

Vice President Hubert H. Humphrey's Actual Comments
Library Dedication, Saint John's University
Collegeville, Minnesota
May 7, 1966

Abbot Baldwin, Father Colman, Bishop Bartholome and Bishop Dworschak, Bishop Hagarty, Governor Rolvaag and Congressman Olson, distinguished guests and those here today who have received their honors -- I am so proud to be a member of this very select group -- faculty and students.

I am sure you must know how I feel at this moment. This is my first visit to this magnificent, beautiful edifice, this great spiritual fountain, this lovely and artistic church. And if you were standing where I am now, you could see the stained glass windows -- a panorama of beauty -- you would be as overwhelmed as I am. I want to commend and congratulate every member of Saint John's family, everyone that made this possible. I know that Mrs. Humphrey and I are exceedingly grateful today for the privilege that has been given to us to be here with you -- and I wish to express, humbly and gratefully, my appreciation for, and pride in, the Honorary Degree which has been bestowed upon me. I must say that it's much easier to get an Honorary Degree than it is to earn it. And when I think of the years that I went to college -- and worked so hard -- but then I know of some here today that have earned their Honorary Degrees a thousand times. As I listened to the roll call of those that have been honored, it was indeed like a listing of the great -- and of the kind -- and of the good.

So you know that it's with deep satisfaction that I come to Saint John's today to join you in dedicating a magnificent library -- and I want to talk to you today about libraries -- a library designed by an architect, Marcel Breuer, justly famed for buildings characterized by boldness of design, and universality of form -- this library like this great church is worthy of the Benedictine tradition -- a tradition which considered a library indispensable long before colleges and universities appeared on monastic grounds. From the early medieval period to the present day, a library has been essential to the Benedictine role of preserving

and transmitting the Christian culture and Christian civilization to generation after generation.

Although Benedictine Abbeys have always responded to the needs of the region -- as indeed has Saint John's -- the same Benedictine Abbeys have sought to serve more universal aims -- and today Saint John's has established foundations stretching from Mexico to Tokyo -- and, yes, to the Bahamas too. And by collecting within one library, the microfilm manuscripts of European Abbeys, Saint John's Library will become a center for scholars -- scholars from throughout the world -- and will contribute importantly to universal scholarship and culture. How fortunate we are here in Minnesota -- that this center of scholarship is here.

Now through their long history, the Benedictines have been interested in disseminating truth -- as well as seeking it. But here in America, the Benedictine foundations have developed a tradition of service to the Community, that represents a new departure from an European pattern characterized chiefly by scholarship and contemplation -- the University becoming an active partner in the life of the Community and the citizenry -- not merely an island of contemplation and reflection.

Now while continuing the traditional dedication to scholarship and the arts as we witness here today, American Benedictines have also addressed themselves to the immediate issues confronting modern man. Today Saint John's is widely recognized for its leadership in the ecumenical movement -- its patronage of the best of modern art and architecture -- its bringing together the worlds of religion and modern psychiatry -- its early and sustained support of racial justice -- and its stimulation among its graduates of a profound interest in ethics and public life.

Now to those of us in public life, it is not surprising that one of the men who has contributed most to the probing of the relationship between ethics and politics, and to defining a public philosophy for a nuclear era, is a graduate of this college and an honor graduate too -- my distinguished friend and colleague, Senator Eugene McCarthy. And then I might add too that there is another that is closely associated with me that lives in that same spirit and understands the interdependence and the interrelationships between public service, public life, and ethics, -- and he is here with me today, -- a member of my staff in the Vice President's Office, Mr. John Riley.

Now one of the principal ways in which American Benedictines serve the Community is through liberal arts colleges -- like Saint John's. And on this occasion, therefore, I would like to address myself briefly to the role of the liberal arts college or university in American Society.

What is its meaning? What is its purpose? Why is it here? Now, in this space age and nuclear age, questions have been raised about the validity of a liberal arts program which offers liberal and universal education rather than specialized training. I am sure you've heard many say, Why are they studying all of these subjects that seem to have little or not relationship to the immediate needs of our times? Most basically it is asked this way: In our highly interdependent, technically oriented society, does the liberal arts college or liberal arts program in a university have a valid function? And my answer -- I am convinced that it does. It has a function that is both terminal and preparatory to all students, I repeat, to all students. It transmits both a unified body of knowledge and a disciplined training in how to think. For an increasing number of students, this basic education is preparatory to specialized professional training in the University or in the graduate school. To both groups it presents the chance to acquire the mental

training and attitude of mind essential to becoming a truly educated person. Why, some people ask, study literature -- or language -- or indeed ancient history. Why study and design your course of a major in the theater arts. Haven't you heard my fellow Americans, this is the new technological world-- the world of science and technology -- it is the world of plastics, heat shields, solid fuels, and the solid state -- and the great new god -- the transistor.

Well, to these I must give my answer. Let us not confuse means with ends -- or tactics with objectives. What do we really seek for man on this planet? Heat shields? Plastics? I think the answer is we seek human dignity -- personal expression -- and fulfillment -- and every man his chance to make the most out of his life -- to live and to work -- to enjoy the blessings of a good life -- freedom -- and justice. These are the aims and the objectives of life. Technology in its self is not the end of our aspirations and indeed those who lead in technology are the very first to say that it is no more than a tool and the value of that tool depends on the intelligence, the judgment, the morality and the creativity of man himself. Technology depends on the resources of intellect -- and spirit -- and these resources can only be developed by an education -- or an educational experience which involves man in ideas as well as things -- in ethics as well as engineering. Physical well being will not make all men philosopher kings -- or even philosophers. More rapid communication is no guarantee that men will communicate more wisely. But these things can someday help ease man's everyday burden -- so that he may lift himself beyond this search for food -- and shelter -- and material comfort -- the elementals of life. But I am sure you will agree with me that we need a society of compassion -- as well as comfort -- of humanism as well as hardware -- and of freedom as well as food.

So now, more than ever, the liberal arts are needed to humanize man -- to stimulate what Shakespeare called the "better angels of our nature." And the liberal arts are the fountain of idealism from which springs the goals which technology should serve. It is when ethics and morality shape our environment,

cope us in an environment, that science and technology will be seen as an invention to be welcomed -- rather than a threat to be feared. Science and technology to serve man -- not to be his master. For a free society requires more than wealth and power. It must be based on justice and opportunity. The modern industrialized nation, such as ours, needs too a sense of compassion and concern for human kind. That sense if you will of heightened moral sensability which stems from the arts and the humanities -- and from religion and philosophy. Modern man -- the man of today -- is tempted as never before by a promethean pride in his ability to thwart God and nature -- to conquer every obstacle he encounters. He thinks he's master of the universe, but he is not. A true liberal education infuses an element of humility and compassion of humanism and social consciousness which makes man worthy of being a man. And in pursuing liberal education may I say to students and faculty and neighbors alike -- no institution is more essential or important than a library. The library is the storehouse of learning -- it represents the accumulation of mind and spirit for centuries. It is the inventory of man's culture -- and his knowledge. And this library will have it on microfilm to bring to today's student the accumulated knowledge and wisdom of centuries. What a gift -- how can one ever properly pay for it -- or even acknowledge the worth of the gift. And it is interesting to note that those that fear truth and liberty -- this repository of herited truth -- the well-spring of liberation that we call the library -- is the very first obstacle, or the very first object, I should say, of attack. Libraries and books to be destroyed by tyrants -- and the demagogues -- and the extremists. In a society which is a showpiece of material wealth -- the flowering of great libraries such as this one that we dedicate today -- is a reminder to everyone here and abroad of the continuing concern in our time amongst we the people for the things of the mind and of the spirit and of the soul.

Now this library which we dedicate today is, as has been said by Father Colman, another indication that federal programs of higher education are designed to serve much more than the immediate requirements of what a former President of the United States called "the military industrial complex." Nor should the government -- any government -- require an immediate concrete return for every expenditure in the field of higher education. Nor should it -- and, thank goodness, nor does it -- attempt to dictate the aims of the university education. In a democratic society, those who govern can govern well only if they recognize that the university serves society by pursuing the true aim of the university -- the pursuit and the dissemination of truth. The university and the college, because they possess a high degree of independence to be protected and guarded, stand in judgment over a free society. They stand in judgment, mind you, over the decisions and actions of government -- and they should.

Now to maintain a balance between the university independence and the need for social stability requires a self-disciplined and well educated citizenry. The general education offered, then, by the liberal arts school -- the college or university -- is the best guarantee that this balance will be maintained.

Now as one who has been a student and a teacher, a citizen and a public servant in the State of Minnesota and in our Nation -- I have been impressed by the way in which the pattern of higher education in our State and through the nation both serves the need of modern society, becoming a part of the community -- and yet accurately reflects the very traditions of a pluralistic society. Public institutions and private -- religious institutions and secular -- have cooperated to provide students and scholars in this area of America unparalleled educational opportunities. We're rich -- rich in the opportunity of learning -- unbelievably wealthy in the privilege of education. The partnership between the federal government and the states, between government and private institutions, both encourages general and specialized education while preserving a pluralistic educational pattern -- reflecting the cultural diversity of our society -- and remember that one of our

goals is to make this world safe for diversity. I'll never forget those words -- of the late President Kennedy -- one of the aims and goals of this nation is to make the world safe for diversity for different cultures -- different institutions.

When Abbot Baldwin, in 1953, described to a dozen of the world's finest architects, the hundred year plan, -- which he mentioned here today -- which he envisioned for this Community, he stated, "The Benedictine tradition at its best challenges us to think boldly and to cast our ideas in forms which will be valid for centuries to come, shaping them with all the genius of present day materials and techniques." And this beautiful church is the product of bold thinking -- and it is the product of forms that required all of the genius that was available for now and for eternity. Those of us here today can clearly see that the Abbot's hopes have been fulfilled -- not only in the library which we dedicate -- but in the entire new Abbey and College being built according to the inspiration of Marcel Breuer. Through this library then generations of monks and laymen -- of students and scholars -- will preserve and extend the tradition of Benedictine scholarship that has flourished here -- right here -- for over one hundred years.

I join Minnesotans -- with people throughout this land -- with graduates of this great College and University -- with laymen and members of this Church -- in extending my warm congratulations to you Father Abbot Baldwin -- and to you Father Colman -- to the faculty -- and all the family at Saint John's University. What a blessed day that we honor the heritage of the past, bequeath it to the present and to enrich it for the future.

REMARKS

Father Abbott Baldwin
Father Coleman

VICE PRESIDENT HUBERT HUMPHREY

DEDICATION OF NEW LIBRARY

ST. JOHN'S UNIVERSITY

COLLEGEVILLE, MINNESOTA

MAY 7, 1966

Reverend Bishop

Gov Rolvaag
Cong Olson

Marcelle Broeyer

Judge Dewitt

Judge Lord

Cong Olson

Bishop Bartholomew (St. Paul)

Bishop Dworschak (Tarp)

Bishop Haggerty (Nashua)

member

It is with deep satisfaction that I come to St.

John's to join you in dedicating this magnificent library.

Designed by an architect ^{Marcelle Broeyer} justly famed for buildings

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From the early medieval era to the present, a

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Today St. John's has established foundations stretching from Mexico to Tokyo.

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But here in America, Benedictine foundations have developed a tradition of service to the community that represents a new departure from a European pattern characterized chiefly by scholarship and contemplation.

While continuing the traditional dedication to scholarship and the arts, American Benedictines have *also* addressed themselves to the immediate issues confronting modern man.

Today St. John's is widely recognized: For its leadership in the ecumenical movement . . . its patronage of the best in modern art and architecture . . . its bringing together of the worlds of religion and modern psychiatry . . . its early and sustained support of racial justice . . . and its stimulation among its graduates of a profound interest in ethics and public life.

To those of us in political life, it is not surprising that one of the men who has contributed ~~so much~~ ^{so much} to probing the relationship between ethics and politics, and to defining a public philosophy for a nuclear era, is a graduate of this college -- my distinguished friend and colleague

Senator Eugene McCarthy.

— *and ~~my~~ another*
John Reilly in my office.

One of the principal ways in which American Benedictines serve the community is through liberal arts colleges such as St. John's. On this occasion I would like to address myself briefly to the role of the liberal arts college or university in American society.

In this space age, questions have been raised about the validity of a liberal arts program which offers liberal and universal education rather than specialized training.

Most basically it is asked: In our highly-interdependent technological society, does the liberal arts college or the liberal arts program in a university have a valid function?

I am convinced that it does.

It has a function that is both terminal and preparatory.

To all students it transmits both a unified body of knowledge and a disciplined training in how to think.

FOR AN INCREASING NUMBER OF STUDENTS THIS BASIC
EDUCATION IS PREPARATORY TO SPECIALIZED PROFESSIONAL
TRAINING IN THE UNIVERSITY.

TO BOTH GROUPS IT PRESENTS THE CHANCE TO ACQUIRE
THE ^{mental} ~~MENTAL~~ TRAINING AND ATTITUDE OF MIND ESSENTIAL TO
BECOMING A TRULY EDUCATED PERSON.

why? } WHY, ^{Some ask} ~~THEY~~, STUDY LITERATURE OR LANGUAGE? ~~OR~~
WHY STUDY ANCIENT HISTORY? WHY, A MAJOR IN THE THEATER
ARTS? HAVEN'T YOU HEARD, THIS IS THE NEW TECHNOLOGICAL
WORLD? IT IS THE WORLD OF PLASTICS, HEAT-SHIELDS, SOLID-
^{fuels} ~~STATE~~, AND THE GREAT GOD TRANSISTOR.

TO THESE, I GIVE MY ANSWER: LET US NOT CONFUSE
MEANS AND ENDS.

WHAT DO WE SEEK FOR MAN ON THIS PLANET?

HUMAN DIGNITY.

PERSONAL EXPRESSION AND FULFILLMENT.

FREEDOM.

JUSTICE.

↳ TECHNOLOGY IN ITSELF IS NOT THE END OF OUR
ASPIRATIONS.

↳ THOSE WHO LEAD TECHNOLOGY ARE THE FIRST TO SAY
THAT IT IS NO MORE THAN A TOOL.

and, THE VALUE OF THAT TOOL DEPENDS ON THE INTELLIGENCE,
JUDGMENT AND CREATIVITY OF MAN HIMSELF.

↳ *Technology*
~~THE VALUE OF THAT TOOL~~ DEPENDS ON THE RESOURCES
OF INTELLECT AND SPIRIT, ~~ON OUR NATION AND ITS CITIZENS.~~

↳ THESE RESOURCES CAN ONLY BE DEVELOPED BY AN
EDUCATION WHICH INVOLVES MAN IN IDEAS AS WELL AS THINGS.

↳ IN ETHICS AS WELL AS ENGINEERING.

↳ PHYSICAL WELL-BEING WILL NOT MAKE ALL MEN
PHILOSOPHER KINGS.

L MORE RAPID COMMUNICATION WILL NOT MAKE MEN
MORE WISELY ^{to} COMMUNICATE.

L BUT THESE THINGS CAN SOMEDAY ^{help} EASE MAN'S EVERYDAY
BURDEN SO THAT HE MAY ~~ONE DAY~~ LIFT HIMSELF BEYOND HIS

SEARCH FOR FOOD, SHELTER AND MATERIAL COMFORT.

But,

~~4~~ WE NEED A SOCIETY OF COMPASSION AS WELL AS

COMFORT ... OF HUMANISM AS WELL AS HARDWARE ... OF FREEDOM
AS WELL AS FOOD.

Scientific and technological education alone are not enough to sustain the spirit of a civilization or the functioning of a democratic society.

Now, more than ever, the liberal arts are needed to humanize man, to stimulate what Shakespeare called the "better angels of our nature."

~~and~~ The liberal arts are the fountain of idealism -- from which spring the goals which technology should serve.

It is when ethics and morality shape our environment that science and technology will be seen as an invention to be welcomed rather than a threat to be feared.

~~For~~ A free society requires more than power and wealth. It must be based on justice and opportunity. The modern industrialized nation needs, too, a sense of compassion and concern -- that sense, if you will, of heightened moral sensibility which stems from the arts and humanities, and

AND FROM RELIGION AND PHILOSOPHY.

from Religion and Philosophy.

~~TODAY~~ MAN IS TEMPTED AS NEVER BEFORE BY A
PROMETHEAN PRIDE IN HIS ABILITY TO THWART GOD AND NATURE
TO CONQUER EVERY OBSTACLE HE ENCOUNTERS.

✓ A TRUE LIBERAL EDUCATION INFUSES AN ELEMENT OF
HUMILITY AND COMPASSION, OF HUMANISM AND SOCIAL
CONSCIOUSNESS.

and in PURSUING LIBERAL EDUCATION, NO INSTITUTION IS
MORE ESSENTIAL THAN A LIBRARY. THE LIBRARY IS THE STORE-
HOUSE OF LEARNING, THE INVENTORY OF MAN'S CULTURE
AND KNOWLEDGE. ~~IT IS SIGNIFICANT THAT IN MANY PARTS OF~~
~~THE WORLD, WHEN A POLICY OF ANOTHER NATION IS DISAPPROVED,~~
~~THE LIBRARY HAS BEEN ATTACKED AS THE SYMBOL AND~~
~~REPOSITORY OF ITS HERITAGE AND CULTURE.~~ *To* THOSE WHO
FEAR TRUTH AND LIBERTY, THIS RESPOSITORY OF INHERITED
TRUTH, THIS WELLSPRING OF LIBERATION -- THE LIBRARY -- IS
THE FIRST OBJECT OF ATTACK.

L IN A SOCIETY WHICH IS A SHOWCASE OF MATERIAL WEALTH,
THE FLOWERING OF GREAT LIBRARIES SUCH AS THIS ONE WE
DEDICATE TODAY, IS A REMINDER TO ALL, OF THE CONTINUING
CONCERN FOR THINGS OF THE MIND AND SPIRIT AND SOUL.

THE FEDERAL GOVERNMENT HAS COME TO RECOGNIZE THE
NEED FOR SUPPORT OF BOTH SPECIALIZED AND GENERAL HIGHER
EDUCATION.

L THIS LIBRARY WHICH WE DEDICATE TODAY ~~HAS ITSELF~~
~~BEN BUILT WITH THE ASSISTANCE OF A GRANT FROM THE FEDERAL~~
~~GOVERNMENT.~~ ~~THIS~~ ^{IS} ANOTHER INDICATION THAT FEDERAL
PROGRAMS OF HIGHER EDUCATION ARE DESIGNED TO SERVE ^{much} MORE
THAN THE IMMEDIATE REQUIREMENTS OF WHAT A FORMER
PRESIDENT CALLED "THE MILITARY INDUSTRIAL COMPLEX."

~~Nor should the government~~
~~The federal government does not -- and should not~~

require an immediate, concrete return for every expenditure in the field of higher education. Nor should it -- nor does it -- attempt to dictate the ^{aim} ~~aims~~ of university education.

⌈ In a democratic society ~~such as ours~~, those who govern, can govern well only if they recognize that the university serves society by pursuing the true aim of the university -- the pursuit and dissemination of truth.

~~We do not seek to impose standards on the university or college, but to have confidence in the standards which it will set and follow.~~

The university and the college -- because they possess a high degree of independence -- stand in judgment over a free society. ~~This means that, except in cases of dire emergency,~~ they stand in judgment over the decisions and actions of government.

∟ To maintain a balance between the university's independence and the need for social stability requires a self-discipline and well-educated citizenry. The general education offered by the liberal arts college and university is the best guarantee that this balance will be maintained.

As one who has been a student and a teacher, a citizen and a public servant in the state of Minnesota, I have been impressed by the way in which the pattern of higher education both serves the needs of a modern society, and accurately reflects the varied traditions of a pluralistic society.

∟ A varied network of private liberal arts colleges, state colleges, and a large university offer both the general education and the specialized training which are essential to a growing economy and a society of opportunity and justice.

✓ PUBLIC INSTITUTIONS AND PRIVATE, RELIGIOUS INSTITUTIONS
AND SECULAR HAVE COOPERATED TO PROVIDE STUDENTS AND
SCHOLARS IN THIS AREA UNPARALLELED EDUCATIONAL OPPORTUNITIES
~~I AM HAPPY TO NOTE THAT~~ THE PARTNERSHIP BETWEEN
THE FEDERAL GOVERNMENT AND THE STATES, BETWEEN
GOVERNMENT AND PRIVATE INSTITUTIONS, BOTH ENCOURAGES
GENERAL AND SPECIALIZED EDUCATION WHILE PRESERVING A
PLURALISTIC EDUCATIONAL PATTERN REFLECTING THE CULTURAL
DIVERSITY OF OUR SOCIETY .

WHEN ABBOT BALDWIN IN 1953 DESCRIBED TO A DOZEN
OF THE WORLD'S FINEST ARCHITECTS THE HUNDRED YEAR PLAN
WHICH HE ENVISIONED FOR THIS COMMUNITY HE STATED "THE
BENEDICTINE TRADITION AT ITS BEST CHALLENGES US TO THINK
BOLDLY AND TO CAST OUR IDEAS IN FORMS WHICH WILL BE VALID
FOR CENTURIES TO COME, SHAPING THEM WITH ALL THE GENIUS
OF PRESENT DAY MATERIALS AND TECHNIQUES. "

THOSE OF US HERE TODAY CAN CLEARLY SEE THAT THE
ABBOT'S HOPES HAVE BEEN FULFILLED -- NOT ONLY IN THIS
LIBRARY, BUT IN THE ENTIRE NEW ABBEY AND COLLEGE BEING
BUILT ACCORDING TO THE INSPIRATION OF MARCEL BREUER ^{Broyer}

THROUGH THIS LIBRARY GENERATIONS OF MONKS AND
LAYMEN, STUDENTS AND SCHOLARS WILL PRESERVE AND EXTEND
THE TRADITION OF BENEDICTINE SCHOLARSHIP THAT HAS
FLOURISHED HERE FOR OVER ONE HUNDRED YEARS.

my warm congratulations to you
Father abbot Baldwin, and to
you Father Coleman - yes
to all of the family of St. John
University,



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