

Princeton Prof Says God Is Benevolent Ghost

Officials at Princeton University have withdrawn "recognition and privileges" from the priest assigned as chaplain to the Catholic students there. What is the story behind this story and what does it have to do with us in the Rochester Diocese?

First of all a few facts: Princeton officials in a public statement have accused the Catholic chaplain of making "irresponsible attacks upon the intellectual integrity of faculty members." The officials also charged that he had stirred up controversy of "a highly emotional form." They asked Trenton Bishop George W. Ahr to appoint another priest who would have a more "patient understanding" of Princeton's academic freedom.



FATHER HALTON

The controversial priest is a 44 year old native of Providence, Rhode Island, and a member of the Dominican Order.

Before his assignment to Princeton he taught at Dominican staffed colleges in this country and at Oxford University, England, where he was the first priest to earn the degree of doctor of civil law since the Reformation. It was also at Oxford that he earned his degree as doctor of philosophy. His name is the Rev. Hugh Halton.

Father Halton was named chaplain in 1952 by Trenton diocesan officials to be director of the Aquinas Foundation, a 17-room, off-campus house where Princeton's 400 Catholic students can assist at Mass, receive religious instruction and have the personal guidance of a Catholic priest. The Foundation was bought and is maintained solely with Catholic funds.

THE UNIVERSITY officials did not specify any definite episode which prompted their drastic action but four points in particular seem to have brought the issue to a boiling point.

1. Walter T. Stoo, former professor of metaphysics, openly ridiculed God and religion in his writings, and referred to God as "a benevolent ghost."
2. Three pamphlets published by Professor emeritus George W. Eberlein who attacked the Catholic Church's teachings and practices.
3. Publication by Princeton University Press of the book "Morals and Medicine" which advocates contraception and abortion, distorts Catholic teaching on the subject presenting as the accepted Catholic attitude precisely what the Church rejects. This distortion was pointed out to the publishers before the book was printed but they disregarded the information and have subsequently made the text a required book at Princeton and other colleges across the country.
4. Alger Hiss, convicted perjurer, was invited to be guest speaker at Princeton and was warmly greeted by an overflowed crowd of undergraduates. University officials at that time refused to express displeasure. University officials at that time objected to Father Halton's terminating the visit of the perjurer as "Princeton's darkest hour."

IN EACH OF THESE cases, Father Halton spoke out at his Aquinas Foundation classes to defend Catholic doctrine and the ideals of good citizenship. He has stated, "I did what I did and I said what I said with full understanding of the consequences."

In the academic climate which prevails today, politeness counts for more than truth. It simply isn't polite anymore to have convictions.

And because Father Halton held dear the convictions revealed by God as taught by the Catholic Church he is now to be silenced by the University which gladly grants free speech to a perjuror and to professors who ridicule God as a ghost.

The prestige of Princeton will

JOSEPH BRIG

One Million For Mindszenty

I have sent the following letter, dated on the feast of Our Lady of Ransom, to Pope Plus XII:



Dear Holy Father: The readers of "Our Weekly" which is published in a number of Catholic newspapers in the U.S., Canada and Hawaii, have arranged for priests in various parts of the world to offer 700 Masses for Joseph Cardinal Mindszenty of Hungary and all other victims of communism.

These readers are also assisting at 25,000 Masses in Cardinal Mindszenty's name, and are offering 21,000 Holy Communions and 193,000 recitations of the Rosary.

Altogether, the readers have contributed more than one million spiritual exercises of various kinds for Cardinal Mindszenty, in response to a suggestion made in my column after the cardinal's look asylum in the American legation in Budapest, following the Soviet suppression of the Hungarian people's rising for freedom in October-November, 1956.

This is the second such spiritual bouquet offered by these readers for the victims of communism. Somewhat more than two years ago, I forwarded a similar gift from my readers to Your Holiness.

WE WERE DEEPLY moved to receive in return, through the apostolic delegate to the U.S., Archbishop Amleto Giovanni Cicognani, Your Holiness' special paternal apostolic benediction in appreciation of our small efforts. The readers have been profoundly encouraged by the evident fact that God has watched over Cardinal Mindszenty all through the long and agonizing course of the rising martyrdom he has suffered in the cause of divine and human rights, so cruelly attacked by armed atheistic tyranny.

WE ARE HOPEFUL that our prayers have been answered in Cardinal Mindszenty's deliverance from the hands of his communist captors, they may in time be further answered by his final liberation and restoration to his episcopal dignity and duties and to the service of his brave, loyal and beloved Hungarian people.

In addition to the 700 Masses being offered for Cardinal Mindszenty, and the other spiritual gifts already mentioned, the readers are offering 350,000 brief aspirations, 192,000 longer prayers, 168,000 intentions at Mass, 33,250 sacrifices, 1,950 followings of the Stations of the Cross, and 6,200 visits to the Blessed Sacrament.

Our spiritual bouquet further includes 14,000 recitations of the Hall Mary, 220 of the Our Father, 2,334 morning prayers and 30 evening prayers, 671 spiritual Communions, 383 meditations, 200 hours of the Psalms, and 15,000 special acts of self-denial.

YOUR HOLINESS, doubtless will be moved to know that, in addition, readers are abstaining from supper 485 days, and one has pledged amendment of his life in tribute to Cardinal Mindszenty for his liberation along with all others under communism's yoke.

MANY HUNDREDS of other spiritual gifts were received, in such various forms as to make it impracticable to list them all. It will perhaps suffice to repeat that more than a million prayers, altogether, of differing sorts, were contributed in love and admiration for Cardinal Mindszenty and the countless other persons who have borne the brunt of communist persecution for so very long, not only for Christ but for us also, as we well realize.

This second spiritual bouquet, Holy Father, is therefore another inadequate but heartfelt attempt to express the gratitude which we in America owe to those who have suffered so greatly for the truth expressed in our Declaration of Independence, that "all men are created equal and are endowed by their Creator with certain inalienable rights" among which are the rights to "life, liberty and the pursuit of happiness."

We ask Your Holiness to accept once more, in the name of Joseph Cardinal Mindszenty, our little gift.

What We Know About Angels

SOME PEOPLE do not believe in angels. Their reason for not believing in angels may be that they have never seen an angel.

Nobody has ever seen an angel; not in the way in which we see things as human beings with our eyes, as we see a traffic cop, a star, a pin, a mountain, a cloud, or a flash of light. Even the angels do not see each other as we see one another on earth.

After all, there is no need to string out linesup arguments to prove that angels exist.

Enough for us to know that God told us that there are angels. God tells us about the angels again and again in the pages of the Bible, and the Bible is God's word to us.

At the entrance of the Garden of Eden an angel stood guard with a red-hot sword.

By Rev. Mathew Huber, C.S.S.R.

When Abraham's arm was raised to sacrifice his son, the angel's arm was stronger. Tobias was guided to fortune and marriage by an angel. The Blessed Virgin spoke with an angel; Joseph was warned by an angel and Our Lord accepted the services of angels after His fast of forty days and nights and during His agony in the garden.

What does an angel look like?

The answer is simply that an angel does not look like anything, not even like an angel. To look like an angel is a trick that not even an angel can do, because angels have no looks.

When we think of an angel, it is probable that some vague image takes shape in our memory because of statues or pictures of angels we have seen in church or on a Christmas card, dressed in long robes of pink, blue or white, with wings of various shapes and structure, which might never help anybody to fly if put to the test, and certainly not fly, because angels do not fly.

An angel has no more need of wings than he has of a mustache; and no angel ever needed a mustache, since any angel you nominate is no more a man than he is a woman.

When we say that someone looks like an angel we mean that someone looks like what we think an angel ought to look like.

Sometimes we may picture an angel like a boy, a young man or a girl, or a woman, or a man, or a cloud from one end of the world to the other, or like the beam of a searchlight we have seen touching, with its bright finger, the ceiling of heaven.

But an angel, to come back to the point, does not look like anything. He has no looks, no appearance; no body, no feet, nor hair, nor top nor bottom, nor sides; nothing inside, that expresses, in one technical term, all that has been said above about the makeup of an angel.

It is true that angels, when they spoke to human beings, appeared in a form that resembled the human body. Just how closely these angelic bodies approached the perfection of the human body we do not know.

Even the great theologians are at a loss when they try to tell where or how the angels got these bodies, or of what they were made.

So real did these bodies seem to the eyes of men that the angel could say to Tobias, "I seemed to eat and to drink." Just as we may put on a costume and make-up to take the part of an historical character, in a play upon the stage, so the angels used these bodies to make an appearance in the part God gave them to play in some event upon this earth, and by coming in visible form they were able to fulfill their mission more successfully or devils as well as of the angels, feebly.

Knowing that an angel is a pure spirit, without body or parts, without anything that we can touch, or see, or weigh, or measure, we find it a bit difficult to picture to ourselves just where an angel is located at any given moment.

Our guardian angel, for example, "Can an angel be in any place at all?" Choose any place you wish. That place can be measured, located, pointed out, marked off in our human way of doing all these things. But an angel, as long as he does not use a body as some angels did on occasion, cannot be touched, or seen, or pointed out or marked-off or measured or



St. Michael, prince of angels

put into a place as you can put your hand into a glove.

You cannot say that an angel is standing in a doorway and blocking it or sitting in a locker or leaning against the corner of a building at State and Madison in Chicago, just waiting for another angel to keep an appointment.

Angels are not in a place as we are in a place, because they have no body to put in a place as we have. Nevertheless, angels can be and are in a place according to an angel's way of being in a place that is by the power of their spiritual activity.

The animals or beasts are all around us, and we can see them; that makes it much easier to notice similarities and differences between them and ourselves.

The angels are all around us too; but we cannot see them. And so it is more difficult for us to understand how we and the angels are alike and how we are different.

For example, it is not easy to explain or understand the difference between an angel's mind and ours. The angels, like us, have a mind or intellect by which they know things. But the mind of an angel does not get knowledge as we do. Everything we know came into our mind through the gateway of the senses. We must hear or see or feel or smell things before we can know them or learn about them.

The first time in my life I put a piece of hot potato in my mouth I got to know, for one thing that hot potatoes are hot to handle, especially in the mouth.

An angel may know the same truth but he finds out about it in a different way. He cannot learn about a hot potato by experience, through the senses, because he has no sense of feeling nor any other of the senses we possess. Nor is it a simple matter to explain understandably in a few words just how an angel finds out about a hot potato, or how he gets any of his knowledge, because the angel's way of knowing is so different from ours.

Let us say simply that whatever an angel knows he has known from the moment he was created by God; whatever an angel knows did not get into his mind by any process, on the angel's part, of going out and bringing in knowledge as we do; whatever an angel knows was placed in his mind in the first moment of his angelic life by the free gift of God, even though the angel may be prevented by the will of God from using that knowledge, or to use our human expression, becoming conscious of it until God so wills.

An angel, like us, has a will that is free to choose and love just as we do. Again, while there is similarity, there is also a great difference between the will of the angels and ours.

Our will, ordinarily, works slowly and step by step as our mind does, and even when we have chosen to have or love, we are not always certain that we have chosen correctly, and we are always "changing our mind."

An angel's will works swiftly, as his mind does, and when he chooses to have and to love his choice is forever. He can

Hong Kong, Hodge Podge Of People And Problems

(The author of the following article is director of KNA, German Catholic news agency, who recently completed a tour of the Far East.)

By KARL BRINGMANN (Written for N.C.W.C. News Service)

Hong Kong—Hong Kong is a rock in the sea to which nature has not been generous.

This British crown colony, poor in natural resources, must nevertheless care for the huge numbers of refugees who have fled here from communist tyranny in Red China.

"The refugee problem is looming larger all the time," Hong Kong's press commissioner told us. "We have an official population of a little more than two and a half million, but there has been an influx of a million Chinese fleeing from Red oppression," he explained.

Many of the refugees are homeless children who have lost their families. Some are Buddhists, some are pagans and many are Christians, he told us. Among the Christians there are many Catholics who resent the measures the communists have taken against the Church.

There are more than 100,000 Catholics in Hong Kong now, according to the latest estimate.

Bishop Lorenzo Bianchi of Hong Kong has been greatly concerned about the spiritual and material welfare of these refugees, and of the 9,000 Chinese Catholics who live in Red territory bordering the British colony.

He has multiplied the parishes from 8 to 21, and has augmented his 24 diocesan priests with 64 missionaries.

The Bishop told us that his diocese is in great need of churches, schools and hospitals. "We have only 62 churches and chapels and about 133 Catholic schools here and just across the border in Red China. We could use twice the number each," he said.

There are about 50,000 children in need of education of whom 15,000 are Catholics. We should like to serve all of the

Much of this may be due to the excellent work of the Catholic Information Center on Victoria Street in the harbor district. The center's directors, a German-born priest, edit the English language weekly the Sunday Examiner, and a Chinese paper, Kung Kuo Po.

Pamphlets, books and films augment the work of the center. There are also discussion groups, carried on in Chinese and refugees are welcomed and made to feel at home, regardless of their faith. Thus, the Church in Hong Kong rallies her strength to aid the homeless and distressed.

Making Marriage Click

Baby Of Infinite Value

By MSGR. IRVING A. DeBLANC (Director, Family Life Bureau, N.C.W.C.)

Today, the man is not human who doesn't melt like a popsicle when a baby coos at him, chuckles at his smiles. To see a little baby's twinkling eyes, makes one almost want to shout, "Hey there, turn on your dimmers!"

Before Christ, however, babies were generally created as a result of contempt, not of affection. This is hard to believe, but remember history. The Persians as well as the Romans used their slaves as their slaves. The Phoenicians honored their gods by sacrificing babies to him.

Sacred Scripture tells us of the shameless disinterest with which the Egyptians slaughtered the male children of the Hebrews by drowning them in the Nile. Saint Justin tells us that cultured Rome "fed children in herds like goats in a stable."

SPARTAN PARENTS gathered around a new born baby, examined his limbs carefully, determined the strength of his body, then in a business like way decided whether or not he would be thrown from Mount Taygetus into the Chason below.

Elegant Athens inscribed on its Twelve Tables that a deformed child must, without ceremony and by the hands of his own father, be immediately killed. "Monster," we shout today, "Ye blood brothers of the criminal abortionists and mercy killers!"

Our Lord's greatest contribution to humanity was his doctrine of man's great dignity and all that it implies, be he child or adult. "Suffer little children to come unto Me" was to be a cry which would electrify the world.

The Church then immediately went about baptizing the tiny infant and does so still, not, however, as a matter of course.

His mind is eternally at peace because it is in possession of all truth, all goodness, all beauty because he sees God eternally face to face.

So, too, shall we be eternally at peace when we have finished our work, hand in hand with our guardian angel; for in heaven we too shall see God, all truth, all goodness, all beauty; and we shall never more be disturbed by any pain, or grief, or sorrow, because eternally we shall see God face to face.

ROME'S MOST FAMOUS MADONNA

It is probably the most famous Madonna in the world. It is the Madonna del Popolo, S. AGOSTINO CHURCH, ROME. CLIENTS ARE INVARIANT AT HER SHRINE.

MADE FOR CHURCHES IN BRISTOL, WELLS, WHARFONG AND OTHER ST. MARY, ENGLAND, AND ST. PETER, LIGHTFOOT, 142 CENTURY BENEDETTINE, STILL KEEP EXCELLENT TIME.

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