

LISTENER

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EDITORIAL AND BUSINESS OFFICES:
115 Lambton Quay, Wellington, C.I.
Box 1707, G.P.O.
Telephone 46-520.
Telegraphic Address: "Listener," Wellington.

White Maori

BY an interesting accident the re-issue of Maning's *Old New Zealand** and *The War in the North* has coincided with the mild crisis in Maori affairs precipitated by the Rugby Union—a situation that would have been greatly enjoyed by the author himself. It has never been quite clear whether it was the Maori or the Pakeha whom Maning most wanted to ridicule: it seems to have been the Maori chiefly in one book, the Pakeha chiefly in the other: but he was far too cynical from his first day ashore to let one race or the other appear romantic. It is a coincidence without significance that he breaks into a Maori-Pakeha controversy 115 years after his preposterous landing at Hokianga, but if he could have done it in the flesh, and put his reactions on record, no one would have known whose tail had been twisted. He was malicious, nearly always a farceur, and occasionally and deliberately a clown, but he was absolutely brilliant as a teller of tales, and his humour has kept him fresh for 80 years. But for several years it has been difficult to buy him, and it has never been possible to buy him well bound and printed at a price that every reader could afford. Now it is possible. The new issue is as pleasant to read as earlier issues have been unpleasant. More labour could have been put into the editing, more talent and less money into the dust jacket; but it is impossible to get perfection to-day for 12/6. We get so much—including ten pages of illustrations—that the buyer who wants more is like the guest who complains of the Christmas cake if his piece contains no coin.

*OLD NEW ZEALAND. By a Pakeha Maori. Whitcombe and Tombs.

LETTERS FROM LISTENERS

DAD AND DAVE'S "MILLENNIUM"

Sir,—A sub-heading in last week's *Listener* reads as above, in effect. We all make etymological errors, but surely expect a good example from your publication. Even "millenary" would be wrong, as *Dad and Dave* has not yet been running for 1,000 years, though it might seem so to some of us. May I suggest that the "millennium" will be reached when, if ever, Dad and Dave make their final broadcast.

L. D. AUSTIN (Wellington).

(We were sleeping as soundly as we are sure our correspondent was when he left the second "n" out of "millennium"—and then did it again.—Ed.)

ORPHANAGES AND ORPHANS

Sir,—D.M.M. says "It is what they (the inmates) think that matters. May I, as an old boy, say what I think of my Home. First, I do not resent having lived in a Home; in fact, I am just a little bit proud of it. At a twenty-first birthday party given recently at the Home, of the 20 boys there I do not think any of them resented being a "Homer." Never did I feel socially inferior; the people of our parish were very good. Brothers and sisters were kept in a Cottage Home until the age of 12, after which the boys lived at the Home next door: only one or two were separated by a mile or so, and this only when absolutely unavoidable. They were allowed to see each other frequently. When in hospital boys were visited regularly on visiting days, either by staff or boys. One old boy permanently ill in hospital, though over the age of guardianship, is visited regularly by the superintendent and old boys. May I say how much I appreciate the splendid work done by the superintendent matron, and staff. F. E. GANT (Christchurch).

Sir,—I have been most interested in D.M.M.'s article "Orphanages Without Orphans," but unlike some writers, am not perturbed about it. A. E. Campbell in his introduction to Hamish Mathew's book *The Care of Dependent Children in New Zealand*, says: "The picture that emerges from this exacting scrutiny is by no means without its bright patches. A careful reading of the report will show that few of the practices recommended are not found in at least some of the Homes and that few of the criticisms apply to all of them. . . . If there could be a levelling up of conditions and services to the standard already reached in these (most progressive) Homes, that in itself would be a great step forward." This summarises my attitude to D.M.M.'s article.

Many years ago my committee reviewed its policy in the light of modern principles governing the care of dependent children, and many of the reforms advocated by D.M.M. have been, and are, our established practice. Our Presbyterian system is to have our Children's Homes controlled by a committee that is concerned with many aspects of social work; for then the admission of children is seen in its proper perspective. Very often by conciliation, counsel, and advice widows and deserted wives can keep their homes together. This is our constructive approach to the problem.

Certainly the attitude of the public towards children in Children's Homes needs to be educated. We have reached the stage where our children are welcome guests in the homes of our church people, and, what is more important, other people's children are welcome guests in our Homes. Hospitality must not be one-sided.

One quotation has been misunderstood by D.M.M. David Wills says, "We must never forget that the child who enters an institution is a casualty." The child is a casualty before it is admitted. Given an understanding staff and an interested community that child, within the Home, can become an integrated personality. We do know, however, the very great

APPEAL FROM AFRICA

August 9, 1948.

Sir,—We are regular readers of "The Listener," though the infrequent shipping to these parts means they are a few months old when we get them. Nevertheless we think it one of the best magazines we read.

To-day I was reading in the March 22-29 issue of the NZBS Music Booklet, the result of the offer of Alec Rowley, and of the other booklets distributed this year by the NZBS—"Musical Appreciation," by Ernest Jenner; "Rhythmic Movement and Music Appreciation," by Jean Hay, K. Newson, and W. Trussell, "Tales That Are Told," etc.

Having sat under Ernest Jenner, and having taught with Jean Hay and Keith Newson, and now teaching my own children in the New Zealand Correspondence Course, I'd be most interested and grateful to have these books if there are any spare ones about.

My husband is teaching in a secondary school for African boys here, but the nearest European school is 300 miles by lorry. We are consequently dependent for things Educational on what we get from New Zealand.

There may be none of these booklets to spare, but if there are I could put them to very good use here!

Yours sincerely,
(Mrs.)

MARGARET A. WIGGINS.
Iodoma, Tanganyika,
British East Africa.

(Copies of all the booklets needed by our correspondent have been forwarded by the Broadcasts to Schools Division of the NZBS, and arrangements have been made to ensure that these distant pupils are kept well supplied in future.—Ed.)

need for suitable staff to help the superintendents and matrons in their work. Not all matrons and superintendents need to be specialists. They should, however, be wise general practitioners ready to see the need for specialist advice and unprejudiced in carrying any specialists' instructions. Our own Association owes a debt to specialists in medicine, religion, psychology and education.

Finally the special "Follow up" of boys and girls who go to work should

be most thorough, for it is at this stage that a "break down" is liable to occur. By the time the children go to work, if they have been brought up in the right type of Home, they will voluntarily continue to seek advice and help. If the training has been rigid and regimented rather than elastic and co-operative those children who are casualties on admission are likely to be casualties in adult life.—A. J. McELDOWNNEY (Superintendent, Christchurch Presbyterian Social Service Association).

KATHERINE MANSFIELD

Sir,—I was disappointed in the talk by Frank Sargeson. In the first place why should the fact that he himself has written short stories place him in "an unhappy situation" when dealing with the work of Katherine Mansfield? Also he has a great deal to say regarding "the feminine tradition." Is his criticism in the masculine tradition?

Toward the end of his talk he remarks: "But I don't want to leave you with the impression that her work is

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nearly all shortcomings." I think there is small danger of his talk leaving any impression at all on those who know and appreciate the works of Katherine Mansfield. I prefer what John Galsworthy wrote of her: "Katherine Mansfield's talent was unique amongst us; she could reach and bring before us the in-between spaces and things and thoughts. Her work stirs and excites us, and so quietly. . . . It has the rare flavour that endures."

ST. CLAIR (Dunedin).

MAORI ON THE AIR

Sir,—I read the nonsense written by "Pakeha Maori" about pronunciation of Maori by radio announcers, and I am sure that the sympathy of all reasonable people will be reserved for the announcers. Why keep up this pretence? Most of the Maoris anglicise their own place names, and nothing that the purists may do can arrest this tendency. I worked for years among Maoris and now I wonder who listens to the news in Maori. Most of the younger generation prefer English, mainly because there is no literature in Maori; and the older generation all understand English nowadays. The younger and brighter Maoris, who have no vested interest in the old order, desire to identify themselves with the Pakeha, and would be pleased if special legislation for Maoris, the Department of Maori Affairs, and special electorates for Maoris were all dispensed with. The best Maoris want a real, not an artificial, equality with the Pakeha, and if in the meantime the Maori language is lost, are there not bigger and more important things? There is no sound reason why we should maintain any distinction between Maori and Pakeha. Unless Maoris are given full citizenship, and if they continue to increase in numbers as at present, a time will surely come when bad feeling will develop between the two races, as has already happened in America.

ANOTHER PAKEHA MAORI
(Lowry Bay).

ANSWERS TO CORRESPONDENTS
"Fiat Lux" (Papatoetoe): Better to wait for the ketch.