

Name: _____

Essay: Should Truman have dropped the Atomic bombs to end World War II?



Harry Truman's decision



<http://www.whitehouse.gov/WH/glimpse/presidents/html/ht33.html> Normally we think of technology as a way to make life better, but technology can also be destructive. In the summer of 1945, American President Harry Truman was forced to make a decision. Scientists told him about the top secret "Manhattan Project," a nuclear bomb that was more powerful than twenty thousand pounds of TNT.

Harry Truman wasn't elected as president. He had been Vice President less than three months when President Franklin Roosevelt died. Truman was a brusque man whose use of mild foul language in public caused his supporters to dub him "Give 'em Hell Harry." Now he had to make what might be the single most important decision any president would ever have to make.

America had been at war with Japan since Japan attacked the American naval base on Hawaii's Pearl Harbor on December 7, 1941. The United States was winning the war, but at a great price. More than one million Americans would die in World War Two, more than any other two wars combined. The Americans would not be able to win the war without an invasion of Japan. Military experts say another million people would be lost in the invasion. Dropping the bomb would end the war quickly and save many American lives.

But for many, including the scientists who helped build the bomb, dropping it was unthinkable. More than one hundred thousand people would be killed instantly. Many others would suffer horribly. The effects of the bomb included severe radiation, which caused many people to develop cancer.

Truman and his advisors worked in top secret. Some suggested dropping the bomb in the ocean, but that was rejected because nobody would understand its destructive force. Nobody was sure the bomb would actually work. Small-scale tests worked, but nobody had ever dropped an atomic bomb before. America only had two atomic bombs. If one exploded in the ocean, they would have wasted a valuable weapon.

Some advisors suggested that Truman warn the Japanese in advance of dropping the bomb. That would have allowed the Japanese to move their civilians out of the areas and limited the loss of life. Truman rejected that idea for many reasons. Japan would have no reason to believe that America was telling the truth and because Japan might move prisoners of war into the target of the drop.

Truman decided to drop the atomic bomb on the Japanese city of Hiroshima. On August 9, a second bomb was dropped on Nagasaki. Japan agreed to surrender on August 14.

The long war was over, but the nuclear threat was born. Soon after the war, the Soviet Union (now Russia) learned the secrets of nuclear weapons. Today, in addition to the United States and Russia, France, Great Britain, China and Israel have discovered the technology of nuclear weapons, and many other nations, including India, South Africa, Iraq, Iran and North Korea possibly have nuclear technology.

Advances in technology have allowed both the United States and the Soviet Union/Russia to end life as we know it. Soviet leader Nikita Khrushchev described our planet after a full nuclear war as a place where "the living would envy the dead." America came close to war with the Soviets in 1962, when the Americans learned that the Soviets were building nuclear missiles in Cuba, an island only ninety miles south of Miami, Florida. The Soviets dismantled their missiles.

The world's two "superpowers" saw the foolishness of nuclear war and began to discuss dismantling their nuclear arms. Today, the nuclear threat is not from America or the Soviet Union/Russia, but from smaller nations or individuals. In 1980, the government of Iran allowed 51 Americans to be held hostage for more than a year. In 1995, Timothy McVeigh killed more than three hundred people in Oklahoma City, Oklahoma by setting off a small bomb.

Today we live in a world where many nations and perhaps some individuals have the technology to destroy our planet. We humans of the planet Earth have created many marvelous ways to make life better, but we have also created a method to destroy the world we created.

<http://www.mrdowling.com/706-truman.html> → **This was Article #1 (Overview)**

Article #1 – Overview (www.mrdowling.com)

Article #2 – Albert Einstein (Physicist)

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[ARTICLE 2 - Einstein] Letter from Albert Einstein to President Franklin Delano Roosevelt about the possible construction of nuclear bombs.

**Old Grove Rd.
Nassau Point
Peconic, Long Island**

August 2nd, 1939

F.D. Roosevelt
President of the United States
White House Washington, D.C.

Sir:
Some recent work by E. Fermi and L. Szilard, which has been communicated to me in manuscript, leads me to expect that the element uranium may be turned into a new and important source of energy in the immediate future. Certain aspects of the situation which has arisen seem to call for watchfulness and, if necessary, quick action on the part of the administration. I believe therefore that it is my duty to bring to your attention the following facts and recommendations:

In the course of the last four months it has been made probable -- through the work of Joliot in France as well as Fermi and Szilard in America -- that it may become possible to set up a nuclear chain reaction in a large mass of uranium, by which vast amounts of power and large quantities of new radium like elements would be generated. Now it appears almost certain that this could be achieved in the immediate future.

This new phenomenon would also lead to the construction of bombs, and it is conceivable -- though much less certain -- that extremely powerful bombs of a new type may thus be constructed. A single bomb of this type, carried by boat and exploded in a port, might very well destroy the whole port together with some of the surrounding territory. However, such bombs might very well prove to be too heavy for transportation by air.

The United States has only very poor [illegible] of uranium in moderate quantities. There is some good ore in Canada and the former Czechoslovakia, while the most important source of Uranium is Belgian Congo.

In view of this situation you may think it desirable to have some permanent contact maintained between the Administration and the group of physicists working on chain reactions in America. One possible way of achieving this might be for you to entrust with this task a person who has your confidence and who could perhaps serve in an unofficial capacity. His task might comprise the following:

- a) To approach Government Departments, keep them informed of the further development, and out forward recommendations for Government action, giving particular attention to the problem of uranium ore for the United States;
- b) To speed up the experimental work, which is at present being carried on within the limits of the budgets of University laboratories, by providing funds, if such funds be required, through his contacts with private persons who are willing to make a contribution for this cause, and perhaps also by obtaining the co-operation of industrial laboratories which have the necessary equipment.

I understand that Germany has actually stopped the sale of uranium from the Czechoslovakian mines, which she has taken over. That she should have taken such early action might perhaps be understood on the ground that the son of the German Under-Secretary of State, Von Weishlicker [sic], is attached to the Kaiser Wilhelm Institute in Berlin where some of the American work on uranium is now being repeated.

Yours very truly,

(Albert Einstein)

[ARTICLE 3 - Bard]

Ralph Bard (Secretary of the Navy)

MEMORANDUM ON THE USE OF S-1 BOMB

Ever since I have been in touch with this program I have had a feeling that before the bomb is actually used against Japan that Japan should have some preliminary warning for say two or three days in advance of use. The position of the United States as a great humanitarian nation and the fair play attitude of our people generally is responsible in the main for this feeling.

During recent weeks I have also had the feeling very definitely that the Japanese government may be searching for some opportunity which they could use as a medium of surrender. Following the three-power conference emissaries from this country could contact representatives from Japan somewhere on the China Coast and make representations with regard to Russia's position and at the same time give them some information regarding the proposed use of atomic power, together with whatever assurances the President might care to make with regard to the Emperor of Japan and the treatment of the Japanese nation following unconditional surrender. It seems quite possible to me that this presents the opportunity which the Japanese are looking for.

I don't see that we have anything in particular to lose in following such a program. The stakes are so tremendous that it is my opinion very real consideration should be given to some plan of this kind. I do not believe under present circumstances existing that there is anyone in this country whose evaluation of the chances of the success of such a program is worth a great deal. The only way to find out is to try it out.

RALPH BARD

27 June 1945

[ARTICLE 4 – Harry S. Truman]



A Warning to Japan Urging Surrender -

A Warning to Japan Urging Surrender: Excerpts from President Truman's radio address to the American people, August 9, 1945

The British, Chinese, and United States Governments have given the Japanese people adequate warning of what is in store for them. We have laid down the general terms on which they can surrender. Our warning went unheeded; our terms were rejected. Since then the Japanese have seen what our atomic bomb can do. They can foresee what it will do in the future.

The world will note that the first atomic bomb was dropped on Hiroshima, a military base. That was because we wished in this first attack to avoid, insofar as possible, the killing of civilians. But that attack is only a warning of things to come. If Japan does not surrender, bombs will have to be dropped on her war industries and, unfortunately, thousands of civilian lives will be lost. I urge Japanese civilians to leave industrial cities immediately, and save themselves from destruction.

I realize the tragic significance of the atomic bomb.

Its production and its use were not lightly undertaken by this Government. But we knew that our enemies were on the search for it. We know now how close they were to finding it. And we knew the disaster, which would come to this Nation, and to all peace-loving nations, to all civilization, if they had found it first.

That is why we felt compelled to undertake the long and uncertain and costly labor of discovery and production.

We won the race of discovery against the Germans. Having found the bomb we have used it. We have used it against those who attacked us without warning at Pearl Harbor, against those who have starved and beaten and executed American prisoners of war, against those who have abandoned all pretense of obeying international laws of warfare. We have used it in order to shorten the agony of war, in order to save the lives of thousands and thousands of young Americans.

We shall continue to use it until we completely destroy Japan's power

[ARTICLE 5 – Paul Fussel, Historian]

[Excerpted from Paul Fussell's "Thank God for the Atom Bomb. Hiroshima: A Soldier's View," The New Republic (August 26 and 29, 1981), pp. 28-30.]

<http://wheatonhistory.wordpress.com/paul-fussell-%E2%80%9Cthank-god-for-the-atom-bomb%E2%80%9D/>

The dramatic postwar Japanese success at hustling and merchandising and tourism has (happily, in many ways) effaced for most people important elements of the assault context in which [the dropping of the US atomic bomb on] Hiroshima should be viewed. It is easy to forget what Japan was like before it was first destroyed and then humiliated, tamed, and constitutionalized by the West. "Implacable, treacherous, barbaric" — those were Admiral Halsey's characterizations of the enemy, and at the time few facing the Japanese would deny that they fit to a T. One remembers the captured American airmen locked for years in packing crates, the prisoners decapitated, the gleeful use of bayonets on civilians. The degree to which Americans register shock and extraordinary shame about the Hiroshima bomb correlates closely with lack of information about the war.

And the savagery was not just on one side. There was much sadism and brutality — undeniably racist — on ours. No Marine was fully persuaded of his manly adequacy who didn't have a well-washed Japanese skull to caress and who didn't have a go at treating surrendering Japs as rifle targets. Herman Wouk remembers it correctly while analyzing Ensign Keith in *The Caine Mutiny*: "Like most of the naval executioners of Kwajalein, he seemed to regard the enemy as a species of animal pest." And the enemy felt the same way about us: "From the grim and desperate taciturnity with which the Japanese died, they seemed on their side to believe they were contending with an invasion of large armed ants." Hiroshima seems to follow in natural sequence: "This obliviousness on both sides to the fact that the opponents were human beings may perhaps be cited as the key to the many massacres of the Pacific war." Since the Japanese resisted so madly, let's pour gasoline into their emplacements and light it and shoot the people afire who try to get out. Why not? Why not blow them all up? Why not, indeed, drop a new kind of big bomb on them? Why allow one more American high school kid to see his intestines blown out of his body and spread before him in the dirt while he screams when we can end the whole thing just like that?

When the bomb ended the war I was in the 45th Infantry Division, which had been through the European war to the degree that it had needed to be reconstituted two or three times. We were in a staging area near Reims, ready to be shipped across the United States for final preparation in the Philippines. My division was to take part in the invasion of Honshu in March 1946. (The earlier invasion of Kyushu was to be carried out by 700,000 infantry already in the Pacific.) I was a 21-year-old second lieutenant leading a rifle platoon. Although still officially in one piece, in the German war I had already been wounded in the leg and back severely enough to be adjudged, after the war, 40 percent disabled. But even if my legs buckled whenever I jumped out of the back of the truck, my condition was held to be satisfactory for whatever lay ahead. When the bombs dropped and news began to circulate that "Operation Olympic" would not, after all, take place, that we would not be obliged to run up the beaches near Tokyo assault-firing while being mortared and shelled, for all the fake manliness of our facades we cried with relief and joy. We were going to live. We were going to grow up to adulthood after all. When the *Enola Gay* dropped its package, "There were cheers," says John Toland, "over the intercom; it meant the end of the war."

Those who cried and cheered are very different from high-minded, guilt-ridden GIs we're told about by the late J. Glenn Gray in *The Warriors* (1959) . . . [H]is meditation on modern soldiering, gives every sign

bombing of Hiroshima and Nagasaki came," Gray asks us to believe, "many an American soldier felt shocked and ashamed." But why, we ask? Because we'd bombed civilians? We'd been doing that for years and, besides the two bombs, wiped out 10,000 Japanese troops, not now often mentioned, John Hersey's kindly physicians and Jesuit priests being more touching. Were Gray's soldiers shocked and ashamed because we'd obliterated whole towns? We'd done that plenty of times. If at division headquarters some felt shocked and ashamed, down in the rifle companies none did, although Gray says they did.

To intensify the shame he insists we feel, Gray seems willing to fiddle the facts. The Hiroshima bomb, he says, was dropped "without any warning." But actually, two days before, 720,000 leaflets were dropped on the city urging everyone to get out and indicating that the place was going to be obliterated. Of course few left.

Experience whispers that the pity is not that we used the bomb to end the Japanese war but that it wasn't ready earlier to end the German one. If only it could have been rushed into production faster and dropped at the right moment on the Reich chancellery or Berchtesgaden or Hitler's military headquarters in East Prussia or — Wagnerian *coup de théâtre* — at Rommel's phony state funeral, most of the Nazi hierarchy could have been pulverized immediately, saving not just the embarrassment of the Nuremberg trials but the lives of about four million Jews, Poles, Slavs, gypsies, and other "subhumans," not to mention the lives and limbs of millions of Allied and Axis soldiers. If the bomb could have been ready even as late as July 1944, it could have reinforced the Von Stauffenberg plot and ended the war then and there. If the bomb had only been ready in time, the men of my infantry platoon would not have been killed and maimed. . . .

The predictable stupidity, parochialism, and greed in the postwar international mismanagement of the whole nuclear problem should not tempt us to mis-imagine the circumstances of the bomb's first "use." Nor should our well-justified fears and suspicions occasioned by the capture of the nuclear business by the mendacious classes (cf. Three Mile Island) tempt us to infer retrospectively extraordinary corruption, cruelty, and swinishness in those who decided to drop the bomb. Times change. Harry Truman was not a fascist, but a democrat. He was as close to a real egalitarian as we've seen in high office for a very long time. He is the only president in my lifetime who ever had the experience of commanding a small unit of ground troops obliged to kill people. He knew better than his subsequent critics what he was doing. The past, which as always did not know the future, acted in ways that ask to be imagined before they are condemned. Or even before they are simplified.

[ARTICLE 6 – Michael Walzer, Historian]

[Excerpted from Michael Walzer's response The New Republic, (Sept. 23, 1981), pp. 13-14.]

Paul Fussell's defense of the bombing of Hiroshima (*TNR*, August 22 & 29) is written, as he tells us repeatedly, from the standpoint of the ordinary GI. And that standpoint is human, all too human: let anyone die but me! There are no humanitarians in the foxholes. I can almost believe that. But Fussell's recital does remind me a little uneasily of the speech of that Conradian villain Gentleman Brown (in Lord Jim): "When it came to saving one's life in the dark, one didn't care who else went — three, thirty, three hundred people. . . ."

... With Fussell, it seems, there are no limits at all; anything goes, so long as it helps to bring the boys home. . . .

The bombing of Hiroshima was an act of terrorism; its purpose was political, not military. The goal was to kill enough civilians to shake the Japanese government and force it to surrender. And this is the goal of every terrorist campaign. Happily, none of today's terrorist movements have yet been able to kill on the scale of the modern state, and so they have not enjoyed successes as dramatic as the one Fussell describes. But their ordinary members, the terrorists in the foxholes, as it were, must think much as he does: if only we could kill enough people, not a dozen here and there, in a pub, a bus station, or a supermarket, but a whole city full, we could end the struggle once and for all, liberate our land, get the British out of Ireland, force the Israelis to accept a PLO state, and so on. To the boys of the IRA, to young Palestinians in Lebanon, that argument is surely as attractive as it was to the young Paul Fussell on his way to the Pacific in 1945. It is the same argument.

What is wrong with it? If war is indeed a tragedy, if its suffering is inevitable, then nothing is wrong with it. War is war, and what happens, happens. In fact, however, war imposes choices on officers and enlisted men alike. "There wasn't a single soldier," says an Israeli officer who fought in the Six-Day War, "who didn't at some stage have to decide, to choose, to make a moral decision. . . ." Fussell, who has written so beautifully about the literature of war, must know this to be true. And he must also know that there is a moral argument, different from his own argument, that shapes these military choices. Perhaps that argument is most often expounded by those professors far from the battlefield for whom he has such contempt. But it is an argument as old as war itself and one that many soldiers have believed and struggled to live by. It holds, most simply, that combat should be a struggle between combatants, and that noncombatants — civilian men, women, and children — should be protected as far as possible against its cruelties. "The soldier, be he friend or foe," wrote Douglas MacArthur, "is charged with the protection of the weak and the unarmed. It is the very essence and reason of his being a sacred trust." Like policemen, firemen, and sailors at sea, soldiers have a responsibility to accept risks themselves rather than impose risks on ordinary citizens. That is a hard requirement when the soldiers are conscripts. Still, they are trained and armed for war and ordinary citizens are not; and that is a practical difference that makes a moral difference.

Consider how the risks of police work might be reduced, and how many more criminals might be caught, if we permitted the police to ignore the rights of ordinary citizens, to fire indiscriminately into crowds, to punish the innocent relatives of criminals, and so on. But we don't grant such permissions. Nor are soldiers permitted comparable acts, even if they carry with them the promise of success.

There is a code. It is no doubt often broken, particularly in the heat of battle. But honorable men live by it while they can. Hiroshima was a violation of that code. So was the earlier terror bombing of cities — Hamburg, Dresden, Tokyo — but Hiroshima was worse because it was even more terrifying. Its long-term effects were literally unknowable by the men who decided to impose them. And the effects were not imposed, any more than those of the earlier bombing, in the heat of battle, face-to-face with enemy soldiers who aim to kill and have already killed comrades and friends. Though there were soldiers in Hiroshima, they were not the targets of the attack (or else we would have attacked a military base); the city was the target and all its inhabitants.

Fussell writes (again) as a democrat, on behalf of "the low and humble, the quintessentially democratic huddled masses — the conscripted enlisted men manning the fated invasion divisions." Given that standpoint, one might have expected him to question the US demand for unconditional surrender that made the invasion of the Japanese islands seem absolutely necessary. There were people in the US government in 1945 who thought a negotiated settlement possible without an invasion and without the use of the atomic bomb. Surely some attempt should have been made not only for the sake of our own soldiers, but also for those other "huddled masses," the civilian inhabitants of Hiroshima (and Nagasaki

what about all the future victims of a politics and warfare from which restraint has been banished? Given the state of our political and moral order, with which Hiroshima probably has something to do, aren't we all more likely to be the victims than the beneficiaries of terrorist attacks?

[ARTICLE 7- Kinue Tomoyasu]

<http://www.atomicarchive.com/Docs/Hibakusha/Kinue.shtml>

Ms. Kinue Tomoyasu was 44 years old at the time of the A-bomb attack. She was at home, 5 kilometers from the hypocenter. She then entered Hiroshima City to search for her daughter. Previously her husband had died of illness and her only son was sent to a battle field. She was living with her only daughter. Ms. Tomoyasu was admitted to the Hiroshima Atomic Bomb Victims Nursing Home thirteen years ago.

TOMOYASU: That morning I left home with my daughter. She was working at the industrial Research Institute. Then an air-raid warning was issued. I went back home, but my daughter insisted, ``I'm going to the office." even though the air-raid warning had been issued. She reached the train station. The trains were always late in the morning, but they were on time that day. She took the train and when she got off at the station, she was hit by the A-bomb. I went inside my home since the warning was still on. I tucked myself in bed and waited for the warning to be lifted.

After the warning was lifted, I got up and folded the bedding, put it back into the closet, and opened the window. As I opened the window, there came the flash. it was so bright, a ten or hundred or thousand times brighter than a camera flash bulb. The flash was piercing my eyes and my mind went blank. The glass from the windows was shattered all over the floor. I was lying on the floor, too. When I came to, I was anxious to know what happened to my daughter, Yatchan. I looked outside the window and saw one of my neighbors. He was standing out there

put my shoes on, and took my air-raid hood with me. I made my way to a train station near Hiroshima. I saw a young girl coming my way. Her skin was dangling all over and she was naked. She was muttering, ``Mother, water, mother, water." I took a look at her. I thought she might be my daughter, but she wasn't. I didn't give her any water. I am sorry that I didn't. But my mind was full, worrying about my daughter. I ran all the way to Hiroshima Station. Hiroshima Station was full of people. Some of them were dead, and many of them were lying on the ground, calling for their mothers and asking for water. I went to Tokiwa Bridge. I had to cross the bridge to get to my daughter's office. But there was a rope for totes across the bridge. And the people there told me, ``You can't go beyond here today." I protested, ``My daughter's office is over there. Please let me go through." They told me, ``No." Some men were daring to make the way through, but I couldn't go beyond it. I thought she might be on a way back home. I returned home, but my daughter was not back yet.

INTERVIEWER: Did you see the large cloud?

TOMOYASU: No, I didn't see the cloud.

INTERVIEWER: You didn't see the mushroom cloud?

TOMOYASU: I didn't see the Mushroom cloud. I was trying to find my daughter. They told me I couldn't go beyond the bridge. I thought she might be back home, so I went back as far as Nikitsu Shrine. Then, the black rain started falling from the sky. And I wondered what it was. And it was what's called the black rain.

INTERVIEWER: Can you tell us what was the black rain like?

TOMOYASU: It was like a heavy rain. And I had my air-raid hood on, so I didn't get it on my head fortunately, but it fell on my hands. And I ran and ran. I waited for her with the windows open. I stayed awake all night waiting and waiting for her, but she didn't come back. About six thirty on the morning of the 7th, Mr. Ishido, whose daughter was working at the same office with my daughter, came around. He called out asking for the Tomoyasu's house. I went outside calling to him, ``It's here, over here!" Mr. Ishido came up to me and said, ``Quick! Get some clothes and go for her. Your daughter is at the bank of the Ota River." I said, ``Thank you, thank you very much. Is she still alive?" He said, ``She is alive," and added, ``I'll show you the way." I took a yukata with me. My neighbors offered me a stretcher. And I started running at full speed. People followed me and said, ``Slow down! Be careful not to hurt yourself!" But still, I hurried as fast as I could. When I reached the Tokiwa Bridge, there were soldiers lying on the ground. Around Hiroshima Station, I saw more people lying dead, more on the morning of the 7th than on the 6th. When I reached the river bank, I couldn't tell who was who. I kept wondering where my daughter was. But then, she cried for me, ``Mother!" I recognized her voice. I found her in a horrible condition. Her face looked terrible. And she still appears in my dreams like that sometimes. When I met her, she said, ``There shouldn't be any war." The first thing she said to me was ``Mother, it took you so I couldn't do anything for her. My neighbors went back home. They had wounded family members as well. I was all by myself, and I didn't know what to do. There were maggots in her wounds and a sticky yellowish pus, a white watery liquid coming out her wounds and a sticky yellowish liquid. I didn't know what was going on.

INTERVIEWER: So you tried to remove the maggots from your daughter's body?

TOMOYASU: Yes. But her skin was just peeling right off. The maggots were coming out all over. I couldn't wipe them off. I thought it would be too painful. I picked off some maggots, though. She asked me what I was doing and I told her, ``Oh, it's nothing." She nodded at my words. And nine hours later, she died.

TOMOYASU: Yes, on my lap. I had had bedding and folded on the floor, but I held her in my arms. when I held her on my lap, she said, ``I don't want to die." I told her, ``Hang on Hang on." She said, ``I won't die before my brother comes home." But she was in pain and she kept crying, ``Brother. Mother." On August 15th, I held her funeral. And around early October, my hair started to come out. I wondered what was happening to me, but all my hair was disappearing. In November, I become bald. Then, purple spots started to appear around my neck, my body and my arms, and on the inner parts of my thighs, a lot of them, all over, the purple spots all over my body. I had a high fever of forty degrees. I was shivering and I couldn't consult the doctor. I still had a fever when I was admitted here for a while, but now I don't have a fever so often.

INTERVIEWER: After your son returned home from the war, what did he do?

TOMOYASU: He came back in February of 1946, and he took care of me. When he heard how his sister died, he said he felt so sorry for her. He told me he hated war. I understand. Many of his friends had died in the war. He told me he felt sorry that he survived. He was just filled with regret. My son got malaria during the war, also. He suffered a lot. I don't know why, but he became neurotic and killed himself, finally, by jumping in front of a train in October. I was left alone. I had to go through hardships, living alone. I have no family. I joined the white chrysanthemum organization at Hiroshima University, pledging to donate my body upon death for medical education and research. My registration number is number 1200 I'm ready. I'm ready now to be summoned by God at any moment. But God doesn't allow me to come his side yet. If it were not for the war, my two children would not have died. If it were not for the war, I wouldn't have to stay at an institution like this. I suppose the three of us would have been living together in happiness. Ah, it is so hard on me.