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QUOTES

by  
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The amount of money we propose to spend on racing the Russians to the moon is about the same as would be needed to provide with an adequate income, those who are above 65 and who today suffer poverty and deprivation. There is a moral issue involved in the choice which we are making and we are making the wrong choice. We have still some way to go to make this country a habitable place. It seems to me that the right motto would be "The Moon can wait - the Earth comes first".

1) It is necessary to explore space but the reason why this exploration costs us so much is the forced speed, which is expensive. Sooner or later we have to get to the moon, but we do not have to get there first and we do not have to get there soon.

2) I believe that we shall not succeed to replace the rule of force in international relations with a rule of law, unless there will come into being generally accepted principles of international justice. Today there are no universally accepted rules of international conduct. From time to time we are wont to proclaim such rules as we go along to suit our purposes. The trouble is that what suits our purposes may not suit the purposes of others. If we do not mend our ways in this regard, sooner or later there will be a collision. Those who drive cars must obey general rules to avoid collisions but each statesman who sits in the driver's seat makes up his own rules.

3) We could put an end to poverty and deprivation at least in the United States if the voters were willing to switch their vote from one party to the other on this single major issue. The trade unions take care of their own people and let it go at that. The old and the sick are much better taken care of in Sweden, Denmark or England than they are in the United States, even though we are much wealthier than they are. In America, many of the voters still want to live by the rules which were adequate when there was a frontier.

It seems they have not as yet noticed that the frontier has gone.

4) Making substantial sacrifices in order to excel in adventures in space might make some sense for the Russians. Compared to the United States, they are an industrially backward nation and, by successfully competing with the United States in space exploration, they may, in the eyes of the general public, compensate for their inferiority.

America is in no need to prove its industrial leadership by racing the Russians to the moon. Everyone knows that we can do it if we are foolish enough to make the required economic sacrifices. Putting men on the moon has nothing to do with science - it is a circus. In ancient Rome, the people demanded "panem et circenses" - bread and circus. Astronauts play the role of the gladiators of ancient Rome.

I would not stop the exploration of space but I would not spend seven million dollars a year on it. Half a million dollars should be enough for the exploration of the military uses of space and another half a million dollars should be enough for the exploration of the non-military uses. Of course we cannot slow down the race to the moon and still win it but what we can do and should do is to stop this lunacy and get out of the race altogether.

We profess that we are more concerned about the general welfare of our people than they are about the welfare of theirs. If our set of values is different from theirs, why then should we base our actions on their set of values?

5) There is a great difference between the attitude towards people of different skin colour in the Anglo Saxon countries and in the Latin countries. In Latin countries, where the family is the basic unit of society, there is much less discrimination against coloured people. In the Anglo Saxon countries where loyalties are more equally divided between the family and the whole of society, there is a much stronger feeling against people who have an apparent skin colour. It is conceivable in these countries that among the white

people there is perhaps a fear that their own kind may disappear. In America, in a number of the States there are laws prohibiting mixed marriages, which may have arisen from this fear, and which present a wholly inadequate attempt at preventing the mixing of races. Obviously a very small amount of mixing that cannot be prevented by such laws will in the long run bring about the mixing which the white people fear.

If one believes that in a mixed society of, say, whites and blacks, it would be of value indefinitely to maintain pure whites, pure blacks as well as a hybrid strain, the right way of accomplishing this goal would consist, not in forbidding mixed marriages, but rather to offer inducements to the white sector and to the black sector that would result in a higher birth rate for these two sectors than for the mixed sector. A small differential in this regard would be sufficient to balance the mixing which goes on steadily but slowly. Perhaps, if this were done, the white people would no longer fear that their own kind may disappear.

In the United States this problem is obscured by the fact that there is no white sector, black sector and mixed sector. There is no distinction made between those who are black and those who are mixed, they are all lumped together under the cachet of "coloured".

6) I have little enthusiasm for the sledge hammer method by which the Federal Government tries to enforce integration at the higher level of education. If the problem of integration were approached with a little more imagination, much more could be accomplished by much less noise.

It so happens that the State universities which are reluctant to admit coloured students are rather mediocre institutions of learning. If adequate Federal aid were made available to private educational institutions that admit both white and coloured students, such institutions would spring up in the South. Their education standards could be far above those of the State universities. White students would then have a free choice to study at a

State university, where there are few or no coloured students but where they can get only a mediocre education, or at a private school which is fully integrated but has a much higher scholastic standing.

7) It may sound peculiar, but it is true that professional politicians are more afraid that they may lose an election than they are afraid that the country may lose a war.

8) One of the professional politicians, whom I shall not name, and who after his retirement attended a Convention, said in talking to a group of younger men that politics has become a far more difficult and complicated business than it used to be when he was young "I doubt if George Washington would even make a good precinct captain today".

9) Most people are concerned with their day to day business much more than they are with the major issues of our times. It is quite natural that this should be so for, even though people may feel strongly about these issues, there is very little they can do about it. In the American political system they have of course the right to vote, but they can choose only between two candidates who are frequently very much alike. As a result of this, most people do not feel responsible for the actions of their governments. Most people are busy with some task that has been assigned to them. There was a time when England had an aristocracy, and these people were free to take up one issue or another. There has never been an aristocracy of this sort in America. Maybe we ought to create one in some democratic fashion by providing a certain number of children, drawn by lots, with an income for life. When these children grow up most of them would loaf of course but a minority, perhaps 5 per cent, might take up one problem or another which has not been generally recognised, and thus make an important contribution to society. This would require, however, a basic change in the American attitude towards leisure. Today in America, doing nothing is not a respected way of spending one's time.

10) The civilisation that is at present developing in America might be called "the college civilisation". What the colleges impart is not knowledge or wisdom but a uniform set of values and a uniform standard of behaviour which is conducive to good co-operation among people.

11) With the progress of automation, it is a foregone conclusion there will be a reduction in working time. It seems to me however that it would be foolish to cut the working week down from 40 to 32 hours. What one ought to do instead is to maintain the working week at 40 hours and give everyone 50 days of paid vacation above what they have at present. Even better, people could work every second Saturday and then have a paid vacation of 75 days above what they have at present. If this were done, one would create a major new industry, the vacation industry. Above all, however, it would enable people to make adequate use of a newly found leisure instead of frittering it away in an unfruitful fashion.