

want to disburden myself of the tying up of grazed knees, or the teaching of little people to feed themselves, or to put on their shoes. Indeed, most of us are longing for more, not less, time to spend on the children. But when I shred vegetables for a salad; chop mint or parsley or nuts laboriously by hand; or put a pound of cheese through that hideous implement, the grater, I cannot forget that there are gadgets which would do this for me—could I only procure and pay for them. When I lean over the washtubs with a brief interlude now and then to stoke up the copper, I recollect the machinery in a modern laundry which could do the job for only a fraction of the woman-power I expend. And when I am driven to the sewing-machine — for I would never touch it of my own free will—I am conscious that both the machine and my skill would not be tolerated for half-an-hour in any self-respecting clothing factory.

I have heard it convincingly argued that the happiest marriages tend to be those where the wife does not have to be dressmaker and tailor to her family. Those who are obliged to sew—and that means most of us—must perforce do it in the evening. When the husband, tired after his day's work and seeking quiet companionship, relaxes by the fire and addresses a word or two to his wife, out comes the sewing-machine with its clatter, whirr and rattle. Peace and conversation are banished until it is too late for them to be of any use, and even the radio suffers from the competition. Even harmony between husband and wife may end up with the pins and clippings and cottons in the shambles on the floor.

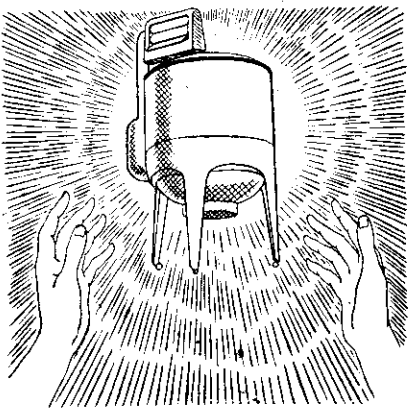
If a woman really enjoys dressmaking, as many do—in the same way as I

enjoy the flower-garden, despite the lack of any conspicuous success—then let it be regarded as a hobby to which she is entitled. But her labour at the sewing-machine is, in terms of economics, wasteful. This is what aggravates the overworked housewife who has seen something of modern industry. She knows that if all tasks fundamentally unnecessary for her were lifted, then ordinary domestic co-operation would be all she needed to reduce her working hours to reasonable proportions and increase her leisure to the point where it would be of use for something more than an occasional escape per medium of the pictures. Kindergartens, play centres and crèches which are being developed in cities and country towns would add a few daytime hours when she and the children would be happy apart.

BRITISH scientists, it is reported, have begun to investigate strain and fatigue in the work of the housewife. Under Professor Zuckerman, who studied war fatigue and flying stresses, they will try to find out how her home should be planned and how she should conduct her routine. It is a safe guess that the layout of our houses, the presence of dirt-collecting angles, the need for extra steps between sink and stove, and so forth, will be found guilty of wastage of woman-power.

But, since the wife is economically speaking only an appendage of her husband, how are the benefits of modern science, industry and invention to be made accessible to us? Or, in the simpler jargon of the politicians, where is the money to come from?

I ponder that little problem, too, as I wash my daily dishes—without a dish-washing machine.



Church Experiments With Radio

CHURCH bodies are notoriously cautious organisations, but a recently-formed broadcasting committee of the Presbyterian Church is anxious to make the best use of radio. As they think that the possibilities of this medium are not always fully exploited by the usual relays of church services, they have decided (amongst other things) to make further experiments with Sunday evening studio services. The first of these will be heard from 2YA at 7.0 p.m. on Sunday, May 1.

Studio services had already been attempted with some success by the Rev. G. A. Naylor in Auckland, the Rev. J. M. Bates explained to *The Listener* last week, but these latest experiments were aimed at achieving excellence of production from a broadcasting point of view, now that ministers were more familiar with the technique required. The general intention of the services, he said, was to achieve a more intimate atmosphere than was possible with an ordinary broadcast sermon. Broadcast studio services were already, of course, a familiar feature of American life, and in Britain the BBC had also experimented with them in recent years.

Two types of broadcast would be tried in New Zealand this year, he said. In one the instructional part of the service would come first, and be in the form of a radio discussion instead of the usual sermon. The devotional part, coming second, would consist of a period of meditation accompanied by a scripture reading and prayers, followed by suitable music sung by a choir actually in the studio. It was felt that this would be more effective than simply using records. The second type of service would be more or less identical in form with the ordinary church service, he said, except that it would be made from the studio.

Two studio services will be heard from 2YA during 1949, and it is expected that two will be given from each of the other YA stations, making a total of eight for the year. The service to be heard from 2YA on Sunday, May 1, will be in place of the relay of the St. Andrew's Church service scheduled for that date, and the prayers at the studio service will be taken by the St. Andrew's Church minister. The date of the second service has not yet been arranged.



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