me. "Sit up and listen," he whispered. "What do you think is going on?" I rubbed my eyes. Sitting up on my bunk I listened attentively. A strange, dull sound could be heard coming either from the prison yard or from the town itself. It sounded like rain or an incoming tide. But a wonderful night shrouded the town and the sea was far away.

"How long has this been going on?" I asked Janis. "Almost all

## Inter-Facts

Both the Interfac Basketball and Hockey Leagues are in full swing after the Christmas layoff. In basketball Med A, Law A and Arts and Science seem to have come up with strong entries. Med A, paced by Wickwire with 28, trounced Pharmacy 62-30, while Law A, with such stalwarts as Mejuck, Nesbitt and Carter, polished off Dents 41-21 and Pinehill 37-24. Arts and Science, led by McCurdy, MacKeen and Eager downed Med B 44-15 and Law B 45-34. Other scores in the first week of the league were:

- Commerce 29; Engineers 21
- Pharmacy 25; Dents 40
- Law B won over Pinehill by default.

On the hockey front, five games were played. Med A downed Arts and Science 2-1; Commerce trounced Pharmacy 14-5; Med shut out Dents 9-0; Engineers blanked Commerce 5-0 and Dents defeated Engineers in a close game.

## Badminton Meet

### Slated For Feb. 19-20

It was announced Monday, that the tentative date for the Maritime Intercollegiate Badminton Championships will be February 19-20 at the Dal Gym. King's College will be this year's host for the playoffs which will see one singles and two doubles competitions. Plans are being finalized, however, to extend the competitions to two singles matches as well as two doubles matches.

The girls have already started a preparatory training with a round robin being held to choose the team. Boys' plans are being made now and the Physical Ed Office requests that all male badminton players contact the office before the 27th of this month. Manager of the team is Sigurd Petersen.