

# Challenges of Inheriting and Conveying A-bomb Experience: What to Inherit and Pass On 1)

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In Japanese, the word 継承 (*keisho, inheritance*) means inheriting something from someone and conveying it. In recent decades, the necessity of inheriting and conveying the a-bomb experience has been keenly recognized and its importance has been pointed out. However, there has been no direct discussion on what exactly can be inherited and what to inherit. There are two reasons for this: firstly, the complexity of the radiation illness caused by a-bomb, and secondly the misconception that the a-bomb experience is confined only to that first hellish day below the mushroom cloud. Of course, the tragedies which occurred on “those days”, August 6 and 9, 1945, are the center of the a-bomb experiences and memories. However, the illnesses caused by a-bombs should be considered in a multifaceted manner, not only linked to the scourge of “those days”, it should also encompass the after-effects of the atomic bombings, the psychological effects and the damage, such as health concerns, caused by the after-effects. As has been pointed out, these illnesses are related to all aspects of human life, that is, health, social and economic life. If so, what part of the a-bomb experiences do the next generation, who did not experience the a-bombs, inherit from a-bomb survivors and what part will they pass on to younger generations? In addition, how do we inherit the wishes and hopes of a-bomb survivors calling for a world without nuclear weapons, which is said to be inseparable from a-bomb survivor movements. Which aspects of the a-bomb experiences can be passed on and which aspects cannot be? Have those experiences which cannot be passed on simply fallen into oblivion? Even if it is difficult to inherit, is there no way to resist oblivion? These essential questions are the starting points of and basis for this paper.

In this paper, firstly, after explaining when the discussion on the importance of inheriting the a-bomb experiences started administratively, I will explain how the

a-bomb survivors themselves, who are responsible for passing on their experiences, think about this inheritance. Secondly, I will reconsider the a-bomb illnesses which form part of the a-bomb experience. Finally, I will consider what the next generations will take from the a-bomb experiences and what should be inherited. Along with this, I will discuss what kind of initiatives should be taken. In this paper, I will introduce several initiatives taken by the government and universities, and will also propose suggestions on the possibility of inheriting the a-bomb experiences.

### **I Since when was the importance of inheriting and passing on the a-bomb experience discussed?**

Needless to say, one factor in the importance of inheriting the a-bomb experience is a reduction in the number of survivors. Hibakusha, who numbered 372,264 at the end of March 1982, declined to 164,621 at the end of 2017. The average age at the end of March 2017 was 81.41.

I will consider when the Hiroshima City administration recognized and started to discuss the importance of inheriting the a-bomb experience, referring to the Peace Declaration as a clue. (Emphasis is added by the author.)

### Usages of 継承 (noun: inheritance, verb: inherit/bequeath) in Peace Declaration 3)

1971 Setsuo Yamada

... In addition, education, in order that succeeding generations correctly inherit the significance of war and peace, must be strongly implemented around the world. In this way, there is a path to insuring that the disaster of Hiroshima is never repeated.

1972 Setsuo Yamada

...in order that an earth which is peaceful and suitable to survival is bequeathed to the next generation, we need to deeply recognize that we are all in the same boat and need to overcome differences in thought. And then, under intellectual and spiritual solidarity, we have to create a new world order where people do not kill others and people are not killed by others.

1973 Setsuo Yamada

...the source of cultivating world peace is the right and true education for peace, and that is the inheritance of the "Spirit of Hiroshima".

1976 Takeshi Araki

... together with the mayor of Nagasaki, the mayor of Hiroshima will visit the United Nations to testify about the facts of the a-bomb experience as living witnesses and to propose to the world that this experience should be bequeathed appropriately...

1983 Takeshi Araki

As part of a disarmament campaign adopted at the second Special Session on Disarmament, the United Nations has begun new efforts to acknowledge and inherit the atomic bombing experience, such as dispatching disarmament special researchers to Hiroshima and regular exhibitions of a-bomb artifacts.

1987 Takeshi Araki

On the other hand, since young people are responsible for the future, their inheritance of the atomic bomb experience has become increasingly important.

1988 Takeshi Araki

Today, here in Hiroshima, we conduct the International Peace Symposium by young people from sister cities so that the experience of Hiroshima can be passed on and discussed with citizens.

2000 Takeshi Araki

In the 21st century, we must achieve this wish. To do this, we have to reconceive of the significance of the atomic bombing experience in a larger context and to establish ways to express it, and we have to pass it on it as an inheritance of the entire human race.

2005 Tadatoshi Akiba

... It is also a time of inheritance, of awakening, and of commitment, in which we inherit the commitment of the hibakusha to the abolition of nuclear weapons and realization of genuine world peace, awaken to our individual responsibilities, and recommit ourselves to take action.

2005 Tadatoshi Akiba

...we hereby declare the 369 days from today until August 9, 2006, a "Year of Inheritance, Awakening and Commitment." During this Year, the Mayors for Peace, working with nations, NGOs and the vast majority of the world's people, will launch a great diversity of campaigns for nuclear weapons abolition in numerous cities throughout the world.

Then-mayor Takeshi Araki was the first to point out the importance of inheriting the atomic bomb experience in 1976. Regarding the use of inheritance (継承) before Araki, although expressions of inheritance were found in Setsuo Yamada's speech; "inheriting the significance of war and peace" and "to bequeath an earth which is peaceful and suitable to survival onto the next generation", they did not mention the inheritance of atomic bomb experience itself. Araki pointed out the importance of inheritance of the atomic bomb experience in 1983, 1987 and 1988. Based on the Peace Declaration, it is likely that the reference to the importance of inheriting atomic bomb experience by the government begun in the 1980s. In addition, Takashi Hiraoka explained the necessity of handing down the misery of the atomic bombs and wars by using the term

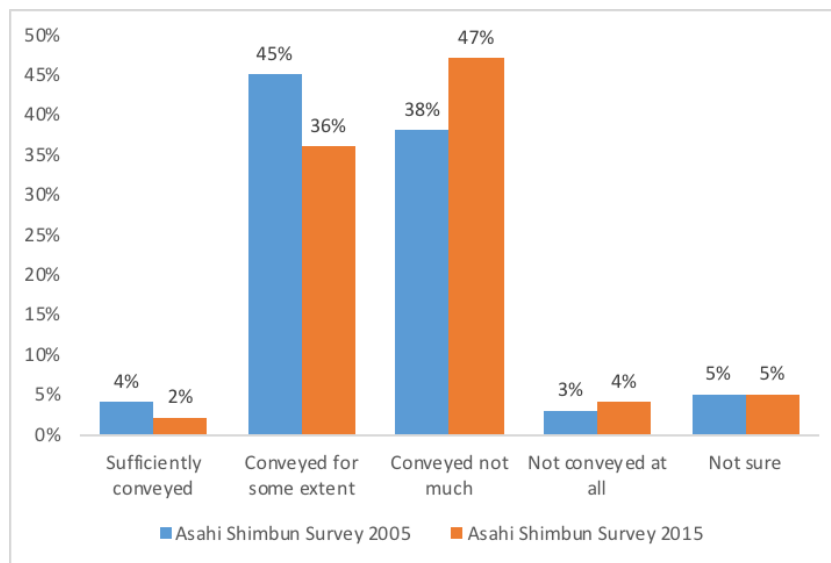
kataritsugu (語り継ぐ, hands down). 4) Thus, in the Peace Declaration, the importance of inheriting the atomic bomb experience started to be pointed out since the 1980s, and from then on, the importance of inheriting the experience has been stated continuously. In fact, in order to realize this, in collaboration with Nagasaki City, Hiroshima City started a regular exhibition of a-bomb artifacts and atomic bombing photos at the United Nations headquarters in New York in 1983. After that, with the 50<sup>th</sup> anniversary of the atomic bombings in 1995, Hiroshima began efforts to “bequeath the Hiroshima a-bomb experience to succeeding generations in Japan and abroad by striving to collect a-bomb materials and testimonies from a-bomb survivors and to improve accessibility to them.” Now, they are taking the initiative in various ways, such as management of the Hiroshima Peace Memorial Museum, implementation of a-bomb testimony intended for students visiting Hiroshima as a school excursion, training for a-bomb legacy successors, preservation of a-bombed buildings and trees, holding a-bomb exhibitions in Japan and abroad, offering peace education materials, etc.5)

## **II Difficulty in Inheriting A-bomb Experience**

As will be described later, although various projects for inheriting a-bomb experience have been conducted, there are difficulties in the task. The most difficult point is that, to speak frankly, the next generations who inherit the a-bomb experience are not a-bomb survivors and do not have a-bomb experiences. It is impossible for us to understand the actual situation of the atomic bombing in the same way as a-bomb survivors see it. In other words, there is something to be lost in the inheritance process. Therefore, regarding the inheritance of the a-bomb experience, how to resist this loss is key.

Incidentally, how do a-bomb survivors think about inheritance? Figure 1 shows the response to the question “Do you think the a-bomb experience is being transmitted to the next generation?” in the surveys concerning a-bomb experience inheritance conducted by the Asahi Shimbun in 2005 and 2015. 6) In the 2005 survey, nearly half were answered that the experience is being transmitted, however, in the same survey conducted 10 years later, more than half of the respondents answered that it is not being transmitted, showing a reversal of the opinion. This indicates that about half of the a-bomb survivors feel that the a-bomb experience is not being passed on to the next generations so much, and also shows that they feel that the inheritance does not proceed as expected.

Figure1 Comparison of the response to the question: “Do you think that a-bomb experience is being passed on to the next generation?”



In addition, in a survey with a similar question carried out jointly by the Yomiuri Shimbun with the Institute for Peace Science, Hiroshima University, to which the author belongs 7), 13% responded “Yes,” 51% responded “No,” and 31% responded “Not sure” to the question “Is the a-bomb experience being fully inherited?” In the same survey in 2010, 61% responded “Yes” to the question “Do you think the a-bomb experience is being inherited?” Concerning these results, it can be said that many a-bomb survivors feel that their experience is not being inherited as expected. It is clear that the survivors feel that they have not yet conveyed their entire experience. In addition, there are feelings such as “It is tough,” “I do not want to recall,” and “I do not think it is understood.” In the survey by the Asahi Shimbun in 2015, 20% answered “I cannot remember clearly,” 21% said “I do not want to recall because it is painful,” 19% said “I do not think the a-bomb experience is understood,” 20% said “There is no opportunity to talk about it.” 14% answered “I fear discrimination and prejudice” to the question “Why have you not spoken about the a-bomb experience?” Also, to the question “Why did you not convey your experience to your children?” in the survey conducted by the Yomiuri Shimbun in 2015, 55% said “I have not yet been asked.” 39% said “I do not want to recall because it is painful,” 38% answered “I live apart from my child (or children) and have less opportunity to talk about it,” 38% responded “I do not think the experience is understood.”

Thus, for the a-bomb survivors who are responsible for conveying their experience, it is a painful and dreadful memory, and there is a feeling that it is hard for people who did not experience it to understand. Because it is an experience which is frequently called “beyond description” or “hell,” it is hard to talk about and transmit. These survey results indicate how serious and traumatic the harm caused by the bomb was.

Though they have thoughts they believe they must convey, a-bomb survivors have complicated feelings which deter them. However, the a-bomb survivors continue their efforts. This is a relatively old date, but 21 groups that handle a-bomb experience testimony projects in Hiroshima had conducted 51,635 testimony projects during the 25 years from 1987 to 2011. 9) Ube (1999: 390) confirmed 3,542 magazines where “A-bomb Notes” appeared in the 50 years after the war’s end, and also pointed out that 37,793 notes were recorded in these magazines. The atomic bombing is certainly talked about and conveyed.

At the same time, many of the a-bomb survivors aspire to “a nuclear-free world” and a-bomb organizations make “a nuclear-free world” a central part of their cause. In addition to advocacy, they continue to communicate the message “a nuclear-free world.” Why? That may be associated with the fact that many a-bomb survivors believe a third atomic bomb was not dropped because of the dreadful experiences of Hiroshima and Nagasaki. To the question “Do you think that nuclear weapons were not used after Hiroshima and Nagasaki because their experiences were conveyed to the world?” in the survey by the Asahi Shimbun in 2010, 66% responded “I agree.” In the same survey, there was a question “Do you think that handing down the a-bomb experience deters the use of nuclear weapons?” To this question, 76% responded “I agree.” In other words, most a-bomb survivors believe that communicating their experience and their existence to the world contributes to the avoidance of the use of nuclear weapons. 11)

### **III What to Pass On**

What will we, the next generation who did not experience the a-bomb, inherit and convey? To make it clear, I would like to consider the a-bomb experience we should inherit. In this paper, I argue that the a-bomb experience is based on three aspects. The first aspect is “about that day.” That is, the hellish situation after the atomic bombings on August 6 and 9, 1945, or their memories. The second is “after that.” In other words, it refers to experiences related to the after-effects of the atomic bombings caused by radiation. The third aspect is “the thoughts and wishes of a-bomb survivors.” 12)

In fact, a-bomb survivors named these three points as what they wish to pass on to succeeding generations. In the survey by the Asahi Shimbun in 2015, to the question “What do you want to pass on to the next generations?”, 56% answered “the misery immediately after the bombing” as shown in the chart below. In other words, they want to convey the hellish situation of “that day” after the bombs were dropped. In addition, 45% said “the horror of the harm of radiation that lasts for decades.” They wished to convey the harm of radiation “after that.” Also, 55% said “the preciousness of peace.” That is, wishes for peace centered on the philosophy of “a nuclear-free world” based on their a-bomb experience. It can be said that a-bomb survivors also summarize their experience in these three aspects.

Chart 1 What A-bomb survivors want to pass on to the next generations  
(from the 2015 survey by the Asahi Shimbun)

Answer (multiple choice)	Percentage	Three aspects
Misery immediately after the bombing	56%	“That day”
Horror of the damage of radiation that last for decades	48%	“After that”
Preciousness of peace	55%	“Wish/feelings”
Importance of giving each other help	16%	
Preciousness of health	32%	
Do not let politics and the army run reckless	29%	
Never-quit attitude	9%	

### 1 “About That Day”

What lies at the heart of the a-bomb experience or the memory of it is the terrible scenes of “that day,” at the time of the atomic bombing. In a-bomb testimonies and notes, the a-bomb survivors repeatedly used expression such as “hell,” “living hell” and “beyond description” to explain “that day.” Also, they dream and remember about the scenes “beyond description” on “that day,” which are the core of their memory. In a survey conducted by the Japan Confederation of A-and H-Bomb Sufferers Organization in 1985, they asked about “that day.” 1,383 out of 8,268 respondents used the word “hell” more than once to talk about “that day” 13). Following are examples of the use of the word “hell.”

Examples of use of “hell” in the 1985 Japan Confederation of A-and H-Bomb Sufferers Organization survey

the state of affairs we were forced to go through was really like hell / at the foot of Hijiyama (man)

I do not want there to ever be such a cruel and barbarous hell ever again (man)

/the world I see through my exhausted tears is hell/ people are wandering like ghosts (man)

In one word, it was hell. / With eyes wide open (man)

All these people died. It was hell. / When coming out from a bomb shelter (man)

People who were about to die. Everything was happening in this hellish world. / I do not want to recall so much (woman)

Everyone passed away. It was really a living hell. / Near the Atomic Bomb Dome (man)

Mountain of debris. Hiroshima City turned into hell in a moment. Radiation (woman)

I witnessed a living hell. I also served during the China Incident (man)

It turned into agonizing cries, like a living hell. Such an act (man)

I still cannot forget the living-hell like situation (woman)  
After a few minutes, I was stunned to see hell (man)  
In the memorial hall of the headquarters, it was hell. No medicine, (man)  
Wandering crying, it was just like seeing hell. (man)  
It looked exactly like the picture of hell in a picture book (woman)  
Death, death and death. Alas, it was hell. There was nothing our soldiers could do (man)  
Everything around me was hell. I survived (man)  
The impression that I saw the true hell. (woman)

## **2 “After That”**

Atomic bombs are definitely different from other weapons. One of the significant reasons for that is the delayed effects of radiation damage that develop later on, the so-called after-effects of the atomic bombing. Delayed effect radiation damage is the development of syndromes after an incubation period of several years to decades after recovering from acute damage. Also, after receiving low doses of radiation at the level which does not cause damage for years, or repeated low doses of radiation, effects may appear after a certain period of time. Common diseases which increase incidence rates after atomic radiation exposure are leukemia, thyroid cancer, breast cancer, lung cancer, stomach cancer, colon cancer, multiple myeloma, cataracts, somatic mutation, and intellectual disorders of children exposed in utero (a-bomb microcephaly) 14). At the same time, many years of epidemiological studies have revealed developmental risks. For example, when receiving a dose of 1 Gray of atomic bomb radiation (exposure to radiation approximately 1.3 km from the hypocenter in Hiroshima), the relative risk of death by leukemia is 4.92, which is nearly five times higher than people who are not exposed to atomic bomb radiation. Regarding other solid cancers, risks are also one to two times higher. 15) In recent years, myelodysplastic syndromes, known as preleukemia, has drawn attention as a disorder which increasing numbers of a-bomb survivors develop, and its molecular mechanism of development has been under investigation. 16) The most characteristic feature of atomic bomb damage is this delayed-effect radiation damage. In addition, a-bomb survivors have to live with anxiety about the delayed effects of radiation damage that they may develop at any time.

This health concern should be noted as continuing atomic bomb damage and also is considered a notable feature of “after that” damage. The seriousness of the atomic bomb damage is indicated here. According to a survey by the Japan Confederation of A-and H-Bomb Sufferers Organization in 1985, 71% of respondents expressed concerns on health, life and their offspring (Ito, 1998:61-62). In a survey by the Asahi Shimbun in 2005, 48% (4,856 respondents) answered “always concerned,” 46% (4,638) answered "occasionally concerned," revealing that over 90% of all respondents feel health uneasiness (Kawano 2010a: 26). Of course, many elderly people who were not exposed



to atomic bomb radiation suffer from health concerns. However, at least, there is no concern that they may develop diseases caused by radiation exposure. In fact, in a 2015 survey by the Asahi Shimbun, 55% (3,193 respondents) answered “When my health condition gets worse, I worry that it is caused by radiation effects.” In addition to their health concerns, many a-bomb survivors are worried about the health of their children and grandchildren. The survey by the Asahi Shimbun in 2015 asked, “Do you have concerns about birth or anxiety about your children or grandchildren’s health?” and 58% of respondents said they have felt uneasy. In a recent survey by the Asahi Shimbun in 2015, 47% responded “Yes” to the question “Do you have concerns about your children or grandchildren’s health due to the influence of your exposure to atomic bomb radiation?” In a survey by the Yomiuri Shimbun in 2015, nearly 56% said “Yes” to the question “Regarding the health of your children and your grandchildren, are you concerned about the effects of your a-bomb radiation exposure?” Thus, a-bomb survivors feel uneasy about the health of their children and grandchildren in addition to their own health concerns. It is necessary to understand that the psychological effects resulting from the atomic bomb experience is one of the characteristics of “After that” damage.

There are other cases showing the psychological damage or stress caused by the atomic bombings or doses of atomic bomb radiation. A-bomb survivors dream about their a-bomb experience and recall it in daily life. In a survey by the Asahi Shimbun in 2005, there was a question “Do you dream about your a-bomb experience?” 9.5% answered “frequently,” and 45% said “occasionally,” revealing that 55% dream about their a-bomb experience. In addition, to the question “Do you recall your a-bomb experience in your daily life?” in the same survey, 76% answered “often” or “sometimes.” A survey conducted by the Yomiuri Shimbun in 2015 asked the same question and 74% responded “frequently” or “sometimes.” Incidentally, in the 2005 survey by the Asahi Shimbun, respondents mentioned, as things that evoke the atomic bomb experience, that flashes (the flash of the atomic bomb), crowds at a festival (a-bomb survivors walking along a railway when they escaped to the suburbs), traces of the 2004 Indian Ocean earthquake and tsunami (remembering looking for a mother for days in the debris), cucumber slices (burned people put them on their burn injuries), grilled dried squid (the smell of burning bodies). The 2015 survey by the Yomiuri Shimbun asked when a-bomb survivors remember the a-bomb experience. 62% answered “When I watch news about overseas conflicts and nuclear weapons”, 22% said “When I see intense lights, flame, etc.” and 16% said “When I dream about it”.

The “after” atomic bomb damage includes not only such psychological effects but also social damage. Prejudice and discrimination against a-bomb survivors are examples. The 2005 survey by the Asahi Shimbun asked about prejudice and discrimination. 2,674 respondents, which is approximately 20%, answered that they had been subjected to discrimination or prejudice due to the fact that they were a-bomb

survivors. Among them, 1,996 respondents (74%) referred to discrimination and prejudice at the time of marriage. Also, in the survey by the Yomiuri Shimbun in 2015, they asked the same question. Nearly 28% answered that they had experienced discrimination “in the past,” and 4.5% said prejudice and discrimination “still exist.” Thus, “after” a-bomb damage involves not only the after-damage of the atomic bombings, but also the psychological effects such as health concerns and social damage caused by being an a-bomb survivor.

### **3 “Thoughts and Wishes”**

A-bomb survivors have continued to advocate “a nuclear-free world” after the so-called “lost decade”<sup>17</sup>). At the same time, they have proclaimed it as a serious message of a-bomb survivors both in Japan and abroad. It is a strong desire for “No More Hiroshima,” “No More Nagasaki” and “No more Hibakusha” based on their terrible experience that drives them to continue to send the same message for more than 60 years. As is often pointed out, the campaign against nuclear weapons is essential to movements concerning a-bomb survivors. In order to realize this goal, various projects, such as international activities, signature-collecting campaigns intended for petitions to the Diet, and protest movements have all been actively conducted <sup>18</sup>). 6,782 responses (testimonies) in the 2005 survey by the Asahi Shimbun show this. In the responses, words such as “world,” “peace,” “nuclear weapons” and “nuclear” frequently appear, clearly proving that “world peace” brought by “the abolition of nuclear weapons” is a core part of a-bomb survivors’ message and their thoughts and wishes <sup>19</sup>). Messages of a-bomb survivors who advocate world peace without nuclear weapons and who lead the discourse regarding nuclear abolition are summarized here. Examples of “nuclear weapons,” “nuclear” and “world peace” are shown below.

#### **Examples of “nuclear” and “nuclear weapons” in the comments in the survey “60th Anniversary of the Atomic Bombing Questionnaire” by the Asahi Shimbun**

I feel sorry. People from all over the world will give up nuclear weapons and stop wars. We are all human beings

Considering the sadness of these people, it is unforgivable to take away precious lives by nuclear weapons

I hope they disappear quickly. If there is a nuclear war, mankind will be destroyed. Next generations

I want to appeal that it is an absolute evil. I want to shout nuclear abolition

I hate wars. I pray that people can live in peaceful countries without nuclear weapons

#### **Examples of “nuclear” and “nuclear weapons” in the comments in the survey “60th Anniversary of the Atomic Bombing Questionnaire” by the Asahi Shimbun**

I never forget. I always wish for world peace and the welfare of Japan  
For world peace and the well-being of mankind, “Wars and nuclear weapons to be abolished  
We have promoted projects to abolish nuclear weapons and we hope world peace be established  
From the bottom of my heart, I pray for the abolition of nuclear weapons and world peace.  
I prayed for the prompt abolition of nuclear weapons in the world and the realization of world  
peace

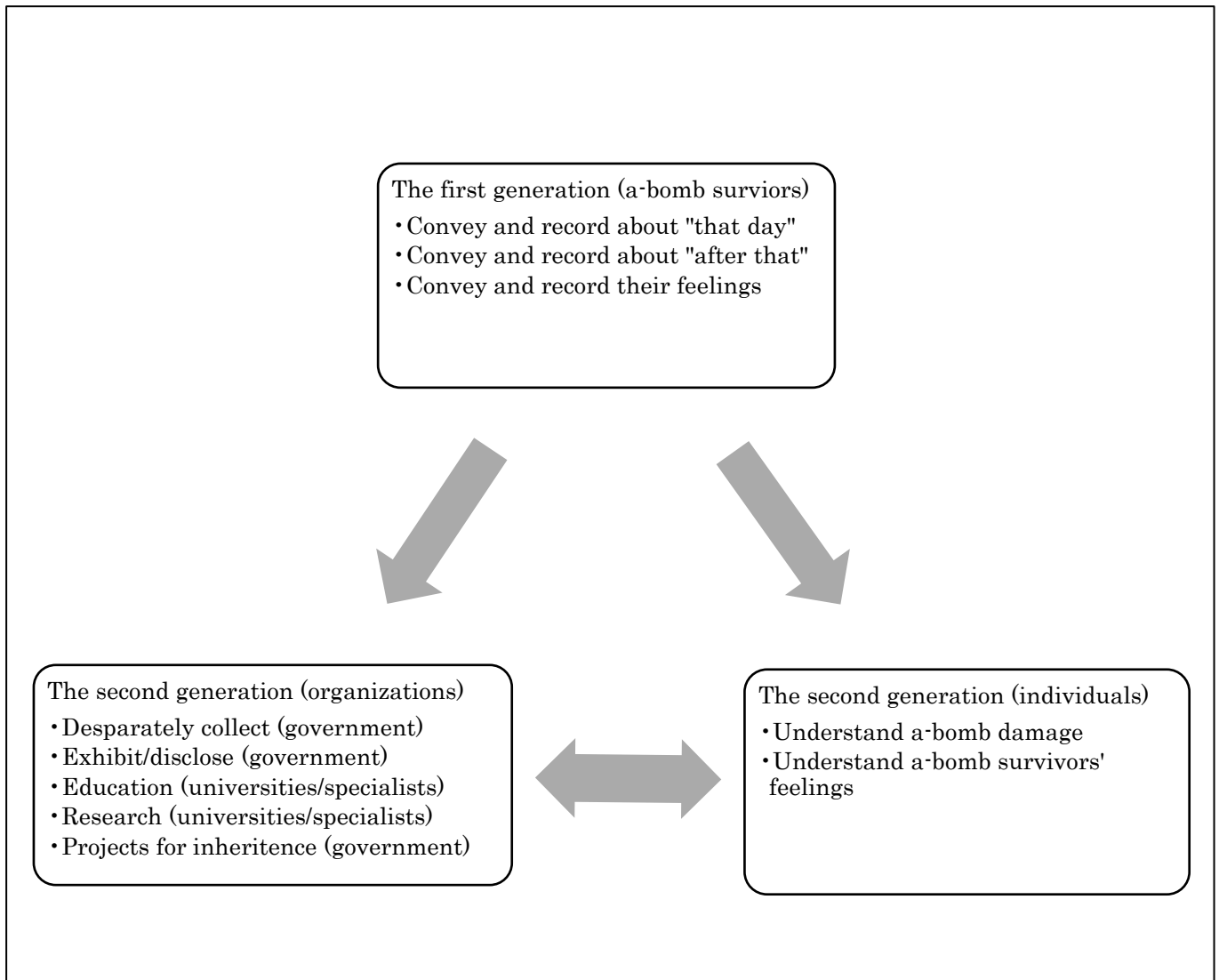
However, there are not only the feelings mentioned above, but also resentment against the atomic bombing, bitter feelings about an apology for the atomic bombing and responsibility for it. Since details were argued in a paper (Kawamoto/Kawano, 2015), I will not go further here. There is hatred against the United States which dropped the atomic bombs and there is also a feeling that an apology from that country should be sought. In addition, there is a feeling that the responsibility of the atomic bombing should be investigated, for both Japan and the United States. Despite having feelings such as resentment and seeking responsibility for the atomic bombings, a-bomb survivors advocate “a nuclear-free world” and call for world peace. Although they have complicated feelings, a-bomb survivors overcome these feelings and appeal for “world peace” and “a nuclear-free world.” I would like to include these feelings in survivors’ thoughts. At the same time, we have a responsibility to understand such feelings and convey them to succeeding generations.

#### **4 Proposals**

As the next generation, who did not experience the a-bomb, what will we inherit and pass on? For example, no matter how “that day” is handed down by survivors, it is impossible to understand the hell-like scenes with reality. If so, as with a typical idea, we must understand “that day” through videos, photos, testimonies and notes using our full imaginations. For inheritance, fundamental understanding is essential. The same can be said of “after that” and “thoughts and wishes”.

In that case, the key is how we can undertake initiatives for understanding. Also, regarding such initiatives, there are two levels: individuals and organizations. As an attempt, I have summarized the initiatives intended for a-bomb experience inheritance in the following chart. The first generations who experienced the a-bombs focus on handing down, conveying and recording their experiences, various harm to their health caused by atomic bomb radiation, psychological damage, and their thoughts. Organizations desperately try to collect and organize (compile databases) such testimonies, notes and materials to put them in public.

Graph 2 Initiatives for inheritance



As mentioned earlier, Hiroshima City and Hiroshima Peace Culture Foundation have developed various projects to inherit and pass on the experience of the atomic bombing. One example is “The A-bomb Legacy Successors Training Project.” This project launched in 2012 and received 137 entries in the first year (21). Currently, 88 successors are working after completing three-year training. In order to support this project, Hiroshima City has budgeted for it from 2017 and started regular talks by a-bomb legacy successors (22). Besides educating a-bomb legacy successors, this project is useful to increase people who understand the harm caused by the a-bomb. In addition, to collect a-bomb artifacts, testimonies and remnants, which the Hiroshima Peace Memorial Museum has been doing for many years, is also important. It is hoped that projects such as a-bomb experience testimony, talks by a-bomb legacy successors and Hiroshima Peace Volunteers, which are some of the major roles of the museum, will be continued in the future.

Regarding a-bomb testimonies and notes, the Hiroshima National Peace Memorial Hall for the Atomic Bomb Victims has been engaged in projects. They steadily collected

the records of a-bomb testimonies and photos of deceased people and compiled a data base. As of March 31, 2017, 135,747 testimonies were organized and 21,629 photos and names were collected. These materials are shared in a variety of ways. In addition, there are diverse projects for inheritance, such as a-bomb survivor testimonies for students, Hiroshima Peace Volunteers, filming testimony videos (joint-project with the National Peace Memorial Hall for Atomic Bomb Victims), compiling data bases on peace, etc. There is no shortage of examples of these activities and projects. It is necessary to continue these projects, however, at the same time, it is also important that many people access these projects.

According to a report by the Hiroshima Peace Culture Foundation in 2016, the number of visitors to the Hiroshima Peace Memorial Museum that year was approximately 1.74 million, marking the highest number on record. In addition, the number of visitors to the Hiroshima National Peace Memorial Hall for the Atomic Bomb Victims numbered more than 341,000. However, taking account of the fact that the total number of tourists to Hiroshima in the same year increased by 5.1%, reaching 12 million 611 thousand 23) and that the visitors to Miyajima numbered about 4.3million 24), it cannot be said that the number of visitors to both institutes is large. It is necessary to create a flow line for “peace sightseeing” that starts from visiting the Atomic Bomb Dome, then Peace Memorial Park and its neighboring areas, Hiroshima Peace Memorial Museum, Hiroshima National Peace Memorial Hall for the Atomic Bomb Victims and viewing the monuments dotted throughout the park 25).

On the other hand, the role of researchers is not small. Regarding elucidation of the delayed effects of the atomic bomb, research has been assiduously conducted in the field of medical science, and incidental risks caused by radiation have been clarified. Although it is still ongoing, research on the molecular mechanism of carcinogenesis caused by atomic bomb radiation has made huge progress. Regarding the psychological damage, social influence and thoughts of a-bomb survivors, we have dealt with them utilizing surveys by newspaper companies. Concerning these research results, it is important that they are not only provided to educational institutes but also offered widely for citizens setting up opportunities for public lectures.

At Hiroshima University, to which the authors belong, we began offering Peace Science classes in 2011 26) and made them compulsory. As a result, nearly 2,500 new students will all take these classes. In 2017, we conducted 29 Peace Science classes. Out of the 29 classes, 20 classes, which corresponds to about 70%, incorporate themes such as “the atomic bomb,” “radiation exposure (including exposure to non-atomic bomb radiation)” and “nuclear weapons.” In some classes, a-bomb survivors have been invited to testify. Peace education about the atomic bombing in elementary through high school is important, and also, it is significant to learn further about the harm caused by the atomic bomb in more specialized classes at higher education institutes such as universities. After understanding the harm of the atomic bomb to some extent

at schools and then listening to lectures by a-bomb survivors and reading testimonies, students can observe notes and a-bomb artifacts. Alternatively, they can listen to the testimony and then learn a-bomb more scientifically. By going through these process, understanding of the harm caused by the a-bomb will definitely deepen. By continuously engaging in these processes we can ensure the inheritance of the a-bomb experience.

It is necessary for government and universities to take their responsibilities fully, and at the same time, to provide opportunities for deepening understanding of the a-bomb experience through cooperation. In doing so, cooperation between government and universities is essential. Hiroshima Peace Culture Foundation and Hiroshima University concluded a comprehensive collaboration agreement in December 2016.

As part of the agreement, we plan to conduct extension lectures intended for citizens. By combining academic research results and various a-bomb artifacts, it is hoped understanding of the a-bomb's harmful effects will deepen. As mentioned at the beginning, many a-bomb survivors think that the a-bomb experience is not sufficiently inherited. They feel that it is difficult to understand the complexity of the harm caused by the bomb, including the delayed effects of the bomb which last many years, and health concerns and social damage attributable to them, and the experience of "that day" when the a-bomb was dropped. How can we academically study the entire picture of such complicated and continuous damage and how can we provide citizens with the research results through cooperation? This is one of the missions imposed on universities and the government.

Finally, I would like to point out the necessity of taking special notice of a-bomb survivors' thought on "a nuclear-free world" based on their a-bomb experience. Their feeling that a-bomb experience is not inherited is associated with the feelings that peace movements centered on "a nuclear-free world" have not been improved so far after "the lost decade." As discussed in another paper (Kawamoto et.al., 2016), more than half of the a-bomb survivors are skeptical about the realization of "a nuclear-free world." The current situation in which a-bomb survivors feel a nuclear-free world is not realized or is not expected is related to their feelings that the a-bomb experience has not been transmitted.

Hiroshima, which advocates "a nuclear-free world," is entering an era where it can no longer rely upon a-bomb survivors to bear the burden of their message. Do we plan to realize "a nuclear-free world" or will we take larger responsibilities as a hallowed ground of peace? Thinking and clarifying the future and role of Hiroshima once again is an indispensable element in inheriting the a-bomb experience.

1) This paper has been extensively revised based on reports presented at two international symposiums.

① Noriyuki Kawano, What can be inherited? What will we pass on? reported at an

international symposium, The Atomic Bombs and War Memories: Heritage of Peace in an Uncertain Age (host: the Institute for Peace Science Hiroshima University) at Senda Campus, Hiroshima University.

②Noriyuki Kawano, What is A-bomb Experience? What is Hiroshima? : From the Perspective of Peace Tourism presented at an international symposium, Possibility of Peace Research Tourism (host: Center for Media and Tourism Studies, Research Faculty of Media and Communication Hokkaido University), conducted at Hokkaido University on December 11, 2017.

2) Going forward, I will use “illnesses caused by a-bombs). However, considering that one of the characteristics of a-bomb illnesses is the delayed damage caused by exposure to radiation, illnesses caused by the atomic bombing should be referred as a-bomb illnesses caused by radiation exposure.

3) Created by the author based on the Hiroshima City’s website.

<http://www.city.hiroshima.lg.jp/www/contents/1110537278566/> (visited on January 26, 2018)

4) In 1993, 1994, 1995 and 1996, the word 語り継ぐ (kataritsugu, “handing down”) was used, not 継承 (keishou, “inheritance.”) For instance, the 1993 Peace Declaration says, “...through history, education for younger generations regarding how to pass down the a-bomb and war experience must be improved”. Also, then-Hiroshima Mayor Araki pointed out the necessity of passing down the peace spirit of Hiroshima.

5) For details, please refer to Hiroshima City’s website. Incidentally, most of these projects are entrusted to the Hiroshima Peace Culture Foundation and implemented.

<http://www.city.hiroshima.lg.jp/www/contents/1110598417580/index.html> (accessed: February 1, 2018)

Office for Passing on Atomic Bomb Experiences to Future Generations, Peace Promotion Department, International Peace Promotion Division, Citizens Affairs Bureau is in charge of these projects.

6) The 2005 survey was conducted jointly by the Asahi Shimbun, Hiroshima University and Nagasaki University. The number of respondents was 13,204. For details of the results, please refer to the morning edition of July 17, 2005. The number of respondents to the 2015 survey was 5,762. For details, please refer to the morning edition of August 2, 2015. Incidentally, the authors have written a number of papers citing the 2005 survey results. Please see profile of Noriyuki Kawano on Hiroshima University’s website.

7) The number of respondents was 1,943. For details of the research, please refer to the morning edition of July 29, 2015.

8) Jointly conducted with the Hiroshima Reconstruction and Peacebuilding Research Project. The number of respondents was 1,015. For details, please refer to the morning edition of July 30, 2010.

9) Based on a summary by the Hiroshima Peace Culture Foundation. According to this, a total of 5,772,121 people participated in testimony events. However, the actual number of testimonies is 228, and it is assumed that a limited number of witnesses are engaged in testimony activities. Incidentally, the Hiroshima Peace Culture Foundation is included in 21 groups.

10) The number of respondents was 1,006. For details, please see the morning edition of July 29, 2010.

11) For details, please see Kawamoto (2016).

12) Hamada (2005) divides the sufferings which afflicted the a-bomb survivors during “that day” and “after that” into three categories, namely “psychological wounds”, “physical wounds” and “anxiety” (factors).

13) Including different renderings of the Japanese word “jigoku,” including' 地ごく, じごく, ちごく, ジゴク

14) Peak onset time after bomb exposure varies for different illnesses—6-7 years later for leukemia; ten years later for thyroid cancer; 20 years later for breast and lung cancer; 30 years later for stomach, colon, and bone cancer—and thereafter slowly declines. For details, consult the digest of the Hiroshima International Council for the Healthcare of the Radiation Exposed, etc.

15) Digest of the Hiroshima International Council for the Healthcare of the Radiation Exposed, pp.24-34.

16) A representative research team is the group headed by Professor Harada Hironori at Tokyo University of Pharmacy and Life Sciences Laboratory of Oncology. For the previous findings of Hironori and his colleagues' work, as well as work on the molecular mechanisms of the onset of MDS, see Hironori Harada and Yuka Harada (2015).



17) The Lost Decade was the term adopted by the head of the Japan Confederation of A- and H-Bomb Sufferers Organizations, Tsuboi Nao, to describe the period when “for those who had somehow survived, those ten years [1945-1955], when the support of the administration was a drop in the bucket, when survivors could not even support families and loved ones, when there was no one to really talk to and no real organization, there was just nothing to do but to bear it, day by day, one step at a time,” according to a publication by the group.

18) For details, see the home page of the Japan Confederation of A- and H-Bomb Sufferers Organizations. (Accessed January 26<sup>th</sup>, 2018.)

19) For details, see the author’s own work (2010a) and (2010b).

20) To cite just one example, to the question, “Do you ever feel resentment towards the country which dropped the bomb, the United States?” from among 1,934 respondents, 23%, or 446 said, “I feel resentment.” 54%, or 1,050, said, “I felt resentment in the past but do not feel it now.” Further, before American President Barack Obama’s visit, in 2015, according to a survey by the Asahi Shimbun, 43% of respondents stated that the American president should visit Hiroshima and Nagasaki and apologize.

21) The breakdown was: 15 atomic bomb survivors (among whom two had been in utero at the time), the offspring of bomb survivors (50), the grandchildren of survivors (4), and 68 others.

22)

The initial budget for 2017 was over 3,591,000 yen. Hiroshima Peace Memorial Museum, outside of holidays, is open to the public every day. For details, see the following

URL:

[http://hpmmuseum.jp/modules/info/index.php?action=PageView&page\\_id=148](http://hpmmuseum.jp/modules/info/index.php?action=PageView&page_id=148)

(accessed January 26<sup>th</sup>, 2018)

23) Announcement by Hiroshima City Board of Tourism. (Accessed January 26<sup>th</sup>, 2018.)

<http://www.city.hiroshima.lg.jp/www/contents/1496238527600/files/kankokyaku.pdf>

24) Announcement by Hatsukaichi City.

<https://www.city.hatsukaichi.hiroshima.jp/uploaded/attachment/20634.pdf> (Accessed January 26<sup>th</sup>, 2018)

25) The authors have studied Peace Memorial Park, the Atomic Bomb Dome, and have studied peace, as it's called, and want to put Peace Tourism in its proper context. That possibility has been discussed in the previously mentioned international symposium under the auspices of Hokkaido University. A summary of the contents of that event is due to be written up by another author.

26) For Peace subjects, we recommend "Hiroshima's Path to Reconstruction," a supplementary reader compiled by Hiroshima Prefecture and Hiroshima City in connection with The Hiroshima Global Peace Plan.

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## Houses for Hiroshima:

### Support Received from Beyond the Boundaries of Country and Race

#### **Hironobu Ochiba**

Curator of the Hiroshima Peace Memorial Museum

##### **I Introduction**

On November 1, 2012, a gallery named the Schmoe House was open in Ebanihonmatsu, Naka-ku, Hiroshima City. The name Schmoe House comes from Mr. Floyd Schmoe, who started a home-building project, “Houses for Hiroshima” in 1949, four years after the atomic bombing, to build residences for people in Hiroshima who lost their houses. The Schmoe House was built as a community center (gathering place) during the project.

Amidst the destruction left by the atomic bomb and the confusion after the end of the war, with a scarcity of suppliers, people lived a difficult life of physical and psychological hardships. Due to media restrictions regarding atomic bombs implemented by the Allied Powers, the actual condition of the damage was not widely known in the country; the scars of war were deep in other cities, too, and domestic aid was lacking. Hiroshima citizens themselves had to stand up from the ruins and to walk their way to reconstruction. Under such circumstances, it was various support received from overseas that encouraged them.

Currently, only a few remnants of this support are left in Hiroshima. Schmoe House is one of the few.

This report focuses on the Houses for Hiroshima initiative conducted by Mr. Floyd Schmoe. Houses for Hiroshima has been introduced in an exhibition at Hiroshima Memorial Museum and exhibition at Schmoe House. Also, Hisami Hasegawa’s article<sup>1</sup> and books<sup>2</sup>, published by the organization *Schmoe ni Manabu Kai* (learning from Schmoe) featured the house. In this report, there are points overlapping with those publications. However, with new materials, I would like to discuss what kind of activities people in Hiroshima hold and how they felt about the support received from overseas.

##### **II Concept of Houses for Hiroshima**

Floyd Schmoe planned and played the central role in the home-building project Houses for Hiroshima. He was born in Kansas, the United States, on September 21, 1895. His family ran a farm and Schmoe took care of cattle and horses from the time he was child.



1 Floyd Wilfred Schmoe  
(1949)

He was taught to hate fights, specifically wars. Schmoe studied forestry at the University of Washington in Seattle, Washington.

World War I broke out when Schmoe was in university.

He sailed to France with the American Friends Service Committee (AFSC) volunteers to

build houses for people whose towns had been destroyed.

He also went to Germany and Poland to provide relief

aid. After graduating from university, he worked as a

naturalist at Mount Rainier National Park for eight

years and after that became a lecturer and taught

forestry at the University of Washington<sup>3</sup>.

When the war against Japan started in 1941, Schmoe's life changed drastically. Japanese Americans who lived in the West Coast of the United States and some areas of Hawaii were evicted and forced to live in camps. There were Japanese American students studying at the University of Washington. Schmoe transferred those students to schools on the East Coast so that they could continue to study. He also quit the university in protest against this American policy and was engaged in support for Japanese American students held in the camps. People detained in camps were allowed to bring in few belongings. Being abandoned, destroyed, and plundered, some houses were in a terrible state. Along with his volunteers, Schmoe also repaired such Japanese Americans' houses<sup>4</sup>.

Under such circumstances, the atomic bomb was dropped on Hiroshima on August 6, 1945. Learning of the atomic bombing, Schmoe was greatly shocked and deeply hurt in his heart. He wrote "I heard this horrible news at my office 5,000 miles (about 8,000km) away from the city which experienced the tragedy, however, I was shocked and deeply hurt<sup>5</sup>". After that, he heard parts of John Hersey's reportage *Hiroshima*, which had originally appeared in the magazine the *New Yorker*, on the radio<sup>6</sup>. Hersey visited Hiroshima in May 1946 as a correspondent of *Time* and the *New Yorker* and interviewed six people in different walks of life such as a pastor, a doctor, and a housewife. The reportage described the atomic bomb experience and relief activities in detail, portraying the horror of the indiscriminate sacrifice of ordinary people in the atomic bombing, and receiving attention around the world. Schmoe learned about the reality of the a-bomb survivors through the reportage in *Hiroshima*. He thought that there was something he could do for those a-bomb survivors and also wanted to convey apology and sadness as an American<sup>7</sup>. However, Schmoe also thought that his feelings could not be conveyed by words alone. He thought he needed to do something to convey his feelings. Then, he decided to go to Hiroshima to build houses for those who lost their homes in the atomic bombing. He believed the people in Hiroshima would understand his feelings by seeing his support<sup>8</sup>.

His thoughts are written in a letter to Ruth Jenkins, who later helped him build houses in Hiroshima, asking her to participate in the project.

“This is not only for one family out of 2 million Japanese people who lost their homes in the atomic bombing, but also to show the feelings of many American people who regret that innocent Japanese people suffered due to the bombing. Hiroshima is the place that records the serious crime that we committed. Because it is the city that suffered the worst attack in this war, I want to build houses in this city.”<sup>9</sup>”

### III Toward the Realization of the Project

In 1948, the project started to move toward realization. Just after the end of the war, Schmoie had sought permission to go to Japan in order to conduct a relief project and finally gained permission in the summer three years after the atomic bombing. Since it was unable to obtain permission as individual relief activity, he joined LARA<sup>10</sup>. LARA is an abbreviation for the Licensed Agencies for Relief Asia, created in 1946 by several organizations including American Friends Service Committee, both Catholic and Protestant groups for the purpose of engaging in aid relief activities. A variety of goods such as food, clothing, medicine from individuals, groups, and countries such as the United States, Canada, Argentina and Peru, were shipped to Yokohama Port. The commodities were sent to each prefecture based on the allocation decided by the LARA central committee and the Ministry of Health and Welfare (present Ministry of Health, Labor and Welfare<sup>11</sup>). Hiroshima and Nagasaki, which were devastated by the atomic bombings, were considered in need of urgent aid compared to large cities such as Tokyo and Osaka, and they received relief packages from the beginning of LARA activity in 1946<sup>12</sup>. Honkawa Elementary School in Hiroshima possesses photos of children who were delighted to receive clothing from LARA. The clothing was sometimes reformed for Japanese people. Relief activities by LARA continued until 1952, and by March 31 of that year, approximately 16,000 tones had been sent, benefiting more than one million people.<sup>13</sup>



2 LARA package loaded on a truck (1947)



3 Children delighting with receiving LARA package (1947) at Honkawa Elementary School

Schmoe delivered food and clothing to hospitals and orphanages.<sup>14</sup> As part of the Heifers for Relief project, he brought goats from the United States when he came to Japan<sup>15</sup>. By the end of 1949, the Heifers for Relief project had delivered nearly 2000 goats and more than 70 cows to Japan for milk supplies and the development of farming.<sup>16</sup>

Not only engaging in relief activities, Schmoe visited Hiroshima and explained the Houses for Hiroshima project to stakeholders. While explaining, he felt that he could gain support from them, including from the Mayor of Hiroshima<sup>17</sup>. The document recorded that the Mayor of Hiroshima City, Governor of Hiroshima Prefecture and occupation military authorities promised cooperation in the project<sup>18</sup>. Schmoe also inspected Hiroshima City.



4 Barracks built using a part of collapsed building  
November 4, 1945  
1,320m from hypocenter  
Sendamachi 1 chome

The city was devastated by the atomic bomb and 90% of buildings in the city were damaged<sup>19</sup> and many people were killed. The survivors had to collect tins and wasted materials from the devastated city to build temporary barracks on their own. A report says that as of August 1946, about 12,000 homes out of 37,000 were such barracks.<sup>20</sup> Among problems of food, clothing and houses, the housing shortage continued even after the other two problems began to improve.

In a city report in 1949, when Schmoe started housing construction in Hiroshima, a shortage of 16,000 houses was predicted. In April, they discussed how to deal with the housing problem at a public meeting hosted by Hiroshima City<sup>21</sup>. The housing supply was an urgent problem. Since it was the first time for him to build Japanese-style houses, Schmoe carefully observed the Japanese building style<sup>22</sup>. He made a solid foundation for the implementation of the project. After returning to the United States, Schmoe started preparation for housing construction in Hiroshima. He started with fundraising. In a document calling for donations, he aimed at 4,000 dollars. He allocated 3,000 dollars for purchasing materials in Japan and the remaining 1,000 dollars for travel expenses from the United States. He planned to extend the fundraising over a period of four months rather than collecting all the money at once. The document also included talks with Japanese supporters such as the governor of Hiroshima Prefecture and the mayor of Hiroshima City<sup>23</sup>. Support was also provided by the Pacific Friends Service Committee and the Japan Friends Service Committee, which had strong ties with Schmoe. However, in fundraising, Schmoe himself played the pivotal role. He wrote to his friends to whom he had sent Christmas cards every year to ask for donations<sup>24</sup>. Finally,

exceeding the target of 4,000 dollars, 4,300 dollars were donated from almost all the states in the U.S, Alaska and Hawaii (at that time, not yet part of the United States), Mexico, Canada, France, Puerto Rico, China and Japan<sup>25</sup>. In 1949, 4,300 dollars was equivalent to 1,548,000 yen. The average monthly salary was 6,902 yen (August 1949)

<sup>26</sup>

As members going to Hiroshima to build houses, Emery Andrews, Daisy Tibbs, and Ruth Jenkins were selected, along with Schmoe himself. All three of the other members had been engaged in support activities for Japanese Americans during World War II. Andrews was a pastor of the Japanese Baptist Church in Seattle, Washington, and was one year older than Schmoe. Since Schmoe trusted him, having worked together during the war, Andrews had been the first person who came to mind when Schmoe had planned the House for Hiroshima project. Andrews fundraised 700 dollars for expenses to visit Hiroshima<sup>27</sup>. Also, Andrews took the lead in a 1951 Hiroshima visit which Schmoe did not take part in.



5 Members from America  
From the left, Andrews, Jenkins, Tibbs, and  
Schmoe  
Honolulu, July 1949

Daisy Tibbs was a black woman and a faculty member of Harbinson Junior College, South Carolina. On receiving a Christmas card calling for participation in the Houses for Hiroshima project from Schmoe, she related, “I was perplexed and hesitated at this unrealistic project, but finally agreed to go to Hiroshima”<sup>28</sup>.

Ruth Jenkins was tall, red-haired woman who taught at an elementary school in Arizona, the United States. She also participated in a Friends Service Committee project in Europe<sup>29</sup>.

In order to obtain permission from the occupation army to enter Japan, Schmoe advised these three members on how to write application forms, for example, mentioning that they would stay in Japan as part of the Friends Service Committee project for four months<sup>30</sup>. As a result, in case of Andrews, on July 5, 1949, he was permitted to visit Japan for two months from July 31 to September 30 for missionary purposes<sup>31</sup>.

For a smooth implementation of the project in Hiroshima, they exchanged several letters with both Hiroshima Prefecture and City to proceed in negotiations. In a letter to Schmoe written on April, 5, the general manager of the General Affairs Division, Hiroshima Prefecture, wrote that both Hiroshima Prefecture and City appreciated the offer of support and that they would cooperate with Schmoe to realize the housing reconstruction project. In addition, the general manager understood that this project was designed not only for material support of reconstruction, but also to rebuild the



relationship between America and Japan<sup>32</sup>. As the project proceeded, Hiroshima Prefecture and City proposed the construction of children's libraries instead of houses. In Hiroshima, because more than 10,000 people needed houses and only a few people would be able to live in the houses that Schmoe would build, a public project was deemed more expedient<sup>33</sup>. In response to this proposal, Schmoe wrote in a letter to Hiroshima mayor Hamai, on June 30, that he understood and accepted the proposal. Also, in the letter, he explained that he planned to build a 15-tsubo (about 50 m<sup>2</sup>) building and would bring materials such as glass and nails for sliding doors, copper pipes for plumbing, and copper wires for electricity, but wood would be purchased in Hiroshima. He also asked to order wood ahead of time to proceed with the construction on schedule because it would take time to dry the wood. He also mentioned the date of his arrival to Japan<sup>34</sup>.

Their project in Hiroshima was beginning.

#### IV Building Houses in Hiroshima

On July 17, 1949, a passenger ship, the *General Gordon*, on which the four members of the project had boarded, departed from the port of San Francisco. Their travel to Japan and project in Hiroshima was summarized in *Japan Journey* by Schmoe, and Andrews's dairy in detail. On the way to Japan, the ship stopped by Honolulu, Hawaii and arrived at Yokohama Port on July 31. It was a two-week journey. After disembarking, guided by Tomi Takara, then-member of the House of Councilors and also formerly deputy mayor of Kure, the group headed to Tokyo, where they joined the Japanese volunteers. Six young Japanese volunteers around 20 years old took part. When Schmoe visited Japan in 1948, he called for participation in the project by Japanese young people<sup>35</sup>.



6 With Japanese volunteers  
August 1949, Kobe

Learning of Schmoe's project, Japanese students decided to take part out of feelings such as "wanting to help the people of Hiroshima"<sup>36</sup>. "Thinking that houses are necessary for a-bomb survivors in Hiroshima, I was deeply moved by Schmoe's project<sup>37</sup>." Along with the Americans, Japanese people also participated in the housing project. Here was another important meaning behind building the houses.

Schmoe believed that by constructing houses through cooperation beyond nationalities and countries, they could understand each other and nurture thoughtfulness. During the war, countries had inflamed hatred and unleashed appalling destruction, including the atomic bombings. Schmoe questioned how to build up a new world to avoid violence.

Then, he considered enhancing thoughtfulness by understanding others who also lost something in the war<sup>38</sup>.

In addition, Tibbs, a black woman, was among the members coming from the U.S. Though it still persists, at that time, racial discrimination was a major issue in American society. Schmoe wrote in a Christmas card to Tibbs, “To show that there are Americans who feel sorry for atomic bombings and who are against wars and believe in peace, please take part in the housing project in Hiroshima in a group beyond race and religious belief<sup>39</sup>.” Since Japanese Buddhists participated, there were also differences in religion.

This housing project eloquently communicated to the world the way to build a peaceful planet through cooperation by people of different nationalities, race and religious beliefs.

Having taken on the Japanese volunteers, the group left Tokyo Station for Hiroshima on the morning of August 3. The train was packed and stuffy. On the way, they stayed in Kobe for a night and changed trains, finally arriving in Hiroshima in the afternoon of August 4<sup>40</sup>. Because they had negotiated with Hiroshima Prefecture and City, they attracted much fanfare.



7 Four members arriving at Hiroshima Station  
August 4, 1949

At the station, the governor of Hiroshima Prefecture and the mayor of Hiroshima City welcomed them, and media reporters asked them various questions. A newspaper article reported that Schmoe said, “Peace movements are conducted through actions, not by talk”<sup>41</sup>.

After that, the group headed to Hiroshima Nagarekawa Church. Kiyoshi Tanimoto, one of the a-bomb survivors whose life was portrayed in Hersey’s book *Hiroshima*, served as minister.

Tanimoto had gone on speaking tours in the United States since 1948 to stress the importance of peace and convey his experiences. Schmoe first met Tanimoto in July 1946 during his speaking tour and asked for advice on the Houses for Hiroshima project. A document in which Schmoe called for donations related a conversation in which Tanimoto said he would make every effort to support the Houses for Hiroshima project. Tanimoto laid out a plan to establish research institutes for world peace in Hiroshima, realized as the Hiroshima Peace Center. He played an important role in relief activities in Hiroshima through cooperation with people in Japan and abroad. Hiroshima Nagarekawa Church became accommodation for the group.

Before starting the project, they had time to negotiate with Hiroshima City. As mentioned earlier, Hiroshima City and Prefecture wanted them to build a children’s

library. Before Schmoe arrived, a newspaper had reported about library construction<sup>42</sup>. However, as books to be stored in the library were planned to be offered by the US military and written in English that children could not read<sup>43</sup>, the plan fizzled out. This library project that Hiroshima City gave up was realized three years later, in 1952, by support from Japanese immigrants abroad. A Hiroshima group residing in Los Angeles, California, donated 4 million yen towards a children's library, which the city accordingly built<sup>44</sup>.

The focus of the project again reverted to housing construction. They decided to build and donate two Japanese-style single-story wooden houses partitioned into two units in a Minami-machi area where municipal dwelling houses were under construction at a cost of 180,000 yen (500 dollars)<sup>45</sup>.



8 Volunteer activity at Hiroshima Memorial Hospital  
August 1949

Because it required time to obtain the final approval from city authorities, Schmoe and other members volunteered at Hiroshima Memorial Hospital. From seven in the morning<sup>46</sup>, they worked at the hospital to support food preparation, bathing, cleaning and laundry.

Because of a lack of disinfectant and medicine<sup>47</sup>, they provided powdered milk, vitamin supplements, and Streptomycin, which is antibiotics for tuberculosis<sup>48</sup>.

For patients, interacting with the volunteers was encouraging. They talked and patients sometimes sang hymns. Schmoe and other members showed slides. Even after their volunteer work finished, Schmoe and the other members wrote to patients asking after their conditions, and presented Christmas gifts such as towels and candies<sup>49</sup>.

The housing project started on August 15. Hiroshima residents also took part, making for a total of 40 people, including elementary school teachers and university students<sup>50</sup>. Although Schmoe experienced a house building project during World War I and was used to carpentry work, he hired carpenters in Hiroshima as he was inexperienced in building Japanese-style houses. Every day, from the Hiroshima Nagarekawa Church where he stayed, he walked to the construction site and worked six days a week during the hot summer (with half a day off on Saturdays). Sometimes, he was wiped roofs in the rain and faced material shortages<sup>51</sup>. Not everyone was familiar with carpentry work. They learned the basics, such as how to use saws and planes, from carpenters, and all supported each other<sup>52</sup>. Specifically, Japanese-style houses require mortise holes to connect pieces of wood for framing. Therefore, the volunteers chiseled hundreds of pieces of wood. Regarding the work, Tibbs wrote, "Because of the destruction of the atomic bomb, there were few tools or equipment. We had to start from making bricks for housing. We had to go back and forth from Hiroshima

Nagarekawa Church where we stayed to the construction site every day. It was exhausting work and I was worn out by the time we came back to the attic<sup>53</sup>.” Also, Kouya Azumi, who joined as a student volunteer, recalled, “The hardest work was carrying timber. I purchased quite a large amount of timber at a shop every morning and carried it in a bicycle trailer in the broiling sun<sup>54</sup> .



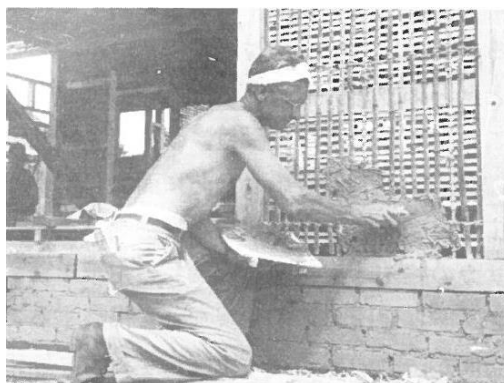
9 Carrying materials on a large cart  
August – September 1949



10 Cutting a piece of wood together  
August-September, 1949



11 Mixing straw and mud for house walls  
August – September 1949



12 Plastering a wall  
August – September 1949

Because they needed to cook for themselves, besides carpentry work, they had to do housekeeping as well. They rotated duties such as cooking, washing, shopping, etc.<sup>55</sup> Schmoe praised the Japanese women volunteers who dealt with carpentry work and housekeeping in a letter to his friend. He also wrote that Tibbs, who kept a housekeeping book, making a menu and shopping list, was well-suited for this communal living<sup>56</sup>.

At night, they had meetings where students asked Schmoe the significance of volunteer work and discussed the importance of it<sup>57</sup>.

However, they were not just working. On Saturday afternoon and Sundays when they did not have work, they watched movies and went to the sea and river for camping<sup>58</sup>.

They also got to know local people. As radio and newspaper reported on the Houses for Hiroshima project, people visited the construction site and letters were delivered every day. A printing company in Hiroshima featured the project for a children's magazine and 8<sup>th</sup> grade students observed the construction site. Students asked about the houses under construction and America. After that, some students started to help with the housing efforts. These elementary school students helped with carrying timber with a cart<sup>59</sup> and carrying soil for the garden.

Schmoe and other members were invited to dinner by their acquaintances, had sukiyaki together with nursery school teachers, and observed the printing company which featured the project. Andrews taught at Sunday school at the Hiroshima Nagarekawa Church instead of the teacher who was on summer vacation<sup>60</sup>.



13 Children asking questions  
September 2, 1949



14 Schmoe reading a magazine with children  
August-Septemeber, 1949

They also witnessed the reality of the city. On August 6, two days after Schmoe's arrival, he and other members took part in a peace festival. Hearing speeches by the guests and the ringing of the peace bell, Schmoe was strengthened in his conviction that the foundation of peace was people from different countries working together and promising thoughtfulness and mutual understanding<sup>61</sup>. They also visited the vicinity of the hypocenter. Andrews was shocked by the destruction and devastation that had occurred in a moment, and ashamed of what the United States did. On a different day, they visited the Hiroshima Red Cross Hospital and met with patients suffering from keloids<sup>62</sup>.

They also met Norman Cousins, who played an important role in relief activities in Hiroshima. Cousins, who was the chief editor of the *Saturday Review of Literature*, was also visiting Hiroshima to cover the preparation process of the Hiroshima Peace Center at the same time that Schmoe was staying in the city. Norman visited hospitals and childcare facilities in Hiroshima and reported on the situation in the *Saturday Review of Literature*. He also introduced the idea of moral adoption, which he had discussed with his friends. Moral adoption was a campaign in which ordinary people overseas served as parents and contributed to the wellbeing of A-bomb orphans. This

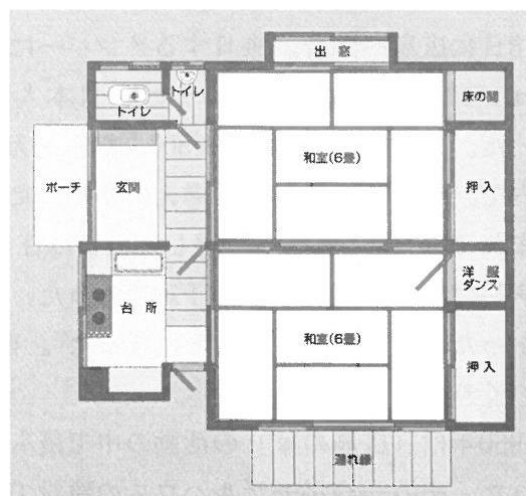
idea received lots of attention from readers, raising 2,000 dollars (720,000 yen at the time), which was sent to the mayor of Hiroshima City and distributed to orphans. Later on, donation was also distributed to children taken by other facilities and who did not belong to these facilities. It is said that nearly 500 children were supported by this campaign<sup>63</sup>. This moral adoption campaign was introduced in the 1951 city guide as international support, together with the Houses for Hiroshima project. Hence, 1949 was the year when two unique international support projects launched in Hiroshima<sup>64</sup>. Schmoe and other members attended a luncheon to welcome Cousins conducted by the Hiroshima City Office and also took part in the ground-breaking ceremony for the Hiroshima Peace Center. This ceremony was broadcast via NBC Radio in the U.S. at the end of August.

In September, there was concern whether they would be able to build two buildings because of a lack of time and funds, but the construction was completed as scheduled. By the time of completion, some student volunteers had returned to Tokyo after summer vacation was over and both Andrews and Tibbs were on the way back to the U.S. because their period of stay was over<sup>65</sup>.

The houses had two 10 m<sup>2</sup> Japanese-style rooms, a kitchen and a bathroom. At first, Schmoe planned to build a cooking table, a hot-water supply system and a flush toilet, but he accepted the proposal by the Hiroshima City to respect the Japanese culture and living environment of the time. A shoe box was installed at the entrance and the brick kitchen stove, a sink and cupboard were set near the window in the kitchen. There was storage for vegetable and rice under the kitchen floor. The toilet was partitioned into two. Japanese-style rooms had a closet. One of the rooms was equipped with a recessed alcove (tokonoma). Two rooms were separated by Japanese papered sliding doors. A room facing a road had a bay window and another room facing the back yard had a wooden veranda (engawa).

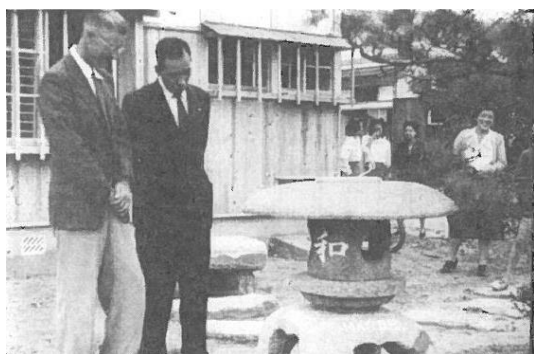


15 Completed houses

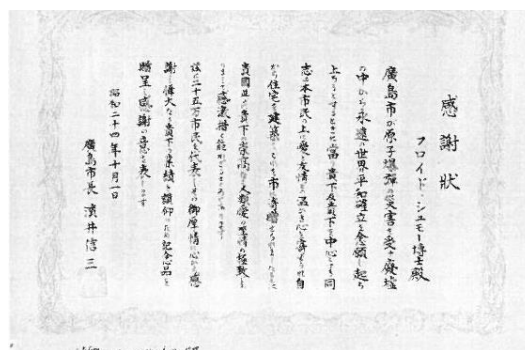


16 House layout

A donation ceremony was conducted on October 1. In the ceremony, Schmoe and Hiroshima mayor Hamai both gave speeches, and Schmoe received a letter of appreciation and mementoes. such as a flower vase made of mixed soil which had been dug near the hypocenter, as well as a more ordinary vase (genshiyaki). At first, the houses were to be called Schmoe Houses. However, because they had been built with the cooperation of many people, they were named Peace Houses, honoring a request by Schmoe's. On the premises of the houses, a small garden was built with the help of a local gardener. A small pond, a stone bench and a stone lantern were placed in the garden. To represent Schmoe's wish, the lantern was engraved “祈平和” (Pray for Peace) in Japanese and “That There May Be Peace” in English. 3,800 families applied for residence in the houses and four families were selected by lottery by Hiroshima City. The monthly rent was 700 yen (1.85 dollars).



17 Schmoe and Mayor Hami watching the lantern for peace October 1, 1949



18 Letter of appreciation from Hiroshima City

In addition to constructing the houses as planned, Schmoe made many friends. Schmoe felt that the Houses for Hiroshima project was also successful in enhancing mutual understanding and kindness, which was another significant aspect of the project<sup>66</sup>. In the letter to donors, Schmoe reported that many Japanese people expressed their appreciation and Hiroshima mayor Hamai stated that “the houses were one of the greatest tangible assets in the history of Hiroshima City.” In addition, Schmoe asked for further support to continue the Houses for Hiroshima project, as there was still a shortage of housing and he believed that not only material, but also psychological support was required<sup>67</sup>.

## V New Attempts

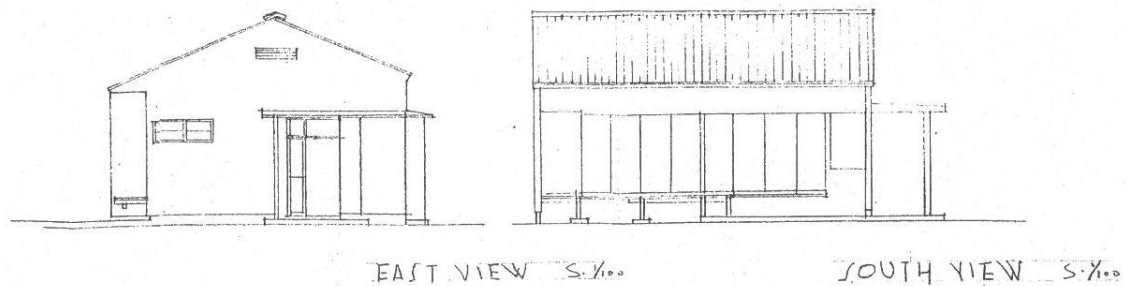
### 1 Show House

In the summer of 1950, Schmoe and other members of the team visited Hiroshima again. They arrived in Hiroshima on June 18, which was two months earlier than the previous year. They added member this time, an African-American woman named

Marita Johnson, a vocational school teacher from Seattle<sup>68</sup>. Some Japanese volunteers took part in the project two years in a row. This year, they received more than 10,000 dollars in donations from 500 people around the world. Among them were donors from Japanese Filipinos and Chinese whom they met on the ship to Japan and sympathized with Schmoe's idea<sup>69</sup>. When they arrived in Hiroshima, they planned to build a new building in Hiroshima Memorial Hospital where they had volunteered, in addition to housing. However, the plan was eventually given up because the hospital administrator's plan was unclear<sup>70</sup>. Following the previous year, they volunteered at the Hiroshima Memorial Hospital and constructed houses<sup>71</sup>.

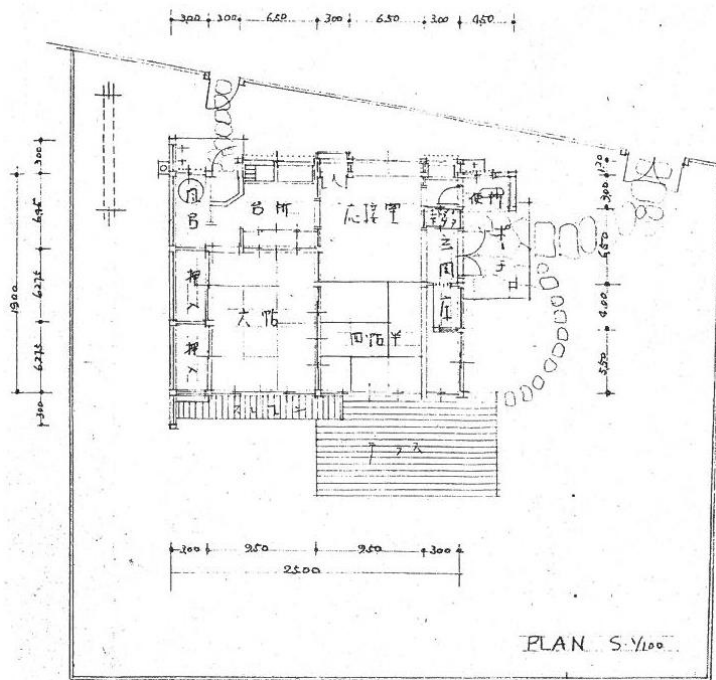
1950 was the year when the largest number of houses were built during the Houses for Hiroshima project, and also new efforts were made. One of these was a show house. The houses in Minami-machi built in the previous year were constructed based on the design by Hiroshima City, but this time, Harry Y Okamura from Y Architecture Design Office worked out a design for a show house, which was built in Ebahigashimachi. The houses had one Western-style drawing room with space of 7.2 m<sup>2</sup> (4.5 jou) and two Japanese rooms (7.2 m<sup>2</sup> and 11 m<sup>2</sup> each), a kitchen and tiled lavatory, bathroom, porch and veranda. Some photos of the construction remain. The photos show the process of building, including laying bricks for the foundation, setting the frame, placing tiles on the roof and installing the furniture.

### Show House



19 Elevation seen from the east side(entrance) and the south side(garden)





20 Plan view

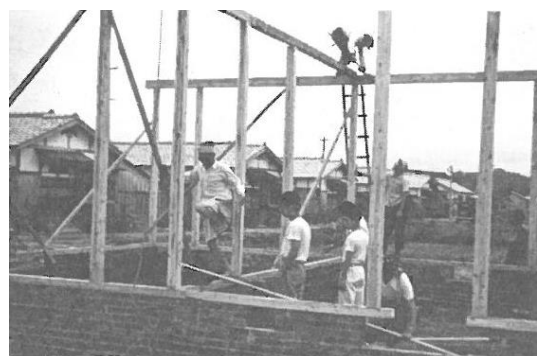


21 Inside the show house

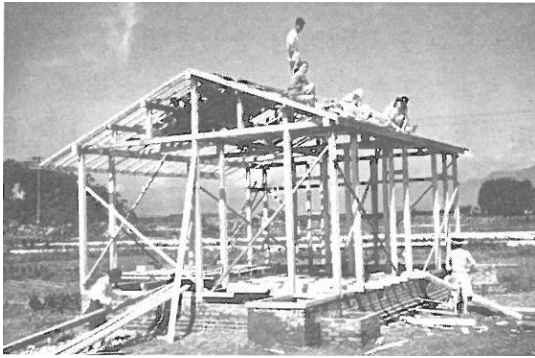
### Process of building



22 Laying bricks for the foundation



23 Setting up the wooden framework



24 The framework of the show house



25 Lunch at a work site



26 Placing tiles on the roof



27 Paper a sliding door



28 Installing the furniture



29 Completed show house

The show house was opened to the public on July 30<sup>72</sup> drawing attention from many people. Schmoer wrote about the show house in a report: “Volunteers from four different races and two different religions lived and worked together in Hiroshima. With help from many people, we build eight houses for families who lost their homes. The most interesting project was the construction of a show house, which was small but splendid. We completed this project first and donated the house to the city. During the public exhibition of the show house, thousands of people visited and unanimously praised it.



30 1950 Final report on the Houses for Hiroshima project 1950

Women served tea for visitors every day. This show house was reported on frequently by media all over the country. The Japanese Construction Ministry offered a letter of appreciation and an award <sup>73</sup>.

In a Japanese housing project magazine, Nobuo Isahaya, the manager of Construction Division, Hiroshima Prefecture, introduced the show house in Minami-machi as Houses of Love together with the office of the Atomic Bomb Casualty Commission (ABCC) and children’s library, scheduled to be built in Motomachi. In the article, Isahaya described the show house thus: “the house is small but full of creativity” praising the fact that between the kitchen and Japanese-style room there was a cupboard, which could be used in by both sides.

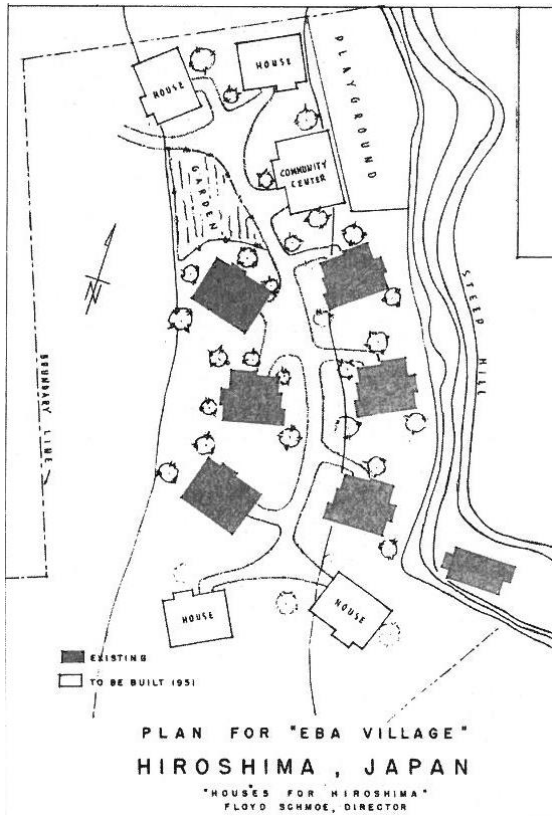
Also, the cooking stove was equipped outside so that rooms did not get smoky. In addition, the bathroom with mosaic tiles was clean. He also wrote, “Both the interior and exterior walls are blue, which was unique for Japanese-style housing, but they match<sup>74</sup>”. Color photos of the show house reveal that the exterior walls were painted light blue. Not only assessing the structure, but also Isahaya praised that Schmoie’s support improved feeling of respect and love among citizens. He reported that the reason why this housing project had drawn such attention was that this support was conducted based on individuals, not large organizations. This was very different from the way Japanese people support others. Also, Schmoie and other volunteers had worked on the project together with local people while they lived in Hiroshima during the hot summer<sup>75</sup>.

When donating the show house to Hiroshima City, Schmoie said that by working together, beyond language and religion, and by being good neighbors who support each other, wars can be avoided. He also said that for people who reside in or see these houses, the donors and people who were engaged in this Houses for Hiroshima project are neighbors, and wished people to remember that these houses are only the tangible evidence of friendship<sup>76</sup>.

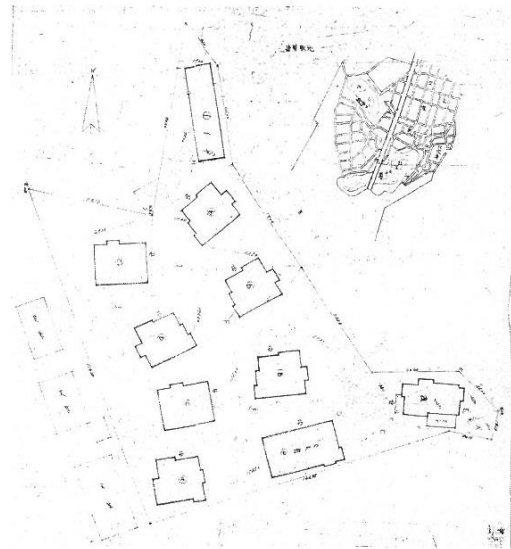
## 2 Eba Village

Another attempt in 1950 was to purchase land at the southern foot of the Ebasarayama mountain and start housing construction. From 1950 to 1952, houses were built every year. Schmoie attempted to establish a community called Eba Village by building not only houses but also a community center. In Schmoie’s blueprint, along with houses that had been built, one community center and another four houses were

placed. In fact, in contrast to the initial plan, the community center was constructed on the southern side, and one house partitioned into two units, where two families were able to live, this latter being built on the northernmost side of the Eba Village.



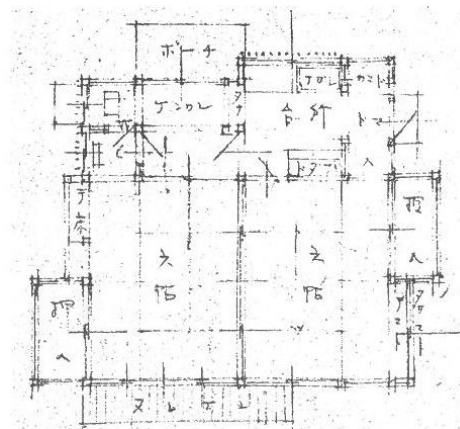
31 Layout drawing of Houses for Hiroshima in 1950 when the project ended



32 Final layout drawing of houses  
\*The building in the bottom of the center is a community center

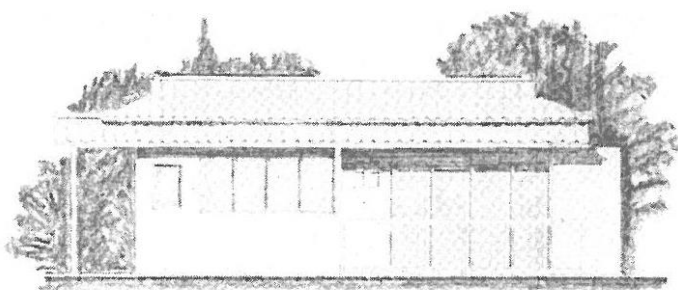


33 House for Hiroshima from the Ebasarayama mountain



34 The most common house layout

According to a layout drawing designed at the time, not one but six varieties of layouts were planned (one of them was for the community center). The most commonly built layout was one with a kitchen, bathroom and two Japanese-style rooms with space of 10.9 m<sup>2</sup>, and four houses were built according to this layout. Unlike other houses, houses built on the hillslope were equipped with a porch in the entrance and a veranda jutting out to the southern side. These houses had one study, one 10.9 m<sup>2</sup> Japanese-style room and a bathroom. In Schmoe's document, written in 1951 before he started building the houses in Eba, he described the features of Hiroshima houses. The houses built in Ebasarayama had the same exteriors as these houses mentioned in the document.



TYPICAL  
HOUSE FOR HIROSHIMA

35 Sketch of a typical Hiroshima house by Schmoe



36 Hiroshima house that had  
the same exterior as sketch

The monthly house rent of Eba houses ranged from 300 to 350 yen, which was less than half the amount of Peace Houses in Minami-machi, so that more families were able to rent<sup>77</sup>.

### 3 Construction of Community house (Present day Schmoe House)

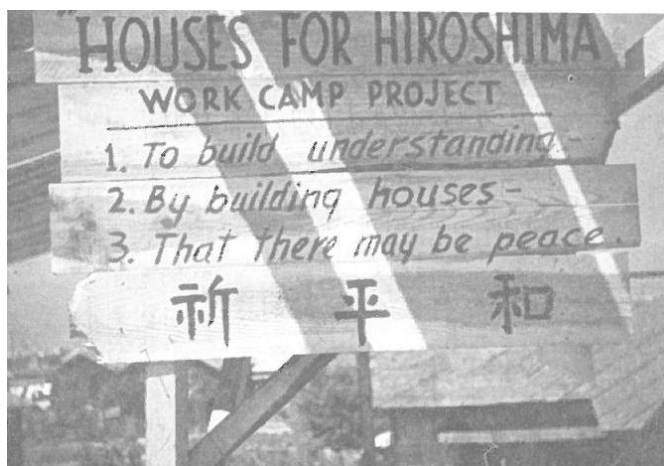
In a report written in 1951 before starting the project, Schmoe suggested the concept of a community house, which could be used not only by Eba Village residents but also people living in neighboring areas. He planned to have meeting rooms for discussing local problems, a working room equipped with sewing machines, a library, bathroom and lavatory. Among these facilities, he believed the working room equipped with sewing machines and bathroom were the most important. Schmoe thought room with a sewing machines was essential because woman who had children and lost their husband in atomic bombing or the war made a living by receiving orders from clothing factories. He wanted these women to be able to use the rooms. Regarding the bathroom, most of the families could not afford to install a bathtub after the war<sup>78</sup>.

In 1951, Schmoe did not visit Japan and Andrews took the lead instead. Vincent Audusson, an expert who majored in architecture in university and also was a member

of the city development committee in Seattle, also took part<sup>79</sup>. A photo portraying the construction showed the project's slogans: "HOUSES FOR HIROSHIMA WORK CAMP PROJECT: 1. To build understanding, 2 By building houses- 3. That there may be peace 祈平和". Schmoie repeatedly cited these phrases in reports and letters to communicate the concept to many people.



37 Slogan for the Houses for Hiroshima project



38 Slogan for the Houses for Hiroshima project 1951



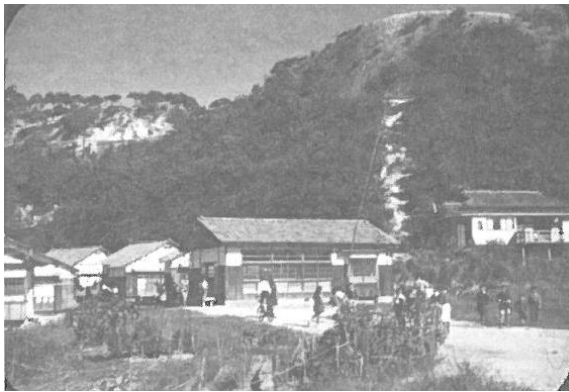
39 Slogan for the Houses for Hiroshima project 1951

Under these slogans, young Japanese and American people enjoyed working together. Jean Walkinshaw (maiden name: Strong) participated in the project soon after graduating from university. She wrote "At first, I struggled with the work. In particular, when I worked with a chisel, I sometimes hit my hand with the hammer by accident. However, I got used to it and enjoyed the challenge. We enjoyed working together and laughed a lot<sup>80</sup>."

In 1951, instead of the Hiroshima Nagarekawa Church in which they used to stay, the female volunteers stayed at a Japanese woman's house in Eba Village and male volunteers in houses which were vacant during the summer. It was a sweltering summer season with occasional showers. When they slept at night, they put up a mosquito net to avoid mosquitos and moths. Regarding food, they purchased fruit and fish from shops or markets nearby and purchased eggs, meat and bread at a place a short distance from their residence. Cheese was expensive and they needed to cook mayonnaise with oil bought at a department store. Butter was precious<sup>81</sup>. In addition, Walkinshaw said, "I was moved by the gentle and generous people. It was

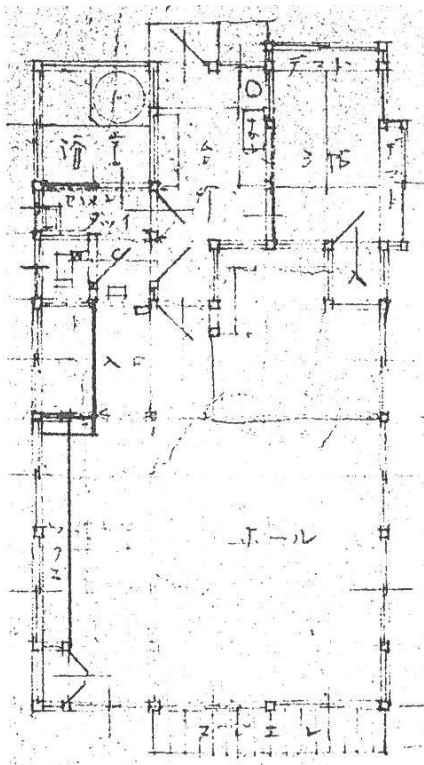
impressive that people were cheerful while facing food shortages, destruction and a lack of transportation systems. In particular, I was touched by the consideration and thoughtfulness of the Japanese women with whom I worked. When it was my turn to cook, I surprised them with what I had bought. I could not speak Japanese and almost all the ingredients were new to me, hence sometimes I bought unusual combinations of food. However, everyone was so kind that they had what I cooked although they thought my dishes were a little strange<sup>82</sup>.” As Schmoe thought, they fostered friendship and deepened understanding through house building.

The Community house equipped with a hall and bathroom as Schmoe planned.



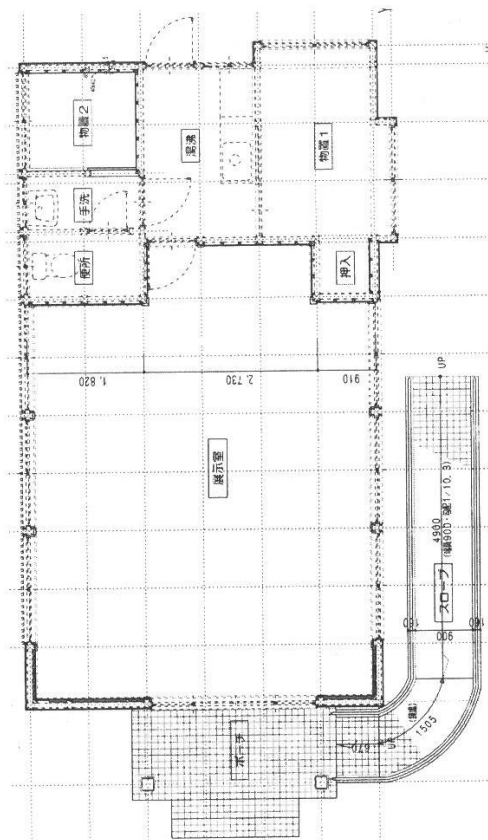
40 The Community house in the center

1952



41 Floor plan at the beginning of the construction

Comparing the original design plan and the layout of the current Schmoe House, there are changes in the entrance location and the hall had been replaced with an exhibition room and the bathroom had become a storage room. The layout of the 5.4 m<sup>2</sup> room equipped with a closet, and the locations of the bathroom, sink and lavatory remain as they had been in the original design.



42 Floor plan of the current Schmoe House

In 1951, approximately 8,000 dollars were donated from 400 people around the world<sup>83</sup>. Furthermore, the community house building was constructed by donation from Alice Franklin Brant, who was captured in a camp in the Philippines under the occupation of Japan during the war. He donated his reparation money of 2,018 dollars provided by the American government.

On August 5, the donation ceremony of housing and the community house was conducted. Andrews explained in his speech that they built houses in order to protest against the American government regarding the atomic bombing, and to express their affection and goodwill toward the Japanese people. At night, slides were presented and the Community house was full of local children who had heard about the event.

## VII Expansion of Support

### 1 Construction in Ushita

In 1952, housing construction had started in Ushita. In Hiroshima City, land prices surged compared to those of the past. They purchased land in Ushita at the price of 275,000 yen (about 750 dollars). This price was four times as expensive as the land price of Eba per 1 tsubo (3.3 m<sup>2</sup>). Schmoe came to Japan again and volunteers from Japan, (from Tokyo, as well as local students from Hiroshima and daily volunteers) also joined.

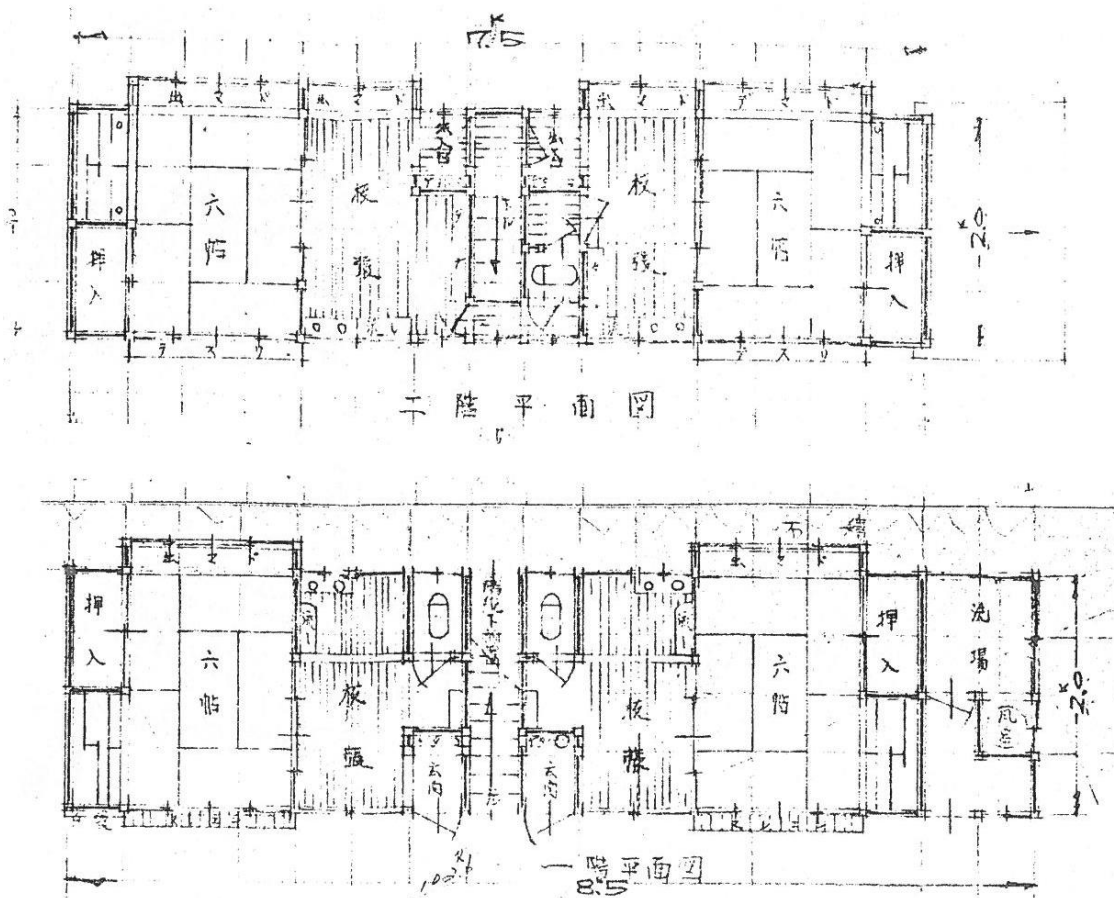


43 Guesthouse (left) and flat (right)

In 1952, a two-story house was built. It was a flat for four families and each room had one six-tatami mat room, kitchen and lavatory. The bathroom was shared. It was equipped with a garden for growing vegetables and fruit. In 1953, a guesthouse was constructed next to the flat. At first, it was assumed that this guesthouse would be used by international travelers. By staying at the guesthouse, volunteers from abroad

would be able to come to Japan with their family and stay in the city for a long period. It was also expected that these volunteers could nurture mutual understanding and goodwill through interaction with Japanese families. Needless to say, tourists were able to use the guesthouse<sup>84</sup>. Since its location was some distance from the plumbing installed by Hiroshima City, the guesthouse was equipped with a water supply facility whose cost was covered by the budget of the Houses for Hiroshima project<sup>85</sup>.



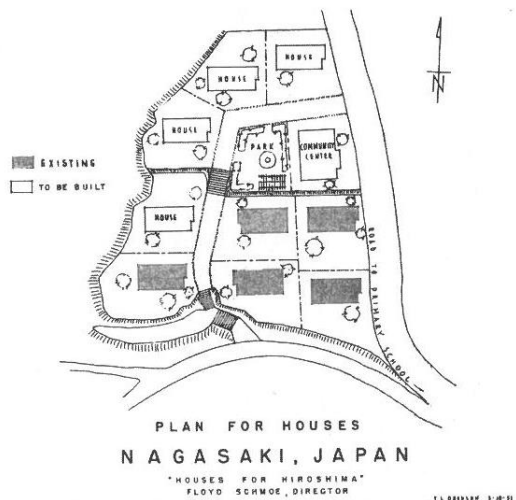


44 Floor plan of the first and second floor of the flat

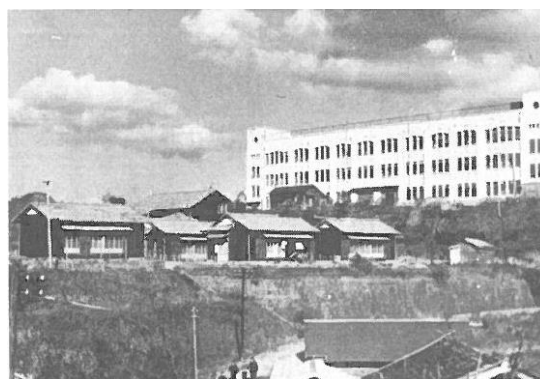
## 2 Project in Nagasaki

The Houses for Hiroshima project was also conducted in Nagasaki, another city which had endured atomic bombing. In Nagasaki, housing construction started in the west side of Yamazato Elementary School in 1950. In that year, five Japanese-style houses with three rooms were built at the cost of 130,000 yen<sup>86</sup>. Also, there was a plan to establish a community like the one in Eba Village in Hiroshima. In a layout plan in a report, it was planned that a community house and a garden would be built in the center, with houses to be built around them. The community house in Nagasaki was built in 1951, when the community house in Hiroshima was established. The photos taken in that year show that the community center was placed in the highest place as designed in the layout plan. It had a second floor. Jim Wilson, a leader of the volunteer group in Nagasaki, took the initiative to build the community house with support from Audusson, Walkinshaw and Japanese volunteers who finished the project in Hiroshima. In Nagasaki, local carpenters also helped with the construction. Through 1950 to 1952, eight houses and one community house were reportedly built in Nagasaki<sup>87</sup>. Currently, those houses do not remain in the city. Schmoe Residence, the

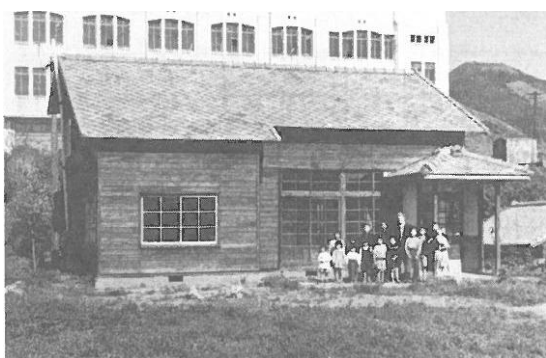
name of the municipal dwelling built in the place where the houses used to be, indicates the history.



45 Layout plan of houses in Nagasaki  
\* Screening areas indicate houses had already been built



46 Houses built in Nagasaki  
\* The building in the right side of the back is Yamasato Elementary School



47 Community house in Nagasaki



48 Inside the community house

### VIII Ending of the project and new support

The Houses for Hiroshima project constructed 15 buildings (21 houses). As shown in the table below, more than 300,000 dollars in donations was received from all over the world from 1949, when the project started, to 1952. 17 volunteers visited Japan from America. In addition, eight Japanese people studied in America after this project <sup>88</sup>.

## 50 Construction status of the Houses for Hiroshima project

Built year	Location (Current name)	Number of building	Houses	Purpose (at the beginning of construction)
1949	Minami-machi 1-chome	2	4	Houses for atomic bomb victims
1950	Ebahigashi-machi 1-chome	1	1	Houses for atomic bomb victims (show house)
	Ebanihonmatsu 1-chome	7	7	Houses for atomic bomb victims
1951	Ebanihonmatsu 1-chome	1	1	Houses for atomic bomb victims
		1	1	Community house (present day Schmoe House)
1952	Ebanihonmatsu 1-chome	1	2	Houses for atomic bomb victims
	Ushitahigashi 2-chome	1	4	Houses for atomic bomb victims
1953	Ushitahigashi 2-chome	1	1	Guesthouse
Total		15	21	

The Houses for Hiroshima project ended in 1953. This year's city guide reported that the number of houses in Hiroshima was 73,000, adding nearly 20,000 new houses in five years<sup>89</sup>. Houses for Hiroshima were also included in the number. However, the project ended not because the housing shortage in Hiroshima was solved. It was because Schmoe needed to take part in a relief activity in Korea which was devastated in the Korean War occurred in 1950<sup>90</sup>. Receiving support from the United Nations' Korean relief work administration and other individuals, Schmoe started the Houses for Korea project. He built houses, dug wells and repaired roads for people residing in the areas which were destroyed by attacks from 1953 to 1956. He also established a clinic<sup>91</sup>. Schmoe further continued the relief projects for people injured in war. In 1956 when the Suez Crisis broke out, he visited Egypt in order to help 4,000 people who lost their homes in airstrikes. He dug a well which was buried because of an attack and purchased a pump for water supply so that victims were able to live in a new place. People drew water from the well and planted citrus fruits, dates, olives, etc., and many families lived there<sup>92</sup>.

After the Egypt project, Schmoe finished his career<sup>93</sup>. Starting with the support for Japanese Americans during World War II, without a break, he had devoted himself to support activities for decades in Hiroshima, Nagasaki, Korea and Egypt, with sympathy for war victims.

However, his passion never died. Schmoe established peace parks in Tashkent, Uzbekistan and Seattle, which was his home town. In the peace park in Seattle, there is a bronze statue of Sadako Sasaki, who died from leukemia 10 years after the atomic bombing<sup>94</sup>.

### **IX Later history of Houses for Hiroshima**

Aside from the houses built in Ushita, Houses for Hiroshima were donated to Hiroshima City and a-bomb victims lived there. Among them was a household which consisted of only children who lost their parents in the atomic bombing. In Eba Village, because many families had children, the village was filled with smiles and laughter. On the premises, people planted various vegetables and flowers. Ebasarayama Mountain itself was a playground for children<sup>95</sup>. At the community house, people residing in the village gathered as well as local people living near the area. Later on, because of aging and changes of housing condition, Houses for Hiroshima were reconstructed or broken down. The houses in Minami-machi were reconstructed in 1982 but represent the history through its name, Minami-machi Peace House. The peace lantern that Schmoe presented stays there. In the Eba Village, deconstruction of houses started from 1975 and the last house was broken down in 1996. However, the community house has been used by local people as an assembly facility under the name of Schmoe Hall.

In 1996 when it became the last remaining building constructed by the Houses for Hiroshima project, the community house was remodeled and an explanation board was installed, reflecting the voices of local people. Its function as an assembly hall remained, being used for local meetings, calligraphy classes for children and festivals. The house was utilized by the local people. They were attached to the house<sup>96</sup>. However, the Schmoe Hall loved by the local people ended its role as an assembly hall due to maintenance of Hiroshima's southern roads. A new assembly facility was established. Thanks to Learn from Schmoe, a volunteer group providing guidance at Schmoe House, the building was marked for preservation. One of the buildings that Schmoe mentioned as the only tangible evidence for friendship was left. In 2012, the building was dragged (in other words, moved as was, without disassembling it) for about 40 meters to the northwest from the original location, becoming an annex of Hiroshima Peace Memorial Museum to display the stories about the support from overseas.

The passion of the local people, who have treated the facility with care, and people who convey the thoughts of Schmoe have supported its existence.

## **X Conclusion**

The Houses for Hiroshima project was launched not by an organization but by an individual. Schmoe's thoughts struck a chord with many people, ending in the realization of his project. It was the crystallization of feelings of people who had known the misery of the atomic bombing, and those who sympathized with the sufferings and sorrow of the a-bomb survivors. Not only conveying messages through words, Schmoe's attitude of visiting Hiroshima himself, working together with Japanese people, having the same food as the local people had and preparing dishes himself moved many people. As the project proceeded, Schmoe investigated the situation carefully, understood what was needed and attempted various trials. This attitude also moved the people. In addition, along with housing construction, he understood the way local people were and built a sense of affinity by interacting with local people and through volunteer work at a hospital.

Tibbs said, "Japanese people were all kind and polite. It was wonderful to meet volunteers coming from various places, elementary school students and university students. I enjoyed experiencing their culture by getting to know Japanese people. Everyone encouraged me to learn the Japanese language and accepted me<sup>97</sup>."

Friendship beyond countries, races and religious beliefs, which Schmoe thought the source of a peaceful world, were fostered. This project enormously influenced young people are responsible for the future by making them aware of the importance of cooperation.

In the current world where racial, religious and social conflicts are still a matter of concern, I would like to recall Schmoe's concept of the Houses for Hiroshima project. Creating peace is the responsibility of each one of us and peace is established upon mutual understanding with respect.

I would like to express my appreciation to the people who provided me with precious materials, including people engaged in the Houses for Hiroshima project, their family members, people who convey Schmoe's message and those associated with the Houses for Hiroshima project.

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<sup>1</sup> Toshimi Hasegawa, "Floyd Schmoe to Hiroshima no Ie (Floyd Schmoe and Houses for Hiroshima)", *Searching Ethnic America: Multiple Approaches to "E Pluribus Unum"*, Sairyusha, 2015

<sup>2</sup> Schmoe ni Manabu Kai (the Learn from Schmoe Association), *Houses for Hiroshima: Floyd Schmoe and His Friends*, 2014

<sup>3</sup> Letter from Floyd Schmoe Floyd W. Schmoe Papers, 1903-1993

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<sup>4</sup> Testimony of Daisy Tibbs, 2012, People engaged in exhibition of Houses for Hiroshima at Schome House

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- <sup>5</sup> Floyd Schmoe, "A HOUSE FOR HIROSHIMA" Floyd W. Schmoe Papers, 1903-1993  
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- <sup>6</sup> Floyd Schmoe, "A HOUSE FOR HIROSHIMA" Floyd W. Schmoe Papers, 1903-1993  
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- <sup>7</sup> Floyd Schmoe, "A HOUSE FOR HIROSHIMA" Floyd W. Schmoe Papers, 1903-1993  
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- <sup>8</sup> "HOUSE FOR HIROSHIMA ... A Quaker concern in action" Floyd W. Schmoe Papers, 1903-1993  
University of Washington Libraries, Special Collections Accession No.0496-008
- <sup>9</sup> Letter from Floyd Schmoe to "Pinky." January 9, 1949 Emery E. Andrews papers, 1925-1959  
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- <sup>10</sup> Floyd Schmoe, "A HOUSE FOR HIROSHIMA" Floyd W. Schmoe Papers, 1903-1993  
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- <sup>11</sup> Eiji Takemae and Takamura Nakamura(supervised), Takashi Suganuma (ed.), *History of the non-military activities of the occupation of Japan vol.23 Social Welfare*, Nihontokyo Center, 1998, pp115-118
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- <sup>14</sup> Floyd Schmoe, "A HOUSE FOR HIROSHIMA" Floyd W. Schmoe Papers, 1903-1993  
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- <sup>15</sup> Ferner Nuhn, "HE WANTED TO BUILD HOUSES FOR HIROSHIMA" Floyd W. Schmoe Papers, 1903-1993 University of Washington Libraries, Special Collections Accession No.0496-008 Box 13 Folder 1  
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- <sup>16</sup> Eiji Takemae and Takamura Nakamura (supervised), Takashi Suganuma (ed.), *History of the non-military activities of the occupation of Japan vol.23 Social Welfare*, Nihontokyo Center, 1998, pp118
- <sup>17</sup> Letter from Floyd Schmoe to Emery Andrews January 24, 1949 Emery E. Andrews papers, 1925-1959 University of Washington Libraries, Special Collections Accession No.1908-001 Box 1 Folder 15
- <sup>18</sup> Alice Franklin Bryant "A HOUSE FOR HIROSHIMA" May 20, 1951 Floyd W. Schmoe Papers, 1903-1993 University of Washington Libraries, Special Collections Accession No.0496-008 Box13 Folder 9
- <sup>19</sup> *Hiroshima City*, Shouwa 21 Nendo Hiroshimashi Shisei Gaiyou (1946 City Guide of Hiroshima), 1946, pp57-58
- <sup>20</sup> Hiroshima City (ed.), *Hiroshima Shinshi Shimin Seikatsuhon (New Hiroshima History: Civic Life)*, 1983, pp56
- <sup>21</sup> Hiroshima City (ed.), *Hiroshima Shinshi Shimin Seikatsuhon (New Hiroshima History: Civic Life)*, 1983, pp60
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- <sup>23</sup> Fund-raising document for the Houses for Hiroshima Plan Emery E. Andrews papers, 1925-1959  
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- <sup>24</sup> Floyd Schmoe interview, 1989 Collection of American Friends Service Committee
- <sup>25</sup> Letter from Floyd Schmoe to Miss Thompson September 14, 1949 Floyd W. Schmoe Papers, 1903-1993 University of Washington Libraries, Special Collections Accession No.0496-008 Box12 Folder 16
- <sup>26</sup> Hiroshima City, *Shouwa 24 Nendo Hiroshimashi Shisei Gaiyou (1949 City Guide of Hiroshima)*, 1946, pp78
- <sup>27</sup> Letter from Floyd Schmoe to friends April 23, 1949 Emery E. Andrews papers, 1925-1959  
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- <sup>28</sup> Testimony of Daisy Tibbs, 2012, People engaged in exhibition of Houses for Hiroshima at Schmoe House
- <sup>29</sup> Letter from Floyd Schmoe to gang June 10, 1949 Emery E. Andrews papers, 1925-1959

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- University of Washington Libraries, Special Collections Accession No.1908-001 Box 4 Folder 8
- <sup>30</sup> Letter from Floyd Schmoe to gang June 10, 1949 Emery E. Andrews papers, 1925-1959  
University of Washington Libraries, Special Collections Accession No.1908-001 Box 4 Folder 8
- <sup>31</sup> “Emery E. Andrews Diary”, donated by Brooks Andrews, owned by the Hiroshima Peace Memorial Museum
- <sup>32</sup> Letter from Floyd Schmoe to Yoshinobu Kono Chief, General Affairs Dept., Hiroshima Prefectural Office April 5, 1949 Floyd W. Schmoe Papers, 1903-1993 University of Washington Libraries, Special Collections Accession No.0496-008 Box12 Folder 7
- <sup>33</sup> Letter from to Floyd Schmoe June 20, 1949 Floyd W. Schmoe Papers, 1903-1993 University of Washington Libraries, Special Collections Accession No.0496-008 Box12 Folder 7
- <sup>34</sup> Letter from Floyd Schmoe to Shinzo Hamai Mayor, Hiroshima City June 30, 1949 Floyd W. Schmoe Papers, 1903-1993 University of Washington Libraries, Special Collections Accession No.0496-008 Box12 Folder 7
- <sup>35</sup> Testimony of Azumi Koya, 2012, People engaged in exhibition of Houses for Hiroshima at Schmoe House
- <sup>36</sup> Testimony of Azumi Koya, 2012, People engaged in exhibition of Houses for Hiroshima at Schmoe House
- <sup>37</sup> Toyoko and Schmoe’s Testimony, 2012, People engaged in exhibition of Houses for Hiroshima at Schmoe House
- <sup>38</sup> Floyd Schmoe, “A HOUSE FOR HIROSHIMA” Floyd W. Schmoe Papers, 1903-1993  
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- <sup>39</sup> Testimony of Daisy Tibbs, 2012, People engaged in exhibition of Houses for Hiroshima at Schmoe House
- <sup>40</sup> “Emery E. Andrews Diary”, Donated by Brooks Andrews, owned by the Hiroshima Peace Memorial Museum
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- <sup>46</sup> Hiroshi Sakamoto “Send Streptomycin by air mail To save a life of 7-year-old Hiroshima girl” Floyd W. Schmoe Papers, 1903-1993  
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- <sup>47</sup> “Emery E. Andrews Diary”, donated by Brooks Andrews, owned by the Hiroshima Peace Memorial Museum
- <sup>48</sup> Letter from Floyd Schmoe to friends January 1, 1950, Floyd W. Schmoe Papers, 1903-1993 University of Washington Libraries, Special Collections Accession No.0496-008 Box12 Folder 16
- <sup>49</sup> Letter from patients in Hiroshima Memorial Hospital to Emery Andrews January 4, 1951  
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- <sup>50</sup> “Emery E. Andrews Diary”, donated by Brooks Andrews, owned by the Hiroshima Peace Memorial Museum
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- <sup>52</sup> Testimony of Azumi Koya, 2012, People engaged in exhibition of Houses for Hiroshima at Schmoe House
- <sup>53</sup> Testimony of Daisy Tibbs, 2012, People engaged in exhibition of Houses for Hiroshima at Schmoe House
- <sup>54</sup> Testimony of Azumi Koya, 2012, People engaged in exhibition of Houses for Hiroshima at Schmoe House
- <sup>55</sup> Testimony of Azumi Koya, 2012, People engaged in exhibition of Houses for Hiroshima at Schmoe

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House

- <sup>56</sup> Letter from Floyd Schmoe to Miss Thompson September 14, 1949 Floyd W. Schmoe Papers, 1903-1993 University of Washington Libraries, Special Collections  
Accession No.0496-008 Box12 Folder 16
- <sup>57</sup> Testimony of Azumi Koya, 2012, People engaged in exhibition of Houses for Hiroshima at Schmoe House
- <sup>58</sup> “Emery E. Andrews Diary”, donated by Brooks Andrews, owned by the Hiroshima Peace Memorial Museum
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Accession No.0496-008 Box12 Folder 16
- <sup>67</sup> HOUSES FOR HIROSHIMA Report from Floyd Schmoe to friends March 1950 Floyd W. Schmoe Papers, 1903-1993 University of Washington Libraries, Special Collections Accession No.0496-008 Box12 Folder 16
- <sup>68</sup> Asahi Shimbun, June 18 and 19, 1950
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- <sup>74</sup> Nobuo Isahaya, “Hiroshima no Kokusai Kenchiku (International Buildings in Hiroshima)”, *Shinjutaku Shouwa 25 Nen 9-10 Gatsugou Tsukan dai 41 Gou (New Housing September and October Issue, 1950, vol. 40)*, Shinjutaku Sha, 1950, pp48-49
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- <sup>76</sup> Floyd Schmoe “Remarks at the presentation of a “model house” to the City of Hiroshima” August 4, 1950 Floyd W. Schmoe Papers, 1903-1993 University of Washington Libraries, Special Collections Accession No.0496-008 Box12 Folder 30
- <sup>77</sup> Floyd Schmoe “HOUSES FOR HIROSHIMA Terminal Report 1950” Floyd W. Schmoe Papers, 1903-1993 University of Washington Libraries, Special Collections Accession No.0496-008 Box12 Folder 16
- <sup>78</sup> HOUSES FOR HIROSHIMA Report from Floyd Schmoe to Friends Floyd W. Schmoe Papers,



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- 1903-1993 University of Washington Libraries, Special Collections Accession No.0496-008 Box12 Folder 16
- 79 “THE SEATTLE TIMES” Sunday, November 25, 1951 Floyd W. Schmoe Papers, 1903-1993 University of Washington Libraries, Special Collections Accession No.0496-008 Box13 Folder 9
- 80 Testimony of Jean Walkinshaw, 2012  
People engaged in exhibition of Houses for Hiroshima at Schmoe House
- 81 The report from Jean Walkinshaw to everyone, donated by Jean Walkinshaw, owned by the Hiroshima Peace Memorial Museum
- 82 Testimony of Jean Walkinshaw, 2012  
People engaged in exhibition of Houses for Hiroshima at Schmoe House
- 83 Floyd Schmoe “HOUSES FOR HIROSHIMA Terminal Report 1951” Floyd W. Schmoe Papers, 1903-1993 University of Washington Libraries, Special Collections Accession No.0496-008 Box12 Folder 16
- 84 Floyd Schmoe “HOUSES FOR HIROSHIMA PROGRESS REPORT NOVEMBER 1952” Floyd W. Schmoe Papers, 1903-1993 University of Washington Libraries, Special Collections Accession No.0496-008 Box12 Folder 16
- 85 Letter from Shinzo Hamai Mayor, Hiroshima City to Floyd Schmoe February 26, 1953 Floyd W. Schmoe Papers, 1903-1993 University of Washington Libraries, Special Collections Accession No.0496-008 Box12 Folder 4
- 86 Floyd Schmoe “HOUSES FOR HIROSHIMA Terminal Report 1950” Floyd W. Schmoe Papers, 1903-1993 University of Washington Libraries, Special Collections Accession No.0496-008 Box12 Folder 16
- 87 Floyd Schmoe “HOUSES FOR HIROSHIMA PROGRESS REPORT NOVEMBER 1952” Floyd W. Schmoe Papers, 1903-1993 University of Washington Libraries, Special Collections Accession No.0496-008 Box12 Folder 16
- 88 Floyd Schmoe “HOUSES FOR HIROSHIMA PROGRESS REPORT NOVEMBER 1952” Floyd W. Schmoe Papers, 1903-1993 University of Washington Libraries, Special Collections Accession No.0496-008 Box12 Folder 16
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- 96 Schmoe ni Manabu Kai (the Learn from Schmoe Association), *Houses for Hiroshima: Floyd Schmoe and His Friends*, 2014
- 97 Testimony of Daisy Tibbs, 2012, People engaged in exhibition of Houses for Hiroshima at Schmoe House

List of illustrative materials

- 1, 11~15 Donated by Brooks Andrews, owned by the Hiroshima Peace Memorial Museum
- 2 Provided by the American Friends Service Committee
- 3 Provided by Hiroshima City Honkawa Elementary School
- 4 Photographed by the U.S. army, owned by National Archives and Records Administration
- 5, 6 and 9 deposited by Schmoe ni Manabu Kai (the Learn from Schmoe association) owned by the Hiroshima Peace Memorial Museum

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7 owned by the Asahi Shimbun  
8 owned by the Mainichi Shimbun  
10, 36, and 46~48 donated by Wilfred P Schmoe, owned by the Hiroshima Peace Memorial Museum  
16 Created based on the replica of Hiroshima no Kakeikanren Shorui Tuzuri (Documents related to the Houses for Hiroshima Project) owned by Hiroshima Municipal Archives  
17 and 38 deposited by Schmoe ni Manabu Kai (the Learn from Schmoe association) owned by the Hiroshima Peace Memorial Museum  
18 Thank-you letter from the mayor of Hiroshima to Floyd Schmoe  
Floyd W. Schmoe Papers, 1903-1993 University of Washington Libraries, Special Collections  
Accession No.0496-008  
Floyd Wilfred Schmoe papers, 1903-1993 Box17 Folder3  
19, 20, 21, 32, 34, 41 and 44 「replica of Hiroshima no Kakeikanren Shorui Tuzuri (Documents related to the Houses for Hiroshima Project) owned by Hiroshima Municipal Archives  
21~29, 33, 40 and 43 photographed by Floyd Schmoe, Deposited by Tomiko Schmoe,  
Deposited by Schmoe ni Manabu Kai (the Learn from Schmoe association) owned by the Hiroshima Peace Memorial Museum  
30 Deposited by Schmoe ni Manabu Kai (the Learn from Schmoe association) owned by the Hiroshima Peace Memorial Museum  
31, 35 and 45 HOUSES FOR HIROSHIMA Report from Floyd Schmoe to Friends  
Floyd W. Schmoe Papers, 1903-1993 University of Washington Libraries, Special Collections  
Accession No.0496-008  
Box12 , Folder 16  
37 and 39 donated by Jean Walkinshaw, owned by the Hiroshima Peace Memorial Museum  
42 owned by Hiroshima City  
50 created based on Floyd Schmoe “HOUSES FOR HIROSHIMA PROGRESS REPORT NOVEMBER 1952”  
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