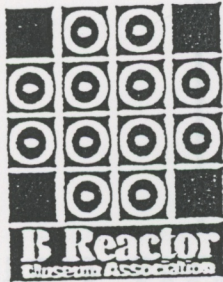




World Citizens for Peace
Post Office Box 594
Richland, WA 99352



B Reactor Museum
Association
Post Office Box 1531
Richland, Wa 99352

February 21, 1995

Board of Trustees
Mid-Columbia Symphony
615 Columbia Center
Kennewick, WA 99336

Dear Trustees,

Following the Symphony's 50th Anniversary Concert on February 18th, I had the pleasure of meeting the conductor, Dr. Robert Bode. I took the opportunity to ask whether the Symphony might repeat its performance of the Faure "Requiem" for another 50th anniversary coming up in August--the 50th anniversary of the atomic bombings and the end of World War II. Dr. Bode responded very favorably to the idea and suggested that I bring it to your immediate attention.

The repeat performance would be part of Hanford Peace Week 1995, a series of events (see enclosed schedule) being planned to provide positive experiences for both local residents and the many visitors we expect here in August. We know already that Hanford and Richland will be the focus of intense national and international news media attention in August. The two local groups organizing Hanford Peace Week 1995, World Citizens for Peace and B Reactor Museum Association, are working to promote a positive, forward-looking image of Hanford, Richland, and the Tri-Cities instead of the negative, backward-looking image so often portrayed by the media. An August performance of the "Requiem," perhaps dedicated to those who died on both sides of the war, would be a beautiful expression of peace, reconciliation, and healing from our community.

I would be pleased to meet with you at your pleasure to discuss this possibility and to provide further information.

Sincerely yours,

Jim Stoffel(s)
Jim Stoffel(s)
Coordinator

Hanford Peace Week 1995

Enclosure

It may be too soon to tell Enola Gay story

Visitors to the Smithsonian's Air and Space Museum's Enola Gay exhibit this spring will find an airplane fuselage and a small commemorative plaque — and will leave with more questions than answers.

Gone is any discussion of the issues that influenced President Harry S. Truman's decision to drop the atomic bomb on Hiroshima, Japan, on Aug. 6, 1945, and another on Nagasaki three days later.

Gone are arguments over the morality of its use. Gone, too, is talk of American lives saved by the use of the bomb or of the 130,000 Japanese who were killed or injured in the attack on Hiroshima and the 75,000 killed or injured in Nagasaki.

Exhibit discussions broke down over the question of how many casualties the United States would have had if it had invaded Japan instead of dropping the bomb.

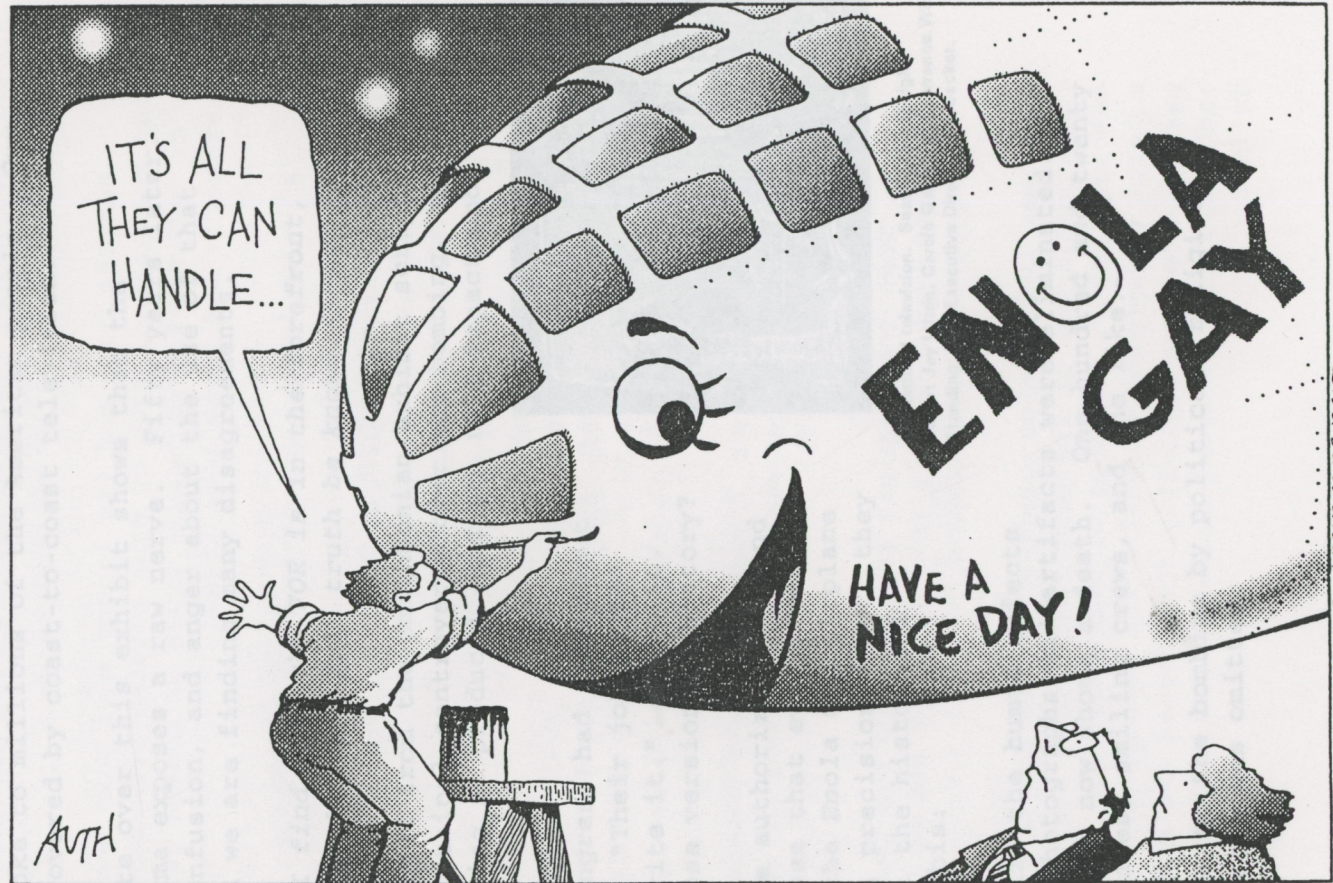
Maybe more cannot be expected, at least for now. We see now that, as a nation, we continue to fear honest discussion and disclosure. The public story speaks to the divisions in the land. The deeper story, perhaps, is the denial, the failure to discover and face Hiroshima's meaning.

Let this, too, be part of history.

Of course we share the disappointment of those who had hoped the exhibit would tell the fuller story. The Enola Gay story, when stripped of narrative, of consequences, of victims' photos, takes away its humanity or, more accurately, its inhumanity. It begs the essential questions of who we were, and who we may have become, during the atomic age.

Where do we find the answers? Do they rest within the events of Aug. 6, 1945? Or are they buried within us awaiting discovery before Hiroshima can make any sense?

As a nation, we praise the Soviets for finally telling believable war stories. We have demanded no less of the Germans and Japanese. Reckoning our own darkness, we stumble. Or is there a truth so unique, so awesome, so deeply disturbing in having opened



first prisoners, cannot utter it?

Can our Japanese brothers and sisters understand? Hiroshima Mayor Takashi Hiraoka has criticized the decision to tone down the exhibit. He said it undercuts his city's worldwide

campaign against nuclear weapons. "The task of how to relay Hiroshima's feelings to America remains," he said, adding that his city would hold its

own exhibit and purchase advertisements in major U.S. newspapers.

We share his frustration. But we ask his indulgence. Yes, we owe more to the rest of the human family, a modest effort at self-awareness. Upon further reflection, maybe our foreign brothers and sisters will understand. Slowly, it *will* come, but only with their help.

Might they measure our reluctance, sense the fear, witness our divisions and see in this an opportunity to further broadcast the Hiroshima message?

History has a way of sorting matters, in time giving them proper perspective. No one voice, no one nation can tell this entire story. Nations need to help each other write stories and histories. Each acts as a check to self-

delusion. Each can illuminate in the other nation darkness intentionally hidden.

In time, we will tell the Hiroshima story. Perhaps it is fitting that the Smithsonian, as representative of our collective story, memory and identity, cannot yet bring light to the Enola Gay mission. It is too dark and too deep within us.

National Catholic Reporter

February 10, 1995



write: Office of Science & Technical Information

P.O. Box 62

Oak Ridge, TN 37831

Attn: Information Services

doc# DOE/HR-0096

Fellowship of Reconciliation, Box 271, Nyack, New York 10960 (914) 358-4601
FAX (914) 358-4924

Mid-Winter 1995

To friends in the Fellowship of Reconciliation,

Last month the FOR gathered nine historians and scholars to meet with Smithsonian curators about their upcoming exhibit on the atomic bombing of Japan. I was proud to be among them.

Afterward, we spoke to millions of the American people. Our press conference was covered by coast-to-coast television.

The intense debate over this exhibit shows that the anniversary of Hiroshima exposes a raw nerve. Fifty years later, we still find pain, confusion, and anger about the use of that weapon on cities. And we are finding many disagreements.

But once more, I find that the FOR is in the forefront, insisting that the full truth be known.

Pressure had removed from the Smithsonian exhibit script acknowledgment of the ethical controversy over the bombing, the extent of human suffering it produced, and its full impact upon the decades that followed.

One member of Congress had said about Smithsonian officials, "Their job is to tell history, not rewrite it." Quite so. But what history? Whose version of history?

The curators were authorized to spend a million dollars to see that every bolt, gauge, and detail of the *Enola Gay* airplane be rendered with total precision. Yet, they were pushed to distort the historical context in ways like this:

- To minimize the human effects of the bombing, photographs and artifacts were eliminated. Only one photograph now shows a death. One hundred and twenty show shiny airplanes, smiling crews, and the like..

- Opposition to the bombing by political, religious, and military leaders was omitted.



On national television. Seated, left to right:
Robert Jay Lifton, Carole Gallagher, Lawrence Wittner.
Standing: FOR Executive Director, Jo Becker.



- The bomb's legacy and continuing effects in history were eliminated.

The decision to use the bomb, and its human costs, have not received a complete, impartial examination.

And that is just what we seek. We remember and care about the trauma of service men and women. They are among war's prime victims. We also remember the American occupation division stationed in Hiroshima and Nagasaki, exposed to radioactivity and never warned of dangers to them or their future children. We are well aware that the Japanese Army did horrible things during World War II.

But the bomb and its legacy were also horrible. And this has been recognized, even by many outside academic and peace circles. We do not see how it serves truth or common sense to delete statements and facts like these:

- "Completely unnecessary." (Dwight D. Eisenhower)
- "Barbarous...of no material assistance in our war against Japan...we...adopted an ethical standard (of) the barbarians of the Dark Ages." (William D. Leahy, who led the Joint Chiefs of Staff at the time)
- "Japan, in all probability, would have surrendered prior to November 1, 1945, and...certainly before December 31." Without an atom bomb, or a Soviet invasion, or an American invasion. (U.S. Strategic Bombing Survey, 1946)
- That President Truman knew from decoded cables that Japan was about to surrender. (The diary of Harry S. Truman, released in 1979)
- That the Chaplain to the *Enola Gay* crew, George Zabelka, came to regret his role strongly and to devote his life to supporting nonviolence.

New information suggests other reasons that may well have been involved in use of the bomb--impressing the Soviets, expressing American power, feelings of vengeance, and the built-in impetus of a large government project. And perhaps an element of sheer rage, part of the same mentality that bombed two cities after Japan had announced unconditional surrender but before written word was delivered.