

True Concept Of Authority Threatened, Lecturers Aver

By Helen Magallon

The United States must not become for the other nations of the world by improving its own internal economy and by showing its interest in, and ability to share international obligations.

This view was expressed by Prof. Jerome L. Kerwin of Chicago University in a joint lecture on "Authority in Faith" with Prof. Yves Simon of Notre Dame University, Monday evening, at the Rochester Chamber of Commerce. The lecture was the seventh in the Christian Culture Series.

Professor Kerwin traced the growth of the idea of authority, especially since the thirteenth century. Feudal lords regarded as opponents brought a break in authority in civil and social affairs. Nationalism developed and absolute monarchs held sway. The break in the unity of Christendom placed power in the hands of national churches. Control passed to Philip II of Spain and Louis XIV of France dominated men of the church and the idea of "divine-right monarchs" asserted itself.

"In the Western World, the notion arises that authority means irresponsible authority," said Professor Kerwin. He cited the philosophies of Locke, Jefferson and in the extreme the philosophy of the American Revolutionists. **WRONG CONCEPT**

Revolutionary movements, he explained, usually hold to the idea that the individual must oppose the state and the individual is against authority. From these viewpoints, it is concluded that the state is a necessary evil, and that the less the state does, the better it is. This, the lecturer declared, is a complete reversal of the political philosophy of Aristotle and St. Thomas Aquinas. The state is good and its functions are positive, not negative.

In the world today, there is also a denial of social and corporate responsibility. "We have forgotten that we have rights and corresponding duties. There is an unwillingness on the part of many, to assume the burdens for the common good of the community."

While liberty was offered to the masses in the nineteenth century the majority could not see that the benefits of society and of the goods produced were coming to them. They could not see how this supposed liberty was offering them security.

CONTRASTED LEADERS
At opposite extremes arose two leaders, the lecturer recalled, who saw the plight of the common man of that day. They were Karl Marx and Pope Leo XIII.

Anti-religious and hostile to the Church, Marx realized the plight of the common man but his remedies for existing evils were secularized.

Pope Leo XIII on the other hand, the speaker continued, knowing the need of the people saw that Society at the time was not realizing its obligations and set forth the right principles to guide it. With the world fast becoming a unit due to ease of transportation, there was a misunderstanding of the basis of democracy itself. The attempt was to justify democracy as a pragmatic basis—it's right because it works.

There is need, the Chicago University professor declared, to understand that a social democracy does not cease to be a democracy and that democracy must show that it can enter the spirit of accepting obligations and can duly assume her role of responsibility.

DEFINES AUTHORITY
"All are agreed that some authority is necessary and that there are various kinds of functions of authority," Professor Simon said in his lecture. The light of truth, he explained, leaves no choice.

Under normal conditions, the speaker pointed out, knowledge of truth is a matter not of authority, nor of liberty, but a matter of objectivity. Authority substitutes for the evidence of truth not yet reached as a beginner in any field of knowledge must accept the authority of the teacher until after a certain length of time the truth is reached. This function of authority he termed substitutional.

He considered an ideal society in which there are enlightened and virtuous persons. Among these there must be unity of action and to assure that there must be unity of judgment. In this form of society all must submit to the same line of action to preserve the unity and this is authority. This is the essential function of authority.

In the ideal society there is need of a central organization—a central authority—with the purpose of providing for and safeguarding the common good. This

ROUND THE WORLD WITH THE CHAPLAINS

Chaplain, Planning to Journey... (Caption: Rev. Frank...)

Chaplain, Planning to Journey... (Caption: Rev. Frank...)

(By N.C.W.C. News Service)

Somewhere in Pacific Area
A chaplain assigned to the... (Text about chaplain's duties and experiences in the Pacific area.)

Churches Three-Union
Professors Jerome L. Kerwin and Yves Simon were on the... (Text about the joint lecture.)

Two centuries and more
Professor Simon explained... (Text about the history of authority.)

As soon as you have an
division of national... (Text about national authority.)

Both speakers were introduced
by Thomas H. O'Connor... (Text about the introduction.)

"Even if we see no conflict be-

...you don't say a word... (Text about chaplain's role.)

...I don't say a word... (Text about chaplain's role.)

...I don't say a word... (Text about chaplain's role.)

Mark Acheson
A busy chaplain reports... (Text about Mark Acheson's experiences.)

Two weeks ago we
... (Text about a recent event.)

Assigned to troops in the
... (Text about assignment to troops.)

On several occasions I
... (Text about religious observations.)

... (Text about religious observations.)

... (Text about Canadian Army Chaplain promoted to Major.)

CANADIAN ARMY CHAPLAIN PROMOTED TO MAJOR

OTTAWA, (C.N.S.)—The Rev. G. L. ... (Text about the promotion of a Canadian Army Chaplain.)



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