

LETTERS FROM LISTENERS

(continued from page 5)

"WE" AND "THEY"

Sir,—Pardon me for commenting on your editorial "We" and "They" (*The Listener*, 11.2.49). To obtain prior knowledge of the programmes each person of whatever political party affiliation must necessarily purchase *The Listener*, but I am sure that it would please very many of your subscribers, were your paper non-political. Your reference to the farmer in Edendale or Ngaruawahia is not in very good taste, nor for that matter would be a crack at the watersiders, carpenters and others who at present are doing their best to discredit the Government. Therefore, to suit all your listeners and readers, give us the programmes and such relative comment as is necessary, but leave party politics alone. PRUDENCE (Howick).

(It is a little naive to suggest that "farmer" is a political term.—Ed.)

A DEVOTIONAL SERVICE

Sir,—Just a word of appreciation of a recent devotional service given by Sister Rita Snowden from 1YA. It was just a simple talk but sincere and to the point. This type of service, because it can be understood by young and old, carries conviction.

N. LYSAGHT (Kaitia).

DANISH SHORTWAVE

Sir,—I would like to inform your readers that the Danish shortwave sender sends regular programmes directed towards New Zealand. The wavelength is 19.78m. 15.165kc., and they broadcast these on Tuesday, Thursday, and Saturday 10.0-11.0 p.m., NZT. The Danish Broadcasting Service is of course very interested in the reception and will gratefully receive any reports from your readers either direct to Statsradiofonien, Copenhagen V., Denmark, or to the Royal Danish Legation, P.O. Box 111, Wellington.

KARL I. ESKELUND
(Royal Danish Legation).

"FOR MY LADY"

Sir,—For some years I have been induced by their attractiveness to forget my sex and listen to the sessions *For My Lady* whenever I am able. But I am at last driven to complain about the errors that occur, especially in those dealing with singers. To-day's session on Scotti began inauspiciously with the wrong year for his birth. Then we were informed that he saved "lire" (given as one syllable) to pay for his lessons. The crowning blow, however, was to find his name consistently pronounced "Scoh-ti."

These sessions are usually so enjoyable that I have not complained about slips such as these, which occur in most sessions. But Scohti is too much. It is, perhaps excusable that an announcer should present the aria "Dove Sono" as "The Dove Song," but surely for a regular session it should not be impossible to find someone capable of giving great artists the slight courtesy of a correct pronunciation. L.J.F. (Otahuhu).

PSYCHOLOGY OF COWS.

Sir,—I was extremely interested in the remarks of "Ruralis" regarding the psychology of cows, as they clearly present the ideas current among most New Zealand farmers. These ideas are fallacious. Admittedly psychology is usually

taken to be the study of the human mind (not the soul, as "Ruralis" seems to believe), but a very large section of the subject is, and has been, devoted to the actual behaviour of animals. These experiments, by such well-known men as MacDougall, have shown some analogies between animal and human behaviour but have always carefully tried to stay in their own section. To quote as an example of some phenomenon that was so closely similar to the human neurosis as to be labelled by that name, I take Pavlov's dog, which was conditioned positively and negatively to two stimuli respectively, the stimuli then being made so similar as to make it impossible for the dog to differentiate and a subsequent refuge into "breakdown" of the conative apparatus or its animal equivalent.

If "Ruralis" decides to send all his "hopeless nuisances" to the freezing works without ascertaining the cause which must logically be present, this investigation being animal psychology, he will soon find himself with a rapidly diminishing herd.

PIERIAN (Hamilton).

AN UPSTART WORD.

Sir,—In a review in *The Listener* of Sartre's *Portrait of the Anti-Semite* the following appears: "An underprivileged class diminishes the privileges of all." This meaningless phrase is alas repeated under a photograph of M. Sartre.

A privileged class is one having advantages not possessed by the ordinary citizen. An underprivileged class can therefore mean only a class which does not possess enough advantages over its neighbours! To condemn privilege and then to use a word implying that there is not enough of it shows a shocking lack of thought.

Reply may be made that the meaning of the quotation is clear enough and that only a pedant would boggle at the way the meaning is expressed. One guesses that the intended meaning is that existence of a depressed class within a community diminishes something or other for all of that community. "All" cannot possibly have privileges, so that the privileges of all cannot be diminished.

Words are the tools of thought. Underprivileged is a word which contains within itself such contradictions that it should never be used by anyone who values clear thinking. Is it too much to ask, Sir, that this meaningless upstart word "underprivileged" should take its place amongst those depraved (underprivileged) words which are banned from your periodical?

JOHN R. JENNINGS (Wellington).

(Our correspondent will find our answer in the first sentence of his own third paragraph.—Ed.)

REQUEST SESSIONS

Sir,—There is a considerable time of the week devoted to "Request Sessions," but always for the more popular music. I am sure many would like a "Request Session" for sacred music. I know 1YD broadcasts sacred music at 1 o'clock on Sundays, but this is not a "Request Session," and to many interested, a more suitable time would be appreciated. Could not 7 to 8 o'clock on Sunday morning or an hour one night during the week be possible.

HYMNS (Mt. Roskill).



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