

one think back on the eye-witness coverage of those who do first-hand reporting instead of a rewrite.)

Later St. John does plenty of eye-witnessing. He goes on to Bucharest, and there he tells a stirring story of the fall of Rumania to the Germans. Much of it is reported from tipsters, and by peering at the outside of the royal palace through field glasses. (It makes one think back on the correspondents who have first-hand contacts, and who go inside the palace.)

St. John's experiences in Yugoslavia, told so dramatically in his first book, "From the Land of Silent People," are retold in one chapter of this book. Then he returns to New York to write that first book, goes on a lecture tour, becomes a broadcaster, and finally starts back into action as a radio news reporter in London.

It is not clear exactly when Mr. St. John, as he puts it in his book, "suddenly found himself." At one point he explains, "I had always hated war," which is about the most philosophical point he makes. He also protests "man's inhumanity to man."

There are, however, some irritating errors. St. John refers repeatedly to the cable signature of Kent Cooper, then general manager of the Associated Press, as "Kemper." Anyone who has ever received with awe a cable bearing the hallowed signature "Kenper" will be shocked. He also refers to a Louis Stark in London. Apparently, he means J. Clifford Stark, then chief of the A.P. bureau in London and later president of the Overseas Press Club of America.

## PERSONAL HISTORY

# 22nd Child of Narathip

**"The Treasured One: The Story of Rudivoravan, Princess of Siam,"** as told by her to Ruth Adams Knight (Dutton. 249 pp. \$3.95), is the autobiography of a modern-day Siamese princess who grew up in the conflicting atmosphere of Eastern and Western cultures. Our reviewer is Margaret Parton, who was for many years a correspondent in India and the Far East for the New York Herald Tribune.

By Margaret Parton

**I**N THE midst of what often seems a uniform and conforming world, "The Treasured One" comes as a fresh reminder that individual human lives are frequently strange and marvelous. Princess Rudivoravan's life may seem fantastic partly because of its early Siamese setting—but the real marvel is the survival of a strong and balanced personality despite a childhood and youth which would send American child psychiatrists into a fit of hysteria.

Princess Rudivoravan was born in Bangkok in 1911, the youngest daughter and twenty-second child of Prince Narathip Prabhanbongse. The Prince was a son of Anna's stern employer, King Mongkut, and kept up the royal

traditions in the form of luxurious living and six wives. But in other respects the Prince seems to have been unusual: he faintly foresaw the future and trained his daughter toward independent thinking. One of his admonitions has shaped her life: "Never be as a stone, my daughter! Be as a ball. A stone thrown into the water sinks to the bottom and remains there. A ball filled with air, no matter how far down it is flung, comes bounding to the surface. So the human spirit, when it is cast into the depths, must force its way upward again to light and life."

When the Princess was five years old she was removed from the care of her loving but commoner mother and taken to live with an elderly but blue-blooded cousin within the fantastic, confining walls of the Grand Palace. After three years of instruction in elementary Buddhism, deportment, and court etiquette, she was sent to a French convent school in Bangkok, where she was subjected to Catholicism and the more conventional academic studies. At ten, rebellious and bewildered, she was packed off to England to live three years in a country village with the Reverend Sturges-Jones (Daddy), his wife (Mummy), and their four daughters. These three

(Continued on page 41)



## Pick of the Paperbacks



**THE NEGRO IN AMERICAN CULTURE.** By Margaret Just Butcher. Mentor. 50¢. Utilizing the materials of philosopher Alain Leroy Locke, a Howard University professor analyzes the past, present, and the future of the Negro.

**THOMAS JEFFERSON: THE APOSTLE OF AMERICANISM.** By Gilbert Chinard. Ann Arbor. \$1.95. This biography of a Founding Father places the President-philosopher-gentleman-farmer against the background of colonial America.

**AN AMERICAN DOCTOR'S ODYSSEY.** By Victor Heiser. Universal. \$1.25. Subtitled "Adventures in Forty-Five

Countries," this is Dr. Heiser's account of his thirty-year pilgrimage around the world and his efforts to halt contagious disease.

**LATIN POETRY.** Edited by L. R. Lind. Houghton Mifflin. \$1.45. An anthology of Latin poetry in verse by both modern and classical translators.

**LOVE IN THE WESTERN WORLD.** By Denis de Rougemont. Translated by Montgomery Belgion. Anchor. \$1.25. An enlarged edition of the well-known study of the conflict between passion and marriage that traces mythic themes from the Middle Ages to the present time.

**THE ANCIENT CIVILIZATIONS OF PERU.** By J. Alden Mason. Pelican. \$1.25. An anthropological history of the culture and the peoples of pre-Columbian Peru.

**MARJORIE MORNINGSTAR.** By Herman Wouk. Signet. 75¢. The story of young Marjorie of Central Park West who runs from her middle-class background into another, not-so-different life.

**CHRISTIAN FAITH AND NATURAL SCIENCE.** By Karl Heim. Translated by N. Horton Smith. Torchbooks. \$1.25. A lucid discussion of Christianity and its relevance to the modern scientific world, by a distinguished German theologian.

## The Saturday Review

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## The Maidens at Home

**EDITOR'S NOTE:** A number of readers have inquired about the Hiroshima Maidens, who one year ago returned to Japan. While they were in the United States they lived with American families and underwent some 150 operations in plastic surgery. The editors have invited Mrs. Richard L. Day, who was in charge of hospitality for the project, to report on what has happened to the girls.

**T**HE Maidens returned to Hiroshima with high hopes for a future of usefulness and for a normal life. It is still too early to determine whether all those hopes will be fulfilled, but the prospects in most cases are good—very good.

Most of the girls came back to terribly difficult situations and extreme poverty. Many of them had hoped to be able to go to school for the first time since their disfigurement, but it became urgently necessary for them to help their families. Fortunately, their hands had been freed by surgery for gainful work and they now had the courage to mix freely with other people. Besides, a number of them had developed special skills in the United States which they were able to put to good use. Several of the girls, of course, were tied down at home by nursing or housekeeping responsibilities. None of the girls, however, has indicated any discouragement. All have confidence in their renewed abilities and in the results of the educational opportunities they had tasted in this country.

Mrs. Helen Yokoyama (Dr. William M. Hitzig has aptly named her Saint Helen), who accompanied the girls on their trip to the U.S., serving as inter-

preter, mentor, and mother, writes: "One thing certain is that they have not lost the courage that they found in the U.S. and they walk and mingle as nonchalantly as ever. How love can sustain them though miles apart!"

Here is a person-by-person thumbnail account of the Maidens today:

**Yoshie Harada** was the first of the Maidens to get married, and is the first to have a baby—a fine, healthy son.

**Atsuko Yamamoto**, who learned English in Peekskill while the use of her hand was being restored by the surgeons, is the bilingual telephone operator in the New Hiroshima Hotel, supporting her mother. She will be married this week.

**Suzue Oshima**, with the training she received in the U.S., has opened a beauty parlor, named after the American community in which she lived. Her "Darien Beauty Shop" has so many customers that she has hired two full-time assistants, and sometimes has to call in her mother to lend an extra hand. She will be married this month to the sign painter who

did the attractive signs for her shop.

**Emiko Takemoto** and **Michiko Yamaoka** are attending dressmaking school, the latter also caring for her incurably ill mother. Neither girl could sew before operations restored the use of her hands.

**Michiyo Zomen** loves her work in the Prefecture office. The typing she learned in Summit won her promotion to a better job when she returned.

**Masako Wada** and **Keiko Kawasaki** are finishing high school in preparation for teaching blind children. In their spare time they give their services to the Blind Children's Home and teach the Braille typing they learned at the Lighthouse in New York.

**Takako Harada** has a good job in the Hiroshima City Office.

**Tazuko Shibata's** interesting work in a chemical research laboratory enables her to support her widowed mother.

**Mitsuko Kuramoto** is married to a Nisei in California.

**Hideko Sumimura** (known in the group as "Baby") has recently married. Of her marriage Mrs. Yokoyama wrote: "Here was one girl who might not have seen this happy day with sparkling eyes if it had not been for her wonderful experiment in the U.S. It was interesting to hear the men's conversation at the wedding, about the 'good Americans' and love that conquers racial differences. She sat Japanese style with her feet bent under—her feet which could not be bent before Dr. Simon's magic fingers relaxed her ankle."

**Chieko Kimura**, the youngest of the group, is attending school, learning knitting and dressmaking, and helping her widowed mother in their little noodle shop.

**Hiroko Tasaka** (who had never ventured onto the streets of Japan without wearing a mask) does clerical work in a school where she also studies dressmaking. She wrote her American hostess recently: "Every day I thinking of you and that you gave to me sewing machine is nothing trouble. I am so glad I have it. It is really good

