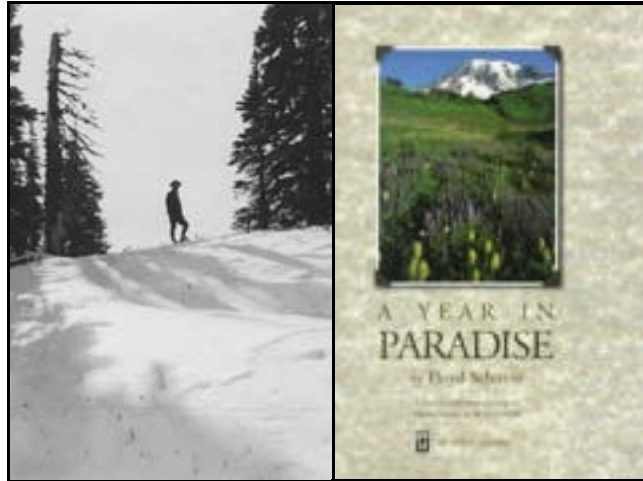


## GO TO MASTER HISTORY OF QUAKERISM

### THE INTERESTING LIFE AND TIMES OF FRIENDS FLOYD WILFRED AND RUTH PICKERING SCHMOE



FLOYD SCHMOE

RUTH SCHMOE

You know that old Oriental curse, "May you live in interesting times"? Well, actually, this isn't an old Oriental curse at all: it's merely something that has been made up by Westerners and put in the mouth of their Other, which is to say, when you read a newspaper columnist and come across this gem, you need to remember that it's merely another chunk of a general problem Westerners have, one that travels under the name "Orientalism."

Be that as it may. This thing that you are reading right now, what it is about, it is about a Quaker couple who lived in Seattle, the Schmoes – and it is about the "interesting times" in which Floyd and Ruth Schmoie lived: Big wars. Big concentration camps. Big bombs. Really bad stuff. And, it is about the fine manner in which this Quaker couple responded.

There's no monster in this story. There is a mountain, a fine big mountain, a paradise of a mountain. There's a moral in this story, as well, a fine big moral, a paradise of a moral – it is that you need to live like a Schmoie.

**"NARRATIVE HISTORY" AMOUNTS TO FABULATION,  
THE REAL STUFF BEING MERE CHRONOLOGY**



**RUTH SCHMOE**

**FLOYD SCHMOE**

**GO TO MASTER HISTORY OF QUAKERISM**

**1853**

Founded two years earlier in the Oregon Territory, the white settlement of [Seattle](#) was at this point given its name, in honor of a headman of the Duwamish and Suquamish native Americans Headman Seattle (See-Ahth of the Susquamish) (or Chief Seattle), who was a friend to early white settlers. In later life, Seahth would be banned from the city to which he had given his name, on the basis of that city's general racial ordinances.

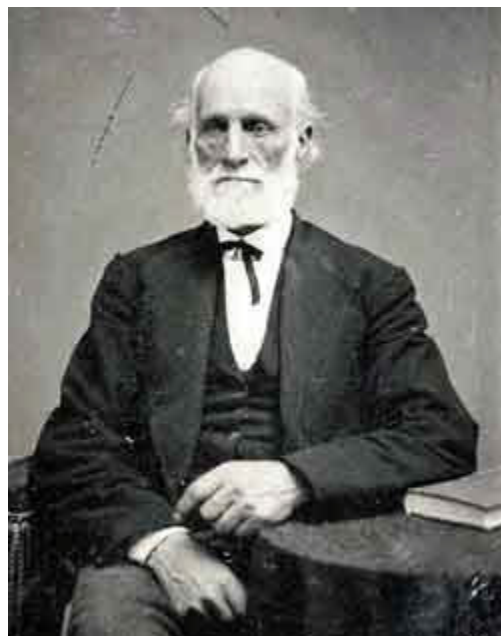
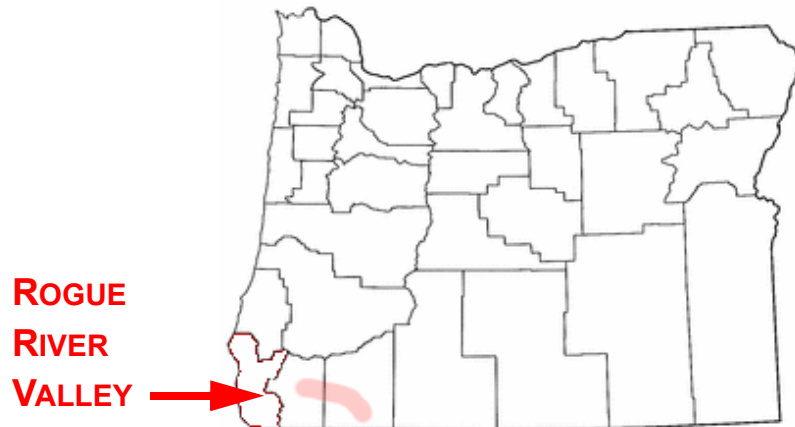
Attracted by the Donation Land Act's promise of free land, [John Beeson](#) walked with his wife [Ann Welborn Beeson](#) and 17-year-old son [Welborn Beeson](#) to southern Oregon, settling in Talent. The family's land claim would be along Wagner Creek in Jackson County.



**FLOYD SCHMOE**

**RUTH SCHMOE**

**GO TO MASTER HISTORY OF QUAKERISM**



(I've personally checked out the locale. It is really, really nice.)



**RUTH SCHMOE**

**FLOYD SCHMOE**

**GO TO MASTER HISTORY OF QUAKERISM**

**1888**

January 4, Wednesday: The Emperor *Meiji* of [Japan](#) established a decoration awarded in 8 grades, from 8th to 1st in ascending order of importance, lesser than to the Order of the Rising Sun, to be known as the *Zuihoshyo* Order of the Sacred Treasures.



August: Elaine Longmire entered a valley on the slopes of [Mount Rainier](#) for the 1st time, and remarked the loveliness of its beds of wild flowers: “This must be what Paradise is like!” –Hence the name Paradise Valley.

**1895**

September: [Floyd Schmoe](#) was born, a 6th-generation [Quaker](#). We have not been able to discover the exact day of his birth. His given middle name was Wilfred. In this year the first trail was being constructed into Paradise Valley on the slopes of [Mount Rainier](#). Floyd would grow up on a wheat farm near Rantoul, Kansas.



FLOYD SCHMOE

RUTH SCHMOE

GO TO MASTER HISTORY OF QUAKERISM

1897

July 27, Tuesday: Professor Edgar McClure of the University of Oregon had just measured the peak of [Mount Rainier](#) as 14,528 feet above sea level when he fell to his death. A companion managed to bring his barometric reading back down the mountain.

1898

June 10, Friday: A battalion of Marines led by Lieutenant Colonel Robert W. Huntington seized Guantánamo Bay, Cuba. Sergeant John Quick, because of his signals under Spanish fire that saved a Marine unit, would receive the Medal of Honor. Preliminary thinking on the topic of an Advanced Base concept began. [Ruth Pickering](#) was born in Wichita, Kansas into the [Quaker](#) family of Joseph J. Pickering and Elizabeth Ann Beamer Pickering.

[HDT](#)[WHAT?](#)[INDEX](#)

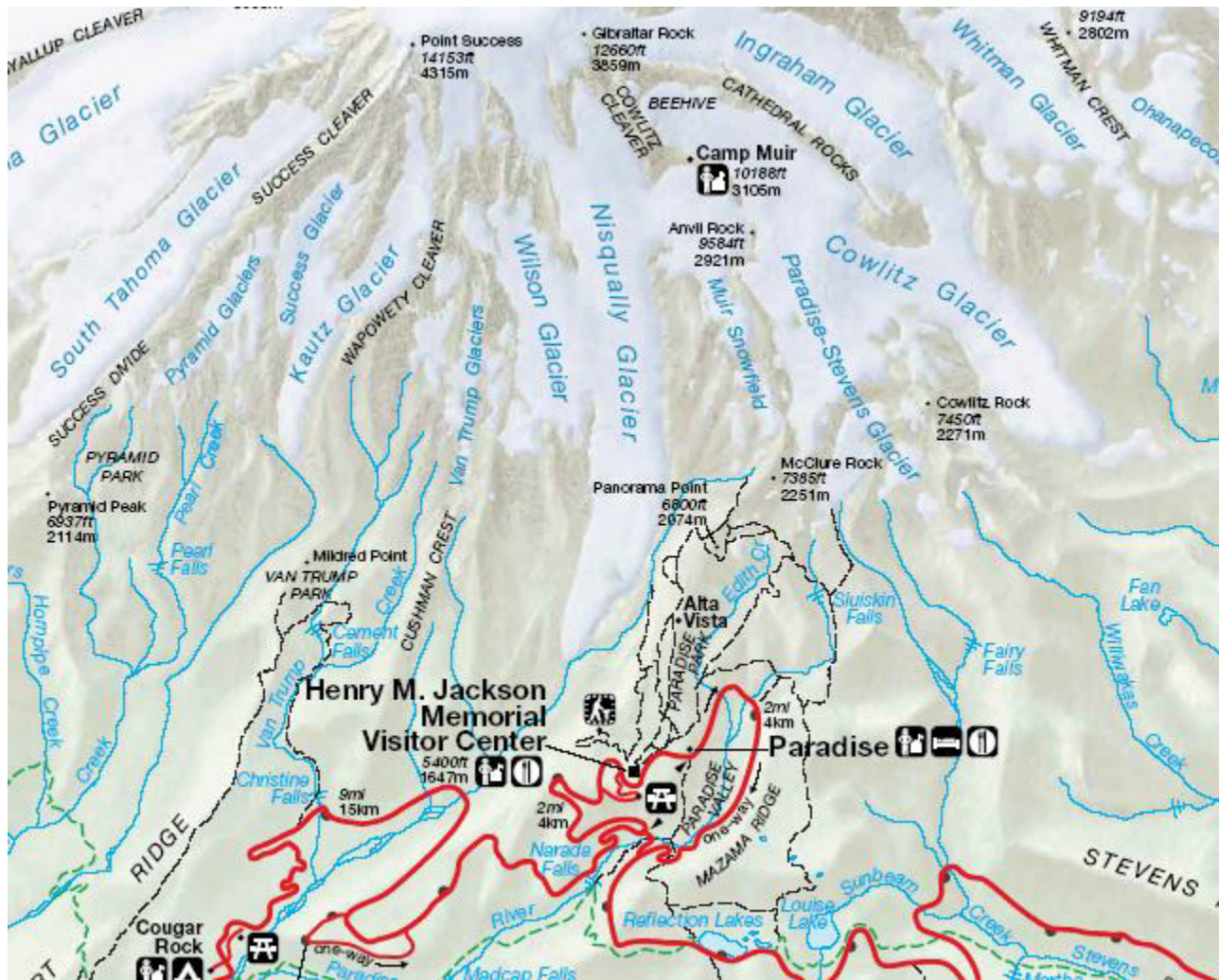
RUTH SCHMOE

FLOYD SCHMOE

[GO TO MASTER HISTORY OF QUAKERISM](#)

1899

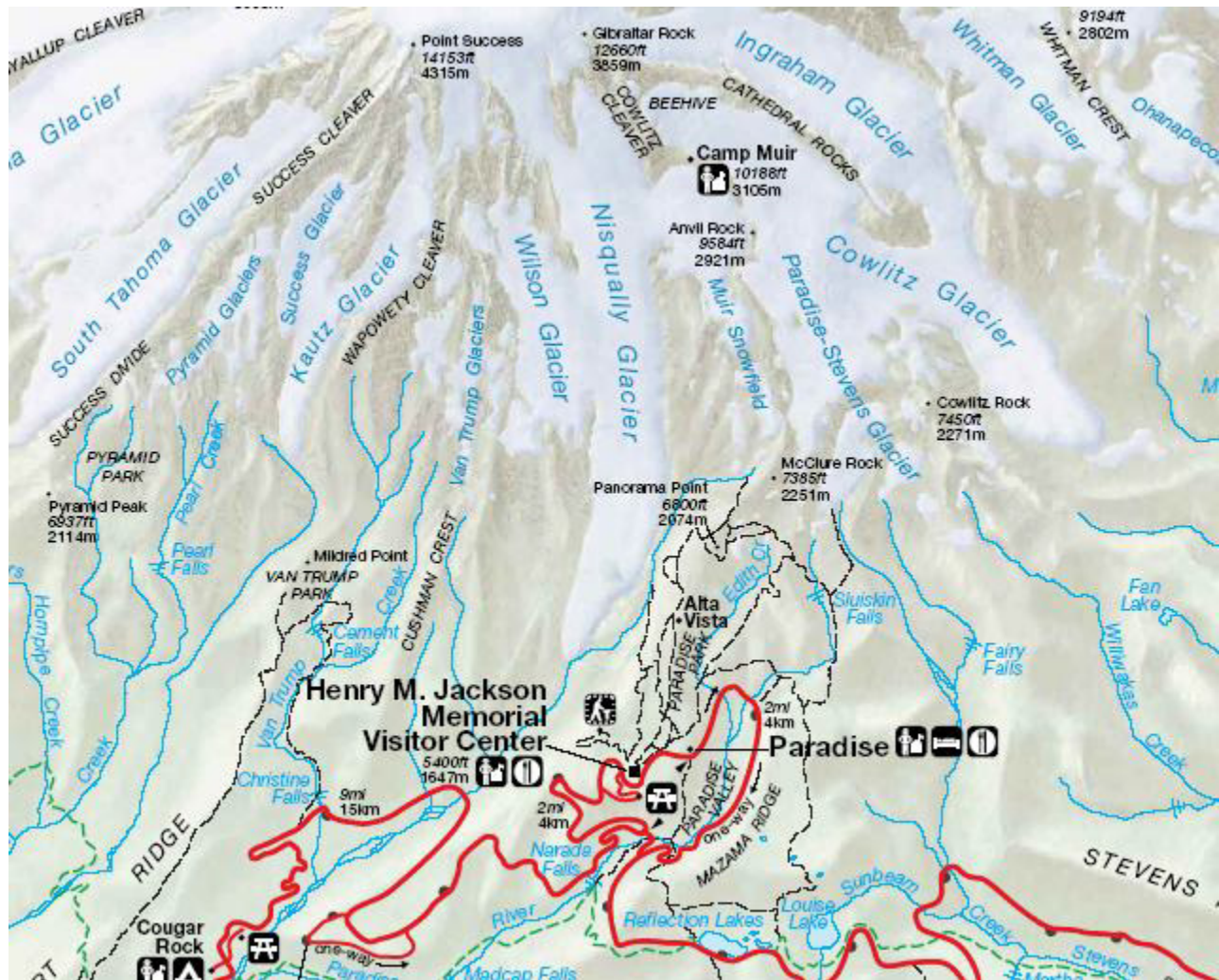
March 2, Thursday: [Mount Rainier](#) National Park, America's 5th such park, was created by the federal congress and approved by President William McKinley.





[HDT](#)[WHAT?](#)[INDEX](#)**FLOYD SCHMOE****RUTH SCHMOE****GO TO MASTER HISTORY OF QUAKERISM****1904**

In this year and the following one, US Army Engineer Eugene V. Ricksecker was surveying the route of the present Paradise Valley road on the slopes of [Mount Rainier](#). Construction would begin in 1906.





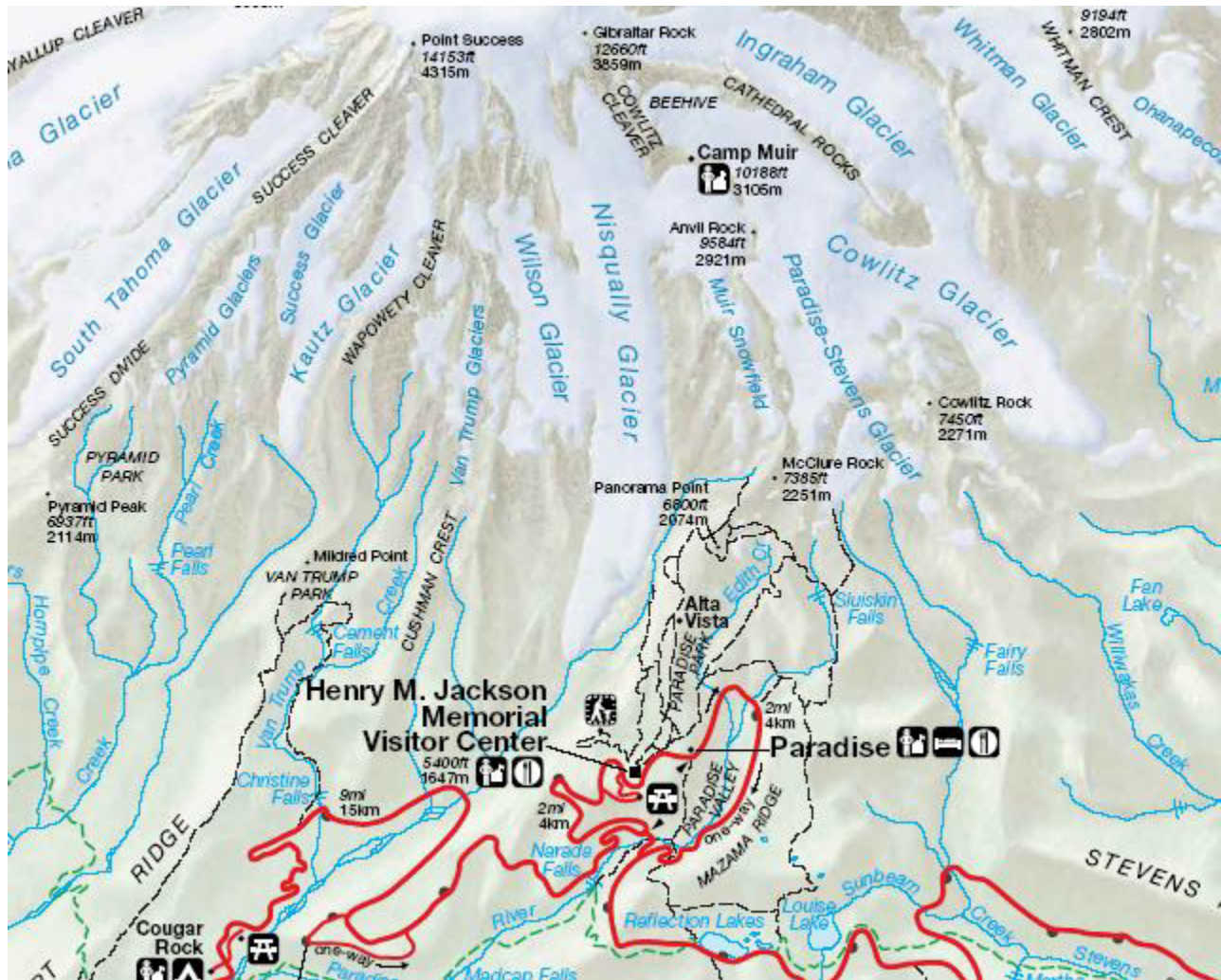
**RUTH SCHMOE**

**FLOYD SCHMOE**

**GO TO MASTER HISTORY OF QUAKERISM**

**1906**

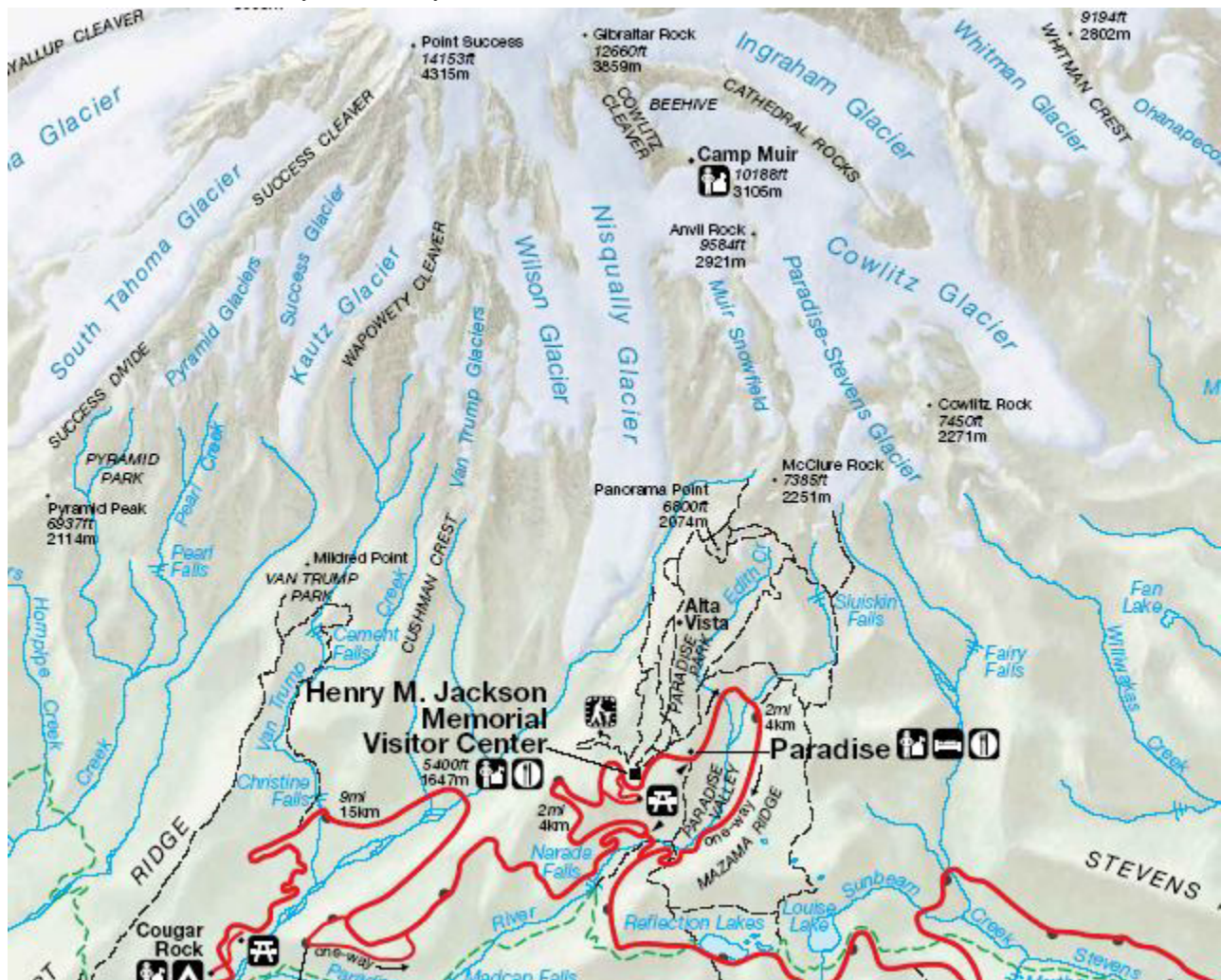
Construction began on a road to Paradise Valley on the slopes of [Mount Rainier](#).





[HDT](#)[WHAT?](#)[INDEX](#)**FLOYD SCHMOE****RUTH SCHMOE****GO TO MASTER HISTORY OF QUAKERISM****1911**

August 8, Tuesday: President William Howard Taft visited [Mount Rainier National Park](#) and after taking lunch at the National Park Inn at Longmire rode in the 1st official car to use the Paradise Valley road that had been under construction since 1906. Above the Narada Falls the car bogged down in the muck, so this man mountain guy arrived ceremonially in the valley behind a team of mules.





**RUTH SCHMOE**

**FLOYD SCHMOE**

**GO TO MASTER HISTORY OF QUAKERISM**

**1912**

The 1st automobile reached Paradise Valley on the slopes of [Mount Rainier](#) under own power.



**1914**

No [Nobel Peace Prize](#) was awarded this year — there seemed no-one to hand it to.

[Harry S Truman](#) was appointed road overseer in the southern half of Washington Township, Missouri.



FLOYD SCHMOE

RUTH SCHMOE

GO TO MASTER HISTORY OF QUAKERISM

NOBODY COULD GUESS WHAT WOULD HAPPEN NEXT



1915

The [Nobel Peace Prize](#) was not awarded — this year likewise there wasn't anyone to hand it to.

A revised version of the manifesto of the Vorticist movement, [Blast](#).

[Harry S Truman](#) was appointed postmaster in Grandview, Missouri. He suffered losses in an investment in a zinc-mining venture.





**RUTH SCHMOE**

**FLOYD SCHMOE**

**GO TO MASTER HISTORY OF QUAKERISM**

**1916**

A National Park Service was created, with jurisdiction over [Mount Rainier National Park](#).



The [Rainier National Park Company](#), formed by Puget Sound businessmen in March, was granted a 20-year “preferential concession” lease by this newly established National Park Service.

A stone shelter was built at Camp Muir for use by climbers.

No [Nobel Peace Prize](#) was awarded in this year — there was nobody to hand it off to.





FLOYD SCHMOE

RUTH SCHMOE

GO TO MASTER HISTORY OF QUAKERISM

1917

A [Nobel Peace Prize](#) was awarded to the Red Cross.

Upon migrating from a farm in flattest Kansas to [Seattle](#), [Friend Floyd Schmoë](#) glimpsed [Mount Rainier](#). This was the year in which the Paradise Inn was formally opened to the public, and here is a photo that had been taken during March 1917 with the new construction under 27 feet of snow:



The [Rainier National Park Company](#) enlarged upon the lease granted them by the National Park Service by buying up properties and the service rights of a wide range of park concessions, some of which would be serving the public for two decades. The Longmire family, although it retained its private land at Longmire Springs, leased land to a developer and sold off most of their buildings.

At about this point, [Elbert Russell](#) received the PhD from the University of Chicago.

*It was within the period of my early teaching at Earlham that I began to write moralizing stories, which literary form I developed later in chapel talks and in the "Parson Stories." It was after my return from Chicago University that I did my best work in this form. After I went to Woolman School I wrote a few, but the inspiration of the college chapel was lacking. When I finally went to Duke University, I had ample opportunity to speak in the University Chapel, but the freedom and intimacy of a small college chapel were lacking, and I put my best efforts in developing the literary form of the sermonette, which finally resulted in two books of Chapel Talks. The Parson Stories were*



**RUTH SCHMOE**

**FLOYD SCHMOE**

## GO TO MASTER HISTORY OF QUAKERISM

*never published in book form.*

**1918**

The minister (!) at the [Moses Brown School](#) in [Providence, Rhode Island](#) resigned from his post at this [Quaker](#)-funded school in order to enlist in the US military (!) and take part in World War I. (Meine Gott, whatever happened to [the Quaker Peace Testimony](#)? –Nowadays there happens to be a plaque at the school to honor its students who got killed while attempting to kill the enemy, but happens not to be any plaque to honor any student who had sought to honor our Peace Testimony.)

A “free public campground” was opened at Longmire on the slopes of [Mount Rainier](#) with seasonal entry permits at \$2.50 per auto — and immediately the grounds were overrun by visitors.

[Friend Floyd Schmoie](#), a Conscientious Objector, agreed to join a Red Cross ambulance unit serving at the front in France but never to touch a weapon of any kind. After the armistice but while German armies still occupied Eastern Europe, the Hoover Commission sent him to assist in delivering a trainload of food and clothing to refugees inside Poland. Upon his return to Kansas he would get married with his high school sweetheart, Friend Ruth Pickering, a pianist.



No [Nobel Peace Prize](#) was awarded in this year — there wasn’t anyone to hand it to (the Red Cross having already been the recipient, in the previous year).

**THE QUAKER PEACE TESTIMONY**



FLOYD SCHMOE

RUTH SCHMOE

GO TO MASTER HISTORY OF QUAKERISM





RUTH SCHMOE

FLOYD SCHMOE

GO TO MASTER HISTORY OF QUAKERISM

1919

June: After years of conflict, the Nobel festival resumed. No [Nobel Peace Prize](#) was awarded in this year, not because there wasn't anyone to give it to, but obviously because all the people it might have been given to had been ruled out or vetoed for sensitive reasons: Keir Hardie and Bertrand Russell in Britain; the French Socialist leader, Jean Jaures, who was assassinated for his hostility to the conflict; the German Socialist member of parliament, Karl Liebknecht, who voted against war credits in the Reichstag and declared that "a patriot was an international blackleg," and his colleague Rosa Luxemburg, who was imprisoned for her fiery anti-war speeches; and the unknown Russian duo, Lenin and Trotsky, who had convened a European conference in the [Swiss](#) town of [Zimmerwald](#) to oppose the war, obviously were objectionable as recipients of any prize.

But, will there now be a return to normalcy? Will conflict be no more? Will no more dynamite ever explode anymore, anywhere?

WORLD WAR I



ALFRED NOBEL

Well, even if there were no dynamite, we'd still be blowing up! During this month, Lord Rutherford, one of those inquisitive types, was busily transforming some nitrogen atoms into oxygen atoms — a first step toward understanding how to suddenly release large quantities of energy without making use of the chemical bond.

ATOM BOMB

Brace yourselves, folks, what goes 'round gonna be comin' 'round.

WORLD WAR II

DO I HAVE YOUR ATTENTION? GOOD.





**FLOYD SCHMOE**

**RUTH SCHMOE**

**GO TO MASTER HISTORY OF QUAKERISM**

August 17, 1st day: [Friend Floyd Schmoie](#) and [Friend Ruth Pickering](#) had their wedding at the Wichita, Kansas meeting.

September: The Schmoes moved to [Seattle WA](#) and matriculated at the University of Washington. [Friend Floyd Schmoie](#) chose forestry while [Friend Ruth Schmoie](#) concentrated in music development.





**RUTH SCHMOE**

**FLOYD SCHMOE**

## GO TO MASTER HISTORY OF QUAKERISM

December: [Friends Floyd Schmoe](#) and [Ruth Schmoe](#), short of money, obtained a position with the Rainier National Park Company as “winter keepers” or caretakers of the buildings of the Paradise Inn on [Mount Rainier](#). They would live in solitude for more than six months with only a telephone line and semi-weekly hikes to the settlement at Longmire to connect them with others, until one day in early July they would hear the noise of a steam shovel as it was clearing snow from the road.<sup>1</sup>



(This photo had been taken during March 1917 with the new inn under 27 feet of snow.)<sup>2</sup>

**1920**



Our national birthday, Sunday the 4th of July: At the British Embassy in Washington DC, in commemoration of his military achievements in Europe, General John J. “Black Jack” Pershing received an engraved sword from the City of London.

**CELEBRATING OUR B-DAY**

1. One winter, perhaps this winter and perhaps not, while the couple was living in a tent in the snow on the mountain, Friend Ruth gave birth to a daughter Elizabeth and the infant died after one day. The father fashioned a wood casket and carried the infant’s body, wrapped in soft blankets, farther up the mountain for burial.



**FLOYD SCHMOE**

**RUTH SCHMOE**

**GO TO MASTER HISTORY OF QUAKERISM**

The road into Paradise Valley on the slopes of [Mount Rainier](#) having just been cleared of snow, [Friends Floyd Schmo](#)e and [Ruth Schmo](#)e were able to take a day of leave. During this year a crew of US Geological Survey surveyors would be able to establish the elevation of the peak as 14,408 feet above sea level, somewhat lower

2. No, this is not where they made the suspense movie “The Shining.” That movie was made on a set, and there isn’t any moral monster hiding anywhere in this story.





**RUTH SCHMOE**

**FLOYD SCHMOE**

**GO TO MASTER HISTORY OF QUAKERISM**

than the 1897 reading of 14,528 feet.







**FLOYD SCHMOE**

**RUTH SCHMOE**

**GO TO MASTER HISTORY OF QUAKERISM**

Summer: [Friend Floyd Schmoë](#) served as a [Mount Rainier](#) guide (ultimately he would be clambering to the top of this mountain 14 times).



The Russell family went together from Philadelphia to England to participate in the All Friends Conference, with [Friend Elbert Russell](#) serving as chair of the “American Commission on Quaker Propaganda.” As they passed through British customs, the inspector made a little joke:

*There's a Society of Friends and a Society of Fenians – I hope they're not the same!*

September 28, Tuesday: Kenneth W. Schmoë was born to [Friends Floyd](#) and [Ruth Schmoë](#) in the Paradise Inn on [Mount Rainier](#).



**RUTH SCHMOE**

**FLOYD SCHMOE**

**GO TO MASTER HISTORY OF QUAKERISM**

December: US President Woodrow Wilson, the architect of the Treaty of Versailles that had brought World War I to its sad conclusion, was the unanimous choice of the [Nobel Peace Prize](#) Committee. –Isn't it a pity that no member of the committee had read John Maynard Keynes's THE ECONOMIC CONSEQUENCES OF THE PEACE, in which the economist was predicting that as a result of the terms of this treaty all hell was going to break loose again? –Isn't it a pity that no member of the award committee was paying attention to Sigmund Freud?



**THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT**





**FLOYD SCHMOE**

**RUTH SCHMOE**

**GO TO MASTER HISTORY OF QUAKERISM**

**1921**

Summer: [Friend Floyd Schmoë](#) served as a [Mount Rainier](#) guide. This year some 500 climbers made it to the summit (ultimately Friend Floyd would clamber to the top of the mountain 14 times).





**RUTH SCHMOE**

**FLOYD SCHMOE**

**GO TO MASTER HISTORY OF QUAKERISM**

**1922**

Spring: [Friend Floyd Schmoë](#) received a bachelor's degree in forestry from the University of Washington.



The National Park Service began to provide Nature Guides, answering daytime questions and giving slide show lectures on weekend evenings. Electric lights would be installed in the Longmire Campground on the slopes of [Mount Rainier](#) before the summer crowds arrived, and a ski tournament would be staged at Paradise Valley during the 4th-of-July 3-day weekend.





**FLOYD SCHMOE**

**RUTH SCHMOE**

**GO TO MASTER HISTORY OF QUAKERISM**

June 20, Tuesday: [Friend Floyd Schmoë](#) became a full-time District Ranger for the Paradise District of [Mount Rainier](#) National Park, living in a cabin in the park with [Friend Ruth Schmoë](#) and their children.



[Germany](#) ceded East Upper Silesia to Poland.

In an attempt to alleviate his financial straits, a national tribute took place in honor of Gabriel Fauré at the Sorbonne, in the presence of President Alexandre Millerand. With most of the important musicians in Paris performing his music, the composer sat in the place of honor next to the president.

Ruth Crawford received an associate teacher's certificate in piano, pedagogy, and harmony, a silver medal from the Normal Department, a special honorable mention in history of music, and honorable mentions in counterpoint and composition.



**RUTH SCHMOE**

**FLOYD SCHMOE**

**GO TO MASTER HISTORY OF QUAKERISM**

**1923**

[Friend Floyd Schmoie](#) inaugurated [Mount Rainier National Park](#)'s [Nature Notes](#).



Superintendent Owen A. Tomlinson reported a total of more than 100,000 visitors. It would turn out that 27,655 cars containing 123,708 humans entered the park during this year. Bridge access was provided across the Nisqually, to a new Longmire campground, and another new campground was created 6.7 miles inside the White River entrance.



**FLOYD SCHMOE**

**RUTH SCHMOE**

**GO TO MASTER HISTORY OF QUAKERISM**

**1924**

[Friend Floyd Schmoie](#) became [Mount Rainier National Park](#)'s 1st fulltime Park Naturalist (he was the 2d naturalist to enter the National Park Service).



An effort was being made to encourage winter use of the park (the road had been kept open to Longmire during the winter of 1923/1924, and sporting events arranged). The road from Longmire to Paradise opened to unrestricted traffic on June 25th. A road was completed during the summer from the Carbon River entrance to Cataract Creek, a point near the snout of the Carbon Glacier. Road improvements provided easy park access for the residents of the Puget Sound region.



**RUTH SCHMOE**

**FLOYD SCHMOE**

**GO TO MASTER HISTORY OF QUAKERISM**

**1925**

[Friend Floyd Schmoë](#), assisted by three seasonal naturalists, served approximately 75,000 visitors at Longmire and Paradise. His book OUR GREATEST MOUNTAIN: A HANDBOOK FOR [MOUNT RAINIER](#) NATIONAL PARK, WITH 64 ILLUSTRATIONS AND A MAP was published (New York, London: G.P. Putnam's Sons) and would serve as an unofficial National Park handbook. Ultimately he would clamber to the top of this mountain 14 times.



With the Longmire road open for the 2d consecutive winter season, the park was being advertised as an all-year playground. Toboggan slides, four-horse sleighs, and dog teams were being provided at Longmire by the [Rainier National Park Company](#).

In this year the London Yearly Meeting of the [Religious Society of Friends](#) would issue a word of advice to [Quakers](#) worldwide, in regard to the major issue of ordering our lives in such manner as to ensure that we put first things first: “There are many voices today which call us to enjoyment, to self-expression, or to contemplate and share in the beauty of creative art. These things need to be subordinated to the service of the Highest, and sometimes in that service they must be given up. There are some too who, listening to the still small voice, which makes clear to them a duty that may not rest upon all, will forgo pleasures and activities in themselves good, for the sake of other claims. We would not narrow unduly for any of our members the opportunities for sharing in the joys and activities of life, but in the midst of all we must hold fast the thought of God’s Kingdom, of which we are called to be part, and which we have to make real to others by our lives.”<sup>3</sup>





**FLOYD SCHMOE**

**RUTH SCHMOE**

**GO TO MASTER HISTORY OF QUAKERISM**

What say you, friends? –Were Floyd and Ruth Schmoe, in the state of Washington, living in accordance with this 1st-things-1st guidance? Could we as yet say:

# Be All You Can Be



**Shmoo**



**Schmoe**



**Schmuck**

# Be Like a Schmoe

Well, at this point, as of the Year of Our Lord 1925, we don't know yet, do we? The fullness of life still lay ahead of the Schmoes.

**1926**

The National Park Inn, built at Longmire by the railroad two decades earlier, was completely destroyed by fire. Its annex building was immediately modified and put to use as the Inn that is still in use today.

[Friend Floyd Schmoe](#) stuffed the exhibit "Charley the Mountain Lion," which is now at the Longmire Museum.



**RUTH SCHMOE**

**FLOYD SCHMOE**

**GO TO MASTER HISTORY OF QUAKERISM**

**1928**

Planning for future growth was introduced at [Mount Rainier National Park](#). The Mountaineers, National Park Advisory Board, and other planners helped the park service develop a long-range plan that allowed for increases in buildings, roads, and trails, while setting aside road-free areas in the north and southwestern zones of the park. The Longmire Administration Building was constructed. [Friend Floyd Schmoie](#) resigned as the park's naturalist to become instead an instructor in forest ecology in the Forestry Department of the University of Washington. During his teaching days he would help found University Friends Meeting in [Seattle](#) (4001 Ninth Avenue NE, UFM@juno.com). In following years the Schmoie family would spend several summers in the San Juan Islands while Floyd was doing research for an advanced degree.



When the original dean of the Divinity School at Duke University, Dean Edmond D. Soper, accepted the position as president of Ohio Wesleyan University, [Dr. Elbert Russell](#) became the dean of the Duke School of Religion (until his sabbatical year would begin in 1933). It apparently didn't matter to anybody that he was a Quaker and this was not a Quaker school, and isn't that interesting? President Few pointed out that there were plenty of Methodist ministers available locally, who could preach the communion services, and that Duke University's beginning had been in a small school for training ministers that had been conducted by Friends and Methodists jointly.

There was a new edition of his 1909 THE PARABLES OF JESUS (Winston). His 72-page "The Separation after a Century" would be reprinted from the [Friends' Intelligencer](#).

Although Sir Alexander Fleming observed during this year that colonies of the bacterium *Staphylococcus aureus* could be destroyed by the mold [Penicillium notatum](#), proving that there was an antibacterial agent there in principle, and although in a later timeframe this would lead to medicines that could kill gram-positive types



**FLOYD SCHMOE**

**RUTH SCHMOE**

**GO TO MASTER HISTORY OF QUAKERISM**

of disease-causing bacteria inside the body, there would continue to be no means of effectively controlling [tuberculosis](#) and other infections that were being caused by gram-negative bacteria.

Dr. M. McConkey and [Dr. David Tillerson Smith](#) of Duke University were able to produce intestinal [tuberculosis](#) in guinea pigs by feeding them tubercle bacilli after restricting their intake of Vitamin C. This observation would lead directly to the prevention of intestinal tuberculosis in man by dietary supplementation with Vitamins A, C, and D. Additional studies in this field would demonstrate the mechanisms for the apical localization of the lesions characterizing re-infection tuberculosis, and would reveal that if administered alone corticosteroids would accelerate the spread of TB, but if accompanied by specific antibiotics, could be administered safely and with great benefit.

**CHANGE IS ETERNITY, STASIS A FIGMENT**



**RUTH SCHMOE**

**FLOYD SCHMOE**

**GO TO MASTER HISTORY OF QUAKERISM**

**1930**

Approximately 75 square miles of territory east of [Mount Rainier National Park](#) was added to the preserve, to the summit of the Cascade Range.



Mather Memorial Parkway had been created and on July 20th a caravan of 300 loads of press and civic leaders adventured up to Yakima Park (Sunrise). Although the lodge and other buildings were not yet complete the visiting dignitaries of course found the view to be superb.





FLOYD SCHMOE

RUTH SCHMOE

GO TO MASTER HISTORY OF QUAKERISM

1941

December 23, Tuesday: The US Marine garrison on Wake Island surrendered to the [Japanese](#) while the United States Relief Expedition was still 425 miles from Wake, and so the relief expedition was recalled.

Three waves of [Japanese](#) bombers attacked Rangoon and its airport, starting fires and killing nearly 2,000 people. Ten bombers were lost.

WORLD WAR II

The United States-British War Council composed of [President Franklin Delano Roosevelt](#), British Prime Minister, and naval, military, and civilian advisers met for the first time.

[Mexico](#) severed diplomatic relations with Hungary, Romania, and Bulgaria.

Palmyra Island was shelled by a [Japanese](#) submarine.

The [Japanese](#) came ashore at Kuching, Sarawak, Borneo.

The following headline appeared in [The Los Angeles Times](#):

**JAPAN PICTURED AS A NATION OF SPIES.  
Veteran Far Eastern Correspondent Tells  
About Mentality of Our Enemies in Orient.**

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RUTH SCHMOE

FLOYD SCHMOE

[GO TO MASTER HISTORY OF QUAKERISM](#)

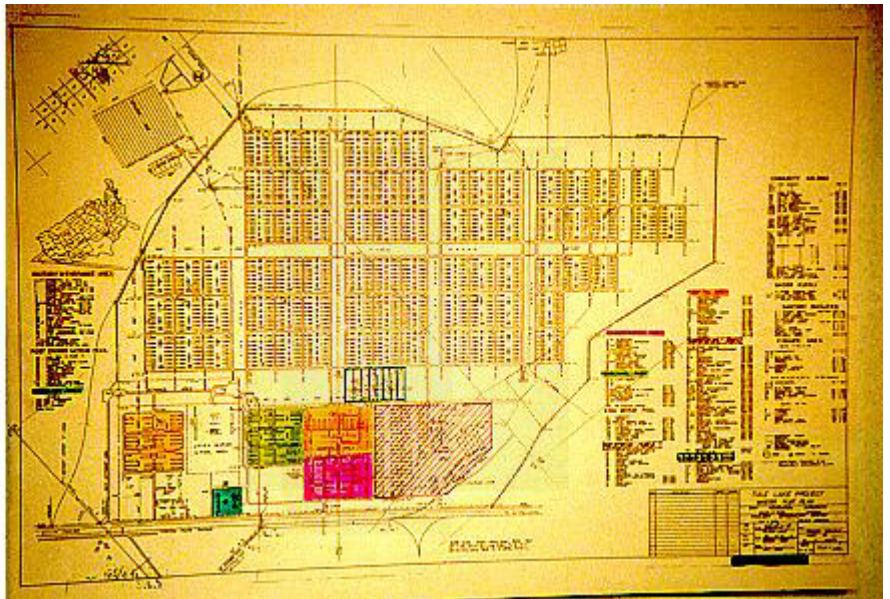
1942

The [Japanese](#) invaded the Dutch East Indies (Indonesia) and British [India](#).

[Friend Bayard Rustin](#) was dispatched to California by the Fellowship of Reconciliation of the [American Friends Service Committee](#), to help protect the property of Japanese-Americans while they were being held in camps in the inland deserts.



[Friend Floyd Schmoë](#) attempted to prevent the internment of Japanese-Americans who were being removed from their [Seattle WA](#) homes and shipped off to internment camps in Idaho. When attempts to prevent the internments failed, he gave up the teaching of forest ecology at the University of Washington in order to do what he could to help make this internment less harsh. He would help to preserve the businesses that the [Japanese](#) citizens had been forced to leave behind. Before the end of [World War II](#) the daughter Esther Schmoë would get married with Gordon K. Hirabayashi.





FLOYD SCHMOE

RUTH SCHMOE

GO TO MASTER HISTORY OF QUAKERISM

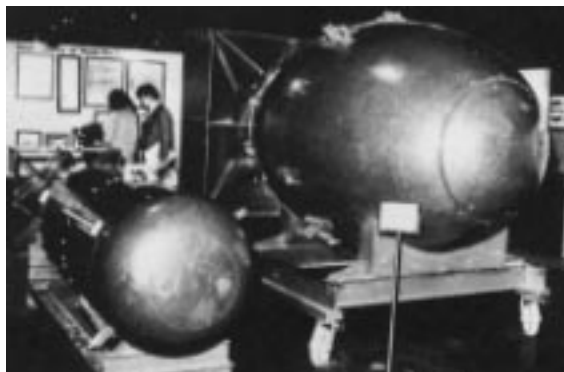
The [Chicago](#) Cubs became the first team in baseball to install an organ to help motivate and entertain fans.



Beneath a sports stadium in [Chicago](#), Enrico Fermi started an uranium/graphite reactor.

ATOM BOMB

[President Franklin Delano Roosevelt](#) allowed the British to participate in our Manhattan project (so called because most of the work was going on in great secrecy at a number of sites-with-cover-stories on Manhattan Island in New York City) to build the ultimate weapon — conditional of course upon their acceptance of his Operation Overlord invasion from England onto the mainland of Europe.<sup>4</sup>



WORLD WAR II

4. Joseph E. Persico's ROOSEVELT'S SECRET WAR (Random House, 2001).



**RUTH SCHMOE**

**FLOYD SCHMOE**

**GO TO MASTER HISTORY OF QUAKERISM**

January 22, Thursday: Incidental music to Pogodin's play The Kremlin Chimes by Aram Khachaturian was performed for the initial time, in Saratov.

William Schuman's Symphony no.4 was performed for the initial time, in Cleveland.

[German](#) forces took Agedabia (Ajdabiya) in Libya.

Allied forces evacuated Lae and Salamaua, New Guinea. [Japanese](#) reinforcements landed in the Subic Bay area of the Philippine Islands and occupied Mussau Island in the Bismarck Archipelago.

A company of 161 Australian and [Indian](#) POWs had been interned in a large wooden building at Parit Sulong in Malaysia. In the late afternoon they were ordered by the Japanese to assemble at the rear of a row of damaged shops nearby, the pretext being a promise of medical treatment and food, those who were able to do so carrying the wounded. When these POWs were sitting or lying at this assembly point, however, out of the back rooms of these wrecked shops three machine-guns opened fire on them. When the firing ceased, the Japanese bayoneted those bodies still showing signs of life. To dispose of the bodies, the row of shops was blown up and the debris bulldozed into a pile, on top of which the corpses were placed. After 60 gallons of gasoline had been splashed on the pile, a flaming torch was thrown on. By midnight the pile had reduced itself to two feet of gray ash. (The perpetrator, Lieutenant-General Takuma Nishimura, would be convicted by a British military tribunal of having commanded unrelated massacres in Singapore and would be sentenced on April 2, 1947 to life imprisonment. After serving four years in prison, he would be in process of being transferred to [Tokyo](#) to serve out the balance of this life sentence when the ship carrying him would stop briefly at [Hong Kong](#) and the Australian military police would use the opportunity to seize him there and return him to Manus Island for another trial, this one before an Australian military court. He would hang on June 11, 1951.)

**WORLD WAR II**

The following headline appeared in The Los Angeles Times:

**REPRESENTATIVE FORD WANTS ALL COAST JAPS IN CAMPS.**

**WHAT I'M WRITING IS TRUE BUT NEVER MIND  
YOU CAN ALWAYS LIE TO YOURSELF**





FLOYD SCHMOE

RUTH SCHMOE

## GO TO MASTER HISTORY OF QUAKERISM

January 25, Sunday: Henry Cowell's Little Concerto for piano and band, an arrangement of movements 3-5 of the composer's Suite for Piano and Strings, was performed for the initial time, in West Point, New York, with the composer himself at the keyboard.

At a conference of foreign ministers in Rio de Janeiro, Peru and Ecuador settled their border dispute. Bolivia and Paraguay severed diplomatic relations with [Germany](#), [Italy](#), and [Japan](#).

Soviet forces captured Lozovaya, south of Kharkov, from [German](#) forces.

The [German](#) destroyer *Bruno Heinemann* was in the English Channel enroute to a French port when it struck two mines and sank with the loss of 93.<sup>5</sup>

Thailand declared war on Great Britain and the United States. Great Britain declared war on Thailand. A [Japanese](#) submarine shelled Midway Island. [Japanese](#) troops landed at Lae, Northeast New Guinea. Allied forces abandon their last defensive position in Malaya, Batu Pahat, 120 kilometers northwest of Singapore.

The following headline raising public apprehension about a putative [Japanese](#) invasion of the North American continent appeared in The Los Angeles Times:

### NEW WEST COAST RAIDS FEARED. Unidentified Flares and Blinker Lights Ashore Worry Naval Officials.

WORLD WAR II

January 28, Wednesday: The 3d Conference of Foreign Ministers of the American Republics, in session in Rio de Janeiro since 15 January, was concluded. Brazil severed all relations with [Germany](#), [Italy](#), and [Japan](#).

[Japanese](#) landed on Rossel Island off New Guinea.

The following headline appeared in The Los Angeles Times:

### EVICITION OF JAP ALIENS SOUGHT. Immediate Removal of Nipponese Near Harbor

5. At a first order of approximation there seems to be a remarkable similarity between fighting at sea and feeding fish.





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**and Defense Areas Urged by Southland Officials.**

**WORLD WAR II**



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1943

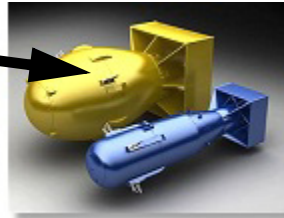
January 7, Thursday: Nikola Tesla died.

The SS *Benalbanach*, a Ben Line 7,152-ton passenger/cargo ship, was sunk by 2 tin fish launched from aircraft northwest of Algiers. She had been conveying 389 men of a Motor Transport unit the Clyde to Bona, North Africa and had a crew of 74. The ship caught fire, blew up, and sank almost immediately. 57 crewmembers and 340 troops died. Its commander Captain MacGregor was one of the floaters, but died just as his rescuers were reaching him.

WORLD WAR II

In [Hiroshima](#), [Sadako Sasaki](#) was born. She would be two years old when (through no fault of her own) we would detonate “Fat Man,” one of our two atomic bombs, 1.7 kilometers from her home on August 6, 1945 — a *hibakusha*, she would die of the well-understood [A-bomb](#) disease leukemia at age 12 on October 25, 1955.

“Fat Man”





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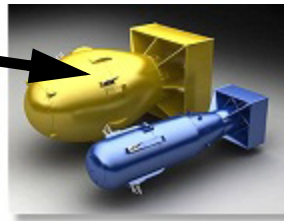
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1944

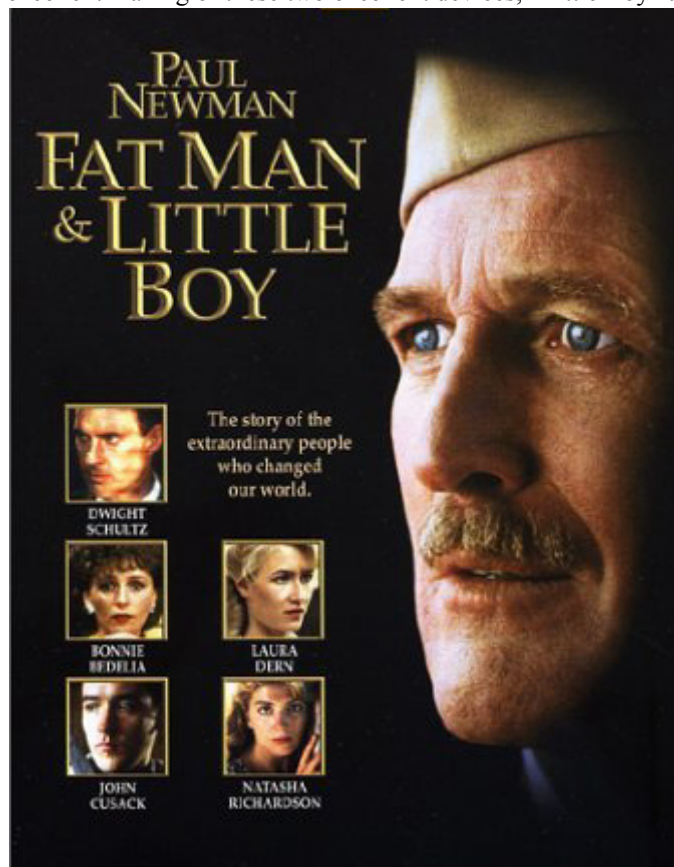
The US federal government's facilities in Hanford, Washington were engaging in the production of the weapons-grade [Plutonium<sub>239</sub>](#) that would be placed in the casing of the "Fat Man" [atomic bomb](#) that would be dropped atop the Catholic cathedral of [Nagasaki](#) on August 9, 1945.

WORLD WAR II

"Fat Man"



A movie has been made in 1989 about Lieutenant General Leslie Groves (who did not look at all like Paul Newman) and the excellent making of these two excellent devices, "Little Boy" and "Fat Man":





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Periodic Chart

**KEY:**

Atomic Number → 11

Name → Sodium

Symbol → Na

Atomic Mass → 22.990

Electronic Configuration → 2, 8, 1

94

Plutonium

Pt

~239

2  
8  
18  
32  
24  
8  
2

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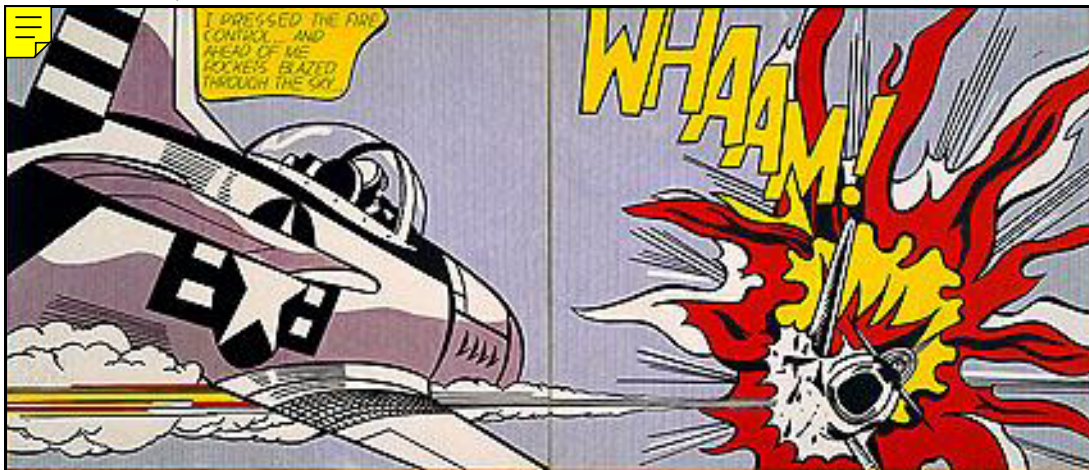
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1945

August 6, Monday: Major Richard I. Bong, the fighter pilot from Duluth, Minnesota who had shot down 40 Japanese planes and for this had received the Congressional Medal of Honor, died in an explosion shortly after takeoff, above Burbank, California.



This was to be our 1st Hiroshima Day. We prayed for a day that would live in history. We dropped one of our two [atomic bomb](#) designs, the uranium one that had not been tested using the gun-type detonation technique that had not been tested, on [Hiroshima](#), Honshu, [Japan](#).



The fissile materials in this bomb consisted of 64 kilograms of 90%-enriched [<sup>235</sup>Uranium](#) of which the design succeeded in converting merely 9.3 to 13.3 grams into energy, the remainder of the fissile material becoming part of the radioactive fallout — not very satisfactory from the standpoint of blast effect, almost a “dirty bomb” in fact, but in spite of the fact that due to a crosswind we missed our aiming point by the entire length of a football field, we did manage to kill some 66,000 people immediately, almost all of them civilians, and injure

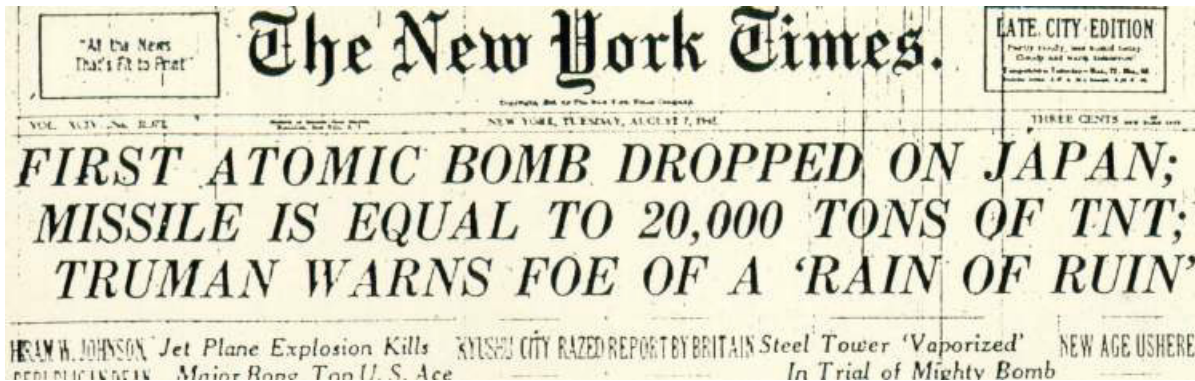


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some 69,000.<sup>6</sup>



(Who will ever know what had gone wrong? Perhaps we used too much conventional explosive in driving the external rings over the internal plug, and the rings passed over the plug before the criticality stage was complete. Perhaps we used too little conventional explosive and the external rings did not completely cover the internal plug before the criticality stage began. Perhaps there was some minor misalignment and an edge of the external rings caught on the edge of the internal plug.)

Carrier aircraft from naval task group (Vice Admiral J.B. Oldendorf) struck enemy shipping in Tinghai Harbor, China.

Carrier aircraft bombed Wake Island.

WORLD WAR II

President [Harry S. Truman](#) had instructed that the [atomic bomb](#) was to be utilized in such a manner that “military objectives and soldiers and sailors are the target and not women and children.... [Secretary of War Henry L. Stimson] and I are in accord. The target is a purely military one.”<sup>7</sup>



6. As a veteran of the nuclear power industry I am well aware of the industry’s conventional dismissal of concern over the possibility that a commercial nuclear power plant could go off like an A-bomb. They are trained to regurgitate with disdain the sentence that all memorize, “There is no way that a nuclear power plant could go off like an atomic bomb.” What they neglect to mention, of course, is that their dismissal of concern is accurate only in the sense in which the device we detonated above Hiroshima also failed to “go off like an atomic bomb,” producing merely the effect that a “dirty bomb” or “dud” or “exploding nuclear power plant” might now produce.





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## GO TO MASTER HISTORY OF QUAKERISM

### It Is Not Enough

It is not enough  
if your name is Harry Truman  
and you have that sign on your desk  
saying "The buck stops here"  
to only take responsibility.

I am sure he did not lay awake at night  
agonizing over giving the order  
to obliterate Hiroshima.  
He was proud to take the  
responsibility for this action.

But life is so short and the long-term  
consequences of our nuclear actions  
Unfold like the growing of  
a mighty Redwood.

I wonder if Harry was willing to be  
responsible for the consequences  
of his actions since they are still  
unfolding a half a century later?

I wonder if Harry could look at pictures  
of Hiroshima survivors  
or the shadow in the concrete  
of those publicly cremated?

I wonder if he read the reports  
of the continuing, widespread  
radiation sickness occurring  
long after the bomb was  
only a memory?

7. Actually, President Truman knew very well that the targets for the A-bombs were not military at all, but were instead cities full of civilians, cities that had been selected primarily because so far in the war they had not sustained significant bomb damage. He also knew very well that his Secretary of State, James Byrnes, was very much opposed to this use of the bomb on civilian populations. While he was aboard the USS *Augusta* waiting for the first bomb to be dropped, therefore, Truman hid out from his Secretary of State in a marathon poker game. Another player in that fateful shipboard game, United Press International reporter Merriam Smith, would report on this, that the President of the United States of America "was running a straight stud filibuster" against his own Cabinet member.







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I wonder if Harry was warned that  
cancers traced back to genetic  
damage or a high incidence  
of deformed children would be “the rule”  
and not “the exception” for generations?

Would Harry have been willing  
to have eternally twisted and  
torn the genetic matrix of  
a whole people?

I wonder if Harry was able to envision  
a world where more and more nations  
possess nuclear capability  
and terrorist groups will  
soon be able to buy from  
those who wish to sell?

Would Harry have been willing  
to accept these consequences  
and worse? Would he have been  
able to watch the Twin Towers fall?

Would Harry have been able  
to sleep and have sweet dreams  
knowing the consequences  
of his actions?

I do not know if there will be  
a final day of judgment  
and God will assess what  
we gave to the world in return  
for Her giving us life and a free will.

Perhaps when Harry stands  
alone before God, She will have wept  
so long and so hard with those  
killed or worse, over the centuries as a  
result of his action, that She will just  
sit in silence as he squirms.

I would not like to be anywhere  
near that part of the galaxy when  
that confrontation occurs.

Warning to all heads of state!  
Do not post signs that you will take



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responsibility for your decisions  
unless you are willing  
to accept responsibility  
for the long-term  
consequences as well!

Poor, dumb Harry.

— Harold B. Confer,  
Finding My Voice  
Enumclaw WA:  
Winepress Publishing, 2003

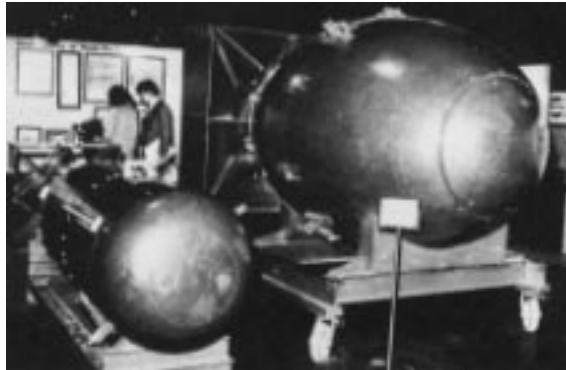


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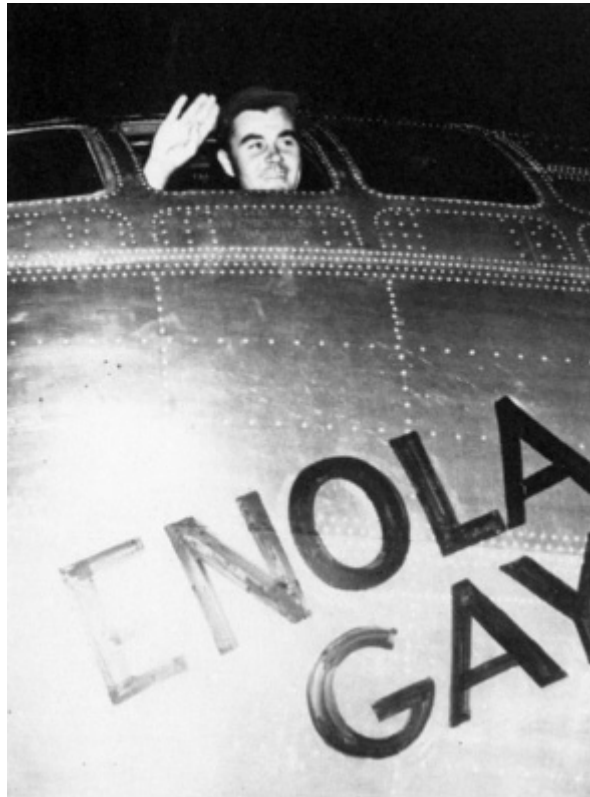
## GO TO MASTER HISTORY OF QUAKERISM

Subsequent to the explosion of the “Jumbo” tower device at Trinity flats on July 16th, the US had two weapons in its nuclear arsenal, one a trigger-mechanism enriched-Uranium<sub>235</sub> bomb named “Little Boy” that had been constructed in the Tennessee Valley facility (on the left below) and the other an implosion-mechanism Plutonium<sub>239</sub> bomb named “Fat Man” that had been constructed in the Hanford, Washington facility (on the right below).



This was, therefore, to be the 1st Hiroshima Day. A day that would live in our memory.

Bomber 44-86292, the *Enola Gay*, piloted by Colonel Paul W. Tibbets, Jr., departed at 2:45AM. He waved from the cockpit as he took off, and you can see from the photo how dark it still was:



At about 8:15AM local time, two silver airplanes were circling over the city of Hiroshima, so high up in the sky as to be almost dots, and a dot invisible from the ground dropped from one of the two planes, and then the



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planes began steep banking turns, one to the left and one to the right. There were at least 15 kilograms of fissile material in the two chunks loaded into the device, since that is the critical amount for Uranium<sub>235</sub>. Forty-three seconds later, at about 8:16AM local time, this dot which had dropped from the sky fell to within a few thousand feet of its aiming point, a uniquely shaped “T” bridge in the heart of downtown Hiroshima that was 1.7 kilometers distant from the home in which baby [Sadako Sasaki](#) lay, and an altitude sensor being triggered, a minute conventional explosion inside this canister propelled a small chunk of U<sub>235</sub> into a hole bored in another, slightly larger chunk of U<sub>235</sub> beginning a chain nuclear fission reaction which in a fraction of a second went to completion, transforming some of the U<sub>235</sub> directly into energy in accordance with the exceedingly



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rough  $E=mc^2 \pm 10\%$  rule of thumb.<sup>8</sup>

The image is a composite graphic with an orange background. In the top left, there is a small periodic table labeled 'Periodic Chart'. In the bottom left, a 'KEY' box shows an example for Sodium (Na) with labels for Atomic Number (11), Name (Sodium), Symbol (Na), and Atomic Mass (22.990). It also shows the electronic configuration (2, 8, 1). On the right, a large yellow card with a black border displays the element Plutonium (Pt) with atomic number 94, symbol Pt, and mass ~239. To the right of the card, the numbers 2, 8, 18, 32, 24, 8, 2 are listed vertically.





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The composite image includes a periodic chart in the top left, a key for element data in the bottom left, and a large element card for Uranium on the right.

**Periodic Chart**

**KEY:**

- Atomic Number: 11
- Name: Sodium
- Symbol: Na
- Atomic Mass: 22.990
- Electronic Configuration: 2, 8, 1

**Uranium Card:**

- Atomic Number: 92
- Name: Uranium
- Symbol: U
- Atomic Mass: 238.02
- Periodic Table Position: 2, 8, 18, 32, 21, 9, 2

WORLD WAR II

8. Actually,  $E=mc^2$  only plus or minus ten percent. The formula has never been either tested or proved — it's not science, but publicity — it's a sales pitch.

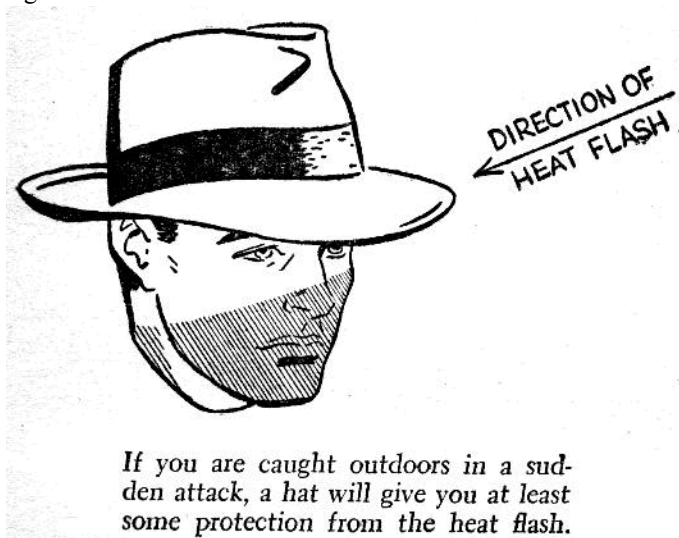


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## GO TO MASTER HISTORY OF QUAKERISM

Approximately 70,000 men, women, and children, most of them noncombatants, either died instantly and painlessly or would, like Sadako Sasaki, die more slowly and horribly. 90% of the 200 doctors were killed or seriously injured. Three of the 55 hospitals were usable. 150 of the 1,780 nurses were able to perform their jobs. Our trigger mechanism and our Uranium<sub>235</sub> technology had worked flawlessly. The aircraft crew radioed its success: "CLEAR CUT RESULTS COMMA IN ALL RESPECTS SUCCESSFUL PD EXCEEDED TEST IN VISIBLE EFFECTS PD" The bomber flight returned to Tinian at 2:58PM, twelve hours and thirteen minutes after takeoff. President [Truman](#) proceeded to inform a group of Americans that "This is the greatest thing in history" and went off to see a comedy revue. Our president fully understood how important Hiroshima Day would come to be for us. The narrator of [Kurt Vonnegut's](#) 1963 novel CAT'S CRADLE would purport to be engaged in compiling a record of what various Americans were doing at the moment the [atomic bomb](#) went off over Hiroshima, and he informs us that at this moment, 8:16AM of August 6, 1945, his character "Dr. Felix Hoenikker, Nobel Prize winner and so-called father of the atomic bomb," having made a "cat's cradle" out of a bit of string, had come up unexpectedly and was frightening his young son, by jerking this string back and forth and exclaiming "See the cat! See the cradle!"<sup>9</sup>



*If you are caught outdoors in a sudden attack, a hat will give you at least some protection from the heat flash.*



9. [Austin Meredith](#) cannot remember what he was doing, as he was 7<sup>1</sup>/<sub>2</sub> years old and anyway was not informed of this event until maybe a following day. He was in Brazil, Indiana, at his grandmother's house, and presumably, as it was growing dark, was getting ready to go upstairs to his and his Uncle Vergilee's bed, which had a rustley mattress made of corn shucks.



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August 9, Thursday: After flying around over another city for half an hour waiting for a break in the clouds, our silver airplane had gone to try to hit one of its secondary targets, the oldest [Japanese](#) port city, [Nagasaki](#), with its American POW camp. "Fat Man," our other [atomic bomb](#), the implosion-mechanism Plutonium<sub>239</sub> bomb that had been so eagerly sponsored by John von Neumann, missed its target by 1.9 miles and was utterly inefficient at its task of converting matter into energy, damaging no portion of its target area but detonating directly above the largest [Roman Catholic](#) cathedral in the Far East. Oops!

The image is a composite graphic with an orange background. In the top left, there is a small periodic table labeled "Periodic Chart". In the bottom left, a "KEY:" box shows an example for Sodium (Na) with labels for Atomic Number (11), Name (Sodium), Symbol (Na), and Atomic Mass (22.990). On the right, a large yellow-bordered card displays information for Plutonium: the atomic number 94, the name "Plutonium", the symbol "Pt", and the mass number "~239". To the right of the card, a vertical column of numbers (2, 8, 18, 32, 24, 8, 2) represents the electron shell configuration.

Why, I bet nobody ever told you that!

Masahito Hirose was a junior high school student when he watched the white mushroom cloud rise above Nagasaki. He lost a cousin in the blast, and later an aunt would die a slow and painful death while bleeding from her nose and gums. Now, in the Year of Our Lord 2011, he is 81 years of age and subsequent to the disaster at Fukushima Daiichi, he has begun to inquire "Is it Japan's fate to repeatedly serve as a warning to



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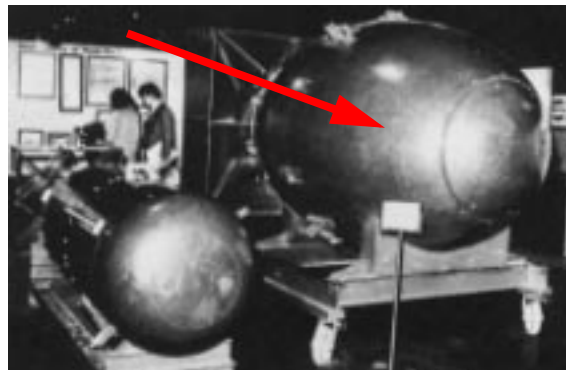
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the world about the dangers of radiation?"



I do not know how many grams of  $\text{Pt}_{239}$  were packed into the wedges of the Nagasaki bomb, or what the efficiency of the device should have been. All I can tell you is that of the amount used, which at an impossible 100% efficiency could have been as little as 5 kilograms, almost all of it was simply vaporized, and only approximately one gram was converted into the entire energy of the explosion. The energy from conversion of one gram of this matter is, however, equal to the energy released by the explosion of 18,000,000,000 grams (20,000 tons) of ordinary military-grade TNT. The energy from this one gram of  $\text{Pt}_{239}$  killed almost instantly about 250 Japanese soldiers, about the same number of American prisoners of war, and approximately 70,000 noncombatant men, women, and children.



Why, I bet nobody ever told you that!

Flight report and operations order indicate that Bomber 44-86292, the [Enola Gay](#), flew as the weather plane



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on this second atomic mission.



A headline in The New Republic read “Thank God for the Atomic Bomb.” The blast at [Nagasaki](#) did not alter the outcome of the war for the Japanese had already determined to surrender, but since we had managed to test both our devices under real war conditions, the US would have a better basis for determining whether to continue production at our Tennessee Valley facility, or at our Hanford facility. General Leslie “Can’t Drive a Spike With a Tackhammer” Groves, facing a congressional committee, would offer that in his opinion dying of radiation poisoning, as was happening in the surviving civilian populations in the [Hiroshima](#) and [Nagasaki](#)



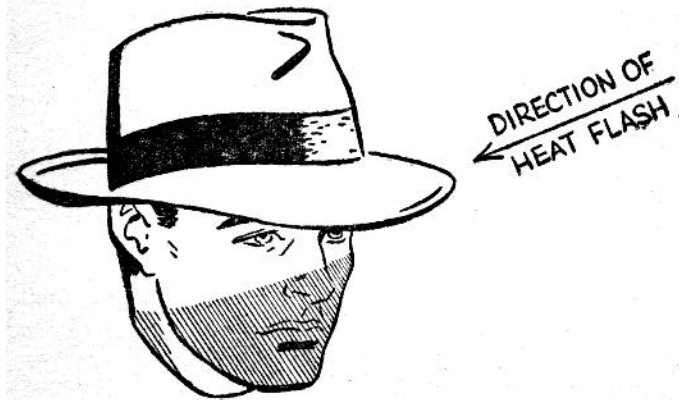


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areas, must be relatively “a very pleasant way to die.”<sup>10</sup>The Enola Gay exhibit now provides us with outright



*If you are caught outdoors in a sudden attack, a hat will give you at least some protection from the heat flash.*

**WORLD WAR II**



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GO TO MASTER HISTORY OF QUAKERISM

10. Jonathan Kwitny has raised some hypothetical questions in the pages of the LA Times Book Review section for August 6, 1995 (page 10). What, he asks, would be the impact on us were we to find out certain things about our history as a nation:

But what if Gen. Eisenhower, Gen. MacArthur, Adm. Leahy, Gen. Bradley, and Adm. Nimitz –the top American brass in World War II– had all believed Japan would surrender in mid-1945 without our dropping atom bombs, and without an American invasion of Japan? What if Assistant Secretary of War John McCloy, a Cold War hawk, agreed, and so did hawkish press tycoons Henry Luce and David Lawrence, and even Air Force Gen. Curtis LeMay (of “Bombs Away With Curtis LeMay” fame when he ran for vice president on the George Wallace ticket)? What if a commission to study the bombings appointed by President [Harry S Truman](#)<sup>1</sup> and directed by cold warrior Paul Nitze also thought the bombing unnecessary to obtain Japanese surrender? What if even President Truman and Secretary of War Henry Stimson in the weeks before the bomb was dropped had embraced in writing every significant argument against the Hiroshima and Nagasaki attacks, and ordered that the bomb not be dropped on civilian populations? What if Gen. Marshall, the future secretary of state, and J. Robert Oppenheimer, who invented the bomb, had said it needn’t be dropped on civilian populations? What if Truman-friendly historian Herbert Feis, who was given exclusive access to the diaries, records and people, concluded that “There can hardly be a well-grounded dissent from the conclusion ... Japan would have surrendered if the atomic bombs had not been dropped ... and even if no invasion had been planned”?

1. No period after the S because, like “Truman,” it doesn’t stand for anything. See pages 150-151 of Lifton and Mitchell’s HIROSHIMA IN AMERICA: FIFTY YEARS OF DENIAL (NY: E.F.Dutton & Sons, 1995).

Kwitny’s recitation of these True Facts ends with the observation that as of the 50th anniversary of our destruction of Hiroshima and Nagasaki we “might want to ponder whether indiscriminate killing and maiming so many [Japanese](#) civilians dishonored rather than honored the brave American servicemen who truly won the war in combat. But until now [with the late publication of THE DECISION TO USE THE ATOMIC BOMB by Gar Alperovitz by Knopf, 847 “exceptionally large” pages, and HIROSHIMA IN AMERICA by Robert Jay Lifton and Greg Mitchell, 425 “more imaginative” pages], we haven’t been allowed such luxury.”



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half-truths such as that “special leaflets” were “dropped on Japanese cities,” warning their civilians to evacuate. (“Well then, I suppose that if anyone got poisoned by the radiation, it must have been their own fault. Gosh, knowing that makes me feel a whole lot easier about the whole thing.”) This Smithsonian exhibit carefully neglects to inform us that it was only after Tokyo had been destroyed by conventional firestorming, and Hiroshima and [Nagasaki](#) had been destroyed by nuclear devices, that we had begun to drop any such leaflets!

Russia of course chose this opportunity to declare war on [Japan](#). What fun!  
Aircraft from fast carrier task forces of the Third Fleet (Admiral W.F. Halsey) attacked airfields and shipping in northern Honshu and Hokkaido, [Japan](#).

Battleships and cruisers (Rear Admiral J.F. Shafroth) bombarded industrial targets at Kamaishi, Honshu, [Japan](#).

Battleship, cruiser, and destroyers bombarded Wake Island.

United States naval vessels damaged:

- Destroyer *John W. Weeks* (DD-701), accidentally by United States naval gunfire, off Honshu, Japan, 35 degrees 0 minute North, 143 degrees 0 minute East
- Destroyer *Borie* (DD-704), by [Japanese](#) Kamikaze, off Honshu, Japan, 37 degrees 21 minutes North, 143 degrees 45 minutes East



[Japanese](#) naval vessels sunk:

- Minesweeper #33, by carrier-based aircraft, off northern Honshu, Japan, 38 degrees 26 minutes North, 141 degrees 30 minutes East
- Frigate *Amakusa*, by United States and British carrier-based aircraft, off northern Honshu, Japan, 38 degrees 26 minutes North, 141 degrees 30 minutes East



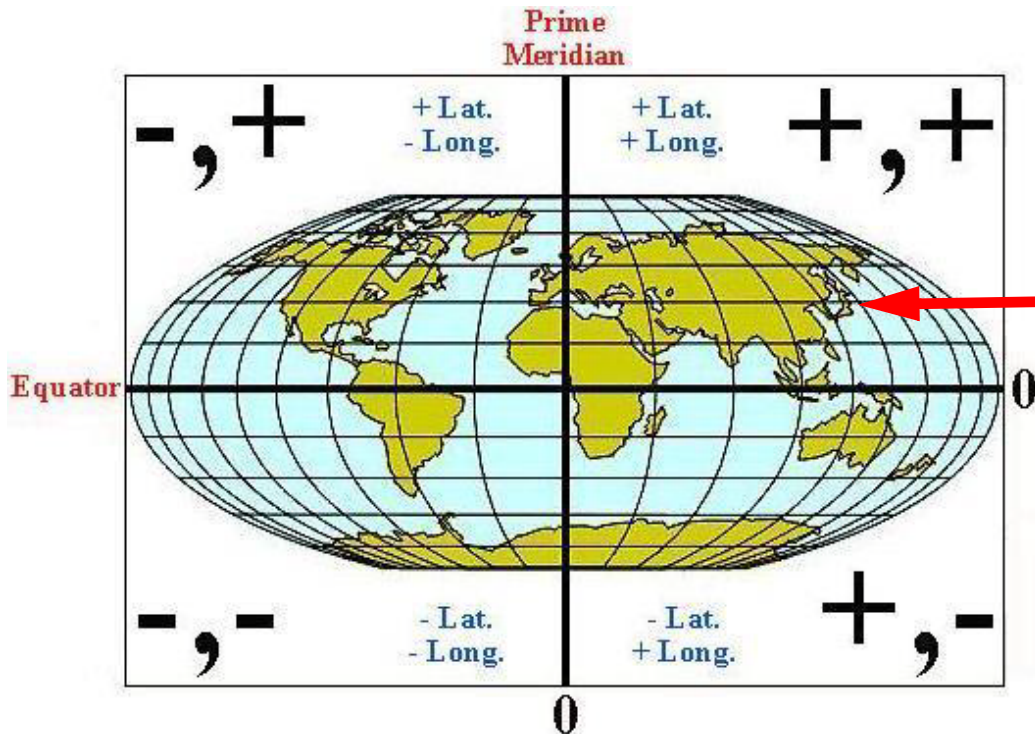
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- Frigate *Inagi*, by carrier-based aircraft, off northern Honshu, Japan, 38 degrees 26 N, 141 degrees 30 minutes East



The US Army issued General Order #65, honoring a brave, or stupid, 2d Lieutenant for his bravery, or stupidity:

CITATION: 2d Lt. Murphy commanded Company B, which was attacked by 6 tanks and waves of infantry. 2d Lt. Murphy ordered his men to withdraw to prepared positions in a woods, while he remained forward at his command post and continued to give fire directions to the artillery by telephone.

Behind him, to his right, 1 of our tank destroyers received a direct hit and began to burn. Its crew withdrew to the woods. 2d Lt. Murphy continued to direct artillery fire which killed large numbers of the advancing enemy infantry.

With the enemy tanks abreast of his position, 2d Lt. Murphy climbed on the burning tank destroyer, which was in danger of blowing up at any moment, and employed its .50 caliber machine gun against the enemy. He was alone and exposed to German fire from 3 sides, but his deadly fire killed dozens of Germans and caused their infantry attack to waver. The enemy tanks, losing infantry support, began to fall back.

For an hour the Germans tried every available weapon to eliminate 2d Lt. Murphy, but he continued to hold his position and wiped out a squad which was trying to creep up unnoticed on his right flank. Germans reached as close as 10 yards, only to be mowed down by his fire. He received a leg wound, but ignored it and continued the single-handed fight until his ammunition was exhausted. He then made his way to his company, refused medical attention, and organized the company in a counterattack which forced the Germans to withdraw. His directing of artillery fire wiped out many of the enemy; he killed or wounded about 50.

2d Lt. Murphy's indomitable courage and his refusal to give an inch of ground saved his company from possible encirclement and destruction, and enabled it to hold the woods which had been the enemy's objective.





**FLOYD SCHMOE**

**RUTH SCHMOE**

**GO TO MASTER HISTORY OF QUAKERISM**

That had happened not recently but near Holtzwihr, France back on January 26th. In March Lieutenant Audie Leon Murphy had been called to Nancy, France by order of the 3rd Infantry Division Commander, Major General John “Iron-Mike” O’Daniel, and put on ice awaiting an appropriate occasion to make use of his record of exploits. On this day, while we were dropping the other shoe on Japan, General O’Daniel presented to 1st Lieutenant Murphy the Distinguished Service Cross and Silver Star.

After “Iron Mike” had pinned the medals on Audie’s uniform, he pulled out of his pocket a Medal of Honor. Without handing it over, O’Daniel showed the medal to Audie and advised him that General Alexander Patch, the 7th Army Commander, would soon pin it on his chest at a separate ceremony.<sup>11</sup>

Somebody please assure me that this was just a coincidence, that it wasn’t intended to distract us from the atrocity against civilians that we had just perpetrated at [Nagasaki](#)!

11. As we probably are all aware, Audie Murphy went on to become a Hollywood star. His first role would come in a film released in 1949 by Allied Artists, titled “Bad Boy.” In 1950 he would sign a star-system contract with Universal-International, and over a 15-year period he would act in 26 Universal Studio films, 23 of them “westerns.” His 1949 autobiography TO HELL AND BACK would of course be a best seller. He would play himself in a film biography released by Universal-International in 1955. “To Hell and Back” would hold the record as that studio’s highest grossing picture, until 1975 when its boxoffice record would be surpassed by the movie “Jaws.” He would earn more than \$3,000,000 in those years, in an era in which a million dollars was not small change, but he had drug-dependency problems and loved to play the horses. He would gamble most of the money away. Over Audie’s 25-year period in Hollywood, he would act in a total of 44 feature films. (For some reason, the Oscar would ever elude him.)



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**1947**

October 26, Sunday: The [Nobel Peace Prize](#) for 1947 was awarded jointly to the [American Friends Service Committee](#) and the British Friends Council for their relief work in Europe after [World War II](#).

**THE QUAKER PEACE TESTIMONY**



In the face of raids from Pakistan, Maharajah Hari Singh, the ruler of Jammu and Kashmir, ceded his lands to [India](#). The mostly Moslem province was admitted into [India](#), provoking outrage in Pakistan.

British troops withdrew from Iraq.

Four Democratic senators and about 30 film industry notables made a nationwide broadcast called "Hollywood Fights Back." Led by Humphrey Bogart and Lauren Bacall, it attacked the House of Representatives's [Un-American Activities Committee](#), denying that there was Communist infiltration in American films and questioning "the right of Congress to ask any man what he thinks on political issues."

**UNAMERICANISM**

October 31, Friday: The [American Friends Service Committee](#) in Philadelphia received a cablegram from Norway informing it that the [Nobel Peace Prize](#) for 1947 had been awarded jointly to the Committee and to the British Friends Service Council.



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## **GO TO MASTER HISTORY OF QUAKERISM**

December 10, Wednesday: In the auditorium of the University of Oslo, Gunnar Jahn, Director of the Bank of Norway, awarded the diplomas and medals of the [Nobel Peace Prize](#). After his speech, Miss Margaret A. Backhouse, representing the British [Friends Service Council](#), and Professor Henry J. Cadbury, representing the [American Friends Service Committee](#), which shared the prize, responded with brief speeches of acceptance.

### **The Nobel Peace Prize for 1947**

**by Gunnar Jahn**

#### **Chairman of the Nobel Committee**

The Nobel Committee of the Norwegian Parliament has awarded this year's Peace Prize to the Quakers, represented by their two great relief organizations, the Friends Service Council in London and the American Friends Service Committee in Philadelphia.

It is now three hundred years since [George Fox](#) established the Society of Friends. It was during the time of civil war in England, a period full of the religious and political strife which led to the Protectorate under Oliver Cromwell - today we would no doubt call it a dictatorship. What then happened was what so often happens when a political or religious movement is successful; it lost sight of its original concern: the right to freedom. For, having achieved power, the movement then refuses to grant to others the things for which it has itself fought. Such was the case with the Presbyterians and after them with the Independents. It was not the spirit of tolerance and humanity that emerged victorious.

George Fox and many of his followers were to experience this during the ensuing years, but they did not take up the fight by arming, as men customarily do. They went their way quietly because they were opposed to all forms of violence. They believed that spiritual weapons would prevail in the long run - a belief born of inward experience. They emphasized life itself rather than its forms because forms, theories, and dogmas have never been of importance to them. They have therefore from the very beginning been a community without fixed organization. This has given them an inner strength and a freer view of mankind, a greater tolerance toward others than is found in most organized religious communities.

The Quaker movement originated in England, but soon afterwards in 1656, the Quakers found their way to America where they were not at first welcomed. In spite of persecution, however, they stood fast and became firmly established during the last quarter of the century. Everyone has heard of the Quaker, [George Fox](#), who founded Philadelphia and the colony of Pennsylvania. Around 1700 there were already fifty to sixty thousand Quakers in America and about the same number in England.

Since then the Quakers have lived their own lives, many of them having to suffer for their beliefs. Much has changed during these three hundred years. Outward customs, such as the dress



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adopted by the early Quakers, have been discarded, and the Friends themselves now live in a society which is outwardly quite different from that of the seventeenth century. But the people around them are the same, and what has to be conquered within man himself is no less formidable.

The Society of Friends has never had many members, scarcely more than 200,000 in the entire world, the majority living in the United States and in England. But it is not the number that matters. What counts more is their inner strength and their deeds.

If we study the history of the Quakers, we cannot but admire the strength they have acquired through their faith and through their efforts to live up to that faith in their daily life. They have always been opposed to violence in any form, and many considered their refusal to take part in wars the most important tenet of their religion. But it is not quite so simple. It is certainly true that the Declaration of 1660 states: "We utterly deny all outward wars and strife and fightings with outward weapons, for any end and under any pretence whatsoever. And this is our testimony to the whole world." But that goes much further than a refusal to take part in war. It leads to this: it is better to suffer injustice than to commit injustice. It is from within man himself that victory must in the end be gained.

It may be said, without doing injustice to anyone, that the Quakers have at times been more interested in themselves and in their inner life than in the community in which they lived. There was, as one of their own historians has said, something passive about their work: they preferred to be counted among the silent in the land. But no one can fulfill his mission in this life by wanting to belong only to the silent ones and to live his own life isolated from others.

Nor was this attitude true of the Quakers. They too went out among men, not to convert them, but to take an active part with them in the life of the community and, even more, to offer their help to those who needed it and to let their good deeds speak for themselves in appealing for mutual understanding.

Here I can only mention some scattered examples which illustrate such activity. The Quakers took part in creating the first peace organization in 1810 and since then have participated in all active peace movements. I would mention Elizabeth Fry,<sup>12</sup> John Woolman,<sup>13</sup> and other Quakers active in the fight against slavery and in the struggle for social justice. I would mention the liberal idealist John Bright,<sup>14</sup> his forty-year fight against the principles of war and for the principles of peace, his opposition to the Crimean War,<sup>15</sup> and his struggle against Palmerston's<sup>16</sup> policies. Many other examples could be mentioned

12. Elizabeth Gurney Fry (1780-1845), English Quaker philanthropist and minister interested in prison reform.

13. John Woolman (1720-1772), American Quaker preacher and abolitionist.

14. John Bright (1811-1889), English statesman and orator; of Quaker stock; member of Parliament (almost continuously 1843-1889).

15. The Crimean War (1853-1856): Russia vs. Turkey, England, France, and Sardinia.



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to show how their active participation in community work, in politics if you prefer, increased during the nineteenth century.

Yet it is not this side of their activities - the active political side - which places the Quakers in a unique position. It is through silent assistance from the nameless to the nameless that they have worked to promote the fraternity between nations cited in the will of [Alfred Nobel](#). Their work began in the prisons. We heard about them from our seamen who spent long years in prison during the Napoleonic Wars.<sup>17</sup> We met them once again during the Irish famine of 1846-1847. When English naval units bombarded the Finnish coast during the Crimean War,<sup>18</sup> the Quakers hurried there to heal the wounds of war, and we found them again in France after the ravages of the 1870-1871 war.<sup>19</sup>

When the First World War broke out, the Quakers were once more to learn what it was to suffer for their faith. They refused to carry arms, and many of them were thrown into prison, where they were often treated worse than criminals. But it is not this that we shall remember longest. We who have closely observed the events of the First World War and of the inter-war period will probably remember most vividly the accounts of the work they did to relieve the distress caused by the war. As early as 1914, the English Quakers started preparation for relief action. They began their work in the Marne district in France and, whenever they could, they went to the very places where the war had raged. They worked in this way all through the war and when it ended were confronted by still greater tasks. For then, as now, hunger and sickness followed in the wake of the war. Who does not recall the years of famine in Russia in 1920-1921 and Nansen's appeal to mankind for help? Who does not recall the misery among the children in Vienna which lasted for years on end? In the midst of the work everywhere were the Quakers. It was the Friends Service Committee which, at Hoover's<sup>20</sup> request, took on the mighty task of obtaining food for sick and undernourished children in Germany. Their relief corps worked in Poland and Serbia, continued to work in France, and later during the civil war in Spain<sup>21</sup> rendered aid on both sides of the front.

Through their work, the Quakers won the confidence of all, for both governments and people knew that their only purpose was to help. They did not thrust themselves upon people to win them to their faith. They drew no distinction between friend and foe. One expression of this confidence was the donation of considerable funds to the Quakers by others. The funds which the Quakers could have raised among themselves would not have amounted to much since most of them are people of modest means.

16. Henry John Temple Palmerston (1784-1865), English statesman; in office almost continuously from 1809 to 1865 as secretary of war, foreign secretary, home secretary, or prime minister.

17. Napoleonic Wars: 1803-1815.

18. Finland was a Russian grand duchy at the time of the Crimean War.

19. The Franco-Prussian war (July 19, 1870-January 28, 1871).

20. Herbert Hoover (1874-1964), president of the U. S. (1929-1933); during and after World War I headed U. S. food administration and war relief commissions.

21. Spanish Civil War (1936-1939).





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During the period between the wars their social work also increased in scope. Although, in one sense, nothing new emerged, the work assumed a form different from that of the wartime activity because of the nature of the problems themselves. Constructive work received more emphasis, education and teaching played a greater part, and there were now more opportunities of making personal contact with people than there had been during a time when the one necessity seemed to be to supply food and clothing. The success achieved among the coal miners in West Virginia provides an impressive example of this work. The Quakers solved the housing problems, provided new work for the unemployed, created a new little community. In the words of one of their members, they succeeded in restoring self-respect and confidence in life to men for whom existence had become devoid of hope. This is but one example among many.

The Second World War did not strike the Quakers personally in the same way as did that of 1914. Both in England and in the U.S.A. the conscription laws allowed the Quakers to undertake relief work instead of performing military service; so they were neither cast into prison nor persecuted because of their unwillingness to go to war. In this war there were, moreover, Quakers who did not refuse to take an active part in the war, although they were few compared with those who chose to help the victims of war. When war came, the first task which confronted them was to help the refugees. But the difficulties were great because the frontiers of many countries were soon closed. The greater part of Europe was rapidly occupied by the Germans, and the United States remained neutral for only a short time. Most of the countries occupied by the Germans were closed to the Quakers. In Poland, it is true, they were given permission to help, but only on condition that the Germans themselves should choose who was to be helped, a condition which the Quakers could not accept. Nevertheless, they worked where they could, first undertaking welfare work in England and after that, behind the front in many countries of Europe and Asia, and even in America. For when America joined the war, the whole Japanese-American population, numbering 112,000 in all, of whom 80,000 were American citizens, was evacuated from the West Coast. The Quakers went to their assistance, as well as opposed the prevailing anti-Japanese feeling from which these people suffered.

Now, with the war over, the need for help is greater than ever. This is true not only in Europe, but also and to the same degree in large areas of Asia. The problems are becoming more and more overwhelming - the prisoners who were released from concentration camps in 1945, all those who had to be repatriated from forced labor or POW camps in enemy countries, all the displaced persons who have no country to which they can return, all the homeless in their own countries, all the orphans, the hungry, the starving! The problem is not merely one of providing food and clothing, it is one of bringing people back to life and



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work, of restoring their self-respect and their faith and confidence in the future. Once again, the Quakers are active everywhere. As soon as a country has been reopened they have been on the spot, in Europe and in Asia, among countrymen and friends as well as among former enemies, in France and in Germany, in India and in Japan. It is not easy to assess the extent of their contribution. It is not something that can be measured in terms of money alone, but perhaps some indication of it may be given by the fact that the American Committee's budget for last year was forty-six million Norwegian kroner. And this is only the sum which the American Committee has had at its disposal. Quakers in all countries have also taken a personal and active part in the work of other relief organizations. They have, for instance, assisted in the work of UNRRA<sup>22</sup> in a number of places such as Vienna and Greece.

Today the Quakers are engaged in work that will continue for many years to come. But to examine in closer detail the individual relief schemes would not give us any deeper insight into its significance. For it is not in the extent of their work or in its practical form that the Quakers have given most to the people they have met. It is in the spirit in which this work is performed. "We weren't sent out to make converts," a young Quaker says: "we've come out for a definite purpose, to build up in a spirit of love what has been destroyed in a spirit of hatred. We're not missionaries. We can't tell if even one person will be converted to Quakerism. Things like that don't happen in a hurry. When our work is finished it doesn't mean that our influence dies with it. We have not come out to show the world how wonderful we are. No, the thing that seems most important is the fact that while the world is waging a war in the name of Christ, we can bind up the wounds of war in the name of Christ. Religion means very little until it is translated into positive action."<sup>23</sup>

This is the message of good deeds, the message that men can find each other in spite of war, in spite of differences in race. Is it not here that we have the hope of laying foundations for peace among nations, of building it up in man himself so that the settling of disputes by force becomes impossible? All of us know that we have not yet traveled far along this road. And yet - when we witness today the great willingness to help those who have suffered, a generosity unknown before the war and often greatest among those who have least, can we not hope that there is something in the heart of man on which we can build, that we can one day reach our goal if only it be possible to make contact with people in all lands?

The Quakers have shown us that it is possible to translate into action what lies deep in the hearts of many: compassion for others and the desire to help them - that rich expression of the

22. The United Nations Relief and Rehabilitation Administration (UNRRA) was established in 1943 to aid areas freed from the Axis powers; it was discontinued in Europe in 1947 and its work taken over by the FAO and the IRO.

23. The translation of this passage is taken from The Friends' Quarterly (April, 1948) 75.



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sympathy between all men, regardless of nationality or race, which, transformed into deeds, must form the basis for lasting peace. For this reason alone the Quakers deserve to receive the Nobel Peace Prize today.

But they have given us something more: they have shown us the strength to be derived from faith in the victory of the spirit over force. And this brings to mind two verses from one of Arnulf Överland's<sup>24</sup> poems which helped so many of us during the war. I know of no better salute:

The unarmed only  
can draw on sources eternal.  
The spirit alone gives victory.

**THE QUAKER PEACE TESTIMONY**

24. Arnulf Överland (1889-1968).



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**1948**

Friend Floyd Schmoie visited Japan (while at the Friends meeting in Tokyo, one of the people he met was a female student named Tomiko). He led a group of volunteers to Hiroshima. In an effort called “Houses for Hiroshima,” they would spend 5 years building houses for the survivors of the bombings of Hiroshima and Nagasaki.

**THE QUAKER PEACE TESTIMONY**

Back in the USA the cartoonist Al Capp was satirizing people like the Schmoes who were mindful of the needs of others:



The name “shmoo” apparently was chosen because of America’s simpleton, “Joe Schmoie.” Capp’s shmoos, like the ultimately victimizable Joe, only lived to help others. If they sensed you were hungry, they would offer themselves to be eaten. Everything about them was nothing but helpful: after you ate one you could use its whiskers for toothpicks, and its skin made fine leather, and its eyes made great buttons. This comic campaign against human altruism would continue until 1952. If there was anything an American child wanted, it was not

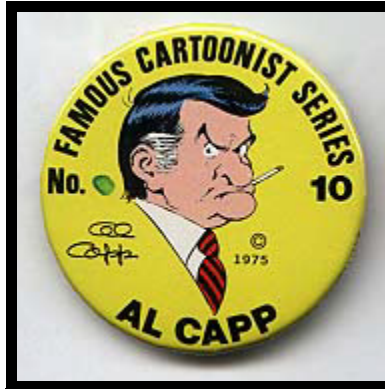


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to be regarded by other children as a mere simpleminded, undemanding “shmoo.”



In particular this was a problem for Quaker children. It is not clear why Capp had such contempt for decent altruism, nor is it clear why we responded so fully to him (my own personal suspicions are that this had more than a little to do with America's postwar position of [hegemonic atomic supremacy](#), and the stance it soon adopted of “world cop” international bullying).



Eventually, however, and not a moment too soon, in November 1977, this humorist would be forced into retirement due to some unfortunate sex publicity.

It would seem that none of this American public contempt for altruism, expressed through the daily comic satire of the shmoo, ever had any impact whatever on the Schmoes. They knew what they were doing and why.

Cherry Blossom Princesses were selected from every State of the Union and the Territories. From these princesses, a queen was chosen to reign during the [Japanese](#) Cherry Blossom Pageant of Washington DC.





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**1954**

Launch of the USS *Nautilus*, a [nuclear-powered submarine](#). President Dwight David Eisenhower was under pressure from the US military to mount a [pre-emptive nuclear strike](#) against the USSR, before it could develop the capability to make an equivalent nuclear response, and struggled to find some way to explain to the other generals that from his point of view such a pre-emptive strike would be –and this is his word– “un-American.”

In [Japan](#), [Sadako Sasaki](#) of [Hiroshima](#), who had been two when we dropped one of our [atomic bombs](#) on her, fell to the ground while preparing for a school foot race. She had developed “A-bomb survivor disease,” the well-known leukemia (everybody immediately understood, she was another goner).

**THE QUAKER PEACE TESTIMONY**



[Friend Floyd Schmoe](#) went to [Korea](#) to rebuild homes destroyed during the war.

Ernest Hemingway received a Nobel Prize (no, it wasn't the Peace Prize).

[Robinson Jeffers](#) edited his deceased wife Una's diaries, and they were published by Theodore Lilienthal and printed at the Ward Ritchie Press as VISITS TO [IRELAND](#).

**THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT**





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**RUTH SCHMOE**

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March 1, Monday: Our “BRAVO” H-bomb test, the 2d [thermonuclear device](#) at Bikini Atoll.

The explosion was much larger than anticipated and radioactivity would extend considerably beyond the “safety zone.” Marshall Islanders at a distance of 280 kilometers, and the 23-man [Japanese](#) crew of a fishing vessel known as the “Lucky Dragon” that had been about 130 kilometers from the blast, would be seriously impacted by the radioactive fallout.

Bulgaria ended its state of war with Greece.



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1955

A prototype engine for a proposed [nuclear-powered bomber](#) that would be able to stay aloft for years without refueling proved too heavy unless the designers eliminated all radiation shielding. Such a device would of necessity be a drone flown under remote control (another little difficulty would be that the initial takeoff would need to be from an existing flat straight highway at least 16 kilometers in length).

[Robinson Jeffers](#) received the Borestone Mountain Poetry Award, for HUNGERFIELD.

A photograph was taken of [Sadako Sasaki](#) of [Hiroshima](#), a *hibakusha* at this point still in the early stages of leukemia:



Her best friend in school told her of a legend, that if you folded 1,000 *origami* cranes (*senzaburu*) you would be granted a wish.<sup>25</sup> She had begun to fold cranes out of whatever pieces of paper came to hand. She would fold some 1,300 individual ones, out of whatever gum wrappers came to hand, before dying.

WORLD WAR II



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25. It's a joke, actually, a sick joke. There's an *origami* trick by which one is supposed to be able to fold a circular chain of 100 cranes out of a single piece of paper — this takes about a week of folding (the crane figure is appropriate, since in Japanese mythology the crane is supposed to live a thousand years, although of course everyone understand that the actual bird has no lengthy lifetime). If one were able to accomplish this week-long folding task without any tearing, when one actually counted the cranes in the chain, there would be only 96 little ones plus one larger central one possible by means of such a folding technique. Not only cannot one fabricate a chain of a thousand cranes out of a single piece of paper, but also, despite the name, one cannot even achieve a round hundred. The moral of this sick little tale seems to be: you aren't going to get what you want out of wanting it very much, this real world simply not being responsible to one's longings.



But you can imagine how a sick little [A-bomb](#) girl received this tale.



HDT

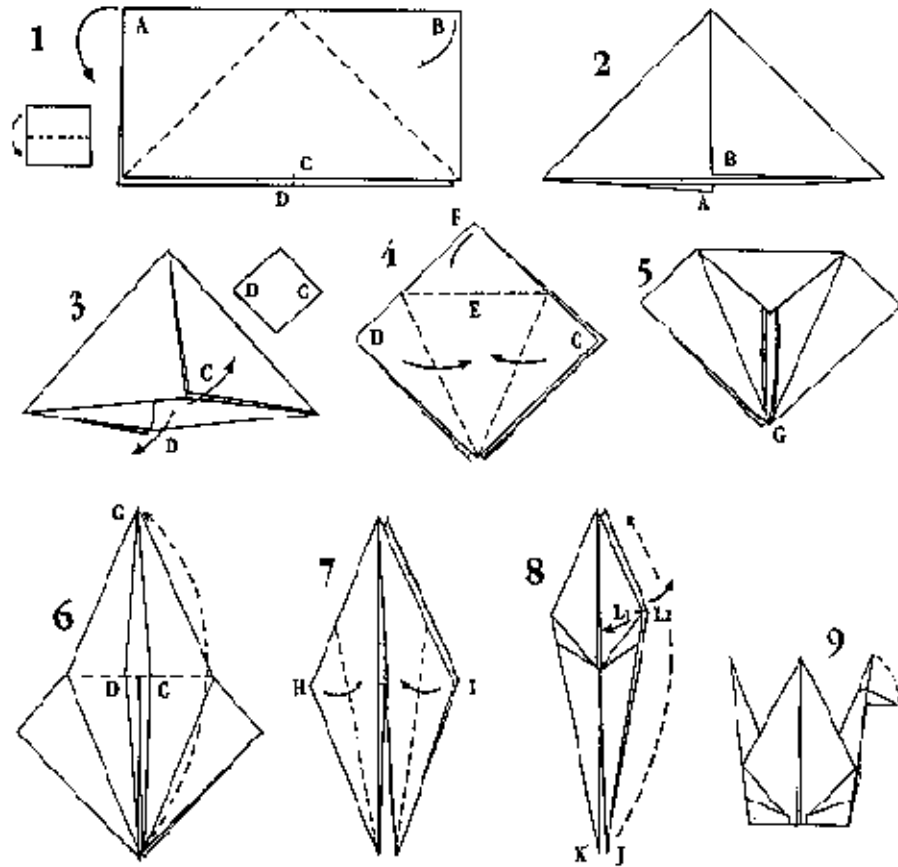
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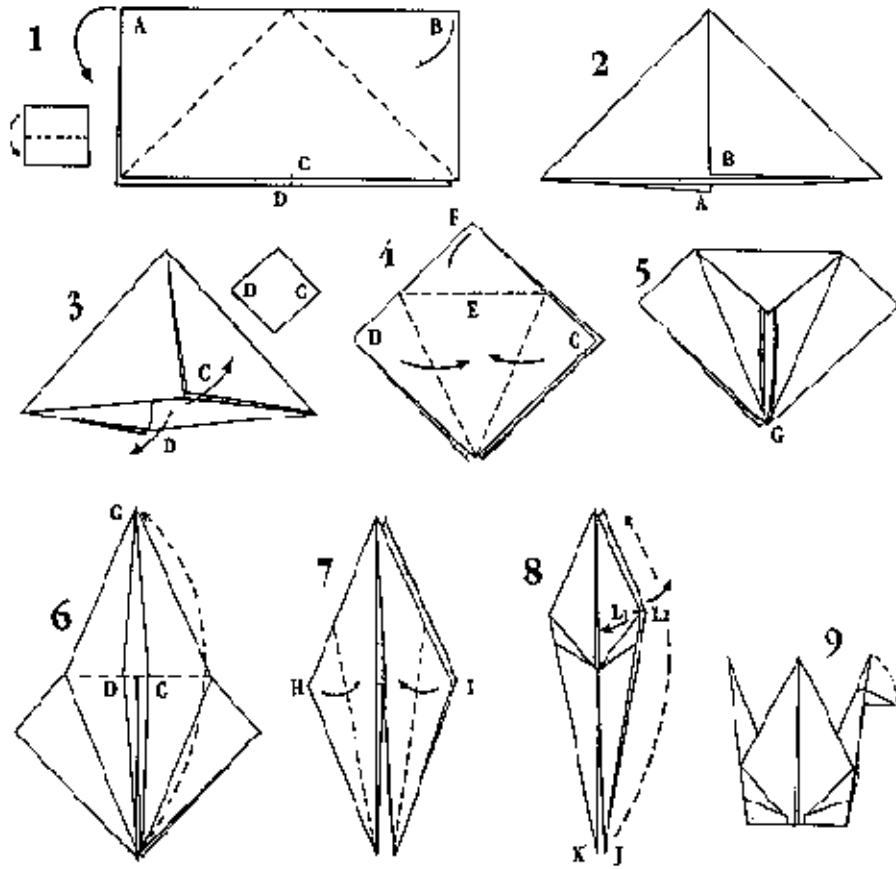
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[HDT](#)[WHAT?](#)[INDEX](#)**FLOYD SCHMOE****RUTH SCHMOE****GO TO MASTER HISTORY OF QUAKERISM**

October 25, Tuesday: [Sadako Sasaki](#), a “hibakusha” victim of our [A-bombing](#) of [Hiroshima](#), expired at the age of 12 of leukemia. According to a popular story she had been able to fold only 654 origami cranes and it was her classmates who had folded the additional 346 so she could be interred with a full 1,000. Isn’t she beautiful in her coffin?



That 654-story is surely a just-so story, since according to her parents at the point of her death she had been able to fold some 1,300, with plenty still left over in the home after she had been interred with a round thousand



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of them.

**1956**

Friend Ruth Schmoë became clerk of the Pacific Yearly Meeting of the Religious Society of Friends.

**1958**

Friend Floyd Schmoë went to the Middle East to help reopen water wells that had been damaged during the Egyptian/Israeli wars.

Friend Milton Mayer's THE REVOLUTION IN EDUCATION.

Dr. David Tillerson Smith was awarded the Southern Tuberculosis Conference Medal for distinguished service.

Kenneth L. Carroll's "Talbot County Quakerism in the Colonial Period" (Maryland Historical Magazine 53, pages 326-370).



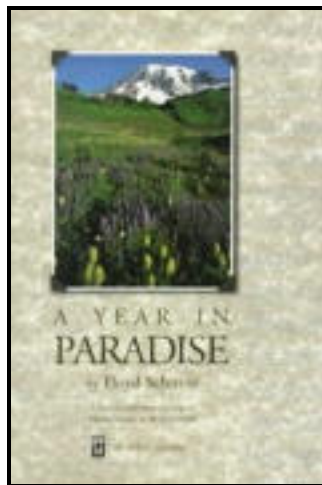
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**1959**

[Friend Floyd Schmoë](#)'s A YEAR IN PARADISE described four seasons on the mountain with his wife, [Friend Ruth Schmoë](#). Ultimately he would author more than a dozen books, such as FOR THE LOVE OF SOME ISLANDS about a summer during which the family explored the natural history of the San Juan Islands (NY: Harper & Row, 1964).



**1962**

This was the year of [Seattle WA](#)'s Worlds Fair. The voters of the city elected the 1st Asian-American, Wing Luke, to their city council.



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**1964**

[Friend Floyd Schmoe](#)'s *FOR THE LOVE OF SOME ISLANDS*, about a summer during which the family explored the natural history of the San Juan Islands, was published in New York by Harper & Row.

[Friend Milton Mayer](#)'s collections of essays *WHAT CAN A MAN DO?*

[Kenneth L. Carroll](#)'s "Persecution of [Quakers](#) in Early [Maryland](#) (1658-1661)" ([Quaker History](#) 53, pages 67-80).<sup>26</sup>

**QUAKER HISTORY DOWNLOAD**

In its temporary building on Alexander Avenue, the [Carolina Friends School](#) of the [Durham, North Carolina Friends monthly meeting](#) began to offer racially integrated kindergarten classes.



**1969**

March 15, Saturday: [Ruth Pickering Schmoe](#), who had had heart problems for some time, died.

For the 1st time since 1968, in [Vietnam](#) US troops went on the offensive inside the Demilitarized Zone.

26. Much of Ken's genealogical materials has been deposited in the Maryland Room at the Talbot County Free Library.





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**1970**

His spouse [Ruth Schmoie](#) having died a year before, [Friend Floyd Schmoie](#) remarried with Tomiko, a [Japanese](#) woman whom he had met at the Quaker meeting in Tokyo in 1948 while she was a student.

During the 1970s and 1980s, Friend Floyd would be joining in protests of the [Trident nuclear submarine program](#) based in Bangor, Maine.



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1973

The US Congress enacted a War Powers Act which would soon be being ignored by presidents both of the Republican and of the Democratic persuasion. A joint [Nobel Peace Prize](#) was awarded to Henry Kissinger and North [Vietnam](#)'s chief negotiator, Le Duc Tho — who would indignantly repudiate an award that was being given also to a man of the likes of Kissinger.



In this year of great hypocrisy there would be no Anniversary dinner of the [War Resisters League](#).

The United Kingdom and the Irish Republic joined the European Economic Community. The Sunningdale agreement; a power-sharing assembly was proposed for Northern [Ireland](#). Local Government was re-organized in Northern [Ireland](#): 6 Counties were abolished and 26 Districts were created with minimal powers. De Valera retired from the Presidency of the Republic and Erskine Childers was elected President. The government of the Republic fell and a *Fine Gael*/Labour coalition came into power. The Council of [Ireland](#) was agreed to by Northern [Ireland](#) and the Irish Republic, with limited powers. Faulkner became the leader of the Northern [Ireland](#) Assembly. Britain passed a Northern Ireland Emergency Powers Act which updated the “1922 Special Powers Act” to allow for one-judge Diplock Courts to hear “terrorism cases” without normal civil protections.



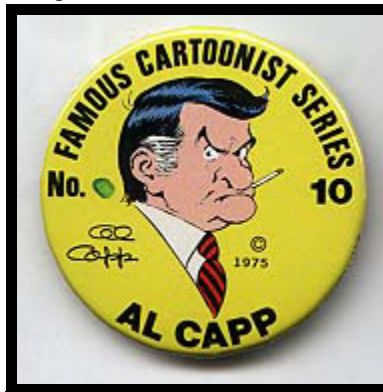
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**1977**

November: The cartoonist “Al Capp” (Alfred Gerald Caplin), creator of the “shmoo” figure that derogated those who desired to be of service to others, while giving a series of guest lectures at various colleges got himself entangled in a rancid sex scandal. His immensely popular comic strip “Lil’ Abner,” which consisted entirely of a series of slurs on “hillbillies” and “hicks” and other objects of public contempt (since his characters lived somewhere where all skins were lily-white, there were no concerns for racial tension) would quickly become a thing of the past and fade from the public consciousness.



**1978**

War in Lebanon, as Israel invaded in an attempt to evict the Palestine Liberation Organization (PLO).

A joint [Nobel Peace Prize](#) went to former Israeli terrorist Menachem Begin and an [Egyptian](#) leader who would promptly be assassinated by Islamists, Anwar al-Sadat.

At the Anniversary dinner of the [War Resisters League](#) Peace Awards went to David Berkingoff and Prafulla Mukerj.



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**1979**

The [Nobel Peace Prize](#) was awarded to Mother Teresa.

The United States Army published Lieutenant-Colonel Jim Channon's concept piece THE FIRST EARTH BATTALION. The presumption in this curious book was that by the 1990s our soldiers would have become so involved in peacekeeping operations than armed conflict would have taken a back seat. The author presumed a global communication system that he termed "The Net." When the possibility of an armed conflict arose, our soldiers would parachute down and form themselves "in a long line facing each opposing army. The EARTH BATTALION satellite above beamed this image to the globe. The earth watched as this potential catastrophe [*sic*] awaited the conscience of one of the two army leaders to set. For they would have to bloody the EARTH BATTALION people in their path before they could attack — and the world would know" (I don't have any idea why they didn't award Channon the Nobel Peace Prize). The global communication system the book described was ARPANET (the word "internet" had already been coined, in about 1973), the military precursor for the present internet. The Department of Defense's Advanced Research Projects Agency had established



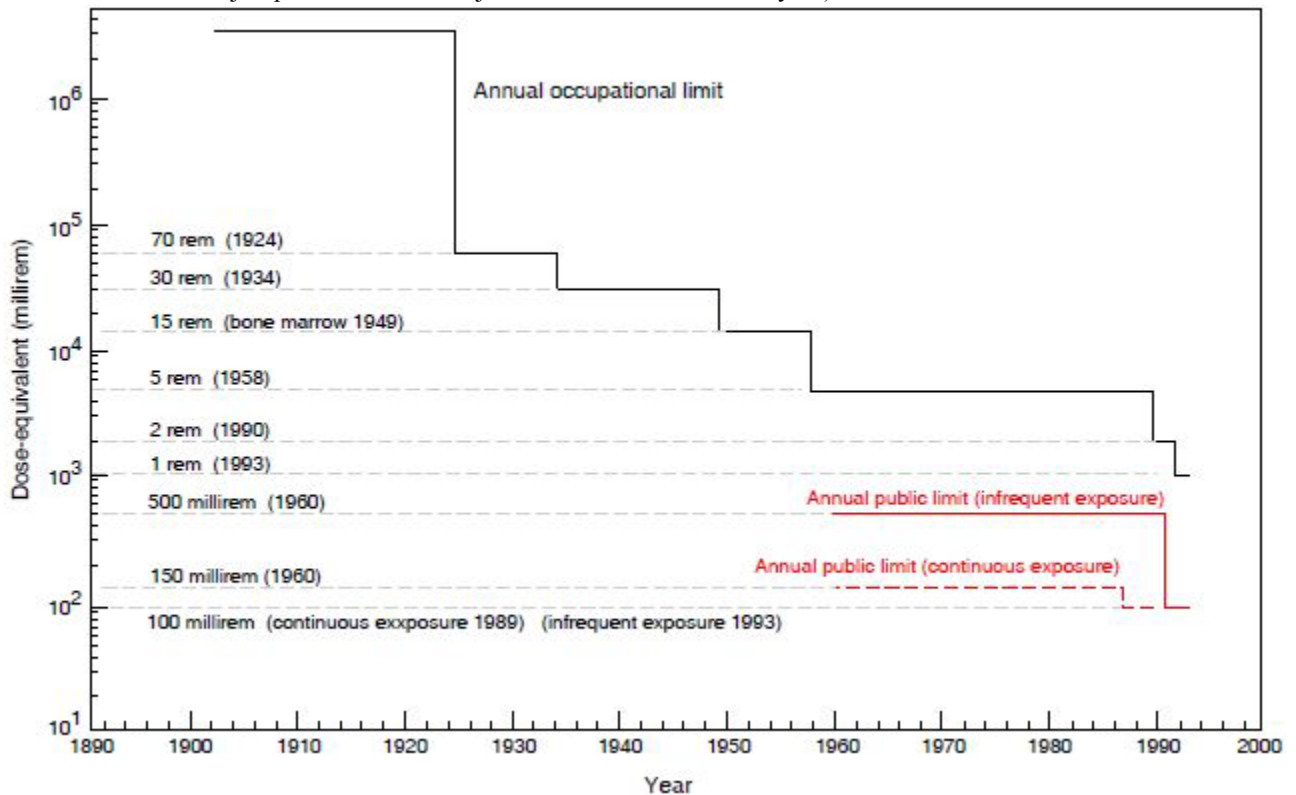
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that system to provide military personnel and contractors with a communications system that was so massively redundant that it might continue to function even under the conditions of a [general nuclear exchange](#).

The Environmental Protection Administration developed a radiation dose standard of 25 mrem to the whole body, 75 mrem to the thyroid, and 25 mrem to any other organ of an individual member of the public (in 1981 the Nuclear Regulatory Commission would incorporate these EPA standards into its regulations, and all nuclear power plants must now meet these requirements; it has been determined that the amount of radiation to which I was subjected while working at night as a “jumper” at the [General Electric Test Reactor](#) in 1976 was **five times too high to be safe for me to have absorbed** — that is, that looking at the thing in retrospect, I should never as a “jumper” have been subjected to more than 1.0 rem/year).







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1982

May: The [Japanese](#) government presented [Friend Floyd Schmoe](#) with its *Zuihoshyo* 4th Class of the Order of the Sacred Treasures of the Emperor *Hirohito*, a lesser award but one not commonly granted to foreigners.<sup>27</sup>



(There would have been no way for Floyd to have declined this honor—despite the fact that such recognitions aren't very Quakerly—since a refusal would of course have been perceived as an affront.)

1983

[Friend Floyd Schmoe](#)'s *WHY IS MAN?* was privately printed. (Throughout he adhered to the etymology according to which the English word “man,” a modernization of the Old English *monn*, is supposed to derive from the Latin *mens* meaning “mind” — and therefore includes the female gender.)

27. The Emperor *Meiji* established the *Zuihoshyo* Order of the Sacred Treasures on January 4, 1888 as a decoration awarded in a number of grades, from 8th to 1st in ascending order of importance, inferior to the Order of the Rising Sun. For the 4th Class honor, the badge was specified as a gilt Maltese cross. Its central disc is blue and bears an eight-pointed silver star representing the sacred Yata mirror, surrounded by a wreath with red-enamelled dots representing the jade Yasakani jewel. White enamelled rays represent the Emperor's sword. This 4th Class badge is suspended on a ribbon in light blue with a yellow stripe near the border, and is to be worn on the left chest with the ribbon folded into a triangle, with a rosette. The award is typically given to former Counselors, former Principals of Senior High Schools, former Postmasters of a Central Post Office, former Members of a Municipal Assembly, and Chairmen of Wholesalers Associations. Dozens are awarded each year, but, of course, not to foreigners. Another foreigner who has received this award was Reginald Horace Blyth, who also had been a conscientious objector and pacifist during World War I, and who had been interned in Japan as an enemy alien during World War II. Blyth had helped the US Army of Occupation draft the declaration *Ningen Sengen* by which Emperor *Hirohito* had declared himself to be human rather than divine, and had tutored *Akihito* in English while he was yet Crown Prince. He had received this award in 1957.



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### WHY IS MAN?

The following dissertation has to do with man, the human being; how he came to be; his purpose (if any) on earth; his duty to his God, his creator; to others, his fellow men; and to earth, the soil which bore and which nurtures him.

Many questions will arise and few answers will be found. As source material we have many books by many authors, all humans themselves and, therefore, biased. Our most authentic source is, of course, the creature himself, and of him there is abundant supply. In addition there is the physical universe, the cosmos, and especially this small fragment of the cosmos, the planet earth.

There is but one earth. On it there are many peoples and most of the people believe in some form of god, or gods, some supreme being who caused man to be created and who still exerts some controlling influence over him. There was a man called Abram, progenitor of the Hebrew race, who was, so far as we know, the first to proclaim "*the Almighty God.*" Some thousands of years later, another prophet of the same Mideast area, Mohammed, confirmed Allah to be the "one God," and through his teaching and his writing established Islam as the second largest religious sect of the modern world.

Saint John says: *In the beginning was the Word, and the Word was with God, and the "Word" was God.* (Jn. 1:1) John, son of Zebedee and Salome, like his father, a Galilean fisherman, had become a skillful user of words and knew the value of metaphor, for in the same breath he adds: *In Him was life and the "life" was the light of men.* (Jn. 1:2) To me "word" and "light" suggest thought, ideas, plans, blueprints. Before there is action, before "creation," there must be ideas – a design.

So God, the "creator" becomes the architect and the builder. John goes on to say that *All things were made by him, and without him was not anything made that was made.* (Jn. 1:3) Whether the making actually took off as a big bang or as a quiet whisper of evolutionary growth does not really matter. John had never heard of cosmology or evolution, but he knew the mystery and the wonder of creation.

On a scale of a 24-hour day, living creatures appeared on earth only late in the evening, and man just before dawn. In man's 24-hour day of life, modern man, "civilized" man, also has appeared only just before dawn. On this scale Moses and Abraham were moderns, and Jesus of Nazareth all but contemporary. It was this Jesus who admonished us to *Seek ye first the Kingdom of God*, and promised that if we do, *all these things shall be added unto you.* (Matt. 6:33)

Some twelve hundred years later Thomas Aquinas (1225-1274) added: "Three things are necessary for the salvation of man: to know what he ought to believe; to know what he ought to desire; and to know what he ought to do." The Greek philosopher Plato



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(427-347 B.C.) had stated: "Each man shall engage in the proper tendance of his soul and seek the supreme good which the high god has set before him." A century earlier still, the great Buddha (563?-483? B.C.) had taught that man should seek *nirvana* – a state of absolute felicity by right living, and peace of mind through meditation.

Such a belief in the ability of man to gain reward through right living on earth marks a high in the history of religions which earlier, with the ancient Egyptians, and much later with many Western religions, condemn man to unending struggle during his earthly life, holding out the hope of a reward only after death and in some nebulous other world. George Fox (1624-1691), founder of Quakerism, discovered for himself after much painful seeking: "There is one, even Jesus Christ, that can speak to thy condition," then added, "and when I heard it my heart did leap with joy." The Jesuit monk, Pierre Teilhard de Chardin (1881-1955) likewise believed in the ability of human beings to seek and find perfection and to attain a spirit of wholeness whereby their spirit, in effect, "converges" with that of God.

Man's final end and the purpose of his existence, according to Meister Eckhart, the German theologian (1260?-1327?), "is to love, know and be united with the immanent and transcendent Godhead," adding: "The seed of God is within us. It will grow and thrive up to God, whose seed it is." These all speak of God's purpose for man and suggest his destiny.

It is impossible to ask "Why is Man" without first asking "Why is Life" for the animal *man* has his seeds and his roots deep in the mystery of life; yet the source of life itself remains an unfathomed secret. Life appeared on this earth some billions of years ago, and then only after other billions of years of labored preparation on the part of earth to receive and sustain it.

First, there must of necessity have been formed the stuff from which living organisms could be created, and the elements necessary for survival. These we know in combinations as air, water, soil and foodstuffs – basically all the material elements of earth, plus the energy (as light and warmth) of the sun. As Loren Eiseley so beautifully phrased it, we are formed "from dust and the light of a distant star." And there was yet another element less earthly than these – that of *time*. Time was, and still is, an essential ingredient in the creative process.

In the beginning, and yet today (for creation is an ongoing process), plant life played the leading role in the formation of the earth's biosphere – those few inches of topsoil and few feet of oxygen-laden air which sustain and support all living things. What sparked the first viable cell into life, and from whence that life force came, no man knows, though from the ultimate beginning it must have existed so that when its time came, it blossomed, and life as we know it surged into being.

This much we do know: life first appeared in the form of simple cells (though no living cell is really "simple"), most likely as bacteria, similar if not identical to species of bacteria which are living still today. In the warm primordial seas (and



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seas covered all or most of the earth in its earliest days), a primitive one-celled plant, a *diatom*, prospered. These ancestral plants, the real Adams and Eves of the Garden of Earth, produced – as their descendants still do today – free oxygen (in gaseous form) to become the very breath of life for all animal forms yet to be. They also, by their death as much as by their life, enriched the waters of the oceans, and contributed to the building of the land masses upon which more complex forms of plant and animal life could prosper.

Various algae followed the diatoms; and mosses, lichen, ferns, cycads, and flowering plants came in turn. Earth became green, a fit place for all manner of creeping, swimming, flying, walking creatures, such as we. And still today all of us animals are completely and totally dependent upon green growing plants, both for the air we breathe and the food we eat.

Whether animal life developed directly from plant ancestors, – or as is more likely – had a parallel genesis, is not known. However, with all the knowledge of modern biology, it is still very difficult to find a sharp line dividing plant from animal. Both came out of the same primordial slime and both are products of the same stuff – the stuff from which the entire universe is formed. As we have just said, what actually sparked life into existence and from whence that life force came, remains one of earth's best kept secrets, though at some point in time exactly the essential combinations of elements "happened" to come together to form a brew of proteins (in the form of amino acids), which, when quickened by sunlight, or possibly some electric impulse, sprang into life as a vibrant, pulsing, globule of *protoplasm*. In time, this protoplasm – "mother of life" – responding to the "plan of nature" – created a *nucleus*, grew a protective wall about itself, and became the world's first living cell.

Solar energy, and some "guiding light," soon led this parent cell to absorb foodstuffs, swell and expand, and to divide and multiply – thus to form tissues and systems and become a living *organism* – a plant whose innumerable descendants were destined to clothe all earth in living things. Fortunately, the plants were able to "invent" a magic green substance called *chlorophyll* (leaf color), through the good offices of which they are able to combine the raw elements of earth (again using the sun's energy) into digestible starches and sugars – a vital process called *photosynthesis* (making by means of light.)

It is this chlorophyll, present in the cells of every blade of grass and green leaf, which makes of plants amazing "factories," tirelessly producing sustenance for all earth's creatures. While each plant, with its complex of root, stem, leaf, flower and fruit is an entity unto itself, so is every cell within that plant. Working together in silent harmony for the good of the whole, all still remain their own "persons" and have a life apart. And each living cell, by virtue of the DNA within it, has an intelligence sufficient to its purpose. Lewis Thomas says: "My cells are smarter than I am. I could not tell them how or



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when to perform their appointed tasks but they know – and it's fortunate for me that they do."

Thus, whether of man or tree, these hordes of minute "factory workers" labor to sustain life, each with its own purpose and its own destiny. One thing they have in common: though each has its specialty, each must feed itself, grow, multiply, unite with others to form tissue, and cooperate for the good of the whole. Truly, (again in the words of Loren Eiseley), this amazing explosion of life on earth has been an "immense journey."

For man, though his climax may have been foreshadowed in the diatom and the amoeba, the parade of his ghostly ancestors reaches dimly into obscurity. Along with many plants and animals whose fossil remains are known, man's rise is also recorded in the rocks. However, since early man had a habit of hiding or burning his dead, and was skilled in avoiding natural pitfalls such as bogs, landslides, and ice which trapped and preserved the remains of many other animals, the remains of early man are so few and so widely scattered that in our prehistory there are many "missing links."

As I read the history of creation, four words stand out. The first a *concept*, the idea. The second *light*, the energy to power it all. *And God said, let there be light.* (Gen. 1:3.) The third word is *organization*, for that is the process, the only known road from chaos to existence, from a void to an entity. And the fourth word has to be *faith*. – *Now faith is the substance of things hoped for, the evidence of things not seen. – Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.* (Heb. 11:1 and 3)

For nothing really began until the spirit moved and light shone upon the world. Light, the energizing rays of the sun, sparked the chemical and physical elements of earth into living substance, which then, according to the plan, (and still powered by solar energy) developed earth's biosphere and all the living things which move and have their being within it. And it did not, I think, "just happen" that one of those creatures, namely man, came to be endowed with a profound and compelling sense of curiosity and gradually developed a brain capable of thinking and of learning. In so doing he earned the name *sapient*, the thinker.

In addition, whether deserved or not, this man was endowed by his creator with an "inner light," a divine compass, which, as load-stone seeks iron, eternally directs him toward God. That was the *true light which lighteth every man that cometh into the world.* (John 1:9)

It is my belief that since some guiding light seems to be inherent in every living creature, this "inner light," to use the Quaker term, stems from the very beginning of life on earth and is, in varying degrees, operative throughout earth's biosphere, though it may be that the human animal, man, is the only creature sufficiently aware of its presence to be concerned for its nurture and development. To such a man as George Fox,





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this "light within" was not synonymous with conscience, though it might, and should illuminate conscience. Conscience, the Quakers hold, can be and often is conditioned by circumstance; and modern behavioristic psychology teaches that instinct, intelligence level and culture, along with many other factors of time and place, will influence and often warp the conscience of an individual; while the "inner light" is a certain thing, a divine direction finder leading the person who is aware of it into right choices and actions.

It seems unlikely that our remote ancestors, those of the human dawning, paid much heed to this guiding light, having no knowledge of DNA or the teachings of such men as Moses, Jesus, St. Francis, and de Chardin. However, I am convinced that even many subhuman animals have some awareness of what is "right" and what is "wrong" behavior. Otherwise, there would never have been the moral evolution which has accompanied physical and intellectual evolution and elevated man as God's highest expression of animate life to the position he has now attained. The earliest visible evidence of which I am aware of man's sense of mission or purpose is the manner in which the Neanderthal people of the Middle East and western Europe prepared their dead for the "long journey" which they apparently sensed lay ahead. Surely the grieving son who with tender hands laid his dead father in a shallow grave, placed a pouch of dried meat at his side, along with flints for striking a fire, and a spear for defense against possible enemies, held some hope and had some faith in a life to follow.

Man, with all his ability and eagerness to learn, still, after thousands of years of search, finds many secrets hidden from him. And the one which frustrates him the most perhaps is the answer to the question: What is to become of me? What is my future? We know that there are other worlds, but is there other life? And if so, does man have a part in it? There is no secret better kept.

From a rational, scientific point of view there is little evidence to give hope of human immortality. True, inspired men of all ages have assured us of some "heaven" or "hell" in store for us, but, so far as I know, none has produced physical evidence of such a place or state. With our amazing instruments we follow light and electric energy into infinity; we photograph distant stars; we transmit sounds and images over apparently unlimited distances; and we calculate with mathematical assurance that there are worlds beyond our ken. But we are yet to hear a voice, or see the image of any living creature outside this small sphere upon which we find ourselves.

If I had been deprived completely of any religious teaching and had no knowledge of the promises, prophecies, and comforts contained in the BIBLE; – if I had never heard of the Christ and his message of forgiveness and salvation, I would, I am sure, solely from the knowledge I have gained of the world and of nature, through experience, observation, and formal studies, have unbounded confidence in the essential immortality of life



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and the immortality of man as one of the highest expressions of life.

I remember Robert Millikan (1868-1955), winner of the 1923 Nobel Prize for Physics, saying: "We all came from someplace, and we are all going someplace; for the Supreme Architect of the Universe does not build stairways to noplacement."

Long before there was so much being said about the recycling of our energy and our material resources, I was aware that a fundamental principle of nature in its functioning on this small, self-contained bit of matter we call earth, is that everything is recycled continuously. Everything changes, usually for the better (which is called growth), often for what seems at the moment to be worse (which we call decay or death), though that is often a prerequisite to greater or more abundant life; for nothing is ever really lost.

The most basic of all elements, hydrogen, in the nuclear power plant of the sun, breaks down into helium or, in the cooler atmosphere of the earth, combines with oxygen to form water and with a hundred other elements to form a thousand composites such as starches, sugars, proteins and fats – the very stuff of life itself. Water, air, basic minerals, and mineral salts energized by the light and warmth of the sun, combine under the alchemy of nature to produce plant tissues: roots, stems, leaves, flowers, and seeds, some of which in turn are recycled into animal tissue – you and me. When life removes its divine force from these bodies of ours, nature, ever on the job, through fire or decay, returns the elements to the storehouse of earth again from whence they are available for recreation into living organisms.

Early in life it came to me, not from learning, I think, but from something like intuition, that if this is true of material things, it must also be true of spiritual things, and if it is true on this small unit of the universe it must be universally true.

There is no good definition of life, and no good explanation of death. But certainly life is dependent upon some form of energy – is essentially an expression of energy. In a material sense it is an extension of that same divine solar energy which caused the green plant to become alive and to abound. From the viewpoint of biology the only immortality visible in nature is the life cycle whereby a parent hands on to offspring the heritage of the race. Death of the individual becomes part of life for the species. This is entirely consistent with the scheme of nature. At the lower fringes of life living cells do not die, they divide into two. This is the manner of growth common both to the primitive unicelled plants and animals, and the most complex. With *protozoans* (before animal) this is sufficient. Minute one-celled plants such as diatoms and desmids swarm in all the seas and streams of the earth, releasing metabolically most of the free oxygen of the atmosphere and becoming the basis of an ever expanding chain of nutrient substances, which leads finally up to man and the few other animals who feed from the top of the



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protein pyramid. Binary fission provides also for the growth of tissue in more complex forms of life. However, fission makes no provision for diversification. Muscle cells grow only muscle, bone cells only bone, and nerve cells only nerve tissue. For this reason organisms which depend solely upon cell division for growth can never change. The diatoms laid down as fossil materials in the earliest known rocks are the same species of diatoms which swarm in today's seas.

Therefore, physical growth was not enough. Nature demands growth, but it desires variety. Sexual reproduction was the answer. With the invention of sex, change became not only possible, but inevitable. With binary fission nothing except the nutrients and energy to sustain growth was added, which is why variation was not possible. But with sexual reproduction, the joining of two cells from different parents, variety was unlimited. Earth-life went wild.

Those cosmologists who are also philosophers (and I cannot imagine a cosmologist who is not also a philosopher) present two divergent concepts as to the nature of the universe. To some the universe with its countless celestial bodies moving tirelessly in space, each in its appointed time and place, and each in its exact relationship to the others, is like a gigantic, efficient, finely-tuned machine – a machine as predictable and as reliable as the finest clock – in fact a mechanism by which clocks can be timed and regulated.

The counter thesis, to which I am inclined, is that the cosmos is more like a vast organism, a living, growing entity, governed by the rules of physics and chemistry but possessed with a guiding spirit external to itself. So I say with the Psalmist, that the universe can also be said to be like a tree planted by the rivers of divine waters, there to bear fruit in its season. Earth, a tiny speck in the vastness of the cosmos, is surely to a degree organic. Like a tree, earth lives and grows organically only at its surface, but, also like a tree, that thin layer of growth called the biosphere is rooted in good earth and in the comforting atmosphere which surrounds it.

Persisting in my metaphor I liken people, perhaps all living things, to the leaves of this earthbound tree, for it is the leaves which grow, do work, and produce substance that the tree may prosper, blossom, and produce fruit "in its season." People, like leaves, live but a season, though in falling they enrich the earth and make room for new generations. So, again like people and all animate things, the leaf dies but because of its life and death the tree prospers and life enlarges. Man is mortal but life is immortal.

Neither I nor Jean Paul Sartre were the first to give the human animal low rating in the economy of nature. Plato in his famous book *THE REPUBLIC*, wrote: "No human being is of serious importance." And a bit later Gaius Petronius, a Roman (d. 66 A.D.), was heard to comment that a man is "not worth his salt." Even so, I hold to the assumption that, if for no other reason than that Nature has endowed man with a capacity for reasoning



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above that of all her other children, he must somewhere, at some level, have a significant role to play in the scheme of things. We, therefore, conclude that it is of first importance for man to discover that purpose and at least try to fulfill that destiny. To this end the advice of my beloved Quaker friend E. Raymond Wilson should be most helpful. Ray told me that in his belief the highest duty of man is "to be ever aware of the presence of God; and ever willing to follow his leading." Norman Cousins gave me similar wisdom in different words. He wrote: "Man's highest duty is to justify the gift of life; whether to God, himself, his fellow man, or to the earth which bore him." And then it was Right Reverend Robert Runcie, the Archbishop of Canterbury, who told me what would be the best possible way to discharge this duty, by quoting to me that humble prayer of the saintly Francis (1182-1226): "Lord, make me an instrument of thy peace. Where there is hatred, let me sow love. Where there is injury, pardon. Where there is doubt, faith. Where there is despair, hope. Where there is darkness, light, and where there is sadness, joy."

A human child is a marvelous creation. Helpless and unlearned, yet overflowing with promise. In the words of Alfred Tennyson (1809-1892): "But what am I? An infant crying in the night: an infant crying for the light: and with no language but a cry." Tennyson had read Pliny (ca. 23-79), who in his *NATURAL HISTORY* had written: "Man is the only one that knows nothing, that can learn nothing without being taught. He can neither speak nor walk nor eat, and in short he can do nothing at the prompting of nature only, but weep."

At first glance the human infant is but a useless toy; you couldn't sell him; you would have trouble giving him away. But don't despair. That limp body contains a wondrous mechanism; that rotund head a self-programming computer, superior to any made by man. And those awkward legs and arms will quickly learn an amazing cunning. Legs and feet, though they comprise an overly large percentage of body, are of limited usefulness, being employed chiefly for lifting the body off the ground and moving it here and there. But arms and hands can work miracles such rare miracles as loving gestures, exquisite art, noble cathedrals, and from instruments devised of wood and string, the sweetest music known to man.

To inspire, direct, and coordinate this symphony of nature is the brain, at birth a multi-track magnetic tape, already coded by inheritance with superior knowledge but open still to limitless learning. On track one a certain innate knowledge – so far little understood by adults though some are beginning to think it far more extensive than it had at first appeared. Track two, apparently almost blank, will quickly – responding to the budding senses – fill with appropriate reactions to physical stimuli – hunger, discomfort, blinding light, loud noises, and pain of any sort. Track three may be more in tune to emotional influences – fear, frustration, affection, joy and sorrow; while track four, to follow our analogy, is open for endless learning



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of an intellectual nature. No one knows its greatest potential, for the wisest man who ever lived was, without doubt, able to learn something more each day of his life.

And there is at least one more track – that of the inner light – that of spiritual concepts. Psychologists will most likely disagree, but I would include in this horizon the perception and appreciation of beauty, whether in things seen, heard, smelled, tasted, or touched. Certainly things remembered must be things learned, and who has not vivid memories of cloud forms and sunsets, sweet music and gay laughter, the scent of roses, the touch of a beloved lip? Also on this track dwell our deepest emotions: love and affection, a sense of the divine, our greatest joys and deepest sorrows. It is here that man most nearly approaches his maker, comes closest to de Chardin's "convergence" – becoming "one with God."

Man, the human animal, appears to be ill-equipped by nature for survival. He is one of the least specialized of all mammals; he lacks the tooth and claw of the other predators, the speed and the stamina of the herbivores, and the warm clothing of the furbearers. He cannot run fast, he swims and dives very poorly, and he cannot fly at all. It is only his skill in the invention and use of tools, his facility in communication, and his ability to think conceptually that has made him able not only to survive but to compete with and actually dominate most other animals.

Our present knowledge of our biological evolution, however – though still fragmentary – leads me to believe that man will, in spite of all odds, continue to survive on this planet. He will, no doubt, be forced by his social structure and physical environment to change himself in many ways in order to maintain his position of dominance. And man will not survive forever, since earth will not survive forever. Yet for many thousands of generations to come, he will remain a creature of earth.

But only if man continues to seek perfection and, facing upward, continues to climb, will he fulfill his purpose. For survival and self-enlargement are not, I think, his ultimate reason for being, or even his final goal, though for a very long time these efforts will have to occupy much of his time.

Actually, the evolution of the human being has only well begun. To reach his full potential man will require a great deal more time during which he will face hazards which are nearly insurmountable. But man is familiar with hazard. His species has always lived dangerously. Looking back over the past three million years it seems miraculous that he has endured thus far – and not only endured but managed to become the most widely spread and most numerous of all large animals.

Man's progress from this point on will be like the ascent of a difficult mountain peak. It will require a team effort and become a relay race against time. We who have begun the climb will not be among those who reach the summit. As in the past, man will follow a devious route. There will be many detours, wrong turns, and dead ends. Canyons, rivers and glaciers will have to be crossed. Often he must go down in order to climb up





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again on the other side. More bridges must be built, equipment perfected, techniques developed, tested, and improved upon. Trial and error shape the way.

And as yet even the summit is unknown. No man can envision the ultimate heights – we climb because having climbed in the past and found the effort worthwhile, we continue to climb. We know that the penalty for standing still is stagnation and death. We are aware that many species of other animals have failed to survive the struggle. They have been unable to control their evolution, have ceased to climb, and eventually they have disappeared from the face of the earth, leaving little to mark their passing. Only man of all the creatures of earth has developed to a stage of mental and moral ability where he is now able to take a creative hand in his own evolution. This is his best hope of escaping the fate of those others.

With this gift, however, goes unusual hazard. With the right of choice there is always the opportunity of wrong choices; and there is always a penalty, often fatal, for faulty decisions. Modern man is also the only creature on earth who has the knowledge, the means, and (at times) the inclination to destroy himself totally. Already he has experimented with mass destruction and already he has created, and holds loosely, devices which, at his discretion (or lack of it) could quickly wipe out all higher forms of animal life on the planet. If he fails his trust, or if he should choose to loose the destructive power he holds within his hands, it would mean the end of mankind.

True, some low forms of life might survive a nuclear holocaust and, adjusting to a ravished earth, might in pain and in time rebuild a biotic community. And, just possibly, if life should survive, a manlike creature might again evolve. This process, as we already know, requires hundreds of millions of years of time and there may not be that much earth-time yet remaining, for even the sun is losing its warmth.

Personally, I do not believe that man will destroy his species. As in the recent past, he may still make tragic mistakes. Millions may still die needlessly, but some will survive and some will learn. As in the past, men will make more right choices than wrong ones. As knowledge increases and hindsight lengthens, the ratio of right to wrong choices should increase and man should accelerate his evolution.

All this is reason for being, though I do not believe it is the ultimate reason for man. Still, as with the mountain up which we struggle without ever being able to glimpse the summit peak, we feel there must be an ultimate goal. If we name this goal "human perfection," it gives us reason to seek it – though we may still not know exactly what human perfection implies – or if it is indeed attainable.

*Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord. (Lev. 19:18)*



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Thus spoke God to his people in Sinai through Moses his prophet – an admonition repeated several times by prophets and disciples during the next thousand years of Biblical history. Had men followed this advice, surely it would have relieved them of much pain and grief. A thousand wars, a hundred million lives saved, untold suffering prevented, for how could man love his neighbor and at the same time move against him in anger and violence? Loving is not simply the absence of hating. Loving compels a commitment to concern and service, creates an environment of helpfulness and community.

Now that the entire world is truly a neighborhood, thanks to the blessings of rapid transportation and instant communication, it is almost beyond imagination what a vastly different world we could have today if we were to follow the injunction of the prophet. Surely, by now the Peaceable Kingdom would be at hand – the Kingdom of God a reality.

*The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. (Is. 11:6)*

To Edward Hicks (1780-1849), Quaker painter, the vision of a "Peaceable Kingdom" was a literal one. In more than one hundred redundant paintings he pictured a lion "eating straw like an ox," a wolf lying down with a lamb, and a little child leading them. In many of his versions of the Peaceable Kingdom, Hicks inserted, almost as a footnote, a distant scene of William Penn treating with the Indians; a hint no doubt that men should by rights be part of such a Utopian scene.

Unfortunately there is a perverse streak in mankind which often makes it easier to feel neighborly to a stranger than to the person next door, or even to a member of one's own family. Americans especially are tenderhearted to the victims of disaster in far countries, or even the "enemy" at war – once they are defeated – and at the same time callous to evidences of inequality, bias, and abuse literally upon their own doorstep.

To most viewers, Friend Hicks's quaint view of the scripture would seem to be purely symbolic, but to the modest, plain-spoken Hicks, who painted carriages for a living and pictures to give to his friends, the idea of people and their animal neighbors living together in harmony and love was an entirely rational concept. It would be a hundred years before ecologists would be able to convince men that such harmony is also essential to survival.

*And the Lord God took the man and put him into the garden of Eden to dress it and to keep it. (Gen. 2:15)*

And then what happened? – He made a mess of things, of course. And he has been messing things up ever since. First he ate the forbidden fruit and gained knowledge of good and evil. Don't blame Eve – or even the serpent. Adam knew better.



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Man still knows better and still he abuses earth. His sins against his environment are legion. He neglects the land – those few precious inches of soil which feed and nourish all living things. He contaminates with his waste the water and the air. Not even the seas escape his pollution. Millions of tons of topsoil are allowed to wash down the streams and rivers every year, silting up stream beds, causing disastrous floods, and hindering navigation. He drains wetlands and paves over farmlands, depriving himself, along with hosts of birds and animals, of essential habitat.

By such abuse, along with hunting, trapping, over-fishing, and the misuse of poisons and pesticides, man has not only reduced wildlife to a sad remnant of its one time abundance but actually caused the total extinction of hundreds of species of fishes, birds, and mammals, along with thousands of species of plant life, none of which can ever be recovered. This deplorable waste not only continues but increases year by year until now it is estimated that an entire species of wildlife disappears from earth on the average of every four years. In addition, by misuse, overuse, and waste, he depletes his limited stores of unrenewable resources (such as metals, coal, oil, gas, and mineral fertilizers) at an alarming rate.

True, our biosphere, more like a living organism than a mechanism, is a wonderfully resilient thing, able to suffer hurt but able also to heal its wounds – when given a chance – and survive. Therefore to save earth and our very lives – for man himself has become an “endangered species” – we need only, in most cases, to leave it alone and cease to starve, poison, abrade, and pave over its surface, both land and sea. For man’s past mistakes we may plead ignorance, but no more. Today we are well aware of our duty to earth and our dependence upon its bounty. We have the tools and the techniques to conserve soil, limit pollution of air and water, and to correct past mistakes. We are also rapidly becoming aware of the value, in fact the necessity, of other forms of life, and we are beginning to accept the fact that so-called “wild” creatures have a right to their place on earth equal to our own. And most men now know that beauty is to be cherished over ugliness, learning over ignorance, concern for others over neglect and abuse, welfare over disease and decay, generosity over greed and avarice, love over hate, and peace over war. – Adam should have known as much. Assuming that there are uncounted numbers of planets similar to earth which orbit millions of stars similar to our sun, we feel that surely among so many there must be some such as ours, which are so located in relation to their “sun” that living organisms, perhaps similar to those found on this earth, find it possible to live. But what is possible, may or may not be probable.

We have explored all our sister planets, those of our solar system, including several of their satellites, and none appears to be hospitable to man. Some, such as our moon, will no doubt be found useful as a staging ground for deeper probes into the heavens, and for the mineral resources to be found there, but



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not as a promising new frontier to be occupied and subdued as our forefathers occupied America. So, for the time being at least, we can assume that it may be possible that we are unique, that the miracle of life came to earth alone, and that we should continue to live as though this earth is our now and future homeland. Too long already have we treated it as expendable – a mine to be plundered rather than a garden to be cultivated, conserved, and cherished.

Man's problems are largely of his own making. Earth offers limited space and sustenance for the maintenance and expansion of life, and man, walking roughshod over all other creatures, usurps more than his share. Rapidly we approach the limits of earth's ability to sustain us all. Only forty or fifty thousand years ago, when early man must have begun to be aware of his dependence upon nature, he was still few in numbers and much of earth yet lay beyond his limited horizons. Neanderthal man spread a population thinly over northern Africa, southern Asia and western Europe. Only an estimated million human beings existed on earth. Today demographers postulate a world population of more than four billion – 4,000 millions – and predict another billion within the coming generation. [On February 25, 2006, the calculation is, the world's population reached 6.5 billion.] And on this earth there are now no lands beyond the horizon.

Granted there are other worlds, millions of them no doubt, and given time earth men may find ways of migrating to one of them, but time for that seems also to be in short supply. There remains the ancient hope of a heavenly world, a spiritual kingdom, a world unbounded by earthy planets or suns or galaxies of stars – a world beyond time and space. It is the substance of old men's dreams, and being an old man, I think on it. But there is scant substance to my dreams. The faith of the religious, the longings of dreamers, the assurances of the prophets – these give strength to hope, but they have not the evidence of reality. With all who seek assurance, I share the hope of finding. However, it is in the nature of life itself that I find substantial evidence of immortality.

Since the birth of the first living cell, life has enlarged and perpetuated itself. Growth is of the very essence of existence. Living organisms are the embodiment of life forces. They live and grow, wither and die, but life goes on. The organism is mortal. Life which animates it is immortal. But what actually happens to life when the creature which enfolded it ceases to be? It is no longer there, but where has it gone? Is it like water vapor which is lifted by the sun from the surface of the sea, carried by currents of air to be dropped as rain upon the land, there to revive the earth, sustain growth, turn wheels and carry commerce, until it returns again to join the ocean of its source? Or is it like the electricity of earth's magnetic field, which is captured briefly by the spinning wheel, does its work, lights its lamps, and passes again into the vast energy pool of its origins?



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It seems to me that the real stuff of life, the living substance, must be like that – a vital, God-given dynamic whose tool is the living cell. Quickened by this fire, invigorated by this spirit, organic cells swell, multiply, form tissue, create their foreordained being and attain their appointed destiny. In the process of living, each creature, according to its purpose, employs the mechanisms of chemistry and physics, the light and energy of the sun, and the elements and nutrients of the soil to become for its allotted time a creature of earth, subject to all the joys and comforts, the hazards and uncertainties of earthlings.

Yet, so long as the divine spark of life still burns it is more than an earthling. Though its mother is earth, its sire is God; and in this aspect of life men differ only in degree from the most lowly of God's creatures, for all living things share this divine fire.

On the 29th day of September, 1983, in the eighty-eighth year of my life, I arose from a night of rest to write these words:

Man, the climax animal, the dominant creature of earth, is, by his own hand and volition, an endangered species. Having by the Grace of God, his inherent skill and cunning, and the marvelous processes of creation and evolution attained a stellar role in earth's drama of life and death, he is now at a point of crisis. From this point he goes on to unknown heights, even to a oneness with God – *Homo Divinus*, a co-creator with the Almighty; or he goes out like a light, taking all living creatures with him, never to shine again in the universe of nature.

By his own will and ambition he has assumed this role. By his own volition he must now choose his fate. Standing tall, front center on the stage of life, he is free to choose his part – to bow out or to go on with the show. To my mind there is but one choice: THE SHOW MUST GO ON.

Having been given this right of choice, it is man's responsibility and his duty to carry on. To God his maker and his guide, to his brother man and his neighbors of lesser stature, he bears this responsibility. To his own self as a dominant species, and to this earth which bore and sustains him, he bears this obligation.

Earth can survive. The Kingdom of God is possible. Man, with Divine help, can make it so. It is his destiny, his reason for being a man.

The September moon has not yet risen, but planet Venus stands bright twenty degrees above the southern horizon. I saw it there last week from my hotel window in Moscow. It is a small world but the universe is vast. Man's grasp is small but his potential is enormous.

It is 3:00 a.m.





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1985

[Friend Floyd Schmoë](#)'s article in [Friends Journal](#), "On Being 90."

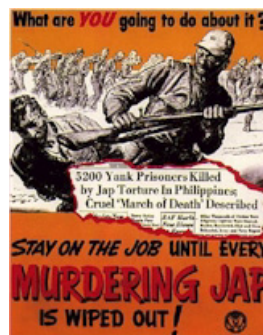
1988

[Kenneth L. Carroll](#) became Clerk of the Third Haven, [Maryland](#) monthly meeting of the [Religious Society of Friends](#) (he would serve in that capacity until 2001).

At the age of 92, Tufts University awarded [Friend Floyd Schmoë](#) an Honorary Doctorate of Humane Letters.<sup>28</sup> Also, the [Japanese](#) government presented him with the Hiroshima Peace Prize and he was made an Honorary Citizen of that nation.<sup>29</sup> The award came with a cash prize of some \$5,000 and the problem would arise of how to dispose of this since it would have been unseemly to have personally benefitted. The Schmoes would need to cast about for some way to make an appropriate use of this money. Floyd would decide to petition the city of [Seattle WA](#) to allow him to use the money, and his own labors, to transform a tiny weedy and rocky garbage-strewn piece of city property at the north end of Seattle's University Bridge overlooking Lake Union into a "peace park," one in commemoration of those who had died as a consequence of our 1945 [A-bomb](#) that was a near miss on the city of [Hiroshima](#) (a direct hit, however, on the Catholic cathedral, and on a POW camp known to contain many Americans).

THE QUAKER PEACE TESTIMONY  
SADAKO SASAKI

August 10, Wednesday: HR 442 was signed into law by President Ronald Reagan, providing for individual payments of \$20,000 to each surviving internee of the [Japanese](#)-American wartime camps, and a \$1.25-billion education fund.



WORLD WAR II

28. Eat your heart out, all you other folks who never managed to finish your dissertation.

29. It is to be noted that when another foreigner, Reginald Horace Blyth, who had similarly been awarded the Emperor's Order of the Sacred Treasures in the 4th Class, had asked in 1957 to be made a citizen of Japan — that request had been turned aside.

HDT

WHAT?

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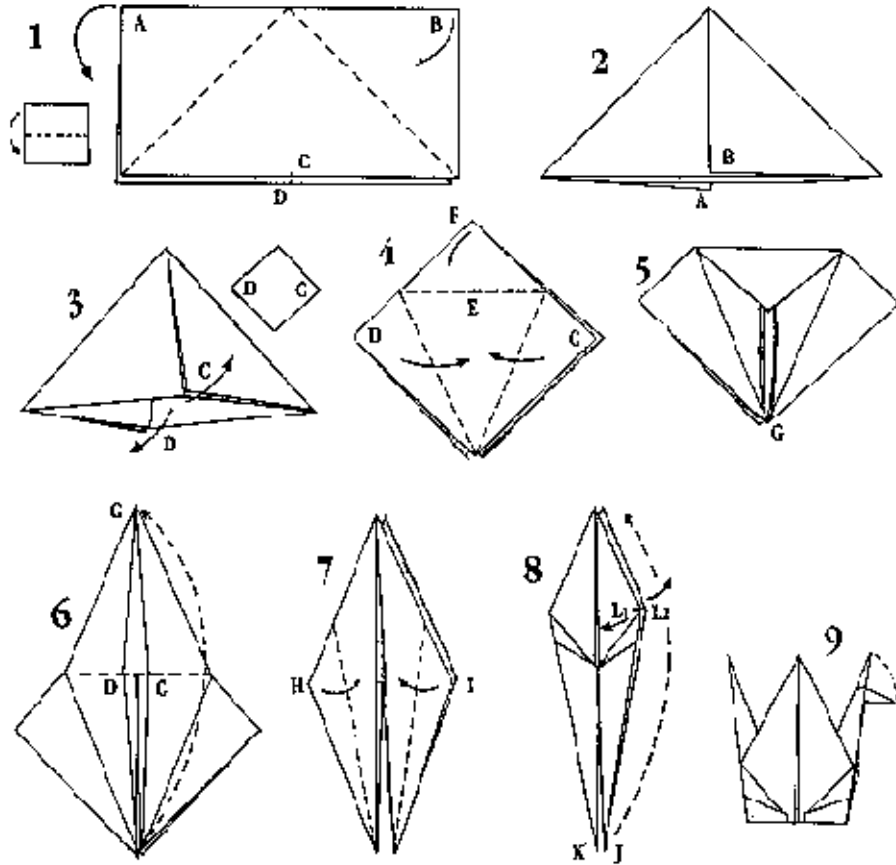
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1991

The [Japanese](#) “bubble economy” burst due to a sudden and complete failure of trust in the credibility of old-boy accounting and the transparency of insider dealings. Stock prices would decline for a full decade, quite erasing trillions of dollars of wealth. (It’s this sort of thing that can’t happen in the United States of America, where we do insist upon credibility in arms-length accounting and transparency in financial dealings.)

[Friend Floyd Schmoie](#) created a tiny Peace Park at the north end of [Seattle WA](#)’s University Bridge overlooking Lake Union, in commemoration of those who had died in our bombing of [Hiroshima](#). The Quaker, age 95, had not only applied for permits, raised funds, and organized volunteers, but himself had accomplished much of the bulldozing, raking of gravel, planting of trees, and grass mowing. The park contained a statue of a girl who had been killed by leukemia 12 years after we dropped our [World War II atomic bombs](#) on [Japan](#). The bronze figure of [Sadako Sasaki](#) held aloft a crane *origami*.



THE QUAKER PEACE TESTIMONY

[HDT](#)[WHAT?](#)[INDEX](#)**FLOYD SCHMOE****RUTH SCHMOE**[GO TO MASTER HISTORY OF QUAKERISM](#)

Schoolchildren would often hang colorful paper cranes on this statue.



The Friends School began in the rented First Day School building of the monthly meeting of the Religious Society of Friends near Princeton, [New Jersey](#) was permitted to begin to make use of the Schoolmaster's House on the [Quaker](#) Stony Brook property. At some point, also, the local meeting granted permission for the



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school to erect a new building on the property. The trustees of the monthly meeting granted \$50,000 to the school as seed funding for a capital campaign.

**1993**

A joint [Nobel Peace Prize](#) was awarded to Nelson Mandela and FW de Klerk.

**1994**

A joint [Nobel Peace Prize](#) was awarded to Yasser Arafat, Shimon Peres, and Yitzhak Rabin.

[Friend Floyd Schmoie](#) had been a nominee for this year.

**THE QUAKER PEACE TESTIMONY**

[Kenneth L. Carroll](#)'s "[George Fox](#) and America" in NEW LIGHT ON GEORGE FOX 1624-1691, PAPERS BY TWELVE BRITISH AND AMERICAN SCHOLARS, edited by Michael Mullett (York, England: Ebor Press, 59-68).



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1995

[Friend Floyd Schmoë](#) was at the age of 100 again nominated for the Nobel Peace Prize. At some point he commented during an interview that “You feel hopeless sometimes, but the only answer to hopelessness is to have optimism to expect things to be better — to hope that you in some way can make them better.”

THE QUAKER PEACE TESTIMONY

In the [Durham monthly meeting](#) of the [Religious Society of Friends](#):

Clerks of Meeting	
1943-1947	Edward K. Kraybill
1947-1948	William Van Hoy, Jr.
1949-1949	John de J. Pemberton, Jr.
1950-1951	Harry R. Stevens
1951-1952	John A. Barlow
1952-1957	<a href="#">Susan Gower Smith</a>
1957-1960	Frances C. Jeffers
1960-1961	Cyrus M. Johnson
1961-1965	Peter H. Klopfer
1965-1967	Rebecca W. Fillmore
1967-1968	<a href="#">David Tillerson Smith</a>
1968-1970	Ernest Albert Hartley
1970-1971	John Hunter
1971-1972	John Gamble
1972-1974	Lyle B. Snider (2 terms)
1974-1975	Helen Gardella
1976-1978	Cheryl F. Junk
1978-1980	Alice S. Keighton





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1980-1982	John B. Hunter
1982-1984	Edward M. Arnett
1984-1986	<a href="#">Calhoun D. Geiger</a>
1986-1988	John P. Stratton
1988-1990	J. Robert Passmore
1990-1992	Karen Cole Stewart
1992-1995	Kathleen Davidson March
1995-1998	Nikki Vangsnes
1998-2000	Co-clerks J. Robert Passmore & Karen Cole Stewart
2000-2002	Amy Brannock
2002-2002	Jamie Hysjulien (Acting)
2002-2005	William Thomas O'Connor
2005-2007	Terry Graedon
2007-2009	Anne Akwari
2009-2012	Joe Graedon
2012-2013	Marguerite Dingman
2013-	Co-clerks Cathy Bridge & David Bridge

May 15, Monday: The Nation (Volume 260, Number 19, page 661) published "[Hiroshima](#) Journey" by Terry Tempest Williams, Naturalist in Residence at the Utah Museum of Natural History:

**A "downwinder" in Hiroshima, Japan**

In 1971, I read two books that moved me deeply, HIROSHIMA by John Hersey and WALDEN by [Henry David Thoreau](#). That same year, my mother was diagnosed with breast cancer. I was 15 years old. Twenty-four years later, I find myself standing on the campus of the University of Hiroshima with Dr. Shoko Itoh, a distinguished Thoreau scholar. Dr. Itoh looks up at the Science Department Building, one of the



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few structures to have survived the atomic bomb dropped on [Hiroshima](#) on August 6, 1945, at 8:15 in the morning.

"That is the original clock," she says as she points to the white round face that appears as a pearl on the forehead of the rectangular building. "It's hard to imagine how it remained intact."

I look at this extraordinary woman, her strength, her grace, who was 6 months old on that fateful day, and wonder the same thing. The entrance to the university is lined with yucca. I touch their swordlike leaves and flash to my own home.

"Do you know these?" she asks.

"These species are indigenous to the desert lands of the American Southwest," I reply. "They have watched their own share of nuclear explosions in the above-ground tests routine in my country throughout the 1950s and '60s."

Indeed, the world's first nuclear weapons test was conducted by the United States in the desert near Alamogordo, New Mexico, on July 16, 1945, just twenty-one days before Hiroshima.

Shoko Itoh and I are both hibakusha, translated literally in Japanese to mean "explosion-affected people."

From the old campus of the University of Hiroshima just a few kilometers away from the epicenter of the [A-bomb](#), we cross the street and walk over to the Red Cross Hospital.

"Very famous," Shoko says. "This was the only semifunctioning hospital after the bomb. It was the center of our relief."

We enter. It is like any other hospital I have been in with the benefits of technology: the same antiseptic smells, polished floors, the bustling aura of doctors, nurses and administrators going about their duties, while patients stand in halls and sit in rooms, waiting.

Shoko Itoh converses with the receptionist. I watch and listen, understanding only what I intuit. I imagine she is telling the woman at the information desk that I am an American woman who has suffered my own losses from radiation fallout, that I am a "downwinder" living in Utah north of the Nevada Nuclear Test Site – that my mother, grandmothers, aunts and uncles have died from cancer.

I watch the women shake and nod their heads, their empathetic eyes, the bonds we share that dissolve national boundaries and transcend our history of war.

Shoko thanks the women for their information, as do I. We bow. We walk through the main corridor and turn left to Building Six, dedicated to [A-bomb](#) research and patient care. On the wall there is a watercolor of the Grand Canyon. I stop at the painting.

"This is the Japanese version of the Grand Canyon," Shoko says, smiling.

I recall the first time I saw the canyon. My husband, Brooke, blindfolded me and led me to its edge. I could feel the empty space even before I saw it. He untied the blindfold. I opened my eyes and looked out across the unfathomable distances before me, this erosion of Earth. My first response was one of destruction. "My God, what happened here? Why didn't anyone tell



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me?"

"You have to see it for yourself," I remember Brooke saying. The same is true of Hiroshima.

Shoko pushes the elevator button. The metal doors open. We get on with three elderly women, one carrying a bouquet of white chrysanthemums. The doors close. We travel to the fourth floor. The doors open. We file out. The three women know exactly where they are going. Shoko and I stand in the foyer. Dozens of vibrantly colored mobiles of folded paper cranes hang from the ceiling, outside rooms and on the walls of the nurses' station. The origin of these origami cranes and their correspondence to healing the wounds of war can be traced back more than four decades. On October 25, 1955, a 13-year-old girl named [Sadako Sasaki](#) died of leukemia in this hospital. She believed in the traditional Japanese wisdom that a crane lives for a thousand years. If people who are ill fold a thousand paper cranes, the gods will grant their wish and make them healthy again.

Throughout the month of her stay, Sadako folded one crane after another (some even made from the paper of her blood reports) and hung them from the ceiling. Her mother whispered over the hope of each bird a poem she used to recite when Sadako was young, "Oh flock of heavenly cranes, cover my child with your wings." Sadako completed 644.

"Would you like to walk around?" Shoko asks.

This was all too familiar to me. The cancer ward. I know what lives and dies in these rooms. Here in Hiroshima at the Red Cross Hospital, in Building Six, on the fourth floor, it feels as though the collective grief of Japan is hidden behind each closed door.

I cannot look at Shoko.

I can only bow my head and say, "I have seen enough."

My Muse may be excused if she is silent henceforth.

How can you expect the birds to sing when their groves are cut down? —WALDEN, Henry David Thoreau

It would be impossible to say what horrors were embedded in the minds of the children who lived through the day of the bombing in Hiroshima. —HIROSHIMA, John Hersey

I was invited by the literature department of the University of Hiroshima and the Japanese Association for the Study of Literature and the Environment to give a reading. The newspaper Yomiuri Shimbun was sponsoring my visit.

I read "The Clan of One-breasted Women," which is the epilogue from my book REFUGE, about our family's struggles and adjustment with my mother's death from cancer and its ultimate relationship with nuclear testing. I spoke of what it meant to grow up in a traditional Mormon home, our adherence to strict moral principles and the subtle constraints placed on women in the name of patriarchy. I shared how the price of obedience became too high as I watched the women in my family die common heroic deaths. I spoke about committing civil disobedience with other



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women from Utah at the Nevada Test Site, of my arrest and release as I sought to both confront and reconcile my government's irresponsible actions. Blind obedience in the name of patriotism or religion ultimately takes our lives.

I finished my reading to a terrifying silence.

It was a stoic sea.

"I am embarrassed to have told you my story," I said softly, looking back down at my text. "I cannot imagine what you have endured together within your families, your communities. Please know of the empathy I feel...."

Silence. Nothing. No response.

Beginning to feel desperate, I asked for their thoughts.

More silence.

Finally, a professor in his late 50s said, "You must understand it is very complicated for us." He paused. "We are evading you." And then a woman spoke, in tears: "We are still under an ethos of silence. Our misery continues but we remain quiet. We know we are dependent upon the United States for economic and political stability."

The woman sitting next to her continued: "Many hibakusha have told their stories and have campaigned courageously for the elimination of nuclear weapons around the world, but many of them are now dead. The truth remains, among the common citizenry it is not spoken of." She stopped. "My grandmother said to me, I do not want to speak of these things."

"It is an American's nature to resist," Shoko Itoh said. "The Japanese nature is to feel shame."

Shoko Itoh and I are standing on the deck of the ferry. We are accompanied by a graduate student, Masami Yuki, who is writing her thesis on the idea of "grotesque beauty" as conveyed in the work of Annie Dillard. The island of Miyajima is before us, Hiroshima behind.

"Is this how you imagined Hiroshima?" Shoko asks me, looking over her shoulder, her thick black hair pulled away from her face with a bow. Her face is pale, very beautiful, her lips red.

"No," I reply.

My mind returns to the day before when I was walking through the Hiroshima Memorial Peace Park with her husband, Takaaki Itoh, who is from [Nagasaki](#), also a hibakusha. We spoke very little. I stopped alongside the Motoyasu River. Without warning, I was struck by an overwhelming sense of nausea. It was like a metallic revulsion, as though someone had cut to my sternum and touched steel to bone. I folded my arms around my waist.

"There are souls in this river that will never be calmed," Itoh-san said.

I later learned we were standing where a group of girls were found lying on the bank of the Motoyasu, holding one another. The students had been exposed to the [A-bomb](#) while working in the area around the prefectural office building, Kako-machi, where most had been burned to death, their faces unrecognizable. A few girls were still breathing; some had made their way into the river in a desperate attempt to douse the flames.



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"The river was choked with bodies," Itoh-san said. "To this day, bones still wash up along these banks."

In Hiroshima, it is the seven rivers who carry the stories, who hold the cries of the dead in their currents. They continue to flow in the midst of an impressive revitalization of urban life. "No. Hiroshima is not how I imagined," I answer Shoko once again, on the deck of the ferry. "I did not anticipate the ghosts and the atomic desert still quivering beneath the concrete foundations of the city."

"There are two words you must learn if you are to understand Japan," she says. "Tatemaie, which means appearances, and Honne, what is true, what is real. For my people, it is the construction that matters most, not the heart."

We are not so different, I think to myself. Much of my own culture is built on the assurance of appearances.

Miyajima is getting closer and I can see the distinctive orange Torii Gate of the Itsukushima Jinja Shrine rising out of the inland sea like a great doorway.

"This island is considered divine," Shoko says. "Everything on the island is divine – the pines, the water, the monkeys and the kites that live here. I love this place and I come here often." She faces Miyajima. "See how the island is covered with mist? It is vague, like the Japanese."

"Have you had any problems with your health influenced by radiation?" she asks without looking at me.

I tell her I have had two biopsies for breast cancer, both benign, and that a few years ago a small suspect tumor was removed from my right side just beneath one of my ribs. But for now I am clear.

We pause.

"And you?"

"No," she says. "I am fine, but my mother is suffering from cancer and I am restless all the time, so much so I cannot sleep."

She goes on to reveal her own family's story surrounding August 6, 1945; how she was an infant asleep in her cradle, how shortly after the blast her mother walked into the burning city to find her brother and sister-in-law. They had been less than a kilometer from the epicenter. There was nothing left but shadows on the pavement.

Other private details are shared and I think about how each individual story is carried like a wound, like a talisman, how much we need to hear the truth of one another's lives.

Kawamoto Yoshitaka was 13 years old when the bomb was dropped less than a kilometer from his school. He recalls telling his friend that he could hear an engine. They looked out the window and saw planes.

"Flash! That's all I can remember," he says. "And then when I came to my senses I was held between two desks. I heard the sound of my classmates singing our school song. I joined them. I thought perhaps someone would hear us. One by one, the voices stopped, until I was the only one singing. For the first time,





**FLOYD SCHMOE**

**RUTH SCHMOE**

## **GO TO MASTER HISTORY OF QUAKERISM**

I knew fear."

Shoko is silent, looking toward Miyajima. I can hear the song of Yosui, a favorite musician of hers we had listened to while driving to the dock. "He liberates me from my difficult life," she told me. One of his songs translates, "I cannot sleep because of love." There is so much about this woman I do not know.

Once on Miyajima, the three of us find our own reverie. We walk slowly. Mount Misen rises 1,740 feet above the sea. Steep forested slopes place the tourist shops and restaurants in a transitory context. Only nineteen miles in circumference, it is a sanctuary devoted to the Sacred, where the Jinja Shrine was created in 593 and dedicated to the three daughters of Susano-o-no-Mikoto, the Shinto god of the moon and ocean. We pet the backs of deer tamed inside the shrine that is perched above the mud flats. It is low tide. We wash our hands by dipping a bamboo ladle into spring water and letting it pour through our fingers in the name of purification, then pick up the petals of cherry blossoms, pink, white, and allow them to fall once more. Sakura, a celebration of the ephemeral. Even as we eat roasted oysters flooded with lemon juice, there is a consideration of the divine.

There are no cemeteries on Miyajima. Legend has it that no one can be born or die here. It is an island of enduring presence. Shoko and I stand on the edge of the wooden plank looking toward the Torii Gate, vermilion in late afternoon light, towering 53 feet above the sea, its reflection rippling on the water. Masami, whose nickname is "Mommie," pulls back as a gesture of respect.

"All religion begins with light," Shoko says. "We believe that the hands – may I put my hands on yours? We say that through the hands, peace flows from me to you and back from you to me, that through our hands healing occurs."

The Japanese have a word, aware, which speaks to both the beauty and pain of our lives, that sorrow is not a grief one forgets or recovers from but is a burning, searing illumination of love for the delicacy and strength of our relations.

Kenzaburo Oe writes in Hiroshima Notes, "Hiroshima is like a nakedly exposed wound inflicted on all mankind. Like all wounds, this one poses two potential outcomes: the hope of human recovery, and the danger of fatal corruption."

Shoko Itoh has just completed translating a newly found manuscript of Henry David Thoreau, "The Dispersion of Seeds." She tells me how moved she is by his words, the import of his ideas. "The one thing in the world, of value, is the active soul. This every man is entitled to; this every man contains within him, although in almost all men obstructed, and as yet unborn." If, as Shoko Itoh says, "all religions are born of light," then perhaps Hiroshima has given birth to a religion of peace. Aware. The active soul.

It is my last night in Hiroshima. I must return to the banks of the Motoyasu River. It is a fifteen-minute walk from where I am staying. I quietly slip into the seam between neon lights and



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darkness, finding my way along the crowded and noisy streets of Hiroshima.

I enter the Peace Park and through moonlight see the skeleton of the [A-bomb](#) dome, the ruins of the former Prefectural Industrial Promotion Hall that now stands as a scaffolding and a monument for our memory – that we must never forget what took place here.

On August 6, 1945, the [atomic bomb](#), "Little Boy," was detonated at an altitude of approximately 600 meters ... almost directly over this hall. The explosion of this single bomb claimed the lives of more than 200,000 people in a moment, and the city of Hiroshima within a two-kilometer radius was turned to ashes. Robert Lewis, a co-pilot of the Enola Gay, wrote in his log, "My God, what have we done." President [Harry Truman](#) declared to the American people and the world that this was "a harnessing of the basic power of the universe" by the United States, which had "loosed it against those who brought war." After a second [atomic bomb](#) was dropped on Nagasaki on August 9, Japan surrendered. World War II was over.

Fifty years ago, I say to myself as I continue walking through the park – almost no time at all, almost nothing that stands in this city is more than fifty years old except the land and the rivers, who do not lie.

I walk down the granite stairs to the river bank. A part of me is fearful, another part comforted. I take out a small candle I have brought from home and secure it in the sand. I strike a match, shield the flame with my hand and light the wick. The candle burns.

Every year on August 6, the families and individuals of Hiroshima inscribe on paper lanterns the names of loved ones who died as a result of the bomb. The lanterns are lit and set adrift on the seven rivers of the city.

A crescent moon hangs above the Motoyasu River. I watch the current. I close my eyes and offer my prayers.

WORLD WAR II

1996

[Friend Floyd Schmoë](#) was again nominated for the [Nobel Peace Prize](#).

THE QUAKER PEACE TESTIMONY

December: A tree fell on [Friend Floyd Schmoë](#)'s oldest child, Ken Schmoë of Issaquah, Washington, age 76, during a severe winter storm. (Friend Floyd, born in 1895, was 101 when his son died.)



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**GO TO MASTER HISTORY OF QUAKERISM**

**1997**

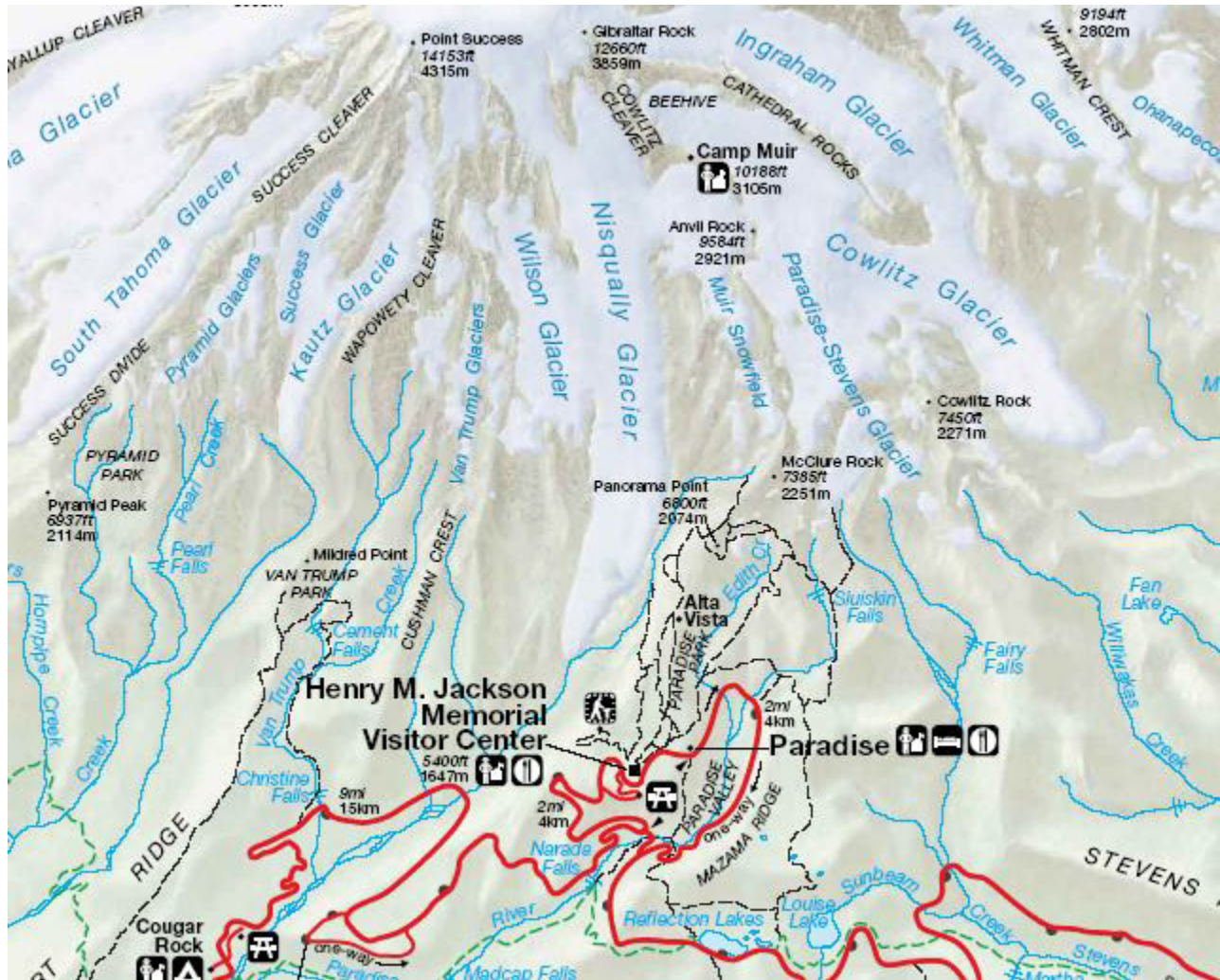
For the 4th time [Friend Floyd Schmoie](#) was nominated for the [Nobel Peace Prize](#).

[THE QUAKER PEACE TESTIMONY](#)



[HDT](#)[WHAT?](#)[INDEX](#)**RUTH SCHMOE****FLOYD SCHMOE****GO TO MASTER HISTORY OF QUAKERISM****1999**

March 2, Tuesday: When [Friend Floyd Schmoe](#) was interviewed on the 100th birthday of [Mount Rainier National Park](#), his comment was that he would rather talk about his service to peace around the world and proudly displayed the flashily gilded and enameled medal that Emperor *Hirohito* had given him in recognition of his work in [Japan](#). A YEAR IN PARADISE was being reissued in paperback by his [Seattle](#) publisher, The Mountaineers.



Fall: [Friend Floyd Schmoe](#) broke a hip.





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2001

April 20, Friday: [Floyd Schmoie](#) died at a Kenmore, Washington adult care center. This [Quaker](#) had reached the age of 105, which in and of itself is something of an accomplishment in this dangerous world of ours. (Refer to Alex Tizon's "Sharing Hope for Peace," [The Seattle Times](#), March 30, 1997; Paula Bock's "Northwest People: No Waiting," [The Seattle Times](#), September 14, 1997; Marc Ramirez's "A Prime Activist: Creator of Seattle Peace Park is Dead at 105," [The Seattle Times](#), April 24, 2001; Ray Rivera's "Floyd Schmoie's Lifetime of the Heart Remembered," [The Seattle Times](#), April 30, 2001.)

# Be All You Can Be



Shmoo



Schmoie



Schmuck

# Be Like a Schmoie

Friend Floyd used to like to say "You feel hopeless sometimes, but the only answer to hopelessness is to have optimism to expect things to be better — to hope that you in some way can make them better."

THE QUAKER PEACE TESTIMONY





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**2003**

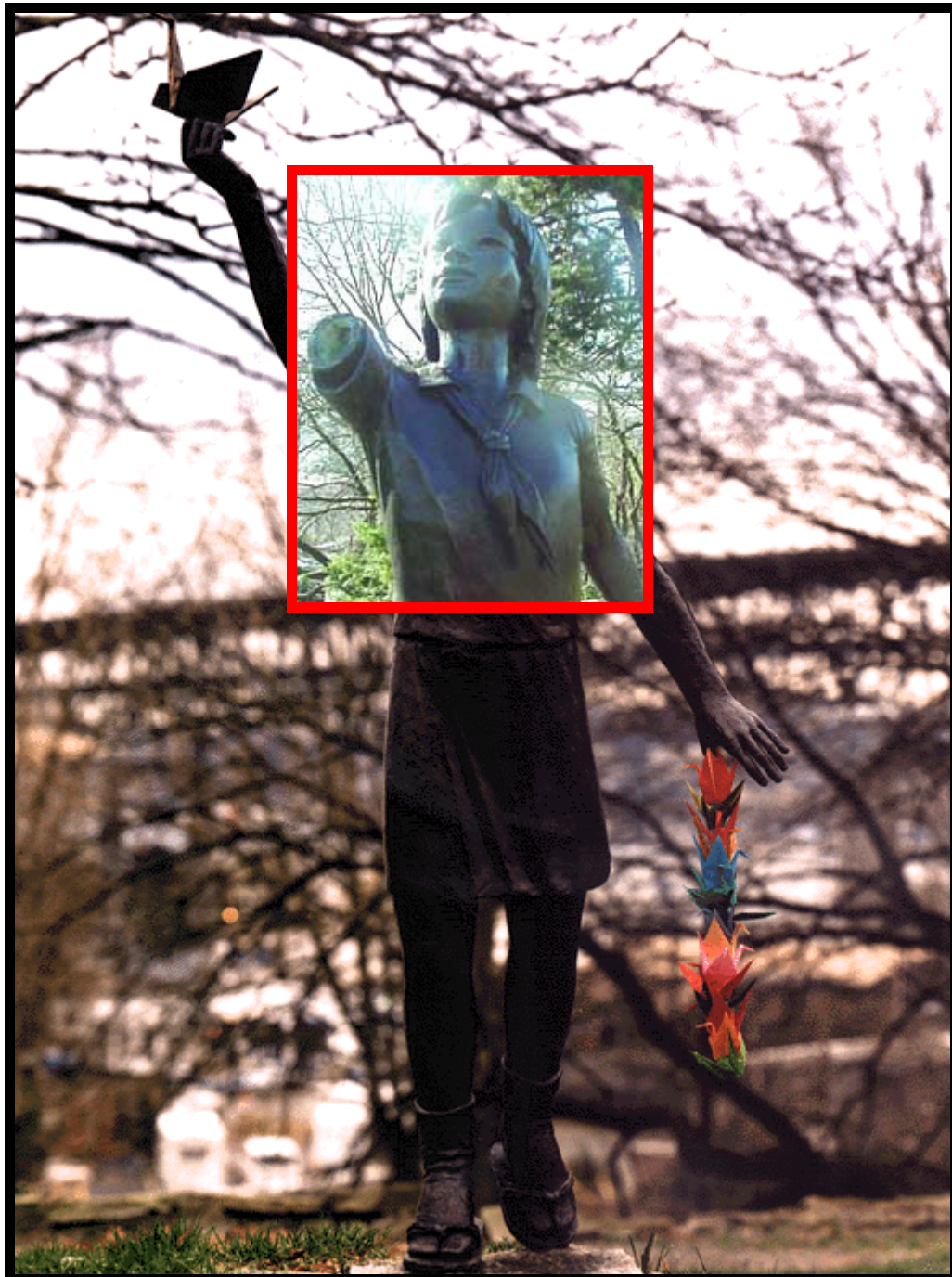
December: At [Seattle WA](#)'s tiny Peace Park, some sick American patriot sawed off an arm of the statue of [Sadako Sasaki](#), a girl who survived our [atomic bombing](#) of [Hiroshima](#) only to be killed by leukemia a dozen years later. Some \$4,000 would be raised with which to restore this statue, on which, as shown, schoolchildren had often been hanging colorful paper cranes.



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**WORLD WAR II**  
**THE QUAKER PEACE TESTIMONY**



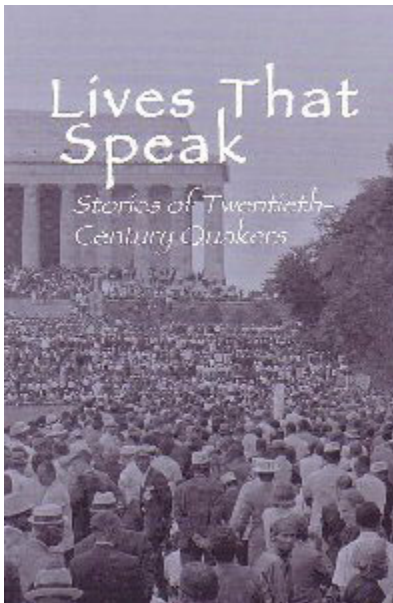
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**2004**

Marnie Clark edited LIVES THAT SPEAK: STORIES OF TWENTIETH CENTURY [QUAKERS](#) (Quaker Press of Friends General Conference; The Religious Education Committee). This book profiles 8 men and 8 women who responded to problems and challenges of our time with courage and creativity and caring.



The [Quakers](#) recognized are:

- STEVE ANGELL: TRUSTING LEADINGS (by Johanna Anderson)
- ELISE BOULDING: WORLD PEACEMAKER (by Mary Lee Morrison)
- [CALHOUN GEIGER](#): QUIET COURAGE (by Carol Passmore)
- GORDON HIRABAYASHI: IDEALISM IS REALISM (by Marnie Clark)
- FAY HONEY KNOPP: LIGHTING DARK CORNERS (by Liz Yeats)
- BILL KREIDLER: WIN-WIN SOLUTIONS (by Liz Yeats)
- SIGRID LUND: DARING TO SAY “No” (by Marnie Clark)
- MARLENE AND STEVE PEDIGO: GROWING INTO URBAN MINISTRY (by Marlene Pedigo)
- BARBARA REYNOLDS: FRIEND OF THE HIBAKUSHA (by Beth Parrish)
- DAVID RICHIE AND WORKCAMP: “WORK IS LOVE MADE VISIBLE” (by Carol Passmore)
- [BAYARD RUSTIN](#): NONVIOLENT CRUSADER (by Marnie Clark)
- [FLOYD SCHMOE](#): 105 YEARS OF ZEST AND SERVICE (by Marnie Clark)
- CAROL REILLEY URNER: FIND A NEED AND ACT ON IT (by Barbara Robinson)
- GILBERT WHITE: USING SCIENCE TO HELP PEOPLE (by Gilbert White; adapted by Jeanette Baker)
- SIGNE WILKINSON: CARTOONS WITH A SERIOUS MESSAGE (by Signe Wilkinson and Beth Parrish)
- VIOLET ZARU: HOPE IN A REFUGEE CAMP (by Beth Parrish)

This volume also includes [QUAKER NOBEL PRIZE](#) WINNERS (by Barbara Robinson).

**THE QUAKER PEACE TESTIMONY**



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GO TO MASTER HISTORY OF QUAKERISM

Meanwhile, [Friend Levi Coffin](#) of [North Carolina](#) became a character in a book for children:

## Historical Quaker figure inspires children's book

3-29-04

By Jim Schlosser Staff Writer

### News & Record

Hallie's father warned her not to meddle in other people's business, especially not the business of slavery. The 12-year-old disobeyed, and later confessed to [Levi Coffin](#), a Quaker in Hallie's Indiana community, "I meddled." "Thank thee, child," Coffin replied, grateful that she had. The incident takes place in 1839 in the new children's book A GOOD NIGHT FOR FREEDOM, written by Barbara Olenyik Morrow and published by Holiday House Books in New York.

Hallie is fictional, but the book's other main characters — Coffin; his wife, Catherine; and two runaway [slave](#) children, Margaret and Susan— were real. Morrow, who lives in Auburn, Ind., made a quick trip to Greensboro recently to see where Levi Coffin grew up in a Quaker community, known then as New Garden and now as Guilford College. Coffin and many other Quakers from Guilford County moved to the free state of Indiana in the first three decades of the 19th century. They could no longer tolerate living in [North Carolina](#), where slavery was legal.

Coffin settled in 1826 in Newport, Ind., where he prospered as a dry-goods merchant. Wealth didn't lessen his social activism. His house became a major station on the Underground Railroad, a network of hiding places that runaway [slaves](#), with help from white sympathizers, used to escape to the North and Canada. "He had so much to lose," Morrow says of Coffin. "The slave catchers were always threatening him. You have to admire him. He could have lived a comfortable life."

In writing her book, Morrow took some literary license by placing Susan and Margaret in the Coffin home. No documents indicate they ever sought refuge there. But Morrow's research found the girls really did run away from Tennessee in 1839 and headed for Canada. A reward of \$1,200 was offered for their capture.

Residents of Newport, Morrow says, had long suspected that the Coffin's two-story, red-brick home harbored runaway slaves. Slave hunters came occasionally and threw rocks at the house and threatened Coffin and his wife.

Morrow decided the house —still standing and open for tours in Fountain City, Ind., formerly Newport— was an ideal setting for a children's story about a terrible period in American history. In the book, Hallie discovers the two slave girls in the basement of the Coffins' house when she went there to deliver butter. She



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doesn't tell her father about the encounter, but quizzes him about a poster she had seen offering a reward for the girls. She asks him: If he had the chance to help them, what would he do? He says he's opposed to slavery, but federal law forbids hiding slaves. The law is the law, he says, and "we're not meddlin." "Later, slave hunters come to the Coffin house, break windows and demand the Coffins produce the slave girls. Hallie, who had been in the house with Margaret and Susan, runs to the rock throwers. She fibs that earlier that day she had seen the runaways go up the road, cross a pasture and enter the woods. The slave hunters take off in pursuit. Coffin, who had been listening to Hallie, breathes easier.

History regards Coffin as the father of the Underground Railroad. In 1819 while still living in Guilford County, Coffin, his cousin, Vestal Coffin, and other Quakers are said to have boarded the first "passenger" on the railroad, a local [slave](#) named John Dimrey. Morrow was curious if Coffin is as underrated in Guilford County as she believes he is in Indiana. The federal government has designated the Coffin house a National Historic Landmark. But, Morrow said, "if you asked the average person in Indiana, only one in 10 would be able to say what the Coffins contributed to American history." The result would probably be the same here, although occasional news stories appear about Levi and Vestal Coffin, and Vestal's son, Addison Coffin.

A state historic marker to Levi Coffin stands on the Guilford College campus. Another marker commemorates the Underground Railroad. When Coffin left for Indiana, Vestal and Addison Coffin remained in New Garden to work the Underground Railroad from the southern end. They were assisted by a courageous [slave](#) named Saul, who gathered intelligence about abused slaves who might need help. The railroad stayed busy. On one night alone, Morrow says, 17 runaways knocked at the Coffin door.

"Can you imagine, you get up from bed and 17 people are at the door?" she says. "You stoke the fire, fix food and set out sleeping pallets. "What an inconvenience! The Coffins also had their own five children to look after, and he had to get up and go to work the next day. I'm just struck by their sense of decency and humanitarianism."

Morrow was an editorial writer for the Fort Wayne Journal Gazette until 1987, when she left to write books. The first was about famous cars made or associated with Auburn, Ind. – the Cord, the Auburn and the Duesenberg. Another was about famous Indiana literary figures, including James Whitcomb Riley, remembered for the poem with the line, "When the frost is on the punkin and the fodder's in the shock."

Recently, Morrow decided to try fiction and went looking for a subject. She knew the Underground Railroad had been active in her part of Indiana. Auburn had a house that had been a depot. A local historian gave her a tour of the house. She became fascinated and wanted to know about the Underground Railroad. "I kept coming across Levi and Catherine Coffin," she says.

Her book is doing well in Indiana, she says. Newspapers have





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interviewed her. She has signings at books stores in Fort Wayne and elsewhere. She would love for "A Good Night for Freedom" to reach a [North Carolina](#) audience. On her trip here, she carried with her "Reminiscences of Levi Coffin," published in 1876 before his death the next year. When Coffin was a 7-year-old in Guilford County, he came upon [slaves](#) in chains.

"That really made an impression on him," says Morrow, who is considering writing a biography about Coffin. "It was in Guilford County, from that horrific experience and from his Quaker training, that made him the person he became."

Morrow believes the dilemma Hallie faced in 1839 –to meddle or not to meddle– speaks to children in 2004. "Maybe an elementary school child sees bullying going on," she says. "The middle school child sees cheating going on. The high school student sees drugs and theft going on." I hope the child asks, "At what point do I meddle and say to myself, 'I have to stand up and do the right thing.'"

January 4, Sunday: John Willard Toland died. The New York [Times](#) obituary, written by Christopher Lehmann-Haupt, would include one paragraph remarking upon his salient discovery:

He entered a long-running historical debate about the Roosevelt administration's culpability at the start of the Pacific war with INFAMY: PEARL HARBOR AND ITS AFTERMATH (Doubleday, 1982). In a shift from his conclusions in THE RISING SUN, Mr. Toland said he had turned up evidence to conclude that Roosevelt had known in advance of [Japan's](#) impending attack but failed to inform the naval command in the Pacific in the hope of rousing America from its isolationism. This view put him at odds with a series of official federal investigations and historians who said Roosevelt may have made errors in judgment but neither knew about nor encouraged the attack.

### **WORLD WAR II**

I would have preferred this mention to have been a bit expanded. For instance Lehmann-Haupt might have indicated also that no one among these official federal investigators and historians has, since 1982, been able to produce evidence that Toland's information had been false or poorly chosen, or his inference unwarranted.



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## GO TO MASTER HISTORY OF QUAKERISM



"They fight and fight and fight; they are fighting now, they fought before, and they'll fight in the future.... So you see, you can say anything about world history.... Except one thing, that is. It cannot be said that world history is reasonable."

— [Fyodor Mikhaylovich Dostoevski](#)  
NOTES FROM UNDERGROUND



What goes around comes around. In the United States Constitution, the authority to declare war upon another nation was vested by us in our elected representatives of the Congress rather than in the Commander in Chief of our Armed Forces, the President. This has created a recurring problem: how to get this nation into its next necessary war. That problem was faced by a President of the United States while Henry Thoreau was a youth, and he gamed the system by sending US Army soldiers out to get themselves killed on what was well understood at the time to be Mexican soil — whereupon he declared to the US Congress that we had been attacked, and thus obtained from the congress a declaration of war. Which is to say, in Thoreau's era a President of the United States of America made himself into a murderer and a traitor. Despite the passage of time, despite the fact that it has become the common knowledge of our history textbooks that this President had gamed the system in order to create the War on Mexico of the 1840s, this President is not now known to us either as a murderer or as a traitor.

Likewise in regard to [World War II](#): what had gone around before came around again. Our President wanted to fight [Germany](#), but couldn't get the Congress to declare war on that nation and couldn't get [Adolf Hitler](#) to declare war on us. Knowing that [Japan](#) was an ally of Germany and knowing that an attack by an ally of Germany would enable us to declare war on all the Axis powers, the President gamed the system. [President Franklin Delano Roosevelt](#) knew in advance of Japan's impending attack but, in order to rouse America from its isolationism, sacrificed our soldiers and sailors of the naval base at Pearl Harbor. Which is to say, in our



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own era a President of the United States of America made himself into a murderer, and a traitor. Now, despite the passage of time, despite the fact that this historian John Toland during his lifetime made it commonly known that this President had gamed the system in order to create the world war of the 1940s, this President is not now known to us either as a murderer or as a traitor. In his obituary, the writer for the newspaper merely commented mildly that his view of what had happened to put us into WWII put Toland at odds with a series of official federal investigations and historians who said Roosevelt may have made errors in judgment but neither knew about nor encouraged the attack. Lehmann-Haupt might have indicated also that no one among these official federal investigators and historians has, since 1982, been able to produce evidence that Toland's information had been false or poorly chosen or his inference unwarranted — but he has elected not to so indicate.



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August 6, Friday: At [Seattle WA](#)'s Peace Park on this, the 59th [Hiroshima](#) Day, there was an unveiling ceremony for the statue of [Sadako Sasaki](#) from which some sick American patriot had in the previous year sawed off an arm.



**ATOM BOMB**  
**WORLD WAR II**





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Wouldn't you like to fold from a piece of paper an *origami* crane?



THE QUAKER PEACE TESTIMONY



HDT

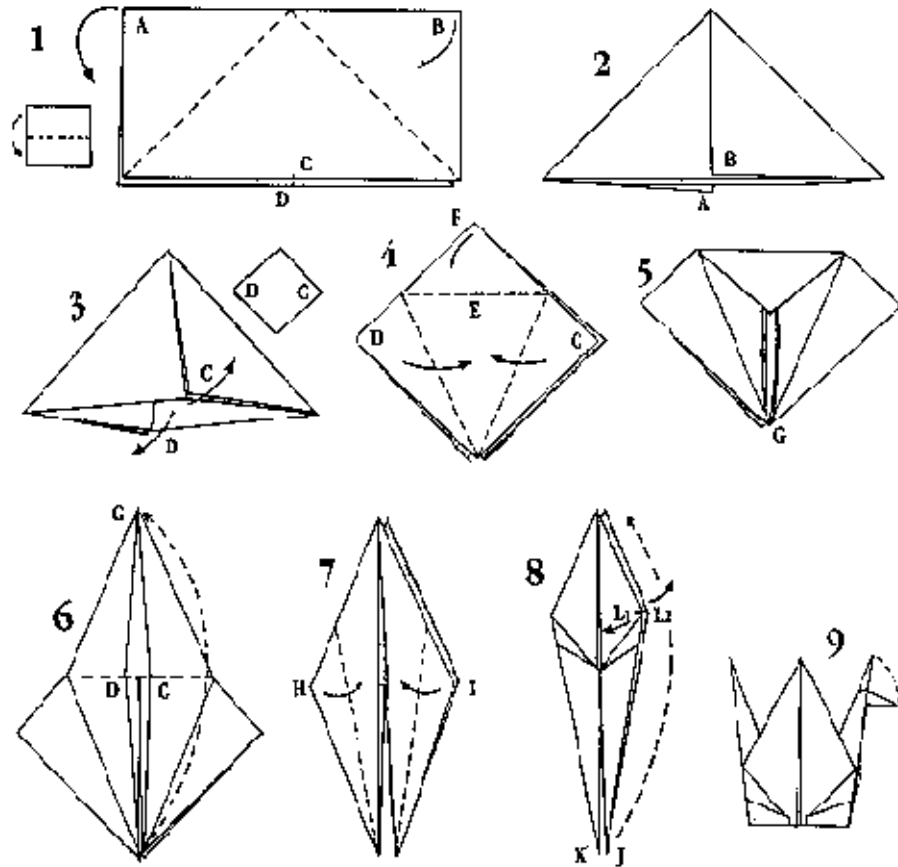
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As this piece is being put on the Internet, as of February 28, 2006, the latest C-SPAN news from [Hiroshima](#) is that the people of that city seem to **still** be suffering health effects of the bombing that took place so long ago. The average age of a *hibakusha* (a survivor) is now 72. In their old age, of course their cancer incidence is rising as would have been anticipated in any elder population, but the question is whether the difference their rate of elder cancer, which seems higher than in a comparable non-exposed population, rises to the level of statistical significance.



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## GO TO MASTER HISTORY OF QUAKERISM

2005

August 3, Wednesday: Norm Dixon placed an article "[Hiroshima](#) and [Nagasaki](#): Worst terror attacks in history" in [Green Left Weekly](#) reporting recent discoveries made by Peter Kuznick, Director of the Nuclear Studies Institute at the American University in Washington DC, and Mark Selden, a Cornell University historian. The atom bombing of Hiroshima and Nagasaki had not been done out of military necessity, not at all. That had been merely a cover story, a cover story repudiated in fact in advance by the military commanders themselves. This use of our [atomic bombs](#) had been entirely diplomatic. The destruction of these Japanese cities had had no more to do with [Japan](#) than it had to do with ending [World War II](#). It had been a mere diplomatic negotiation ploy, one aimed at the USSR, a communication kick-starting the Cold War with what amounted to the warning: "We have a horrific new bomb, and also, we have the necessary will and ruthlessness to drop it on you — so in the years to come you need to be very careful only to push us so hard, and not harder." The two historians were preparing to announce their evidence at an upcoming history conference in England, leading to the conclusion that the [atomic bombs](#) dropped on Hiroshima and Nagasaki had in fact been the opening two shots of the Cold War. Before they even had a chance to present their evidence at this conference, however, other historians began to seek out the media, and denounce the conclusion these two colleagues had reached as simply "preposterous":

August 6 and August 9 will mark the 60th anniversaries of the US atomic-bomb attacks on the Japanese cities of Hiroshima and Nagasaki. In Hiroshima, an estimated 80,000 people were killed in a split second. Some 13 square kilometres of the city was obliterated. By December, at least another 70,000 people had died from radiation and injuries.

Three days after Hiroshima's destruction, the US dropped an A-bomb on Nagasaki, resulting in the deaths of at least 70,000 people before the year was out.

Since 1945, tens of thousands more residents of the two cities have continued to suffer and die from radiation-induced cancers, birth defects and still births.

A tiny group of US rulers met secretly in Washington and callously ordered this indiscriminate annihilation of civilian populations. They gave no explicit warnings. They rejected all alternatives, preferring to inflict the most extreme human carnage possible. They ordered and had carried out the two worst terror acts in human history.

The 60th anniversaries will inevitably be marked by countless mass media commentaries and speeches repeating the 60-year-old mantra that there was no other choice but to use A-bombs in order to avoid a bitter, prolonged invasion of Japan.

On July 21, the British [New Scientist](#) magazine undermined this chorus when it reported that two historians had uncovered evidence revealing that "the US decision to drop atomic bombs on Hiroshima and Nagasaki ... was meant to kick-start the Cold War [against the Union of Soviet Socialist Republics, the USA's wartime ally] rather than end the Second World War." Peter Kuznick, director of the Nuclear Studies Institute at the American University in Washington stated that US President Harry



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Truman's decision to blast the cities was "not just a war crime, it was a crime against humanity."

With Mark Selden, a historian from Cornell University in New York, Kuznick studied the diplomatic archives of the US, Japan and the USSR. They found that three days before Hiroshima, Truman agreed at a meeting that Japan was "looking for peace." His senior generals and political advisers told him there was no need to use the A-bomb. But the bombs were dropped anyway. "Impressing Russia was more important than ending the war," Selden told the New Scientist.

While the capitalist media immediately dubbed the historians' "theory" "controversial," it accords with the testimony of many central US political and military players at the time, including General Dwight Eisenhower, who stated bluntly in a 1963 Newsweek interview that "the Japanese were ready to surrender and it wasn't necessary to hit them with that awful thing."

Truman's chief of staff, Admiral William Leahy, stated in his memoirs that "the use of this barbarous weapon at Hiroshima and Nagasaki was of no material assistance in our war against Japan. The Japanese were already defeated and ready to surrender."

At the time though, Washington cold-bloodedly decided to sweep away the lives of hundreds of thousands of men, women and children to show off the terrible power of its new superweapon and underline the US rulers' ruthless preparedness to use it.

These terrible acts were intended to warn the leaders of the Soviet Union that their cities would suffer the same fate if the USSR attempted to stand in the way of Washington's plans to create an "American Century" of US global domination. Nuclear scientist Leo Szilard recounted to his biographers how Truman's secretary of state, James Byrnes, told him before the Hiroshima attack that "Russia might be more manageable if impressed by American military might and that a demonstration of the bomb may impress Russia."

Drunk from the success of its nuclear bloodletting in Japan, Washington planned and threatened the use of nuclear weapons on at least 20 occasions in the 1950s and 1960s, only being restrained when the USSR developed enough nuclear-armed rockets to usher in the era of "mutually assured destruction," and the US rulers' fear that their use again of nuclear weapons would led to a massive anti-US political revolt by ordinary people around the world.

Washington's policy of nuclear terror remains intact. The US refuses to rule out the first use of nuclear weapons in a conflict. Its latest Nuclear Posture Review envisages the use of nuclear weapons against non-nuclear "rogue states" and it is developing a new generation of "battlefield" nuclear weapons.

Fear of the political backlash that would be caused in the US and around the globe by the use of nuclear weapons remains the main restraint upon the atomaniacs in Washington. On this 60th anniversary year of history's worst acts of terror, the most effective thing that people around the world can do to keep that fear alive in the minds of the US rulers is to recommit ourselves



FLOYD SCHMOE

RUTH SCHMOE

GO TO MASTER HISTORY OF QUAKERISM

to defeating Washington's current "local" wars of terror in Afghanistan and Iraq.

**"NARRATIVE HISTORY" IS FABULATION, HISTORY IS CHRONOLOGY**



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"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

– Remark by character "Garin Stevens"  
in William Faulkner's INTRUDER IN THE DUST





**RUTH SCHMOE**

**FLOYD SCHMOE**

**GO TO MASTER HISTORY OF QUAKERISM**

Prepared: January 29, 2014





RUTH SCHMOE

FLOYD SCHMOE

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ARRGH AUTOMATED RESearch REPORT

GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.



**RUTH SCHMOE**

**FLOYD SCHMOE**

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Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.  
Place requests with <Kouroo@kouroo.info>. Arrgh.