

Remarks
by
Senator Hubert H. Humphrey
Madison Square Garden
October 17, 1957

When "Around the World In Eight^{ty} Days" first appeared as a book, 85 years ago, it symbolized a new awareness that the world was becoming more closely tied together -- that at least in terms of travel time, technology was giving us a smaller world.

The modern version of "Eighty Days," Mike Todd's film, is just as cosmopolitan as its ancestor. It has been shown in almost all of the ninety-odd countries of the world.

Both the book and the film, it seems to me, illustrate the interdependence of mankind. This interdependence, the product of man the technician, places an increasingly awesome moral and political responsibility upon man the human being.

There is a human side to world politics, and it is of more central importance than we sometimes seem to think. Even the peoples behind the governments of dictatorial nations like the

Soviet Union, for example, exercise a kind of mute pressure that may exhibit itself in unexpected and even helpful ways.

The pace of science has now been shown in the most dramatic contrast of all. The eighty days it took Phineas Fogg to go around the world ~~was~~ ^{have} now been shortened to the ninety-three minutes it is taking the Soviet's earth satellite to go around the same world.

But the Soviet Sputnik also has a deeper meaning. The worldwide reaction to this Soviet success reflects ~~the~~ human hopes and fears on the broadest possible scale.

In the other nations of the free world, the first and natural reaction of most people was anxiety. Everyone recognized that if the Soviets had developed a rocket powerful enough to launch a satellite into space, they had almost certainly mastered the intercontinental ballistic missile. The first reaction of most people in the free world was to hope that the United States and its allies would redress their lagging defenses, including missile development.

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Mixed with this fear of the Soviet Union and hope that the United States would respond realistically to the challenge, there was some feeling of satisfaction abroad that the United States had been taken down a peg or two.

This feeling, of course, is understandable. Our fantastically high standard of living, our scientific and engineering progress, our great power and our potential military strength is bound to arouse some feelings of resentment.

It is all the more essential, therefore, that we should do now what we should have been doing anyway. We must appeal to and enlist the world's hopes, not the world's fears.

We should do all we can to reach out to other peoples -- with motion pictures, with books, with government programs like the Voice of America, and with the invaluable personal contacts of travel and student exchange.

We must make the bold and creative effort required if we are to understand the aspirations of the new nationalisms of Asia and Africa. We must do more than we have done to help them achieve the economic and political development they want so desperately.

As President Eisenhower has said:

"If we are to have partners for peace, then we must first be partners in sympathetic recognition that all mankind possesses in common like aspirations and hungers . . . like purposes and frailties . . . The divisions between us are artificial and transient. Our common humanity is God-made and enduring."

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