

JUNE 7, 1946

## Palestine

WE print on page 11 a report of some remarks made by R. H. S. Crossman on the problem of Palestine. Mr. Crossman was one of the six British members of the Joint Anglo-American Committee of Inquiry into Palestine, and made these comments in the course of an interview by the BBC. They are what most of our readers will regard as uncompromising remarks and many will think provocative. They are certainly realistic—the comments of a man who sat down to consider not merely what was just but what was possible, and who knew in advance that the Committee's reward would be the hostility of both sides if it asked both for concessions, and in any case of one side. Our readers of course know what has happened since the Committee reported, but none of us knew, before Mr. Crossman told us, that the British members went into the Inquiry without even an interview with the Foreign Secretary and that they had no contact with anybody in London until they returned and handed in their report. Mr. Crossman's remarks are so convincing on that point that it would be indecent to doubt him, and no reasonable person will. But they are also so astonishing that it is not easy to know what to think about them. It was like handing over a gun that might or might not be loaded to someone else to examine, or asking a herd-tester, who might or might not be a good rider, to try a new horse while the farmer himself went for the cows. We have that sensational proof of impartiality to begin with, and later Mr. Crossman's downright statement that, while the Balfour Declaration carefully avoided committing anybody to a Jewish state in Palestine, that no longer means anything, since the Jews themselves have arrived, are going to stay, and in the end will "win through to self-government." Winning through to self-government means establishing a Jewish state, a word that Mr. Crossman was as careful as Mr. Balfour not to use; but as a realist he has no doubt concluded that the name now is neither here nor there.

# LETTERS FROM LISTENERS

## WELLINGTON CATHEDRAL

Sir,—Your correspondent 8676 (Wellington) states that many N.Z. Christians who served with him in Italy share "the profound sorrow" from which he suffers, that Wellington should build a Cathedral. I trust that in the past, and even now, he has contributed to relieve that sorrow by helping the City Mission to the limit of his ability. Has he asked the City Missioner what he thinks about it?

Here in N.Z. we pay taxes for the maintenance and welfare of people in need, called Social Security. The State is committed to policies of health and so on through legislative means. Doesn't it work? Why does your correspondent not ask those who gamble and drink in terms of millions of money throughout the year to divert it to meet the needs he mentions?

A cathedral or church building is not a benevolent institution but a place for worship, devotion, and meditation. I would add, inspiration. Here, the Message is taught, and spiritual values imparted. All other activities, such as giving to worthy causes, spring from these sources of light. Surely he knows that members of all denominations contribute regularly and conscientiously towards the extension of this Kingdom.

We do not live in Italy, but let us hope, in a more enlightened community. Let us get on with it, make proper use of it, and glorify God by aspiring to do His will in accord with civic recognition of spiritual values.

VIGILANT (Nelson).

Sir,—While I sympathise with the objections of 8676 (Wellington) to the building of the proposed Wellington Cathedral I think he has left the principal objection out. It is that we are not a sufficiently religious people to be able to make use of a cathedral. When the famous cathedrals of Europe were built there was a strong desire among the people for a building in which they could seek communion with God through the ritual of a service. There were also great religious teachers who had personal spiritual knowledge of a quality such as our churchmen no longer possess, and the combination of a devout many led by a spiritually initiated few produced a spiritually inspired architecture. It was not by chance that the gothic style reached its noblest example at Chartres. If a real religious enthusiasm inspired Wellington the people would place a cathedral first on their list of building needs and would gladly forgo housing and health camps until their spiritual hunger was satisfied. And that cathedral would be built in a new style of architecture as different from the traditional styles as we are from our mediaeval ancestors. Until there is a new upsurge in Christianity, health camps and youth hostels will be better than a cathedral if only because they will be more alive. Before we can produce a real cathedral we shall have to experience a desire for a deeper spiritual life.

E.S. (Auckland).

Sir,—It was refreshing to read the letter by 8676 (Wellington) and the talk by John Middleton Murry published in a recent issue of *The Listener*. I am afraid though theirs are voices crying in the wilderness so far as they have any effect upon the church.

A war-devastated, famine-stricken world is desperately in need of spiritual guidance. Man is, like a drowning person, reaching out for any object which is likely to deliver him from the morass of human wickedness he is wallowing in to-day and the church offers him ritual and ceremonials. If he goes to church regularly he is promised blissful existence after he leaves life, or eternal torture in hell if he doesn't go to church. To the man in the street the whole thing is unreal. It has no bearing upon his everyday life and gives him an altogether distorted conception of God.

P.W. (Te Awamutu).

Sir,—There would appear to be some rather muddled thinking among the rhetoric of the letter from "8676" on Wellington Cathedral. The author pretends to imagine that "we are to see repeated in Wellington" the Italian mistake of a "magnificent church . . . which

## Victory Parade Broadcasts

BBC Commentaries on the Victory Parade in London this Saturday (June 8) will be re-broadcast by 2YA between 8.5 and 9.0 p.m., New Zealand time. The commentaries will include descriptions of the marshalling of the mechanised columns in Regent's Park, the assembly of the foot column in Hyde Park, and the departure of the mechanised column on the first stage of the parade.

shouldered aside the miserable dwellings of a people with whom starvation was a frequent lodger." Does he really believe that our cathedral is going to create hunger or slums, or even that the relief of such conditions will be retarded by it? If so, he believes nonsense.

The cathedral is going to be built out of the wealth of New Zealand, not its poverty. It is going to be one item in a large group of buildings to house government departments, broadcasting, science and music, which will become the administrative and cultural centre of New Zealand. Are we to take the position that whereas Wellington can afford a magnificent railway station, handsome insurance and civic offices and beautiful homes climbing every hilltop, we cannot or must not spend a penny to show forth to worship the splendour of God?

Perhaps "8676" doesn't really think worship is worth while. He believes that the City Missioner could make better use of the money; but Mr. Squires is one of the keenest members of the Cathedral Committee.

Many men have suggested that it is better to relieve distress than pour out one's substance in "useless" devotion. It is interesting that it began when a disciple rebuked Mary for her wasted ointment—and he was Judas Iscariot. 9999 (Wellington).

## EQUAL PAY FOR EQUAL WORK

Sir,—I work in a clothing factory and for once I have seen our girls really "steamed up" when I showed them parts of your article on equal pay in a recent *Listener*, particularly the section by Professor Hearnshaw. He certainly did not help to break down the idea that university lecturers live in a theoretical vacuum and often fail to look realistically at a situation. As to equal pay being an incentive against marriage, our experience is that it is a lack of

adequate wages that prevents us from marrying much sooner than we do. It takes a long time for a boy to save enough to get a home together and if the girl was earning a salary based on her ability and not on a woman's rate they would be able to marry much sooner. Also Professor Hearnshaw is biologically unsound in his statement that the extra money would be an incentive against marriage. He also seems to disregard the fact that, due to two world wars, a larger number of women are unable to marry and they are to be penalised for men's folly. If women are good enough to fight and work side by side with men in war-time, they are good enough to work side by side with them in peace-time on equal terms, with no tags attached for being single.

S.B. (Newtown).

## "HAIR-RAISING PRONUNCIATIONS"

Sir,—In the review of Dr. Keith Barry's book "Music and the Listener" mention is made of a page of "hair-raising pronunciations" of names of well-known composers. I fail to see anything hair-raising in what is after all the correct pronunciation of foreign names in everyday use. If some of the Auckland announcers were to study this page carefully we might be spared the irritation of hearing such announcements as a symphony by Beethoven (the first syllable rhyming with teeth), a waltz by Showpong, and a cello concerto by Hayden. The fact that this book has run to six editions shows that it is appreciated by many people.

E. RUSSELL NOLAN (Parnell).

## "LAND OF HOPE AND GLORY"

Sir,—It is good to find someone courageous enough to say that "Land of Hope and Glory" is a "rattling good tune." It is. Unfortunately the words have caused the brick-bat "jingoism" to be thrown at the song, and there are people who allow their aesthetic taste to be influenced by their politics. As your paragraph in "Radio Viewsreel" of May 17 remarks, the words are out of date. The position is really worse than stated for, while we continue to sing "wider still and wider," the British Government is pulling out of Egypt and India. We should be singing "narrower still and narrower." But what is not generally known is that Elgar and A. C. Benson realised that the song had this weakness. The BBC made a special programme out of the song during this last war, and it was stated then that Elgar and Benson got together on the point and a new version was written. Seeing that Benson died in 1925, the partners saw the light, so to speak, a good many years ago, and it is only fair to their memory that this should be known.—A.M. (Wellington).

## RHYTHM ON RECORD

Sir,—I was more than pleased to read a write-up on the most unpublished, yet oldest, session broadcast over 2YA, namely "Rhythm on Record." "Turntable's" session, which has been going for ten years, is the best of its kind ever broadcast in New Zealand, not because of the usual excellent choice of recordings but because of the masterful script that goes with it.

T. C. NICHOL (Kilbirnie).

## ANSWER TO CORRESPONDENT

R. H. James (Sefton): Our thanks. Following those clues.

More letters from listeners will be found on pages 28 and 29