

ADDRESS OF WELCOME
by
GOVERNOR HAROLD E. STASSEN
at
**NINTH NATIONAL EUCHARISTIC
CONGRESS**

INTRODUCTION OF GOVERNOR STASSEN:

At the public reception tendered his Eminence Cardinal Dougherty, Papal Legate to the Ninth National Eucharistic Congress, in the Minneapolis Auditorium on Monday evening, June 23rd, 1941, Monsignor Reardon, General Chairman of the Congress, said:

"Last year a young Lochinvar came out of the west and startled the most astute of the older statesmen with his daring disregard for traditional tactics. With the ardor of a partisan and the enthusiasm of aspiring youth he championed a doubtful cause and seemed to burn his bridges behind him. His constituents, however, applauded his seeming rashness and continued him in office as the youngest Chief Execu-

tive in the history of the North Star State.

"His record as an administrator and his keen interest in world affairs will, undoubtedly, make him a formidable contender for the heavyweight championship belt in the national arena not many years hence. It is within the limits of possibility that, in the not-distant future, the stockyards of South Saint Paul will send of their choicest beeves and fatlings to a native son enthroned in a stately mansion on the banks of the Potomac.

"I have the honor to present the youthful, buoyant and vigorous Governor of Minnesota, the Honorable Harold E. Stassen."

ADDRESS OF WELCOME BY GOVERNOR STASSEN:

Your Eminence, Cardinal Dougherty, Your Excellencies, the Archbishops and Bishops, Right Reverend Monsignori, Reverend Fathers:

I count it an honor and a privilege, personally and officially, to

tender to his Eminence, Cardinal Dennis Dougherty, Papal Legate of Pope Pius the Twelfth to this Ninth National Eucharistic Congress, a sincere welcome to our State of Minnesota.

We are honored by your presence. The people of Minnesota of all faiths are likewise pleased to have as their guests the many archbishops, bishops, clergy, sisters and distinguished members of the laity who have gathered in our midst on this important occasion.

It is particularly appropriate, at a time such as this, when great areas of the world seem to have lost all respect for religion and morality, that hundreds of thousands of free American men and women should gather together in this Congress dedicated to the honor and glory of God. The concept of the Eucharist, which is the central theme of this gathering, is to your faith the same common denominator which religion is to the world. For religious worship of a Supreme Being is the common meeting-place of all men of whatever race, creed or color. It is the altar before which high and low, rich and poor, exalted and humble stand in awe before their God.

It is well that man so worships, not only for his hereafter, but also for his life on earth. Because it is more than chance which finds the personal rights of man totally destroyed in those countries where God and religion are taboo. It is more than accident that the basic Christian concept of the profound dignity of man is lost, and in its place arises the ruthless totalitarian state, in those places where God and religion are banned. It is no mere happenstance that in certain irreligious and Godless countries man is

measured by his productivity as an economic unit and not by the price which bought his redemption.

We in America must guard against the encroachments of paganism and irreligion here. Democracy more than any other political society needs the help of Christianity. It is on the Christian concept of equality of every man before his Creator that the philosophical principle of democracy rests. George Washington, first President and great leader at the founding of this nation, grasped the importance of this need when in his farewell address he said:

"Of all the dispositions and habits which lead to political well being religion and morality are inseparable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. — Let it simply be asked where is the security for property, for reputation, for life, if the sense of religious obligation deserts the oaths, which are the instruments of investigation in Courts of Justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Minnesota from her earliest history with the coming of Father Hen-

nepin down to the days of our distinguished contemporary, His Excellency, Archbishop John Gregory Murray, owes much not alone spiritually, but culturally and educationally as well to the efforts of her Catholic citizens.

The Church's influence for good is nowhere more evident than in the modern encyclicals dealing with the relationships of capital and labor.

In 1891 Pope Leo the Thirteenth wrote that it was necessary "to infuse the spirit of justice into the mutual relations of employers and employed; to keep before the eyes of both classes the precepts of duty and the laws of the gospel — that gospel which, by inculcating self-restraint, keeps men within the bounds of moderation, and tends to establish harmony among the divergent interests and various classes which compose the state."

I am informed that this year, for the first time, sectional meetings of employers and employees are to be held at this Congress. I cannot commend too highly your efforts to study and appraise this crucial field of human relations. A proper perspective of the rights and duties of the laboring man and of the dignity of labor as such is of paramount importance. Equally necessary is an honest study of the rights and duties of the employers. The great mistake in current thinking in this field is, it seems to me, the idea that each group is naturally hostile to the other. The opposite is true. Each

group is in itself an incomplete part, while together they form the symmetry of a complete and proper economic whole.

Much of the barbarism of the day rampant in Godless countries has been nurtured and fed, if not in fact born of the world's economic injustice.

If, when the tranquillity of peace again settles on this troubled world we would have a lasting peace, it must be forged in the fire of practical economic justice and Christian charity, personal, national and international. These are principles with which meetings such as this must be concerned because the self-restraint of free nations comes from the character of the people and not from the mandates of the rulers. States and nations can contribute externals but the incentive must come from within. The security of a brighter new world order must rest on the spirit of a personal religion.

Governments, while helpful and sympathetic, must act with care because as has been said "things move and live by the soul within them and they may be killed by the grasp of a hand from without."

It is with a deep recognition of these basic underlying truths with which you are here concerned, that we extend to you our sincere welcome and our best wishes for the success and the inspiration of this Ninth National Eucharistic Congress.



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