

AN ONGOING JOURNEY

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By Thomas C. Tiller, Jr

## AN ONGOING JOURNEY

I will be speaking about a journey that I have kept up with for more than seventy years. From even more years ago, I remember Pearl Harbor, President Franklin D. Roosevelt's "date-of-infamy" speech and following the progress of the Allied forces via the maps published in The Charlotte Observer. Between ages seven and eleven I meticulously built models of US warplanes with balsa-wood-stick frames, tissue-paper skins and rubber-band-powered propellers and searched for imaginary enemy spies in my grandparents' dark basement. I remember when news arrived about the powerful new weapons - atomic bombs - used on Japan. And I remember taking a turn at pulling a rope to ring our Methodist church's bell to celebrate the end of WWII.

That background predisposed me to take special note when a survivor of the atomic bombing of Hiroshima - Setsuko Nakamura - joined the student body in 1954 at Lynchburg College, where I was already a student. Her presence in Lynchburg struck me as a remarkable happening. Tonight, I will speak about how she came to be at LC, her experience in Lynchburg and something of her life and work since then. This story will include a few of the many people whose lives connected with hers in special ways. Because it is impossible to tell of Setsuko's life without including some aspects of activists' efforts to educate about and limit nuclear weapons, that will be part of the story as well. I will conclude with some thoughts of my own about nuclear weapons.

Setsuko Nakamura's father, Benkichi (1883 -1955) – the second son of a family in a culture that practiced primogeniture – was sent to Alberta in 1899, at age 16. After three years of hard work in Canada, he moved on to California where he again was industrious and fared well in farming. In 1920 the family patriarch called Benkichi back to Hiroshima when the eldest son became ill and unable to continue in the role of future head of the family. Setsuko - a late addition to the family of Benkichi and Shegeno Nakamura (1887 - 1992) – was born in Hiroshima on January 3, 1932.

The Nakamura family lineage included ancestors who were in the Samurai class in feudal Japan. That heritage included both warrior and service aspects. Setsuko's mother stressed to her the responsibility of service. Around the time of the opening of Japan by Commodore Matthew Perry in 1853, the feudal system was breaking down. In 1868 samurai participated in the overthrow of the shogunate, leading to the Meiji Restoration of power to the emperor and modernization of Japan. As the governing arrangement in Japan evolved, so did the standing of samurai.. After establishment of the Diet and a parliamentary form of government in 1890, the former samurai, by then referred to as shizoku (a class between royalty and commoners), held many leading positions in education, government and business. The shizoku designation was abolished in 1947 as part of the restructuring of Japan after World War II.

One of the persons who had a major impact on Setsuko's life was Thomas W. Ferebee (1918-2000). He was born on a farm and attended school in Davie County, NC. (I was born and spent my childhood in that same county and once saw and heard him speak

there.) He attended Lees-McRae College before joining the Air Force. Ferebee, an ace bombardier in the European campaign, was chosen for that role on the secret mission to drop an atomic bomb over Hiroshima, Japan, on August 6, 1945. That was done from a B-29 plane named the Enola Gay, piloted by Colonel Paul Tibbets. Ferebee selected the specific target in Hiroshima – the Aioi Bridge - from aerial photographs. Deaths from the single bomb are estimated as 80,000 within two days and 140,000 within four months.

Setsuko Nakamura survived with a physical injury and scarring to one of her arms, radiation-caused hair loss and bleeding gums for months afterward, and a lifetime of concern about the possibility of cancer. She lost a sister, Ayako, a nephew, Eiji, and several members of her extended family, and the family heirlooms were destroyed. The family's business assets were lost; economic activity came to a standstill and unemployment and food shortages followed. Just one month later the city would be struck by what is still one of the worst typhoons in its history. In time, Setsuko's father made the painful decision to sell the family's remaining substantial asset – land that had been in the family for at least 400 years.

Afterward, Major (and later Colonel) Ferebee was steadfast in stating that use of the nuclear bomb was necessary. In 1970, he told Newsweek magazine: "I'm convinced that the bombing saved many lives by ending the war." By the 1990's he did begin warning about the dangers of nuclear destruction. And in a 1995 interview for the *Charlotte Observer* he said, "Now we should look back and remember what just one bomb did, or two bombs. Then I think we should realize that this can't [be allowed to] happen again."

In August 1946, John Hersey (1914 -1993) provided the most complete description Americans had received about the effects of a nuclear weapon on people, because the occupying military command had limited information releases. Hersey was a foreign correspondent during WWII, and a Pulitzer Prize winning writer for his 1944 novel, *A Bell for Adano*. He went to Hiroshima in May, 1946, for the New Yorker magazine. After observing the situation and conducting interviews, he organized his reporting around the experiences of six survivors. The report was first published as a full-issue-long article and later as a book titled *Hiroshima*. Translated into at least fourteen languages and braille, that report has been widely available since then.

In 1985 John Hersey returned to Japan to do follow-up reporting about the lives of his original interviewees in the years after the bombing. The account appeared in the July 15, 1985 issue of The New Yorker and was subsequently included as a revised edition of the author's original book. He also inserted into that follow-up report facts showing the large and growing number of known nuclear weapons held by various countries.

One of the survivors Hersey interviewed and built his reporting around, was the Reverend Kiyoshi Tanimoto (1909 - 1986), pastor of the Nagarekawa Methodist Church in Hiroshima. After the nuclear bombing Tanimoto supported other survivors (hibakusha) in any way he could with few resources. Setsuko Nakamura was one of the people he helped. Searching for faith and a way forward after experiencing the destruction of Hiroshima and life as she had known it, Setsuko was drawn to the church of the active, service-oriented Tanimoto and she was baptized there at age sixteen. Thus Setsuko, who

had grown up practicing Buddhist rituals beside her devout mother, added a Christian perspective to her spirituality. Rev. Tanimoto provided spiritual guidance for her at a pivotal time in her life and was an inspiration for many years.

With the collaboration of an Emory University classmate, Rev. Tanimoto came to the U S in 1948 to raise funds for rebuilding his church in Hiroshima. During his voyage to the U S, Tanimoto had time for contemplation and envisioned establishing a Peace Center in Hiroshima. That was not something he had not broached with the citizens of his city before the trip. A connection was established with Norman Cousins, influential editor of *The Saturday Review*. That was followed by a 1955 project in which Tanimoto brought to the U S for surgery a group of hibakusha (nuclear bomb survivors) who bore keloids. Cousins aided Tanimoto's fundraising projects but in ways that affected Tanimoto's leadership in his own country. Citizens of Hiroshima eventually proceeded with a Peace Center, and in 1987 established and named its annually awarded Peace Prize for Reverend Kiyoshi Tanimoto.

Joseph Boone Hunter (1886-1987), who had a remarkable life himself, was another minister who played an important role in Setsuko's life. He was born on a farm near Allen, Texas, the ninth of fifteen children and one of seven who earned advanced college degrees. Joseph Hunter's higher education, with pauses, was at Texas Normal School, Transylvania University in Kentucky (1916). Vanderbilt U (1921) and Yale Divinity School (1926-27). At various times, he taught for Little Rock Junior College, the

University of Arkansas, Drake Bible College in Tokyo, a college at Aleppo in Syria, Lynchburg College, and Tugaloo College in Jackson, Mississippi.

Rev. Hunter went in 1918 as Chaplain with the 6th Division in France in WWI. He did missionary work and teaching in Japan for several years in the 1920's, during which time (1923) he married Mary Cleary, a missionary. Their two children, John C. Hunter and Elizabeth Lu Hunter, were born in Japan in 1924 and 1926, respectively. Rev. Hunter returned to Japan for a tour in 1934. He was scheduled to go again in 1941 with his family for a multi-year assignment but because of diplomatic tensions with Japan the family was turned back after reaching Seattle. However, he eventually proceeded without his family, reaching Japan in May of 1941, where he was put under house arrest. He said that a relationship with a guard, formed through their mutual interest in baseball, was what allowed him to get to a ship out of Japan just before December 7, 1941.

After President Franklin D. Roosevelt's Executive Order 9066, signed on February 19, 1942, allowed the internment of 120,000 Japanese Americans, Hunter served as Director of Human Services at one of the internment camps – the one at Rohwer, Arkansas.

Though referred to as camps or relocation centers those sites were prisons with armed guards and barbed wire. Among those interned at Rohwer were Setsuko's sister Fumiko, bother-in-law Takekuma and four-year-old nephew George Takei (No.12832-C). They were held at Camp Rohwer for eight months in 1942 until being transferred to the maximum-security camp at Tule Lake, California. That young George Takea grew up to play helmsman Hikaru Sulu in the original Star Trek TV series and movie, and is a

human-rights advocate in real life. Rev. Hunter served at Camp Rohwer with such helpfulness and sensitivity that after WW II ended the Japanese-American Citizens' League awarded him its highest honor for his work in social justice and racial understanding. All that remains at the original 500-acre Rohwer Relocation Center is the land, the cemetery, the hospital smokestack, a small-scale replica of a guard tower, and a self-guided walking tour led by the voice of George Takei.

It seems particularly cruel that even when some men who were interned at Rohwer and other camps volunteered and served with distinction in the U S Army, their families remained incarcerated in camps.

Dr. Hunter joined the Lynchburg College faculty in 1946 as a professor of Religion. I took courses under him; and remember that he took personal interest in his students and that he was an empathetic humanitarian with a wide world view. He was a strong advocate for human and civil rights. On leave for the fall semester of the 1952-53 school year, he and his wife returned to Japan to visit several cities, and, as he characterized it, "talking in very poor Japanese," to survey recovery progress and the status of church work. In Hiroshima for a church conference, they were assigned Setsuko Nakamura as their guide and interpreter. Dr. Hunter and Setsuko discussed her interest in coming to the U S to further her undergraduate education and corresponded after the Hunter's returned to LC.

When Professor Hunter retired from LC in 1956, he returned to Arkansas and a new phase of activism. As reported in the [Encyclopedia of Arkansas](#), he then pastored

churches, did church administrative work and taught at a historically Black college. In 1957, he worked with Daisy Bates in support of the Little Rock Nine. Those were the Black students who chose - under a court-ordered option - to attend the previously all-white Central High School in Little Rock, Arkansas, but were blocked by Governor Orval Faubus, the Arkansas National Guard and angry mobs until President Eisenhower reluctantly nationalized the Guard and deployed 1,200 members of the U S Army's 101<sup>st</sup> Airborne Division.

Later, according to the Encyclopedia of Arkansas, Hunter, because of his position on the Arkansas Council of Churches, was asked to review a movie, *Operation Abolition*, purporting to show communist backing of student unrest at the University of California at Berkeley. Upon reviewing the film, he stated that it appeared to be biased and altered; this assessment subsequently led to an FBI investigation of him.

Joseph Hunter modeled activism and a world view for Setsuko and they maintained contact until his death in 1987.

Under arrangements orchestrated by Professor Hunter, including a full scholarship, Setsuko Nakamura arrived for enrollment at Lynchburg College in September of 1954. She had travelled to the U S – seasick all the way - on the ss *Cotton State #1*, an American cargo ship. It was intended to dock in Seattle, where a contact had been arranged to assist Setsuko in getting transportation to Los Angeles. But the ship was diverted to land near Laguna Beach, with no arranged contact person there for her. In the face of the difficult circumstances, Setsuko was resourceful and got to her Los Angeles

destination – the home of a sister she had not seen since childhood - before coming to Lynchburg.

When she got off the plane in Lynchburg, she was met by the Hunters and IeeNee Yoon, a Korean student at LC who spoke Japanese. Although their countries of origin had been at war, Setsuko and IeeNee became good friends. “The school was so enthusiastic in accepting me,” Setsuko later said. “The student body was so well prepared to receive me. I have such a warm spot in my heart for Lynchburg.” An article in the October 7, 1954, issue of the student newspaper, *the Critograph*, opened with the following quote from her: “We have learned a lesson from destruction and the people desire peace. If we could stop blaming each other for what is in the past, we could live together so easily.”

Shortly after her arrival at LC, a reporter asked Setsuko for her reaction concerning the September death of Japanese fisherman Kuboyama Aikichi from radiation exposure caused by a US hydrogen-bomb detonation at Bikini Atoll the previous March. She replied, “I feel angry.” And she continued that “her countrymen had begun to forget their hatred for America [about the atomic bomb]... but the fisherman’s death had opened old wounds.” Decades later she said that was the beginning of her speaking out about the dangers of nuclear weapons. For that she received some hate mail that for several days caused her to consider returning home. Instead, she spent a few days at the Hunter’s home, weathered that episode, and resumed her student life.

Setsuko’s spoken English was already excellent when she arrived here, but especially at the beginning translating course material from English to Japanese and back to English to

master it was very time consuming. She studied hard and was involved in the Student Christian Association, International Relations Club, and World Responsibility Committee on campus and gave talks to club and church groups in the city. Socially, she was popular and was selected as the senior-class representative for the “court” for one of the traditional, formal, annual-dances.

In a 1995 note to her LC classmates, explaining that she would miss their 40<sup>th</sup> class reunion that year because she would be on the-world cruise of a “Peace Boat,” Setsuko reflected on her experience here: “The memories of Lynchburg of 40 years ago recall the warmth of personal friendships and at the same time the pain of witnessing a society based on systemic and institutional racial discrimination. Even that brief time in Lynchburg gave me valuable insight into both the strengths and weaknesses of America. I will always be grateful for the scholarship LC offered to me and for the opportunity to live among you.”

In conversations with Setsuko, she has spoken of warm memories and much appreciation for the way she was embraced not only by students and staff within the college, but also in the community outside the College by certain families. For example, the Clem Sydnor family regularly included her in their Sunday church going and family meal. And she hasn't forgotten them. A few years-ago she asked me for an update about members of that family. Though I had known several of the Sydnors for years, I had never been able to keep straight which ones belonged to which particular family among the Sydnor

households on Link Road so I contacted Walker Sydnor, who told what I needed to know to give her the information requested.

After she graduated from LC in 1955, Setsuko married her Canadian fiance, James M. Thurlow (1928 – 2011). They had met and begun courting in Japan when they joined a mission trip to build a community center at a mining camp in northern Japan. Jim Thurlow was teaching in Japan under a multi-year contract. When Setsuko's opportunity to complete undergraduate studies in the U S arose, they decided that she would come then but he would stay there and complete his contract before joining her. Just before she boarded the ship for the United States he gave her an engagement ring.

When it was time for the wedding after her graduation, there were complications about the site for the ceremony. They could not marry in Virginia because at that time Virginia laws prohibited interracial marriage; they could not marry in Canada because a WWII prohibition against Japanese immigrants was still in place. But they could marry in Washington, D. C., so Dr. Hunter suggested the National City Christian Church for the wedding. That neo-classical structure at 5 Thomas Circle, NW is the national church of the Christian Church (Disciples of Christ) to which the institution now named the University of Lynchburg has always been voluntarily related since shortly after its founding. The architect of the church, John Russell Pope, was also the architect for the Jefferson Memorial in D. C. I hope the elegant church setting provided balm for the hurts caused by discriminatory laws and practices of the US and Canada at the time.

Reverend Joseph Hunter officiated and Reverend Kiyoshi Tanimoto, her minister in Hiroshima - in this country for other reasons – participated at the wedding of Setsuko Nakamura and James Thurlow on June 2, 1955. The announcement of the wedding in the *News* was very much in keeping with formal wedding announcements of the time, including a full description of the bridal outfit. In their following life together, Jim always gave unconditional support to his wife and her activism. He was active in causes also, but kept the spotlight on her. Jim Thurlow was a history teacher. When he died in 2011, condolences posted by former students remembered him as inspirational and compassionate, recalled his passion for disarmament, and noted his ability to make them think in new and broader ways about history and world affairs.

After their marriage, Setsuko and Jim first took residence in Toronto, Canada, as she became eligible to enter that country as the spouse of a Canadian citizen. They both did graduate work at the University of Toronto; hers was in social work, his in history, professions they practiced thereafter. In 1957 the couple returned to Japan – this time to Tokyo - where they studied and worked. The years they were in Japan were ones when much documentation of Japanese-committed atrocities came within the view of the general public via documents, research reports, films and literature, followed by much criticism of the government and the military. In 1962 they returned to Canada, by then with the two sons, Peter and Andrew, to resume their lives there.

Japanese migration to Canada had been halted in 1940 except for family reunifications, after Japan allied itself with Germany and Italy. Like the U S during WW II, Canada

treated Japanese already there as potential threats, moving and interning many of them eastward. After a change in Canadian policy in 1967, there was a large wave of Japanese immigrants. Responding to needs she saw, and employing her social-work training, Setsuko was the founder, first President and Executive Director of Japanese Family Services of Metropolitan Toronto. She has been honored in Toronto for that work.

In addition to her commitment to social work, Setsuko Nakamura Thurlow has been engaged throughout her adult life in educating others about the dangers of nuclear weapons and advocating for their elimination. In Toronto she was a founder of the Hiroshima Nagasaki Relived project and participated in Hibakusha Stories, aimed at teaching the impact of nuclear bombs on people. She has criticized Canada – her adopted country - for its participation in creating the atomic bomb. She has spoken extensively in Canada, the U S, Japan, Europe and at Peace Boat stops around the world. Venues for her activities range from local public schools, to colleges, universities, and international organizations. She has spoken several times at United Nations sessions concerning an international effort to gain approval of a treaty banning nuclear weapons.

I once had Setsuko tell her story in a class I was teaching. That course included consideration of teratogens, of which radiation is one. Much has been learned about the impact of radiation exposure on pre-natal development by following survivors from Hiroshima. A-bomb radiation was particularly disruptive to neural migration in brains between the eighth and twentieth weeks in gestation.

Setsuko usually begins her talks with a description of how she experienced the nuclear bombing of Hiroshima and that is what she did when she visited my class. She focuses on the effects of nuclear bombs on real people, not statistics. As she remembers it, the students of her eight-grade class had been sent from school and assigned to various tasks – many were sent out to help in clearing combustible materials, including homes – to create fire-break lanes in anticipation of expected fire bombing like that inflicted on Tokyo and other cities. But Setsuko and some others had been assigned to a 2<sup>nd</sup> Army facility to arrive there at 8:00 a.m. on August 6, 1945. Shortly after, at 8:15 a. m., a flash of bluish-white light was followed by a force that sent her floating. She remembers later becoming conscious and spoken to while under rubble. Upon emerging she saw that much of her native city was gone, many - including family members and schoolmates - were dead, and living deformed figures were moving about, some with parts of their bodies hanging on them out of place. She joined the efforts of others who were able to provide comfort to living victims who were crying out for water.

In November, 2002, Ms. Thurlow spoke several times in Lynchburg as part of a two-week-long exhibition and forum titled Lessons from Hiroshima and Nagasaki, hosted by LC and RMWC. That endeavor included an impactful poster exhibition of stark post-nuclear-bomb images obtained from the Hiroshima Peace Memorial Museum.

Over time, Setsuko Thurlow became an important voice in the organization, International Campaign to Abolish Nuclear Weapons (ICAN). ICAN is a coalition of non-

governmental organizations which successfully promoted the adoption of the United Nations Treaty on the Prohibition of Nuclear Weapons (TPNW) passed by a vote of 122 to 1, with 1 abstention, in 2017. Ninety-four countries have signed the treaty, and seventy-three have ratified it; however, none of the states identified as possessing nuclear weapons are among those that have ratified. The Treaty bans the use, possession, testing and transfer of nuclear weapons under international law. (Adoption of a treaty among the willing is the same strategy previously used concerning land mines.) ICAN's efforts were honored with the Nobel Prize for Peace in 2017.

A press release at the time stated that the Nobel Committee "intended its award to recognize ICAN and be a call on all nuclear states to begin serious negotiations to eliminate nuclear weapons." ICAN was credited with furthering efforts to achieve a world without nuclear weapons "a new direction and a new vigour." In an accompanying press release the Nobel Committee acknowledged that the treaty, by itself, would not eliminate nuclear weapons but that it was calling on nuclear powers to "initiate serious negotiations with a view to the gradual, balanced and carefully monitored elimination of them." A few days after the Nobel announcement I received a phone call from Setsuko saying that she had received a message that was unclear in her answering service but she thought was from someone named Ken in Lynchburg. Of course, that was LC president Ken Garren trying to establish contact in order to congratulate her and invite her to speak at the May, 2018, Commencement at LC. When they did speak later she accepted the invitation.

In the meantime, in December, 2017, ICAN's CEO, Beatrice Finn, and Setsuko Nakamura Thurlow received the award for ICAN in Oslo, Norway, with each speaking. In her addresses in Oslo and at LC, Setsuko told of her personal experience in the nuclear bombing of Hiroshima and - speaking with the moral authority of a witness, survivor and long-time worker for peace and against nuclear weapons - passionately stated the case for abolishing nuclear weapons. She has a way of putting concern about nuclear weapons on the consciences of her listeners.

After the official events of LC commencement, a few friends gathered in the evening with Setsuko and her younger son, Andy, for a relaxed meal and reminiscing.

Once she undertakes a cause Setsuko is not one to miss an opportunity to promote it, whether it be that of providing needed services for Japanese Canadians or of working against nuclear weapons – often by urging influential leaders to advance the cause. For example, when opportunities occur, she entreats national leaders to join or increase efforts to eliminate nuclear weapons. When she was asked by a peace activist group, Earth Caravan, to join it at a general audience with Pope Francis on March 20, 2019, she did. There, she took the opportunity to give the Pope a “first and original publication” copy of *Hiroshima* by John Hersey, along with a note reminding him that one of the six persons through whom Hersey told the effects of the Hiroshima atomic bomb on a city and its residents was a Catholic priest, Father Wilhelm Kleinsorge. Her note included appreciation to the Holy See for being the first state to sign and ratify the United Nations Ban Treaty.

In time, many honors have come to Setsuko. Of course, accepting the Nobel Peace prize in 2017 on behalf of ICAN ranks high among them. Another was being awarded in 2007 membership in the Order of Canada - the highest award for Canadian citizens. The citation for that stated: “A survivor of one of the most pivotal events in modern history, Setsuko Thurlow has displayed great courage and leadership, sharing her experiences in order to sensitize us to the consequences of armed conflict on civilian populations and to promote lasting peace.” She has been awarded honorary degrees in the US (including Lynchburg College), Canada and Japan. In 2024, she was recognized with the Kiyoshi Tanimoto Peace Prize and was named a Hiroshima peace ambassador.

With threats by Vladimir Putin about using nuclear weapons on Ukraine and NATO members, and concerns about Iran and North Korea producing nuclear weapons bringing the dangers of them to the forefront again, the 2024 Nobel Peace Prize was awarded to yet another group, Nihon Hidankyo, working against nuclear weapons. It comprises atomic-bomb survivors. Interestingly, one of the objectives of that group is to have the country that started the war - i.e. Japan – compensate victims of the atomic bombs.

Those who condemn nuclear weapons and use of them on Japan often get a response about atrocities committed by Japanese troops. Sadako Kurihara’s poem expresses a need to acknowledge that: “When we say, Hiroshima, Do people answer, gently, ‘Ah, Hiroshima’? Say Hiroshima, and hear ‘Pearl Harbor.’ Say, Hiroshima, and hear ‘Rape of Nanking.’ Say, Hiroshima, and hear of women and children in Manilla thrown into trenches, doused with gasoline, and burned alive. Say, Hiroshima, And hear echoes

of blood and fire. ....That we may say Hiroshima and hear in reply, gently, 'Ah, Hiroshima,' We first must wash the blood off our own hands.

Setsuko also addressed that criticism at Riverside Church in NYC on April 21, 1995, at a meeting of the antinuclear and peace organization SANE/FREEZE. There, she provided the following perspective: "The Japanese were victims, but at the same time they were victimizers of millions of people of Asia. We have to have that perspective. We are not just saying, poor me, poor They did that to us. We were just as guilty." She also quoted the inscription on the cenotaph in the Hiroshima Peace Memorial Park: "Let all souls here rest in peace; for we will not repeat the evil." And said, "[We are] all in this together. For the sake of humanity, [we] must pursue a cultural transformation away from our obsession with violence and war." After that speech, Rev. William Sloane Coffin, former pastor at Riverside Church, former chaplain at Yale University, and forever Reverend Scot Sloan in the archives of Garry Trudeau's *Doonesbury*, urged her to go around the world and share that message. She did that via Peace Boat journeys which stopped for events in many countries and by participating in international conferences.

Before moving on, I want to call attention to a recently published biography of Setsuko by Charlotte DeCroes Jacobs. Dr. Jacobs is a Professor Emerita of Medicine at Stanford University, who engaged in cancer research, patient care - including veterans - and teaching. She was an activist herself when she advocated for and took a lead role at Stanford in the development of a team-based cancer center, with the typically needed specialties under one roof to improve patient care and outcomes. Although Jacobs'

medical career was on the west coast, she has connections to this side of the U S. She is a native of Kingsport, Tennessee and among her writing residencies, four have been at the Virginia Center for Creative Arts in Amherst County: in 2000, 2003, 2010 and 2013.

Dr. Jacobs took up writing and previously authored two other biographies: the highly regarded “Henry Kaplan and the Story of Hodgkin’s Disease” and “Jonas Salk: A Life,” concerning development of a polio vaccine. Obviously, she chooses to write about persons dedicated to important causes. Concerning the one about Setsuko Thurlow, she told me, “I wanted to write about Hiroshima and an antinuclear activist. .... I only needed to hear one of Setsuko’s passionate speeches to know she was the person I wanted to write about.”

When the book came out this summer I had to decide whether to try to incorporate additional information it supplies or to stick with what I had assembled from personal contact, emails, phone calls, annual Christmas letters, news reports, local documents, etc., or to incorporate more information from the book. With few exceptions, I decided to stick with material as I had come to know it over many years. The biography does not counter anything I have known and recorded here about Setsuko but of course it is a much more complete telling of Setsuko’s story. I recommend it.

In the prologue of the biography, Jacobs summarizes the story this way: “Out of the ashes of Hiroshima emerged a young woman who had lost almost everything except her indomitable will. .... She would go on to speak on the world stage and command the attention of international leaders in her lifelong quest to abolish nuclear weapons. It was

an arduous journey, and the odds were against her. Setsuko Nakamura was born into a family of samurai origin. Meaning ‘those who serve,’ samurai embraced a code of conduct emphasizing devotion to the common cause and fearlessness in the face of the enemy. These tenets contributed to her fortitude and spirit that would guide her actions throughout her life.” With an additional acknowledgement of her important service to Japanese-Canadians in Toronto, I will endorse that as a fitting way to think about the life and work of Setsuko.

I will conclude with some personal observations about that.

#### CODA

Nuclear scientists knew from the beginning that the capacity for making and possessing nuclear weapons would not reside with one nation only for very long. Some nations have continued to seek and buildup nuclear weapons even though the very first resolution of the United Nations adopted in January of 1946, called for the “elimination from national armaments of atomic weapons.” It established a “Commission to Deal With the Problems Raised by the Discovery of Atomic Energy” and created the UN Atomic Energy Commission charged with making proposals.

As a matter of policy, there is tension concerning whether it is better to prioritize abolition of nuclear weapons or to rely solely on a policy of mutually assured destruction (MAD). The International Campaign to Abolish Nuclear Weapons (ICAN) was elated at seeing so many nations sign the U N treaty for banning nuclear weapons, but ICAN, the

U N and the Nobel Committee all have recognized that no weapons will actually be eliminated unless nations possessing nuclear weapons join the efforts against them. Mutually Assured Destruction (MAD) proponents worry that abolishment advocates may destabilize the existing regime that they think has prevented use of nuclear weapons. ICAN and others worry not only about the possibility of intentional use of nuclear weapons, but also about – as ICAN’s Beatrice Finn has put it – “use from carelessness, a misconstrued comment, or bruised ego.” And there have been close calls that nearly triggered counter attacks when warning systems have mistaken cloud reflections or birds as incoming nuclear weapons.

The following information about the chronology and size of nuclear arsenals shows both that arms races went out of control, and that reduction of nuclear arms is possible.

*By August 6, 1945, there were two nuclear weapons on earth, both produced by the US with help from England and Canada, ready for deployment. They were used on Hiroshima and Nagasaki.*

*The Soviet Union tested its first nuclear weapon in 1949. By 1950 there were 304 nuclear weapons on Earth – 299 U S, and 5 Soviet.*

*In March of 1954, Japanese tuna fishermen on a boat, Lucky Dragon No. 5, were exposed to radiation from a dramatically-more-powerful U S thermo-nuclear bomb test at Bikini Atoll with one dying by September.*

*By 1955 the number of nuclear weapons had grown to 2,636 – 2,422 U S, 200 Soviet (and 14 United Kingdom)*

*The number of US nuclear weapons peaked at 31,000 in 1967; USSR peaked at 45,000 in 1986 – followed by significant declines for both due to reduction treaties.*

*By 2025, the Federation of American Scientists estimated that a total of approximately 12,400 nuclear weapons were held by the nine nuclear-armed nations – most still by the US 5,225 and Russia 5580- but others by the U K 225, France 290, China 600, India 172, Pakistan 170, Israel 90, North Korea 50. 1,477 held by the US and 1,200 by Russia have been retired from stockpiles but not yet dismantled. The US has 1,419 of its strategically deployed; Russia has 1,549 of its deployed.*

*The US has plans for a rebuild of its nuclear weapons and delivery systems for them - including twelve nuclear-ballistic subs - at a cost of 1.7 trillion dollars over the next 30 years.*

President Dwight D. Eisenhower had it right in a 1953 speech shortly after taking office, asking: “Is there no other way the world can live?” And saying, “The world in arms is not spending money alone. It is spending the sweat of its laborers, the genius of its scientists, the hopes of its children.” He was also right when he warned in his 1961 Farewell Address against the establishment of a “military-industrial complex” that would fuel an arms race and not benefit Americans as a whole. (The Manhattan project to create nuclear bombs had provided a model of such a complex.)

I have deep respect and appreciation for the work of Setsuko Thurlow and others to educate about the dangers of nuclear weapons and to advocate against their proliferation and for their elimination. Such efforts keep the issue before the public and have helped deter proliferation and spur nuclear-arsenal reductions at times. They will bear the most meaningful fruit if nuclear-armed nations - currently engaged in updating their nuclear arsenals – can be enticed to step back to emphasis on reducing them.

Even if one accepts that a credible (MAD) policy may be necessary for now, the question remains about how many nuclear weapons and delivery systems a nation needs to sustain a MAD policy. I don't know what the minimum number is but I think it is far fewer than the current levels. In my opinion, instead of a policy of MAD forever, we should reverse priorities and more aggressively pursue a policy of mutually assured and verified step-by-step removal of nuclear weapons. Work among nations to control nuclear weapons is always going on at some level but high-level attention to it by administrations here and abroad rises and falls. By aggressive pursuit, I mean a constant and focused, high-priority effort and willingness to take some risks to achieve reductions.

Nuclear weapons are not just weapons with greater explosive power. They are also atmosphere-poisoning, radioactive-fallout-drift-causing, long-term-cancer-triggering, slow-death-inducing, potential climate-changing devices. They do not discriminate between civilians and military personnel and their effects are not limited to the borders of the combatant nations. The problem with relying on mutually assured destruction (MAD) is that it leaves the door open for exactly that: mutually assured destruction! Every

nuclear weapon removed or not built is one not available for intentional or accidental use,  
and frees talent and money for other uses.

## SOURCES

Annual letters of Jim and Setsuko Thurlow

Association of Nuclear Scientists

Critograph

Encyclopedia of Arkansas

Lynchburg College Documents

Lynchburg College Symposium Readings

Lynchburg News and Advance

## News and Advance

### 90 Seconds to Midnight by Charlotte D. Jacobs

Personal observations, conversations, phone calls, emails and text messages

## APPENDICES

### Appendix A

Nobel Peace Awards in 2017 and 2024 to individuals and organizations working for peace and for elimination of nuclear weapons are much in accord with the intentions of Alfred Nobel (1833-1896). When he created and funded the Nobel Prizes, the terms included, “The capital ... shall form a fund, the interest of which shall be distributed annually as prizes to those persons who have rendered humanity the best service during the past year”, one fifth for each of physics, chemistry, physiology or medicine. literature ...”and one fifth to the person who has worked the most or best for advancing the fraternization of all nations and for abolishing or diminishing the standing armies as well as for the forming or propagation of committees of peace.” A memorial prize in economic sciences was added in 1968.

### Appendix B

In a 1953 speech concerning the arms race after taking office as President of the US, Dwight D. “Ike” Eisenhower, posed a question that he said “stirs the heart of all sane men: is there no other way the world may live?”. He began by offering examples of the possible, and as it turned out for both the US and the Soviet Union – though more quickly disastrously for the Soviets, the eventual costs of the cold war arms race. “The best would be this: a life of perpetual fear and tension; a burden of arms draining the wealth and labor of all peoples, a waste of strength that defies the American system or the Soviet system or any system to achieve true abundance and happiness for the peoples of the earth. Every gun that is made, every warship launched, every rocket fired signifies . . . a theft from those who hunger and are not fed, those who are cold and not clothed. The world in arms is not spending money alone. It is spending the sweat of its laborers, the genius of its scientists, the hopes of its children.” Eisenhower continued with examples of how many schools, hospitals, homes, power plants, highways and bushels of wheat could be had for the cost of heavy bombers, fighter planes, and warships. He concluded with [This is a moment] “that calls upon governments of the world . . . to answer the question that stirs the hearts of all sane men: is there no other way the world may live?.” The speech proved to be a prescient one: under the weight of distorted priorities the Soviet Union collapsed and the U.S., for example, has a number of decaying cities, infrastructure deficiencies such as a flawed electricity transmission grid and an underfunded public education system. According to the American Society of Civil Engineers the U S has accumulated a deficit of 3.7 trillion dollars needed to bring our infrastructure up to standard.

## Appendix C

After reading her biography of Setsuko Nakamura Thurlow, I communicated with Dr. Charlotte Jacobs about it. Her response follows.

Dear Tom,

Thank you for your lovely note.

I first met Setsuko in 2017. After my second biography – Jonas Salk: A Life was published, I spent a year trying to decide on the subject of my third biography. I knew it had to be a person and a topic about which I felt passionate. The answer - I wanted to write about Hiroshima and an antinuclear activist. Thus began my search.

I only needed to hear one of Setsuko’s passionate speeches to know she was the person about whom I wanted to write. It took a while for me to contact her in Toronto, and when I did she said she was delighted. She was anxious for someone to write her

and her family's story.

For the past seven years, I have been blessed to spend considerable time with a most dedicated individual who turned her sorrow and loss into a positive force to help save our precious world.

My hope is that her story can touch hearts and turn minds about the evils of nuclear weapons.

Best regards,

Charlotte



Nakamura in California. Courtesy of the Thurlow family.



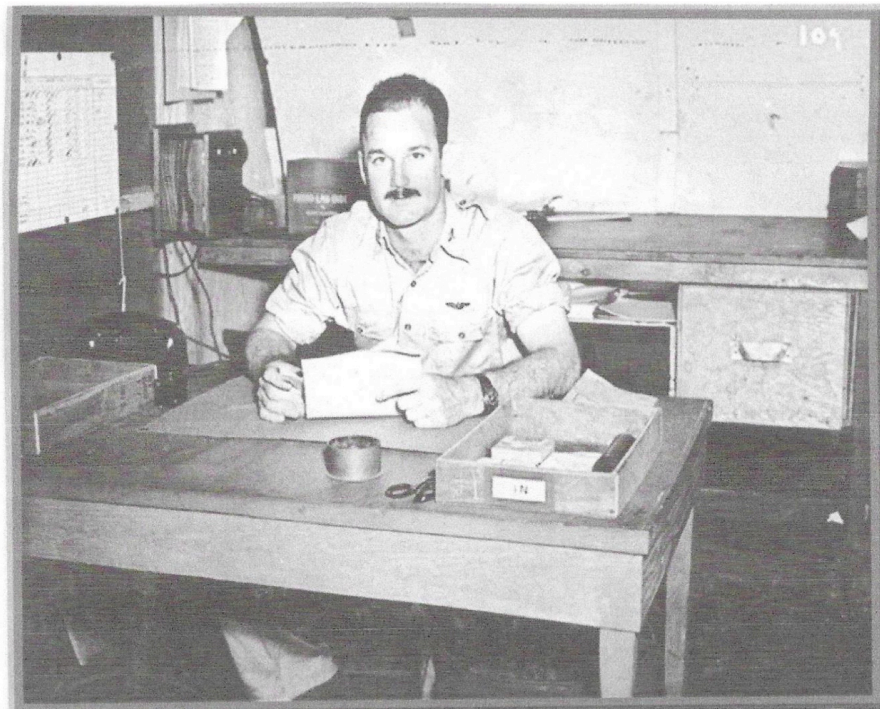
Setsuko Nakamura with her mother Shigeno



Tom Ferebee with the Norden Bombsight  
Courtesy of the Joseph Papalia Collection



The destruction of Hiroshima caused by the bomb dropped by U.S. forces on Aug. 6, 1945. Keystone/Getty Images



Thomas W. Ferebee, bombardier who dropped the atomic bomb on Hiroshima from the Enola Gay at 8:15:17 a.m. on August 6, 1945



John Hersey, author of Hiroshima



Rev. Kiyoshi Tanimoto, minister of a Methodist church in Hiroshima



Joseph Boone Hunter family in Fort Worth, Texas; 1940. Hunter served as Director of Human Services at the World War II-era Japanese American Relocation Center in Rohwer (Desha County.)(Clockwise from bottom): Mary, Betty, Jack, and Joseph Hunter.

*Courtesy of Betty Sorensen Adams*



A young George Takei at the Japanese internment camp at Rohwer (Desha County); circa 1942. In the 1960s, Takei became world famous as *Star Trek's* Hikaru Sulu.

*Courtesy of George Takei*



ASSOCIATED PRESS FILE PHOTO

**In this Oct. 2, 1957, file photo, the first black students to enroll at Central High School in Little Rock, Arkansas, leave the building and walk toward a waiting Army station wagon following their classes.**

Little Rock Nine, October 2, 1957

# Setsuko Views Home And Campus Life

"We have learned a lesson from destruction and the people desire peace. If we could just stop blaming each other for what is in the past, we could live together so easily." Setsuko Nakamura, young Japanese co-ed from Hiroshima City, Japan gives this as her basic idea for world peace and unity.

Here at Lynchburg, under a full scholarship from the school, she arrived on campus several weeks ago and already has made many friends and has been regularly astonishing people with her wide command of the language.

## Mr. Hunter Influences Decision

Setsuko became interested in coming to Lynchburg through an introduction to Mr. Joseph B. Hunter, professor of religion, when he was attending the Asiatic Conference of the World Federation of Churches in Japan during his past sabbatical leave. Since that time, they have been corresponding constantly for nearly two years, and as Setsuko recalled, "Coming to Lynchburg, the place I had been hoping to come to for two years, it made me so happy."

Miss Nakamura left Japan on August 28 by boat for Long Beach, California and arrived on September 10 where she first glimpsed the United States. Her boat passage to this country was provided by the Women's Clubs of Japan who selected her as one of seven students to come to America to study. Going from Long Beach to Los Ange-

les she is a graduate of Hiroshima Jogakuin College where she majored in English Literature and is a senior at L.C., majoring in sociology.

## More Social Life In U. S.

Discussing differences between Japanese and American schools, she admitted that the American students study hard but have much more time for social life than do Japanese students. In classes here, the students are frank with teachers and there is a much nicer relationship between faculty and students. Professors in Japan only lecture without any student participation. She also noted that in Japan, no students can afford cars, but there are ever so many on the campus here.

## Church Services Similar

In regard to differences in the worship in her home town Methodist church, she mentioned that there is very little difference in the service there and in the United States. She added that this similarity of ritual and church organization made her feel more at home. Her minister, Kiyoshi Tanimoto, attended Emory University in Atlanta, Georgia.

Food, a topic of interest for girls the world over, drew an interesting comment from Setsuko. She noted that although the food in the United States is as she put it, "O.K.," she thinks it is rather rich while her native Japanese dishes are delicate and spicy.

## SETSUKO NAKAMURA



Setsuko Nakamura, a newcomer to The College campus from Hiroshima, Japan, poses in her native dress prior to an interview for The Critograph.

Setsuko Nakamura in Hundley Hall at Lynchburg College, October 1954

'Like Hell On Earth'

# Japanese Student At LC Survived Hiroshima Blast

OCT 3 / 1954

By MARGARET DOWDY

"It was like hell on earth. I didn't think I could go on living," 22-year-old Setsuko Nakamura, now enrolled as a student at Lynchburg College, recalls of the atomic blast Aug. 6, 1945, in her home town, Hiroshima City, Japan.

Miss Nakamura, a senior at the college majoring in sociology, has but one physical remembrance of the World War II atomic bombing—a deep scar on her right arm. She and numbers of her friends were working in an office of the Japanese Army about a mile from the center of the bombing when "the terrible thing," as she refers to the experience, occurred. Setsuko was buried under the debris of fallen timbers and pulled to safety by a Japanese soldier whom she saw killed on the mountainside a few hours later.

### I Felt Nothing

"I felt nothing. It's a terrible feeling to express," the beautiful Japanese reports. Ashes of buildings and dead bodies all over the city are among her remembrances. "We had to jump over dead bodies to walk," she says.

Among other relatives and fellow employes she saw burned to death were Miss Nakamura's sister, sister-in-law and three-year-old nephew.

Although the Japanese student felt her people had begun to forget the hatred they had for this country, she feels now this antagonistic feeling has been rekindled by the recent death of the Japanese fisherman, who was near the scene of the hydrogen bomb test in the Pacific. Pointing out that she has not been in her country since the fisherman's death and could not accurately present the feelings of her countrymen toward the incident, she said "I feel angry." "It was not war time and the test leaders had apparently calculated the extent of the blast incorrectly," Setsuko added.

The young Japanese co-ed arrived in Lynchburg about mid-September after a 7,000 mile trip via boat and plane. She is at the college through the efforts and interest of Joseph B. Hunter, professor of religion. Two years ago, Professor Hunter, then on sabbatical leave from the college, attended the Asiatic Conference of the World Federation in Hiroshima City. While there he visited and spoke in the Hiroshima City Methodist Church, Setsuko's home church.

### Encouraged Her

Meeting the attractive and intelligent Setsuko there, he encouraged her to come to this country and study at Lynchburg College. Through correspondence with Professor Hunter and the college administration for the past two years, her further education is possible.

However, Setsuko is not here as a beginning college student. She was graduated from Hiroshima Jogakuin College, a mission school, with a major in English literature. An excellent conversationalist and linguist, Miss Nakamura, has unusual mastery of the English

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Korea. The first night she arrived in Lynchburg she and Iee Nee began sputtering Japanese faster than American students who had come to meet her could ask about her trip. Later, however, the well-adapted student spoke and well-understood her new American student friends.

On campus under a full scholarship from the school, she came by boat to Los Angeles, the expenses of which were paid by the Woman's Clubs of Japan. She was selected as one of seven students by the civic organization to receive passage on the basis of her achievement and promise as a student in this country.

Arriving in Los Angeles, the petite girl saw her 41-year-old married sister, whom she had not seen since early childhood. It was this sister, Mrs. Fumiko Takei who paid Setsuko's plane fare to Lynchburg and who is helping her with smaller expenses.

As for her first plane ride, lapsing 14 hours, Setsuko terms it "a wonderful experience." During the trip she met a Japanese wife of a GI in Cincinnati and sat by a Japanese-speaking American on the ride to Lynchburg from Cincinnati.

The trip reached its peak of excitement for the young student when she arrived in Lynchburg. "Oh, I finally came to Lynchburg, the place I've been hoping to come to for two years," Setsuko remarked. She's gotten to feel at home because of the mountainous surroundings, reminding her somewhat of Japanese terrain.

Her adjustments has also been satisfactory in that the worship service and program of the Methodist Church in Lynchburg follow the same pattern in Hiroshima City.

Miss Nakamura is the daughter of Benkichi Nakamura and Shigeno Nakamura.

October 3, 1954, news article written by Margaret Dowdy. Margaret was the 1954-55 S.G.A. president at LC, the first woman to hold that office in the coed college's fifty-two-year existence.

HIROSHIMA Girl,  
Student At LC,  
To Address MYF

FEB 15 1955  
Miss Setsuko Nakamura, Lynchburg College senior from Hiroshima City, Japan, will relate her experiences as a Japanese Christian to members of the Lynchburg Methodist Youth Fellowship Sub-District tonight at 8 o'clock at First Methodist Church.

The twenty-two year old co-ed, now majoring in sociology, was in the atomic blasting of Hiroshima City on Aug. 6, 1945. She arrived in Lynchburg in mid-September through the interest and efforts of Joseph B. Hunter, professor of religion at Lynchburg, who met Setsuko at the Asiatic Conference of the World Federation of Churches in Hiroshima City.

She was graduated from Hiroshima Jogakuin College, a mission school, with a major in English literature. On campus under a full scholarship grant from Lynchburg College, Miss Nakamura has participated in a variety of civic, service and religious, organizational activities. Her speaking engagements have been numerous, especially at church functions.

Jack Blankenship is president of the Lynchburg Sub-District Methodist Youth Fellowship which meets monthly. Mrs. Elizabeth Smiley is adviser.



Setsuko Nakamura

Setsuko as guest speaker at meeting of the Lynchburg Business and Professional Women's Club, March 1955



(Staff Photo).

MISS NAKAMURA SPEAKS—Setsuko Nakamura (center) of Hiroshima, Japan, student at Lynchburg College, was guest speaker at last night's meeting of the Business and Professional Women's Club at the Lantern Tea Room, Hotel Carroll. Mrs. Catherine Rowe (left) second vice president, presided at the meeting, which was sponsored by the International Relations Committee. Chairman of the committee, Eloise Brown, is at right. Also on the program were Robert Rush, vocal soloist, student at Lynchburg College, accompanied by Franz Engle, minister of music at Court Street Methodist Church.



Above  
Thurlow, second  
from left, was  
elected as the senior  
representative to  
the varsity court in  
1954. PHOTO FROM THE  
LYNCHBURG COLLEGE  
ARCHIVES

Setsuko Nakamura (second from left) as senior representative to the court for one of the traditional dances at Lynchburg College, 1955

LYNCHBURG COLLEGE  
IN VIRGINIA

1995 Summer Reunion Scrapbook News

(Please Print)

Name SETSUKO NAKAMURA THURLOW  
First Middle Initial/Maiden Name Last

Nickname \_\_\_\_\_ Class Year 1955

Address 69 OLSEN DRIVE

City NORTH YORK

State ONTARIO Zip M3A 3J4

Home Phone (416) 444-7955 416-221-9669

Occupation SOCIAL WORKER

Name of Business JAPANESE FAMILY SERVICES OF

Business Address 789 DON MILLS RD, SUITE 615  
METROPOLITAN TORONTO

Business Phone (416) 467-6669 FAX (\_\_\_\_) \_\_\_\_\_  
NORTH YORK

E-mail \_\_\_\_\_

Spouse Name JIM THURLOW

Class Year (if spouse is a Lynchburg College Alumna/us) \_\_\_\_\_



1995 Summer Reunion, June 16 - 18:

I/We  Plan to attend  Cannot attend  Please send me a class list.

You will need to complete and return your invitation reservation form when you receive it in order to confirm your attendance.

News for your class scrapbook – include comments on hobbies, volunteer work, community service, travel, family members, advanced education, careers, and other highlights of your life, since leaving Lynchburg College. (If you cannot return for Reunion, please add a message to your classmates.)

**Please Print** After graduating from Lynchburg College, I married Jim Thurlow, a Canadian, and have two sons, Peter, an economist with the Bank of Canada and Carleton University in Ottawa, and Andy, an engineer and MBA in Vancouver.

After marriage I attended the University of Toronto where I received the Master of Social Work degree and later became a Certified Social Worker. We then served in Japan for five years with the United Church of Canada. After returning to Toronto I have worked for the YWCA, the Hugh MacMillan Centre for the Physically and Mentally Challenged and the Toronto Board of Education. I was the founder, first President, and at present the Executive Director of Japanese Family Services of Metropolitan Toronto. I have served on the Board of Directors and committees of various professional organizations including the Ontario Association of Professional Social Workers and the American Orthopsychiatric Association.

Being a survivor of Hiroshima, I became active in the peace movement and founded an organization called Hiroshima-Nagasaki Relived to sensitize Canadians to the dangers and horrors of nuclear war. I have spoken extensively in Canada, the United States, Japan and Europe and have had several articles published.

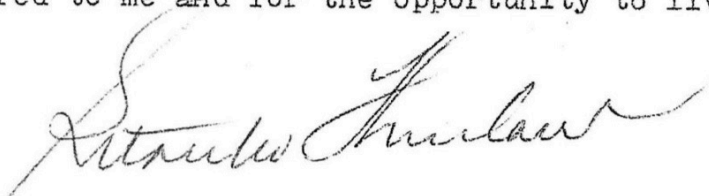
(Use other side if necessary.)

(over)

As you will be traveling to Lynchburg for the reunion, I'll be heading for Japan from which I'll be starting a round-the-world cruise for three months! This sudden, incredible offer and opportunity came to me in April when I addressed the NGO parallel conference to the United Nations Nuclear Non-Proliferation Treaty Review Conference. A Japan-based NGO called "Peace Boat" which promotes reconciliation between hostile peoples, economic development, protection of the environment and human rights, is holding a special cruise to mark the 50th anniversary of Hiroshima and Nagasaki and the end of World War II. I was invited to be a resource person and lecturer on the cruise. In addition to the educational component, the project includes medical supplies and equipment and such things as sewing machines and bicycles for developing countries. The itinerary includes China, Vietnam, Singapore, Sri Lanka, Eritrea, Egypt, Israel, Croatia, France, Morocco, Senegal, Brazil, Venezuela, Cuba, Panama, El Salvador, Mexico, Canada, Russia and Japan. It is a tremendous honour and challenge which I humbly accept.

Other honours I have received include the Woman of Distinction Award from the Toronto YWCA for contributions to education and health, a Faculty of Social Work Award (University of Toronto) for significant contributions to the profession of social work in Canada, a Social Sciences and Humanities Research Council grant from the Canadian Government to research the survivors of Hiroshima and Nagasaki, and a Writers' Award from the Canadian Foundation for the Advancement of Letters and the Periodical Distributors of Canada.

The memories of Lynchburg of 40 years ago recall the warmth of personal friendships and at the same time the pain of witnessing a society based on systemic and institutional racial discrimination. Even that brief time in Lynchburg gave me valuable insight into both the strengths and weaknesses of America. I will always be grateful for the scholarship L.C. offered to me and for the opportunity to live among you.



LC '55 class reunion scrapbook news submitted by Setsuko N. Thurlow, summer 1995



Setsuko Nakamura

Setsuko Nakamura, June 1955, graduation time



Exterior and interior views of National City Christian Church, Washington, D.C.





Mrs. James M. Thurlow

## Miss Setsuko Nakamura Weds James M. Thurlow

A young Japanese student whose ability won for her a year's study at Lynchburg College and the respect of many Lynchburg friends was married yesterday to her Hiroshima City missionary fiance.

The wedding of Miss Setsuko Nakamura, daughter of Mrs. Shigeno Nakamura of Hiroshima City, Japan, and James McKe-trick Thurlow, son of Mr. and Mrs. Hubert Thurlow of St. Thomas, Ontario, Canada, took place yesterday afternoon at 4 o'clock in the National City Christian Church, Washington, D. C.

White flowers, greenery and candles in wrought candelabra decorated the church. Don McAfee, Lynchburg College student, presented the program of organ music.

The occasion was highlighted for the young couple when the Rev. Kiyoshi Tanimoto, Setsuko's Methodist minister from Japan, participated in the ceremony. Mr. Tanimoto has been in this country with several Japanese girls who are receiving plastic surgery for their disfigurements caused by the atomic bomb blast in Hiroshima City. He conducted the ceremony with the Rev. Joseph B. Hunter, professor of religion at Lynchburg College, who was primarily responsible for Setsuko's enrollment at the college.

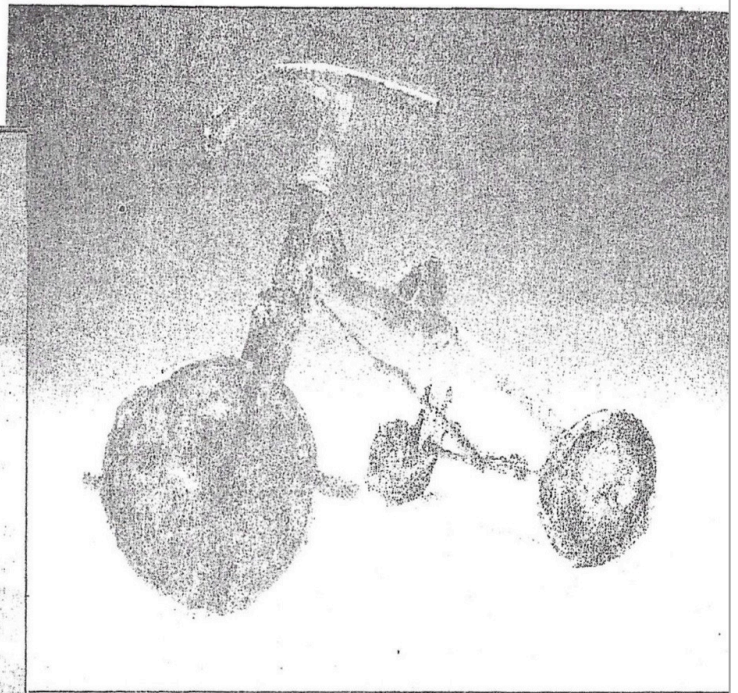
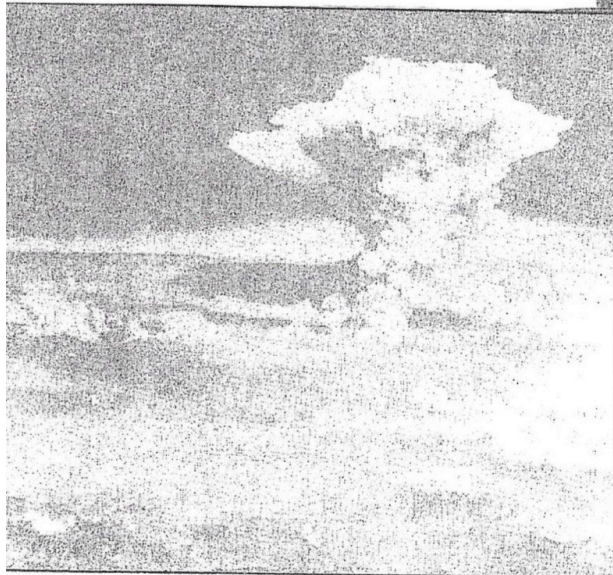
Given in marriage by Mike Masaoko of Washington, D. C., her mother's cousin, the bride was gowned in ivory satin with a scalloped lace yoke and triangular designs of the same lace at the bottom of the floor-length skirt with train. The neckline was finished with a high pointed collar. Her finger-tip illusion veil was attached to a lace headdress and she carried a white Bible topped with an orchid.

Miss Edith Peters, classmate of the bride at Lynchburg College, was maid of honor. She wore a turquoise gown of net over taffeta fashioned with strapless bodice, tiny slip-on sleeves, a large sash with dark and light shades of the material and a full, floor-length skirt. A former classmate at the Hiroshima Jogakuin School, Miss Kazuko Myoda, was bridesmaid. Miss Myoda, now a student at Scarritt College, Nashville, Tenn., wore a pink gown styled like that of the honor attendant. Both carried small harmonizing bouquets.

Jack Thurlow, younger brother of the bridegroom, was his best man and Fouad Abufadil, sophomore at Lynchburg College, served as usher.

The reception after the ceremony was given by Mr. and Mrs. Thurlow. The couple left for a honeymoon trip to Niagara Falls, N. Y. From there they will go to St. Thomas, Ontario, Canada, where they will live for two years. Both will be doing graduate work at the University of Toronto.

The bride was graduated from Hiroshima Jogakuin School and Lynchburg College. A graduate of University of Western Ontario, the bridegroom has been on a three-year missionary program in Japan with the United Church of Canada. The couple plans to return to Japan after they complete their graduate work.



Photos courtesy of the Hiroshima Peace Memorial

Left, the mushroom cloud seen over Hiroshima, and right, a charred tricycle, as part of a poster exhibition opening at Randolph-Macon Woman's College Nov. 3.

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# Lessons from Hiroshima

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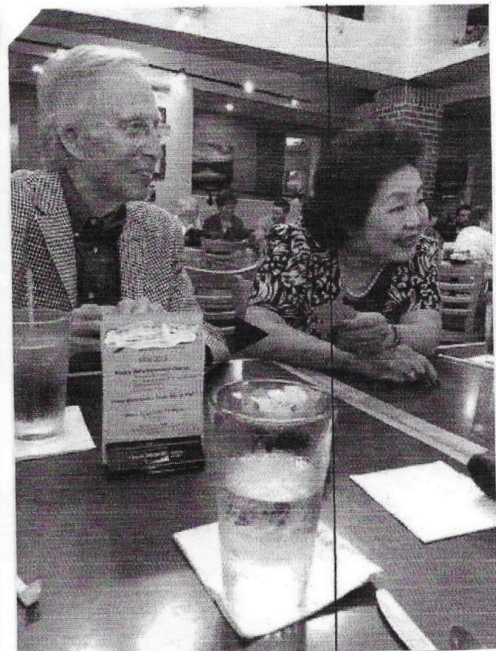
Colleges team up to  
offer two-week series  
of exhibits, lectures

*NEWS & Advance*  
10-27-2002



Setsuko Thurlow lors de la réception du prix Nobel par l'Ican, le 10 décembre 2017. Photo NTB Scanpix. Terje Bendiksby via Reuters

Setsuko accepting Nobel Peace Prize on behalf of I can, Oslo, December 10, 2017



Setsuko with friends at informal gathering in the evening after a day of commencement events at Lynchburg College, May 2018

11 1111 11111111

# «Emmanuel Macron, vous n'avez jamais fait l'expérience de l'inhumanité absolue des armes nucléaires. Moi, oui.»

Par Setsuko Thurlow, survivante d'Hiroshima et militante de l'Ican (Campagne internationale pour abolir les armes nucléaires), organisation Prix Nobel de la paix 2017.  
(<https://www.liberation.fr/auteur/204688-setsuko-thurlow>) — 7 février 2020 à 14:52



Setsuko meetings and presenting the book, Hiroshima, and note to Pope Francis



Setsuko and Jim Thurlow ready for her induction into the Order of Canada, 2007



Setsuko with her sons, Peter and Andrew, 2007

The following information about the chronology and size of nuclear arsenals shows both that arms races went out of control, and that reduction in nuclear arms is possible.

*By August 6, 1945, there were two nuclear weapons on earth, both produced by the US with help from England and Canada, ready for deployment. They were used on Hiroshima and Nagasaki.*

*The Soviet Union tested its first nuclear weapon in 1949. By 1950 there were 304 nuclear weapons on Earth – 299 U S, and 5 Soviet.*

*In March of 1954, Japanese tuna fishermen on a boat, Lucky Dragon No. 5, were exposed to radiation from a dramatically-more-powerful U S thermo-nuclear bomb test at Bikini Atoll with one dying by September.*

*By 1955 the number of nuclear weapons had grown to 2,636 – 2,422 U S, 200 Soviet (and 14 United Kingdom?)*

*The number of US nuclear weapons peaked at 31,000 in 1967 USSR peaked at 45,000 in 1986 – followed by significant declines for both due to reduction treaties.*

*By 2025, the Federation of American Scientists estimated a total of approximately 12,400 nuclear weapons were held by the nine nuclear-armed nations – most still by the US*

*5,225 and Russia 5580- but others by the U K 225, France 290, China 600, India 172, Pakistan 170, Israel 90, North Korea 50. 1,477 held by the US and 1,200 by Russia have been retired from stockpiles but not yet dismantled. The US has 1,419 of its strategically deployed; Russia has 1,549 of its deployed.*

*The US has plans for a rebuild of its nuclear weapons and delivery systems for them - including twelve nuclear-ballistic subs - at a cost of 1.7 trillion dollars over the next 30*

# Status Of World Nuclear Forces, 2025

FEDERATION OF AMERICAN SCIENTISTS			2025		
Country	Deployed Strategic	Deployed nonstrategic	Reserve non deployed	Military stockpile	Total inventory
Russia	1,718(c)	0(d)	2,591(e)	4,309	5,459
United States	1,670(g)	100(h)	1,930	3,700(i)	5,177(j)
France	280	n.a.	10(k)	290	290
China	24	n.a.	576	600	600(l)
United Kingdom	120	n.a.	105	225	225(m)
Israel	0	n.a.	90	90	90(n)
Pakistan	0	n.a.	170	170	170(o)
India	0	n.a.	180	180	180(p)
North Korea	0	n.a.	50	50	50(q)
<b>Total(r)</b>	<b>-3,812</b>	<b>-100</b>	<b>-5,702</b>	<b>-9,614</b>	<b>-12,241</b>

Status of World Nuclear Forces. 2025

**How to read this table:** "Deployed strategic warheads" are those deployed on intercontinental missiles and at heavy bomber bases. "Deployed nonstrategic warheads" are those deployed on bases with operational short-range delivery systems. "Reserve/Nondeployed" warheads are those not deployed on launchers but in storage (weapons at bomber bases are considered deployed). The "military stockpile" includes active and inactive warheads that are in the custody of the military and earmarked for use by commissioned deliver vehicles. The "total inventory" includes warheads in the military stockpile as well as retired, but still intact, warheads in the