

THE ENLARGING CIRCLE Ruth Replogle

"Let love be genuine; Hate what is evil, hold fast what is good." Rom. 12:9



SECRETARY OF MISSIONARY EDUCATION

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Shortly after the last article for our Enlarging Circle, about the "Hiroshima Maidens" shop in Tokyo, was sent in; to our great surprise, an opportunity came for us to visit Japan!!

It was early evening as the five Quaker host and hostesses arrived at the airport in Seattle, Washington, where they had been invited to use five vacant seats on the chartered flight "Gins Attractions" from Seattle to Tokyo.

The waiting room was filled with fifty-two "Takarazuka Girls" Opera which had been touring the United States for the past four months and were now returning home.

They were very photogenic in their

colorful kimonos, as the many cameras surrounding them testified.

Finally the plane took off at 11 P.M., November 18th and arrived in Tokyo at noon November 20th, but lost one day as we crossed the International date line.

There was a great crowd assembled at the airport in Tokyo and again many photographers to welcome the famous "Zuka Girls" Home.

To our delight Esther Rhoades of Tokyo Friends Center and three of our Hiroshima Maidens were in the crowd to meet us and we were royally received too, and taken to a motel.

The very gracious hospitality of the Japanese people is outstanding, but the fond attention the maidens paid their former hostesses was almost touching.

Even with the brief notice of our arrival, they had arranged for us to see all of the girls, both in Tokyo and Hiroshima during our two week visit.

First, we were invited to a typical Japanese dinner with the eight girls who are living at "Toyo-Houte-Couture" house in Tokyo. Two of these girls are taking an evening course in social welfare and the others are working hard to establish a business—custom made clothes—under the direction of Toyoko Minowa who graduated last June from "Paradise School of Design" in New York City. Toyo, after receiving a scholarship remained in New York for two years after the girls went back to Japan, planning to open a shop in Tokyo and employ some of the other girls who did not have this opportunity to study. A real undertaking for disfigured young girls in the big city of nine million people, but they are hopeful. It was a delightful evening though a bit difficult for Westerners to remove

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cigarettes recommended by the he-man; the sportsman; the thinking man; the distinguished man; the mellowed, wise, experienced man (usually offering the "best brand" to his granddaughter for whom he is naturally deeply concerned); the charming young woman who sells everything else for us; the skilled hostess; the movie star.

In other words, the most popular people in each group of the ordinary American community is chosen to tell us, first, **to** smoke, and second, **what** to smoke. What they do not imply is that they are really asking us to join them in the captivity of the smoking habit. They are negating the freedom to chose by beginning an enslavement which renders free choice impossible.

But to present cigarettes in these ways are only some of the techniques in use. Free cigarettes are easily available through brand dispensers on college campuses, and at various festive events, as, shall we say, "introductory gifts?"

The increasing certainty that there is a clear relationship between smoking and lung cancer has given the tobacco trade a field of new adventure. How produce a cigarette that has as much nicotine in its tars as the smoker is used to, and at the same time, less? This is truly a conundrum. Of course one easy way around it—which will, incidentally, sell more cigarettes—is to produce a cigarette that actually has less tar-nicotines than before. The smoker can adjust very well by simply increasing the number he smokes to get the reaction he is used to. Then there is all the fun of the filter game in which a complete cycle has now been made so that they are right back with the cigarettes that "don't fool around with any of the silly stuff but give you fine tobacco, straight." Perhaps the manufacturers have a point there because it has been said that the tobacco in filter cigarettes was often not first quality—strong to offset the weakening of filter-

ing, and poorer than it should have been by tobacco standards because filter quality was thought to make up for tobacco quality.

No wonder the cigarette business booms for it not only sells to its customers, it captures them. No wonder it can afford to give away a few packs to anyone, for it runs a fine chance of making a lifetime consumer of three or four hundred packs a year. When the trade steps forward to sponsor a good radio or television program, or sends little boys to a summer camp, we are glad for what they are doing—but have we thought of the **real** price we are paying for it? Does not the question of means and ends come in here?

I live opposite an entrance to a public recreation center and I cannot keep from seeing the half-grown kids sneaking their first smokes down around the corner of a building. I am not worrying about the smokes as such half as much as about the fact that I know that they, too, are being introduced to our "free" enslavement.

Most, if not all of our Quaker colleges have accepted smoking as inevitable as food and air and arranged comfortable corners where it may be done without fire hazard . . . One is aware of "esteemed" members of Quaker bodies who grow irritable and restless in committee meetings because the cigarette is calling them out for a smoke.

I have smoked and when a sense of responsibility made me feel I must give it up a half dozen years ago, I faced the captivity. It hounded me through every waking hour and plagued me whenever I had to smell tobacco. I did not dare to be alone in the "presence of a cigarette." If others knew of my decision, they could help very greatly. For three years I had to think hard of other things, and of how much I really longed for freedom, when my guests smoked their own cigarettes, and then

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Quakers

Visit

Japan



Four former Quaker Hostesses arrive in Tokyo, Nov. 19, 1959, and are met by three Hiroshima maidens. Ruth Replogle is on the right.

their shoes before entrance, sit on flat pillows on the floor and eat with chop sticks. Also, the girls agreed that we should speak Japanese so we'd know how they felt when they first came to the United States.

We visited Friends Center where Esther Rhoades and her staff are doing a significant work for Friends, in the Friends Girls School and two neighborhood Centers, where they have a nursery, kindergarten and several adult classes.

We were impressed with the reports of their Seminars and work camps, particularly in the recent flood areas at Nagoya where Friends are helping with relief. After a few days in Tokyo we took the train to Hiroshima via Kyoto famous for its 1500 temples and 500 shrines and Osaka the industrial center of Japan. Again we were met at the train by several Hiro Maidens and some of the Doctors who came to the United States to observe the plastic surgery. At the hotel the other doctors and the Mayor came to welcome us.

We had asked the girls living in Hiro

to arrange a dinner for all of the girls and husbands (as seven are married) as our guests. To our delight, they were all able to come with seven healthy babies making about thirty in all. A delightful reunion, as we again removed shoes and sat on the floor and ate suki yaki with chop sticks and revived memories of their stay in the United States.

The next day was their day to entertain us, so they arranged for as many of their families as could, to go with us to Miyajima on the Island of Misen, via bus and boat. A very delightful spot surrounded by water and mountains.

We were greatly impressed with the beauty of Hiroshima an entirely new city, for it was totally destroyed by the A bomb in 1945. The people are proud of their city, with a population of 400,000, now after 14 years, about the size it was at the time of the bombing. They are not bitter, but are determined that neither they or the world forget the awfulness of war and that it must never happen again.

This is evidenced by the War Mem-

orial building with pictures and blood curdling samples of destruction, and the grotesque skeleton of the Industrial building as a vivid reminder to all who came to the beautiful city.

It was a very sobering experience Sunday A.M., when four of our own beloved maidens, themselves still bearing the scars, went with us to lay flowers on the "Cenotaph" (disaster monument). We could see this from our hotel window and noticed people coming as early as 7 A.M., to bring flowers and kneel in prayer for peace.

It was amazing to us how the little project of bringing twenty-five maidens (who were such a few of the surviving victims) to the United States for free surgery, with hospitality in Quaker homes, became so well known. Everyone seemed to know about it; and it was a great satisfaction to find these girls, instead of living in seclusion, as they were doing formerly, not only fitting into their own society, but actually taking leadership with a wonderful spirit. Although the visible scars were not all removed as one girl said "the scars inside were healed." They seem to have a sense of mission and are real ambassadors for peace between our countries.

Gilbert Bowles, veteran Friends missionary to Japan, observed his 90th birthday, October 16, 1959. Perhaps his best evaluation of Friends work in Japan is found in a statement he made back in 1931: "When I think of Friends peace work in Japan I remember that its beginning and earlier developments were due to those whose first concerns were not for doing peace work . . . but for living and interpreting the Gospel of a new life in Christ. Specific work for peace grew out of a definite call to cooperate with Friends in their general work of education and extension."

GLEANINGS FROM JAPANESE REPORTS

Easter B. Rhoads, retired principal of Tokyo Friends School, wrote on November 9, 1959, of the recent observance of Protestant Christianity's centennial in Japan: "I went to two sessions of the 100th anniversary . . . A huge assembly of between 8,000 and 10,000 Christians gathered together in one of Tokyo's largest halls. Those who had been Christians for more than 50 years were honored. I believe there were about ten Quakers on the list. I was even more impressed by the Women's Meeting, Friday afternoon. The complete dedication, the vision and the courage of the early leaders of the Christian movement is certainly inspiring."

Mrs. Ko Mishima, oldest living graduate of Tokyo Friends School, is still a very active Friend. In July her Laughing Ladies' group spent a happy day with the Taylors and a few local Friends in Shimotsuma. The first American teacher appointed after the war, Lillie Roudabush, helped start this group in 1947. Its members are all F.G.S. graduates. They meet every Tuesday afternoon at Tokyo Friends Center for English reading and conversation.

Last April 13th Elizabeth Gray Vining spoke at Tokyo Friends School chapel exercises. In October she released her new book, *The Cheerful Heart*. This is a delightful story of a Japanese family, for children of all ages.

The first Jewish synagogue to be built in Madrid since the expulsion of the Jews from Spain in 1492 is being planned. World Jewish population is now 12,082,000.

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