

On Using The Atomic Bomb*

I should like to propose that the following remarks on the use of the atom bomb be considered with the same scientific calm that went into the design and construction of this new instrument of death. Since my authority to speak on this matter will undoubtedly be questioned, I should first explain why I feel I have the right to do so.

1. For about 20 years, I have worked experimentally and theoretically with atomic energy. My work, however, was done with *natural* atomic energy, and it has already uncovered and demonstrated new, promising uses of this force for the protection of human life. *Orgone energy is nothing other than atomic energy in its natural state.* So I do know something about atomic energy, and much more than I have published.

2. Another thing that entitles me to express an opinion is the fact that I am a professor of biophysics and medicine whose duty it is, in all circumstances, to favor human life over the destruction of human life, when this can guarantee further protection of the living.

3. I claim a further right to speak out insofar as I consider myself a citizen of this planet and I am not prepared to grant freedom of expression only to the representatives of the emotional plague. The much touted and highly praised right to free speech exists precisely so that one may utter those truths which cannot be spoken under a dictatorship.

My contention is this: *Even though this horrible war has come to a sudden end, the worst enemy of humankind could not have conceived of a worse ending.* It is not self-justification, but honest conviction, born of a knowledge of human nature and of the administrative apparatus, which leads me to add that I do not believe that anyone beyond a few fascistically-structured militarists is responsible for it. *With this unspeakable tool of*

death available, the war could have been ended without the need to murder hundreds of thousands of totally innocent children, young people, men and women. I know this attitude will anger those who always support such actions, and especially those who are directly responsible for what happened and have a guilty conscience.

I ask: *Why were the Japanese people not warned—of course, without revealing any secrets—about the effects of the atom bomb by means of millions of leaflets dropped from the air? Why wasn't the destructive power of the bomb demonstrated two or three times in an uninhabited area after this warning?* Then, and only then, if the Japanese military regime had not capitulated, might there have been a glimmer of a moral right to drop the bomb on living people, i.e., if from the standpoint of the war ideology, which is alien to me, a quick end to the war was absolutely essential.

Why, instead, without any concrete warning or demonstration, was the atom bomb dropped twice on cities whose populations numbered hundreds of thousands of people? I shall proceed to explain how the stupid militarists have "cut their own throats."

1. Being in possession of the secret of the atom bomb gave the power apparatus an insurmountable material advantage. The militarists know this as well as we. But when, as in America, one seeks to better the world, there is a much greater and more effective moral source of power that must accompany the mechanical one. America could have won the hearts of the entire working world and ended the war just as quickly, if it had refused to actually use this instrument of destruction. If, instead of being the first country to drop the atom bomb, it had used this instrument of death only in the case of absolute necessity and only then if Japanese militarists had refused to surrender despite a complete demonstration of its effects, we would have shown the entire world, including the Japanese, exactly what they are—militarists, just like the Prussians, the Russians, the Americans, etc.

2. I know the argument that the emotional plague will now use to portray this view as "friendly to the Japanese" or as a "betrayal of America": "Did the Japanese inform the Ameri-

*Written August 10, 1945. Translated from the German by Margaret Butler.

cans of their intentions before attacking Pearl Harbor?"

If we are really serious about lasting peace, then we cannot take the attitude that a person has to hang himself because someone else has done so, or that we have to rob someone because we have been robbed. "Two wrongs do not make a right," goes the adage. The responsibility that America, to which the entire world looks today, has assumed toward that world, is so incomparably greater and more important than the petty eye for an eye and tooth for a tooth ideology, that we are filled with terror for the future when we realize the extent to which this responsibility is impeded by the "tooth for a tooth" viewpoint. And what reason is there to believe that the Japanese, the Russians, or the German militarists will not soon have discovered the secret of the atom bomb? Then the lives of millions of Americans will be on the conscience of those who dropped the bomb on inhabited cities without first demonstrating its effect.

It is perfectly clear that this outrage grew out of fascist racial blindness, which viewed the Japanese people as monkeys, as experimental rabbits, so to speak. We must clearly separate ourselves from this attitude. In our eyes, a Japanese militarist is exactly like a Russian one, just as a Japanese baby is like an American one. Whoever does not know, feel, and advocate this truth becomes the gravedigger of humankind. Nothing is more important at this moment than a thorough, practical understanding and correction of the basic attitudes which led to this atrocity.

3. The feeling that the use of this instrument of destruction has been hasty and ill-considered is general. Everyone is afraid and looks to the future with foreboding. This is even reflected in reports in major newspapers where the advocates of the atom bomb comfort us with the "peaceful use" of atomic energy, and where the opponents of this view have spoken loud and clear. Based on my knowledge of atomic energy, I agree with those who maintain that a useful, safe, industrial deployment of this unspeakable invention is impossible. There is nothing in our past history to suggest it and nothing in the process by which atomic energy was produced from the explosion of matter. The emotional plague always succeeds in making us forget what hap-

pened in the past. The invention of the atom bomb is rightly compared with the invention of gunpowder. Has gunpowder or dynamite or any other such "achievement" of the torpid human animal saved one human life? Why should this bomb be any different? I repeat, and I do so fully aware of the implications of what I am saying: *Mechanistic natural science never has saved and never will save human lives with its explosives. It will only destroy them, and in larger and larger numbers.* It lacks the feeling for life, otherwise it would long since have discovered atomic energy in its natural state, which we call orgone. And when this discovery was made many years ago, it would not have obstinately and systematically attempted to conceal it. Furthermore, if it could spend two billion dollars to build the instrument of destruction which is the atom bomb, it could have found a hundred thousand dollars to safeguard the discovery of atomic energy in its natural state. If the living were not so alien to the mechanistic way of thinking, then responsible physicists, like the famous Leonardo da Vinci before them, would have done everything in their power to keep the invention of the atom bomb from being made public. But that is not our world! And it is not the world of tomorrow. Ours is a world without hope that will annihilate itself. The most important task of our society of human animals is to let this world of mechanical death annihilate *itself* and not go down with it.

We possess atomic energy in a form in which it can be used for the protection of life. We can only hope, and strive, with all our moral, intellectual, and technical might, to use the natural form of atomic energy against the deadly form of this same energy, as only nature is capable of doing. The atom bomb is unnatural and anti-nature. It is the invention of human animals who know no other way of relieving tension. We shall never forget these excerpts from the newspapers:

"The feeling of the entire assembly . . . was one of profound awe," said General Groves.

General Farrell said: "Everyone in the room realized the awful potentiality of the thing about to happen."

Churchill: "We must pray that these awful agencies will be made to conduce to peace among the nations and that, instead of reeking measureless havoc

upon the entire globe they may become a perennial fountain of world prosperity."

Hansom Baldwin: "... We have sowed the whirlwind. Much of our bombing throughout this war - like the enemy's - has been directed against cities, and hence against civilians. Because our bombing has been more effective and hence more devastating, Americans have become a synonym for destruction. And now we have been the first to introduce a new weapon of unknowable effects which may bring the victory quickly but which will sow the seeds of hate more widely than ever. We may yet reap the whirlwind. Certainly with such God-like power under man's imperfect control we face a frightful responsibility. . . ."

Dr. Earl F. Adams, executive director of the Protestant Council of the City of New York, declared that the atomic bomb brought to America a crisis, and one of the gravest problems in all human history. "It is a challenge to every element of our national life, but most of all to organized religion," he asserted, adding that the problem was beyond human remedy.

Dr. J.R. Oppenheimer, director of the atomic bomb laboratory of New Mexico upon whom had rested a heavy burden, grew tenser as the last seconds ticked off. He scarcely breathed. He held onto a post to steady himself. For the last few seconds he stared *dreamily* ahead and then when the announcer shouted "Now!" and there came this tremendous burst of light followed shortly thereafter by the deep growling roar of the explosion, his face relaxed into an expression of tremendous relief!

This way of discharging pent-up energy is the bane of mankind. We must sensibly, unerringly, and for all time, distance ourselves from this type of science, from this type of joy at this type of success. We are in possession of the primordial cosmic atomic energy, which furthers and protects life. We must never cease to protest loudly and energetically and to combat the continued use of mechanistic, or I should say, pathological inventions. Not one responsible physicist protests. No one lifts a finger to protect mankind from this invention. I do not know whether the discoverer of the connection between matter and energy will protest.* I should like to say here that he knows about the discovery of the natural form of atomic energy, which is orgone.

I have not written this as a sensation-seeker, because I hate sensationalism and want peace for my experimental work. I have not written it because I have anything personal against those

*This is a reference to Albert Einstein. For further information, see *The Einstein Affair*, Orgone Institute Press, Rangeley, Maine, 1953. [Eds.]

responsible. I have also not written it, though I could well have done so, because I would now like to replace the atom bomb with orgone energy. Orgone energy will never be used to destroy life. I should like to say that I already possess some of the formulae for the cosmic function of the natural atomic energy, orgone. It is in the interest of protecting life to keep these formulae secret and not to make them available to any power, until such time as we have full assurance everywhere on the planet, that nature's endless sources of energy will no longer be misused. I have written all of this because, in 25 years as a physician, I have come to know the life of the little, oppressed, mistreated, betrayed human beings. I have written this because I am deathly afraid for the life of my son who, in 20 years, will be handed over to the military death machine if we do not succeed in turning our fine phrases about peace into real peace. Lastly, I have written this because, for a decade, I have been working day in and day out with the living and I have confidence in it. I know that I am expressing the feelings of millions and millions of working people, and I am ready to publically acknowledge and accept responsibility for what I have said here in words that are inadequate to describe the calamity that has befallen mankind in August, 1945.