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LETTERS FROM LISTENERS

(continued from page 5)

"WHO STEALS MY PURSE"

Sir,—“Three Dumb Clucks” write that they do not see the point of the recent *Listener* story “Who Steals My Purse.” I presume that A. P. Gaskell’s point would be found in the last line of the quotation used for title, “Who steals my honour steals my all”; but for me, the story would be more pointed if it ended with the untrusting wife calling her husband a fool—with forceful if inartistic adjectives—and never mind about the sly dig at the business men. What I would like to have explained to me, is why our New Zealand writers (not, of course, the bread-

and-butter writers of mystery and love stories) in this Age of the Common Man, must continually present him as a fool—spineless, whining, a misfit in life, without ideals, ethics, faith, or what-you-will. Who likes the miserable, self-pitying stuff: the public or the publishers?

There was no chorus of approval for a recent effort that appeared in *The Listener* about a starry-eyed young man too squeamish to kill vermin but oh, such a bold liar. There has however been some correspondence lately about the “smell” that hangs round Sargeson’s writings. His people are all humourless, dreary drifters—no wonder they smell!

The *Listener*’s reviewer said recently that his “only qualm” about a “fine” story in the latest *Landfall* was “whether the situation need have been seen through the eyes of an old soak.” I felt that all the characters might as well have been old soaks judging by their sensibilities as shown by the author.

What is happening? Are our writers shadowing forth a true picture of what we are breeding in this warm, damp little country, untouched by war, pestilence, or famine, and blessed with compulsory education? Or perhaps our writers are studying the market and supplying what policy demands? If the Common Man is told often enough that he is pathetic, vulnerable, incapable, will he not come to believe it and feel no shame if he is managed—for his own good of course—and pushed (gently, no doubt), in the way he should go? What I would like to know is who is to lead and where are we to be taken?

OLIVE SCOULAR (Wanganui).

REQUEST SESSIONS

Sir,—Would it not be possible for some stations to arrange a Sunday night Request Session for sacred music? I feel this would meet with great support. I suggest this for stations of the 12M class. INTERESTED LISTENER (Karangahake).

AFTERNOON SERIALS

Sir,—Would it be possible for Station 2YA to continue their afternoon serials, as they used to do before the afternoon programmes were cut out on account of power restrictions? One serial could be presented on Mondays and Wednesdays, another on Tuesdays and Thursdays, with something else on Fridays; all at four o’clock.

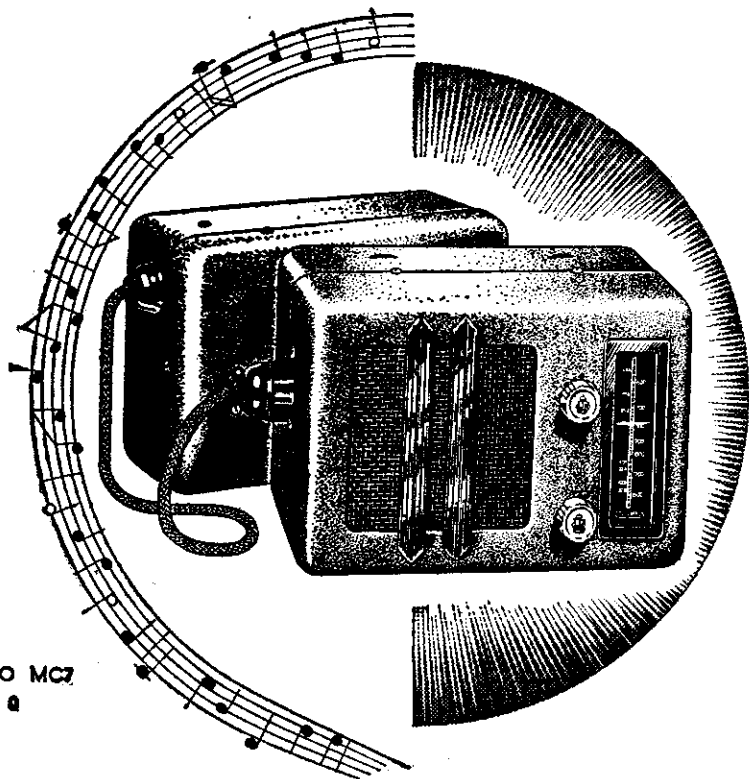
These serials were always looked forward to by the patients in Hawera Hospital and I should think elsewhere. Although the afternoon sessions have been back on the air for some weeks, the serials have not. I do hope they will be begun again. The evening serials are too late for patients to listen to.

“PATIENT LISTENER”

(Hawera).

PLAIN Christianity for Every Man is the title of a recorded talk by the Rev. Eric Loveday, of St. Martin-in-the-Fields, London, which will be broadcast from 2YA at 10.0 p.m. on Sunday, December 28. It was originally part of a series entitled *Plain Christianity—a Word to the Wayfarer*, broadcast by the Australian Broadcasting Commission in Melbourne, and it brought a remarkable response from listeners. When he was asked to make the broadcast (in July last), Mr. Loveday was given the choice of recording his talk or making it direct from the studio. He said he would prefer to record, as “that will leave me free to do something else.” Thirty-six hours later he died from a heart attack. He was then 42. Early in the war, he had come as Vicar to St. Martin-in-the-Fields, a church which his two predecessors, Dick Sheppard and Pat McCormick, had already made famous for a warm-hearted and unconventional Christianity, and which had become known to radio listeners as “The Parish Church of the Empire.” His visit to Australia was part of a goodwill mission sponsored by his own parish to the peoples of Australia, Canada and New Zealand. His death occurred shortly before his projected departure for this country.

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