

'Technocracy' Has Doubtful Value, Thinks Priest

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the heyday of individualism. By that I mean there was no State interference in industry and employe organizations, or unions, had not come into a useful existence. The laborers were helpless.

"With the gradual development of labor organizations, the laborer began to help himself. The state became interested in industrial matters and passed laws controlling working conditions as well as industrial practices. The situation grew much better. The effects of the industrial revolution for the time being were quieted. A great deal of the suffering experienced among the masses was righted."

Now, however, Father Huslein said, there has come into existence a new phase of the industrial revolution, the effects of which are being keenly felt. When the machine first appeared, the priest-sociologist explained, the major thought of industrialists was to enhance the productivity, to increase output to the very limit.

"But an entirely different attitude now has taken hold of industrial leaders," he said. "They have ceased to push expansion and are figuring every means of lessening the number of employes by making machines do the work. It's a different mental attitude. They want a machine to do the work of 100 men with a single worker at the throttle."

"Since the war, other nations, hitherto backward, have learned how to develop their own industries. They have to be discarded or changed to make way for a new energy unit of work valuation proposed by the technocrats is not subscribed to by Father Huslein. At least, he said, there is no present reason for such a change.

"What the future demands," he added, "the future alone can tell. No system need be retained. No system has. We have not always had the capitalistic system. But whatever change is brought about, it should be fair to every class concerned. That is an invariable postulate of social economy, political government, ordinary human honesty."

A new distribution of wealth is necessary for the welfare of the country, he said, adding: "Such a change should permit a decent, living wage to the worker as well as a reasonable profit to the employer. And while it might permit of government ownership to some extent it should be sure to limit Federal, State or municipal control. It is injurious to man's inherent right to deny him the right to possess property."

Cooperation Needed An intensive organization of workers and employes in each trade is the solution to the problem of changing existing conditions, Father Huslein said. "This involves," he explained, "the fundamental question of arbitration. Workers and employes must form close-knit groups throughout a whole industry or trade and develop a spirit of cooperation."

This would be the ideal arrangement, Father Huslein said, but it also is eminently practical. "For, in addition to being an ideal," he said, "it will be found absolutely necessary. Selfishness itself prompts a more equal distribution of wealth.

"Isn't it better for the employer to cut his profits rather than go into bankruptcy, whether he is heading unquestionably if work cannot be furnished the masses?"

The capitalist is in just as perilous condition as the worker, Father Huslein pointed out. With the ideal of fair play in business, together with an enlightened self-interest, a new and workable order could be established, he said.

"As for technocracy," said Father Huslein, "there is no need of trying an extreme remedy until we try an immediate one."

Death Claims Miss E. Marbury Noted Leader (Continued from Page One)

girl she often sat in her father's office, she later wrote, reading Blackstone's Commentaries and studying case after case. Her familiarity with questions concerning international copyrights, plagiarisms and piracies she later found invaluable as a representative of authors and as a play broker.

Her Cause Advanced



Venerable Mother Mary Magdalena of the Sacred Heart (Countess Annetta Bentivoglio), founder of the Order of the Poor Clares in the United States, whose cause of beatification and canonization is being advanced. Mother Magdalena was born in Rome, in 1634, and died in Evansville, Indiana, Aug. 18, 1905.

Paulists' Jubilee Recalls Services In This Diocese

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appearances at different functions. Father O'Hern truly exemplified the spirit of his community and was beautifully eulogized by his confreres, the Rev. John J. Burke, C.S.P., at the final rites in New York. During the war, Father O'Hern was the accredited representative in Washington of Cardinal Hays, Bishop Ordinar of the Army and Navy, and had in his charge the direction of Catholic chaplains in the Army and Navy.

Another outstanding Paulist known in this diocese is the Rev. John J. Burke, C.S.P., executive secretary of the National Catholic Welfare Conference, Washington, over which His Excellency, Archbishop Hanna of San Francisco, presides. A gifted diplomat, Father Burke has been instrumental in satisfactorily handling delicate questions arising between the Church, the U. S. Government and other governments.

Those who know Father Burke here, state that his services receive little publicity, but that he has done much for the benefit of the Church and country during the past fifteen years. His last appearance in Rochester was as a principal speaker at the banquet of the National Council of Catholic Men who were holding their convention here in October 1931.

During the pastorate of Bishop O'Hern at Corpus Christi Church another outstanding Paulist, the Rev. Thomas Burke, C.S.P., now pastor of St. Mary's Church, San Francisco, conducted with Father Maloy, another Paulist, a mission for non-Catholics. The Rev. Edward Philip O'Hern, Jr., C.S.P., nephew of the Bishop and ordained by His Excellency, last June who is also well-known in the diocese is now attached to Father Burke's Church in San Francisco.

The Rev. James M. Gillis, C.S.P., Editor of the Catholic World and noted Radio speaker, is among the distinguished Paulists known in the Diocese. Father Gillis gave missions in Elmira and in other places in the diocese.

Another Paulist missionary widely known here is the Rev. John Handley, C.S.P., who has given missions in various points in the diocese and on one occasion conducted a public novena at the Carmelite Monastery on Saratoga Avenue.

Services Commended Tributes to the Paulist Fathers have been expressed throughout the country during the jubilee week. The tributes are summed up in the sermon delivered Sunday at the solemn pontifical liturgical vespers in New York by the Rt. Rev. Msgr. John P. Chidwick, pastor of St. Agnes' Church who was chaplain of the battleship Maine when she was blown up in the Havana Harbor.

Bigotry against the Catholic Church in the United States, has been virtually overcome, Monsignor Chidwick said. The credit for this, he said, was largely due to the Paulist Fathers, who had accomplished this through their nation-wide missions, the Paulist press and in more recent years through the special Paulist broadcasting station, WLWL in New York city.

Bishop O'Hern, this week, joined with others throughout the country in congratulating the Paulist Fathers and in wishing them continued progress in their chosen apostolate.

In war work in the United States. Miss Marbury is survived by two nephews, Frank Marbury of Orange, N. J., and John Clinton Work, who lives at Indian Head, near Marbury, Md., a town named after one of Miss Marbury's ancestors; a niece, Mrs. R. L. MacDuffie of Boston; five grandnephews, F. Marbury MacDuffie, John MacDuffie of Boston, Ross and John Marbury of Florida and

Mass Celebrated in Eight Languages Other than Latin Throughout World

The question is often asked by non-Catholics, "Why is the Mass said only in Latin?" The answer to that question is given by Gerald Dillon, writing in the current issue of the Holy Name Journal. The reply is: "It isn't." As a matter of fact the Mass is said not only in Latin, but in nine different languages: Latin, Greek, Syriac, Chaldeic, Slavonic, Wallachian, Armenian, Coptic and Ethiopic.

In all probability, Mr. Dillon writes, St. Peter was the first person, after Christ, to say Mass. Since his native tongue was Syriac, unquestionably he said the first Mass after the Last Supper in the Syriac language.

Some years after Our Lord's Ascension St. Peter established the headquarters of the Church in Rome. Latin, the speech of the masses, became the speech of the Mass in the Western Church. With the expansion of the Roman Empire Latin became the universal avenue of communication in the West. It was the language of the early Roman Christians and became the official language of the Mass in the entire West and in a few places in the East.

At the time of Christ Greek was spoken quite freely outside of Greece among the educated classes over the world and among many of the common folk in Palestine. It was one of the three languages used in the inscription on the Cross. The gospels according to St. Luke and St. John were originally written in Greek as well as the Acts of the Apostles and most of the epistles.

In the early Church in Greek environment the Mass was said in the Greek language. The Mass is still said in Greek by the Uniat or Melchite Catholics of the East. They are to be found in Syria, Jerusalem, Russia, Greece, Italy, various other localities of Europe and even in some places in the United States.

Retain Ancient Rites They are allowed by Rome to retain all their ancient rites, such as, consecrating the Holy Eucharist in leavened bread, giving Communion in both kinds, saying the Creed without the "Filioque," and putting warm water into the chalice after consecration. Furthermore, celibacy is not demanded of the clergy. This does not mean that one in the priesthood may marry; but it does mean that a married man may be ordained. If a candidate for the priesthood wishes to marry, he must marry before he receives the diaconate, but if his wife should die he may not marry again. A clergyman in orders above the sub-diaconate can never undertake marriage; if he does not marry before he becomes a deacon, he never can afterwards.

The Syriac language is used in the Mass by the Maronites of Mount Lebanon and the Syriac Melchites of the East. It is the proud boast of these people that they employ the same language in the Mass as Christ and most of the Apostles used. They read the Gospel in Arabic after it has been read in Syriac, for Arabic is the language of the day in those parts. The Syriac secular clergy follow the same rules as the Greek secular clergy as regards celibacy.

The Babylonian Catholics, who dwell principally in Mesopotamia, Armenia and Kurdistan, use the Chaldeic language in the Mass. Of the eighteen different alphabets in the Chaldeic language the liturgical books are written in that peculiar character known as Estrangelo.

Slavonic is the liturgical language of quite a large body of Catholics within the Turkish dominions, in Istria, Liburnia, the maritime parts of ancient Dalmatia and the schismatics of Russia. The Slavonians first received the privilege of saying Mass in Slavonic from Pope Adrian II in the ninth century and a confirmation of the privileges from the succeeding Pontiff, Pope John VIII. However, John VIII demanded, as a condition of his confirmation of this privilege, that the Gospel should be first read in Latin and then in Slavonic.

Mass is said in the Wallachian tongue with the tacit consent of the Holy See. No explicit permission, however, has ever been given for the use of Wallachian as a liturgical language. The Holy See has tolerated the use of Wallachian in the Mass since the seventeenth century, when a great number of the people came into the Church merely because these new converts clung so tenaciously to their national language and customs.

Armenian is the language of the Mass for the Armenians living in Armenia, Asia Minor, Syria, Palestine, Turkey, Greece, Africa, Italy and Russia. Most of the Armenian ecclesiastical books are issued from the press of their famous monastery on the island of San Lazzaro at Venice. The Armenians, unlike the other Christians in the East, save the Maronites, use unleavened bread in the Mass as we do.

The Christians along the Nile celebrate their sacred rites in Coptic. They maintain that Coptic was the language of the ancient Pharaohs. Less than a hundred thousand Copts are in communion with Rome. The modern Abyssinians differ very little from the Copts in discipline or ecclesiastical customs but they do employ a different language in the Mass. They use Ethiopic of which there are two dialects, and the Gheez, or tongue of Tigre. Some authors refer to Ethiopic under the

name of Chaldeic. Ethiopic is closely akin to Hebrew, the principal difference between the two consisting in the formation of the letters of the alphabet. Although Mass is said in nine different languages, in no case is it said in the vernacular or language of the day. The Greeks say Mass in Greek, but the liturgical Greek is the ancient classical Greek and so different from the modern Greek that an ordinary Greek can understand hardly a word of it. The same may be said of the Armenian of the Ethiopic and of every one of the nine languages in which the Mass is said.

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Century Club Is Bought by K. of C. Elmira Council

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The untiring efforts of Cornelius J. Milliken, Grand Knight and Deputy of this district, as well as the cooperation of other members of the building committee and several progressive members of the Elmira organization, the antiquated old K. of C. Building is to be sold to the City of Elmira. The City, in turn, will move or demolish the building and move to the same site, the present Y. W. C. A. Building, which is in the direct line of the Gray Street extension.

At the same time, by exercising an option wisely procured some time ago, the K. of C. have succeeded in getting the Century Club Building, one of the best club buildings of its kind in this area. With little remodeling, already provided for, the Century Club will become an ideal home for the K. of C. and members, who finally silenced all opposition in discussions over the purchase, are now unanimous and enthusiastic over the acquisition of an imposing clubhouse in the heart of the city. The Gray Street extension called for a \$25,000 bond issue, which finally passed the City Council after

Urges That Faithful Actively Support the Catholic Press



His Holiness Pope Pius XI, who in a recent pronouncement declared that the interest of Catholics must be aroused so that they will not only read their Catholic newspapers but will also give them the proper financial support. On the same occasion, Pope Pius pointed out the extensive apostolate that is open to the good people and invited all those who belong to Catholic Action to participate actively in this apostolate.

ected the inclusion of financing of the project in the proposed Elmira City Budget this year. The bond issue was approved last Thursday night, January 19, and the Knights of Columbus exercised their option on the Century Club the following night, Friday, January 20. Plans were also discussed Friday night for remodeling of the Century Club which the Knights of Columbus contemplate. These will include improvements to the upper floor of the building to provide a large hall for social and athletic affairs and other Council activities and separate quarters for the Edward J. Dunn Circle of Columbian Squires, the junior group sponsored by the local Council.

The exterior of the building will also be cleaned and renovated. Harry J. Lagonero is chairman of the building committee which also comprises Daniel Sheehan, Cornelius O'Dea, Michael Danaher, J. John Haseett, M. E. Kennedy, A. D. McCall, Uri S. French, John D. Ward, Edward J. O'Connor, W. R. McClelland, Leo E. Conside, Anthony Kabbal and J. J. Milliken. It is understood that the sale of the K. of C. property to the city will be made for less than \$25,000, and that the Knights are to obtain the Century Club building for a sum slightly more than that amount. The trustees and building committee have

A. O. H. Officers Are Installed in Two Districts

Joint installation of officers of the A. O. H. in two districts of the diocese was held at the St. Agnes' Church, Rochester, on Wednesday, January 24, 1933. The officers installed were: District No. 1, District No. 2, District No. 3, District No. 4, District No. 5, District No. 6, District No. 7, District No. 8, District No. 9, District No. 10, District No. 11, District No. 12, District No. 13, District No. 14, District No. 15, District No. 16, District No. 17, District No. 18, District No. 19, District No. 20, District No. 21, District No. 22, District No. 23, District No. 24, District No. 25, District No. 26, District No. 27, District No. 28, District No. 29, District No. 30, District No. 31, District No. 32, District No. 33, District No. 34, District No. 35, District No. 36, District No. 37, District No. 38, District No. 39, District No. 40, District No. 41, District No. 42, District No. 43, District No. 44, District No. 45, District No. 46, District No. 47, District No. 48, District No. 49, District No. 50, District No. 51, District No. 52, District No. 53, District No. 54, District No. 55, District No. 56, District No. 57, District No. 58, District No. 59, District No. 60, District No. 61, District No. 62, District No. 63, District No. 64, District No. 65, District No. 66, District No. 67, District No. 68, District No. 69, District No. 70, District No. 71, District No. 72, District No. 73, District No. 74, District No. 75, District No. 76, District No. 77, District No. 78, District No. 79, District No. 80, District No. 81, District No. 82, District No. 83, District No. 84, District No. 85, District No. 86, District No. 87, District No. 88, District No. 89, District No. 90, District No. 91, District No. 92, District No. 93, District No. 94, District No. 95, District No. 96, District No. 97, District No. 98, District No. 99, District No. 100.

FEBRUARY IS CATHOLIC PRESS MONTH A Good Time To PUSH THE PROGRESS OF YOUR CATHOLIC PAPER FEBRUARY has been designated CATHOLIC PRESS MONTH for observance in every diocese in the United States. During the next month, every Catholic in the diocese will have an opportunity to further the progress of the Catholic Press in general, and of the official diocesan newspaper in particular. THOSE WHO know and value this newspaper can encourage others to read it regularly. Those who are already subscribers can urge that others become subscribers. Every friend of the CATHOLIC COURIER can participate in pushing the progress of the official Catholic press by gaining another friend for his newspaper. RIGHT NOW, while this is fresh in your mind, plan to think, talk, and work for the growth of your own CATHOLIC COURIER OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE MEMBER CATHOLIC PRESS ASSOCIATION