

True Concept Of Authority Threatened, Lecturers Aver

By Helen Macmillan

The United States must set the example 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 year was captured by Prof. Jerome G. Kerwin of Chicago University in a last lecture on "Liberty in Paris" with Prof. Yves Simon of Notre Dame University, Monday evening at the Rochester Chamber of Commerce. The lecture was the seventh in the Catholic Culture Series.

Professor Kerwin traced the growth of the idea of authority, especially since the thirteenth century. Feudal lords regarded as oppressors 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 asserted by Philip II of Spain and Louis XIV of France devastated some 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 those 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 affecting their security.

CONTRASTS LEARNINGS
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 socialized.

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 on 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

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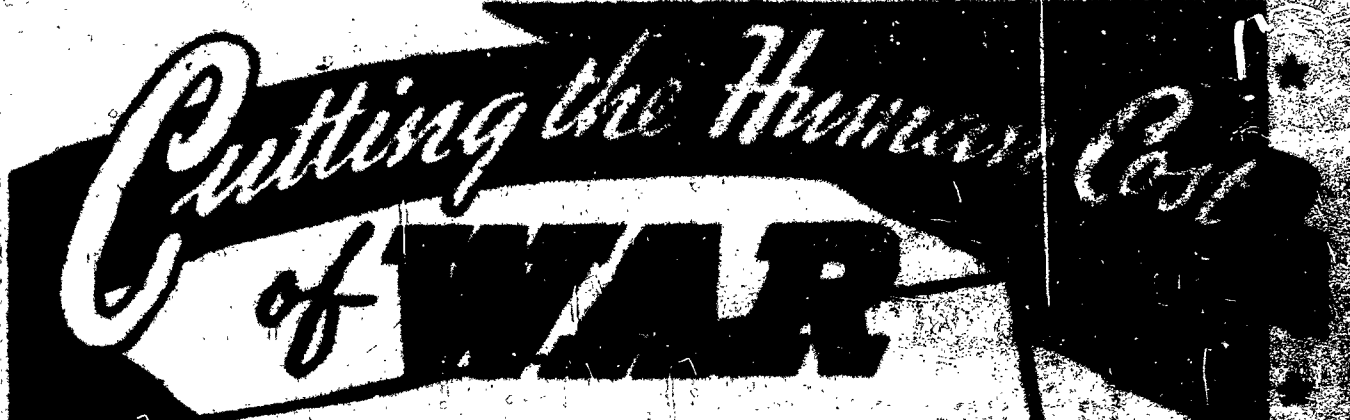
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CANADIAN ARMY CHAPLAIN PROMOTED TO BRIGADE

OTTAWA, (CNS) — The Rev. G. L. McMillan, Principal Catholic Chaplain of the Canadian Army, has been promoted to the rank of Brigadier. Bishop McMillan also holds the rank of Group Captain in the Royal Canadian Air Force.

Bishop McMillan was appointed Principal Catholic Chaplain with the rank of Lieutenant Colonel on Oct. 21, 1940. On Aug. 22, 1942, he was promoted to a full Colonel.

Chaplain: "I am glad to be able for my appointment at the same time as you are. You have the same rank and I am glad to be able to share the same rank with you."



Tens of thousands of America's courageous fighting men will feel the sharp edge of War and yet will live to come home again—saved by the blood plasma, the medical dressings and other supplies collected by

The American Red Cross

Facilities provided by the Red Cross will make waiting easier for thousands of others in enemy prison camps—and for those who love them here at home.

Victims of the Nazi terror from the skies over Britain, starving children of Greece, refugees from the brutality of the Gassings—all long-pending witness to the saving mercy of the world's greatest humanitarian organization.

And this is only half the story.

For while meeting the challenge of the greatest War in history, the Red Cross stands guard, as always, on the home front—ready with immediate aid in fire or flood or other emergency.

In order to carry on with its mission, the Red Cross now asks Rochester for at least nine hundred thousand dollars. Our city's response will be the measure of our appreciation—and of our humanity.

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