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this. I have a great admiration for the way he runs the three Homes under his care.

Little comment has been made on what one authority calls "the almost inhuman practice" of tearing brothers and sisters apart. This is one of the worst features of most New Zealand Institutions. The suggestion of "Pegasus" that a research council be set up is a most important one and I hope it will be considered. His grand finale gives me great satisfaction. Dennis McEldowney says most of the points raised by me were covered in Mr. Mathew's book, but there is nothing in the book regarding punishment and humiliation for behaviour symptoms, and it is significant that he was conscious at times of a lack of frankness when making his investigations. The angle of my approach, too, is completely different.

Adoptions

Regarding large institutions, one way of keeping numbers down is by encouraging adoption. My experience is that with few exceptions the voluntary organisations are against it. When it is remembered that many of these children are illegitimate, and are admitted from the age of three years, this reluctance seems deplorable. Another method is boarding children in the homes of parishioners. One third of the Barnardo children are boarded out. I see no reason why orphans should be admitted into institutions. They have relations like other children, and if these were encouraged to take them, the children would be gathered into their own family circle; and aunts and uncles can be very dear. By methods such as these, institutions as we know them to-day could be abolished altogether and what a relief that would be.

There is one vital matter I want to touch on which deeply concerns many of these children; illegitimacy. Could we have a more distressing proof of callous indifference to children's feelings than that we tolerate this cruel stain on completely innocent children? Custom is at the root of this lethargy—we can get used to anything (if we are not the victims). Insurmountable

difficulties? Difficulties yes, but not insurmountable, and unless we bring difficulties and details into line with principles, there is chaos.

Cottage Homes

Several people have asked me what I mean by Cottage Homes. I do not mean a group of cottages in the same grounds, for this is only an institution on another plan. I have in mind bungalows in pretty grounds and in different suburbs, with not more than 12 children of all ages and both sexes, and when the need arises, taking even a baby (if it is to be like a real home). And what a fuss the children would make of it, the boys, too, and what an interest for them all. There should be a married couple in charge as substitute parents, and by this method classification would be possible. The parishes concerned would, of course, count it their privilege to act as foster aunts and uncles, and as big brothers and sisters to the children and country parishioners would invite them for the holidays. And if this is not religion I don't know what is.

But the question of home-deprived children and their treatment is only one symptom of a social malady whose roots go far down into systems of education, but that is too big a question to discuss here. But to any who have been moved to a deeper insight into the needs of children I would say: let them express their feelings in warmer manner than by giving an annual subscription. Would money be enough to give their own children? Let us be able to say that although there are still homeless children there are no more friendless ones. And don't let anyone be too sure that nothing I have said can possibly apply to his particular institution. That is what I mean by complacency.

The only shadow over this controversy so far as I am concerned has been the hurt feelings of worthy people. I do regret this, specially as I know well the many hours of voluntary work given so willingly by committees. But the very fact that they do this for one special Home prevents them perhaps from seeing the picture as a whole.

We must think only of the children's feelings and bear the wounds of battle ourselves, remembering that they are honourable wounds received in trying to add to the happiness of some thousands of children.

MUSIC FROM THE ZB's

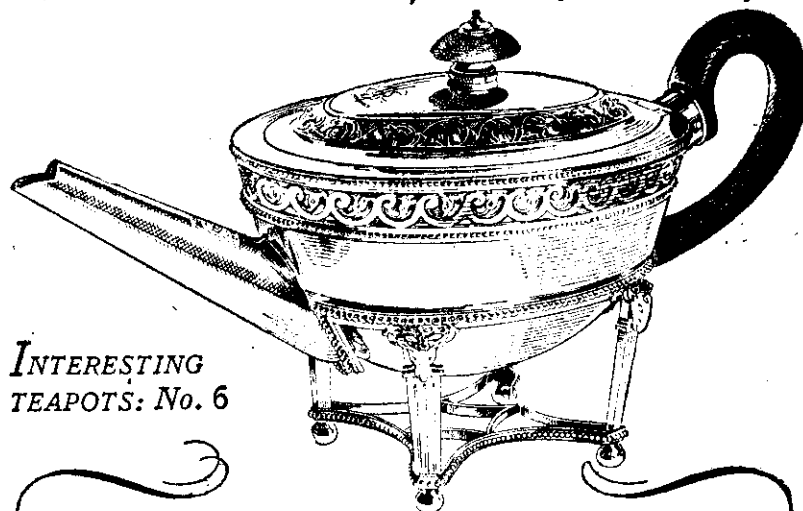
A PALMERSTON NORTH farmer, Thomas Ranford, who died recently, used much of his leisure composing songs, piano and violin pieces. On Sunday, October 24, Station 2ZA will feature several of his works in a special programme at 8.30 p.m. Three local performers, Ava Wilson (soprano), Alan Neilson (baritone) and Mysie Anderson (pianist) will take part.

THE Patricia McLeod Ladies' Choir, winners of the ladies' choir section at this year's musical festival at Auckland, will broadcast from the stage of the 12B Radio Theatre, during the *Music at Eight* session this Sunday, October 17. The choir will sing "O Can Ye Sew Cushions?" an old Scottish air arranged by Granville Bantock;

"Charming Chloe," by Thompson; "The Graceful Swaying Wattle," by Bridge, and "Time, You Old Gipsy Man," by Armstrong Gibbs. Instrumental interludes will be given by the 12B Salon Orchestra.

THE American pianist and organist Ethel Smith was on a tour of California when she saw a Hammond organ, took a fancy to it and practised till she mastered its technique. Eventually the makers engaged her as a demonstrator. Ethel Smith, who has appeared in many films which have been shown in New Zealand, will be heard in a programme of recordings from 12B this Sunday, October 17, at 10.45 a.m., under the title *Queen of the Keys*.

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