



PETER HENNESSY  
No censorship, or no film

merely to the approval of the production committee over which J. A. Rank presides, and whose members include John Davis, Lord Archibald, Castleton Knight, E. St. John, Dr. A. Galperson, and the producers, Sergei Noldandov, J. L. Hodson and J. R. Gregson."

#### No Interference

"Are you ever hampered by censorship?"

"Our organisation has never agreed to send its writers and cameramen into any country or territory which insists on censorship of the material which we may film. The independence with which we approach our subjects is marked. Once the films are completed no alteration is made to suit this or that country, sect or party's point of view, though pressure is sometimes brought to bear. The producers stand or fall by what they have thought right to put on the screen and to say in their spoken commentary. Governments may ban a *This Modern Age* film; they may not censor it. A foreign language commentary is the only change made."

The film which Mr. Hennessy is about to make will cover many aspects of New Zealand life—farming, industry, sport, Government activity, operation of medical services, and so on—giving a completely factual picture of this country, its people and how both workday and leisure time are spent.

which member of that team had contributed this or that, so no individual credits were given, said Mr. Hennessy.

"Who chooses the subjects?"

"The producers have a greater freedom than most other documentary film producers in their choice and handling of topics—a choice which is subject

## Revised Judgment on Te Rauparaha

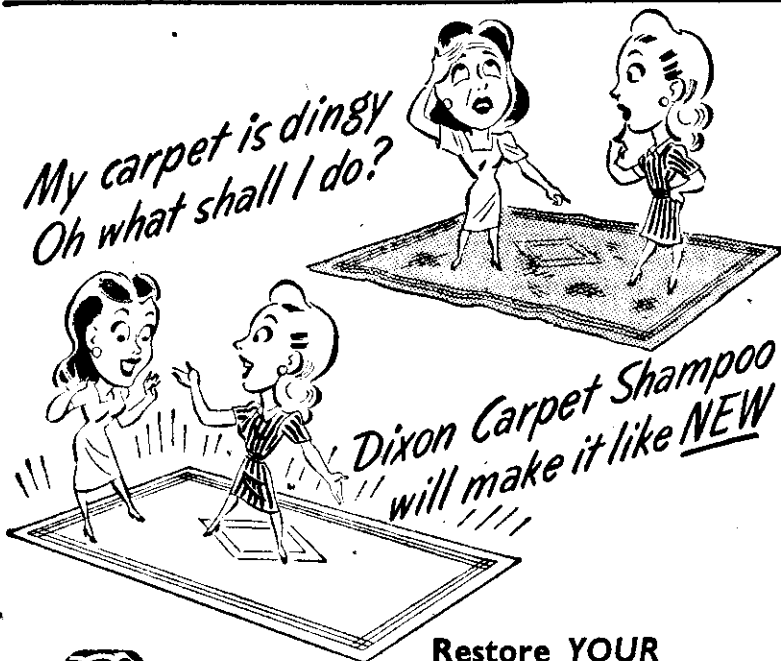
It will be 100 years next month since Te Rauparaha died, but his name is still familiar to most New Zealanders because of his part in the Wairau massacre of 1843. But was it really a massacre? When passions are aroused it is difficult to get a reliable account of happenings that lead to violence, and what we know of Wairau we know from historians whose views of the Maoris could not always have been, in the nature of things, objective. It is not surprising that we have inherited a judgment on Te Rauparaha that makes him appear brutal and treacherous, and his actions indefensible. Recently Sir Apirana Ngata challenged this appraisal and asked whether it could stand the test of historical enquiry.

Eric Ramsden, the well-known writer on Maori affairs, has prepared a talk for broadcast from the ZB stations in which he reopens the question of Wairau. Like Sir Apirana Ngata, Mr. Ramsden doubts that it is right to relate judgment of Te Rauparaha to a background of English customs and moral standards, on the assumption that these form an exclusive criterion. From his own researches a different Te Rauparaha from

the legendary one emerges—a man still extraordinary, but a man rather than a monster.

The Te Rauparaha centenary is shared by another—that of the building of Rangiatea, the Maori church at Otaki. In the churchyard at Rangiatea a coffin was buried in December, 1849, and Te Rauparaha's remains were supposedly in it. It had been largely through his influence that the church was built, though whether or not he actually became a Christian is a matter to be discussed in the second of Mr. Ramsden's talks, in which he will outline the fascinating history of the church. Certainly the old chieftain's bones do not lie in consecrated ground today, but in an unknown place on Kapiti. The story of the removal of his body will be told in the first of the talks.

Station 12B is to present these Eric Ramsden talks on November 20 and 27 at 6.15 p.m. From 22B they will be heard on November 27 and December 4 at 4.30 p.m.; from 32B on December 4 and 11 at 3.30 p.m.; from 42B on December 11 and 18 at 4.0 p.m.; and from 22A on December 18 and 25 at 6.0 p.m.



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