

ject is, by giving running accounts of the places, practices, events and ideas that one finds referred to in the New Testament as one read it through, to make both the narrative and its meaning thoroughly intelligible, alive, and relevant. And the writer succeeds in his object. By reading a history of the ancient Hellenic world, plus a book on the social conditions of the first century, plus a geography of Palestine, plus an account of Hebrew religion, plus a modern Commentary on the New Testament, plus a scholarly and scientific life of Jesus, plus a textbook of Christian Theology, plus accounts of the English and Maori Bibles, one could learn all that Dr. Fraser teaches—and of course lots more. The value of his book is that he brings under one cover everything out of this varied knowledge that the ordinary reader of the New Testament needs to enlighten and enliven its pages as he reads them; and does it without obvious cramming or pre-digesting.

*Understandeth Thou?* is an actual year's course in Biblical instruction given to an actual fifth form. The class, moreover, has drawn maps and pictures to illustrate it. If one class found learning along these lines so interesting that it co-operated thus enthusiastically in its own instruction one feels that many others could also. Its already heavy (almost best-selling) sale for a New Zealand publication seems to indicate, anyhow, that a good many hundred out of New Zealand's many thousand whole and part-time teachers of religious subjects in "day" schools and Sunday classes believe it will help them to get what their pupils need.

Geoffrey Hoyland also combines considerable unobvious erudition, with practical experience in getting the co-operation of young pupils—although his speciality (and delight) is "delinquents" ("the name by which adults, with usual complacency, fob off their own sins on people smaller than themselves.") The former of his two series of talks is a witty and well-based contention that a strong family life is essential to children's proper development; but that the family to do its job must be a "gang" in which parents and children co-operate in a learning-living adventure.

For a hunting gang the family was through the enormously long paleolithic period when our essential human nature ("the old brain") was laid down. We adults may ignore or flout our nature in large part or for long periods without immediate disaster. But children "for all their great mental activity . . . run almost 100 per cent. on their instincts and emotions . . . the old brain tutoring

## LAKE, MOUNTAIN, TREE

(By Denis Glover)

*WATER* brimmed against the shore  
Oozing among the reeds,  
And looking into the lake I saw  
Myself and mountains and weeds.

*FROM* the crystal uttermost ridge  
Dwarfed was the river's course;  
Cloud-shouting, to the world's edge  
I rode an island for my horse.

*FORLORN* at the last tree,  
Grey shingle bruised our bones;  
But there holding tenaciously  
Were roots among stones.

*KNOWING* less now, and alone,  
These things make for me  
A gauge to measure the unknown  
—Lake, mountain, tree,

sings Harry.

the new (neolithic) brain, the tail wagging the dog until, bit by bit, the dog learns by experience to wag the tail." This is what education is—"the process of teaching the new brain to attain the maximum possible degree of control over the old brain without doing violence to it."

But modern life does do violence to both child and adult nature by "depriving children more and more of the sense of partnership and co-operation in the family gang for which they are designed and which is a vital factor in their social education. Extension of the state's "foster-motherly activities" ("the parents of England passing votes of no-confidence in themselves, abdicating individually in favour of themselves corporately"), though inevitable and in many ways good, is "prolonging childhood and increasing (children's) frustration (by) postponing still further the consciousness of being active and needed partners in society." Similarly, although "the parental pedestal is several feet lower than it was," the old "occupational partnership between parents and children has given place to an emotional dictatorship. . . . The old natural bond of leadership and co-operation being replaced by an unnatural bond of emotional possessiveness."

So what shall we do about it? Hoyland suggests quite a lot—particularly in his second series of talks, the series that gives his book its name.

—A.M.R.

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## Shortwave Highlights

NOW that the BBC's Pacific Service has altered its programme time to 6.0-10.0 p.m. and has stations in the 19- and 16-metre bands, reception should continue to be very good throughout the whole of the transmission time.

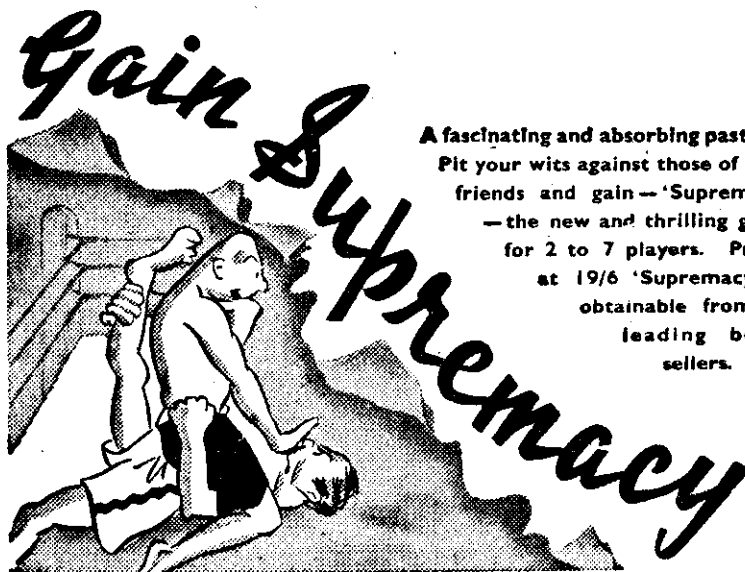
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Headlines in the Programmes: "The Moonstone," by Wilkie Collins, Tuesday, 6.45 p.m.; Science Survey: Seed Time and Harvest, Wednesday, 7.15; "Britain Can Make It," a talk by

W. F. Coxon, Thursday, 8.15; Massed Brass Bands Festival, conducted by Dr. Malcolm Sargent, Thursday, 9.15; "Experiment in Education: The Nursery School," Friday, 6.15; "British Characters: The Farm Labourer," Friday, 6.45; "Science Made the Grade: Jet Propulsion," Friday, 7.30; Country Magazine: "Buchan, Scotland," Friday, 9.15; "My Favourite Part," played by Robert Morley, Saturday, 8.30; The Brains Trust, Saturday, 8.45.

Mr. Churchill and Field-Marshal Lord Montgomery will be heard at 8.45 p.m. this Thursday, October 24, speaking at the Albert Hall on the occasion of a reunion of the men who fought at El Alamein. A commemorative Trafalgar Day programme will be broadcast from H.M.S. Warspite, and will be heard at 6.45 p.m. the same day.



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