

Christian Order

WE pointed out, when the Campaign for Christian Order was first announced, that it concerns a secular newspaper only as cleanliness concerns us, and honesty, and decency in general. If it were a matter of faith in the narrower sense it would concern those people only whose minds move within the limits imposed by ecclesiastical dogma; in short, active believers and active unbelievers. But it is emphasised in one of the pamphlets issued by the National Council of Churches conducting the Campaign that "Christian Order" means simply the Christian way of life. The Campaign is not an attempt by the Churches to supply a "blue-print or architect's design" for making the world what they think it ought to be, but an attempt to persuade men and women that the Christian way of life is the best foundation on which to establish world order. Necessarily therefore it means most, and will make most progress, among people who are already active and not merely formal Christians, and unless it has the united support of that section of the community it will not get very far. But there are tens of thousands of people in New Zealand who, though they would hesitate to call themselves Christians in the personal evangelical way, do yet know, and would still say, that the Christian way of life is the only sure foundation of peace and justice and liberty and kindness. They are in fact a negligible number among us who would question that view, and therefore the Campaign for Christian Order is a Campaign for moral and social and political order, and concerns us all. It concerns us in our business, in our families, in our schools, in all our relations with one another now and in the days that will follow the war; especially in those future days. For there is no one so dull among us as not to know that if we do not make a better world voluntarily, a different world, and a worse one, will be made for us by forces that so far only threaten us. They will destroy us—our liberty, our justice, our whole social system—unless we anticipate the crash and disarm violence and chaos by removing their justification. That bluntly is the meaning of this Campaign for those who would not otherwise be able to associate themselves with it.

LETTERS FROM LISTENERS**Correspondents Please Note**

Letters sent to "The Listener" for publication should not exceed 200 words, and should deal with topics covered in "The Listener" itself. Correspondents must send in their names and addresses even when it is their wish that these should not be published. We cannot undertake to give reasons why all or any portion of a letter is rejected.

AN IMPENDING DISMISSAL?

Sir,—One night recently I heard a woman announcer from the BBC say, before playing a request item: "I'm sure everyone will approve of your favourite artist—Ming Crosby."

IS IGNORANCE BLISS? (Wellington).

THE CORSICAN BROTHERS

Sir,—Your motion picture reviewer recently gave readers the impression that *The Corsican Brothers* was not only a difficult work to procure but also had only lately been translated. Both of

an excerpt only—particularly as this interpretation was directed from Carl Philipp Emanuel Bach's original manuscript.

S. EVANS (Devonport).

STEVENSON ALWAYS SCANNED

Sir,—While fully concurring in Mr. Singer's estimate of the art of Robert Louis Stevenson (22B, August 23) I was surprised to hear him fall with great care and deliberation into the fairly obvious trap in "Requiem." Nine people out of ten insert "the" in the third line of the second verse, making it read

Home is the sailor, home from the sea.
Yet no student of Stevenson would lay such faulty scansion at his door. The correct version is

Home is the sailor, home from sea.
Still, Mr. Singer is in good company, for the stonemason who cut the inscription on the tomb on Mount Vaea made the same mistake.

MANUIA (Wellington).

LOCAL NEWS

Sir,—I should like to support the suggestion made some time ago by Tom L. Mills that we should hear more New Zealand news in the news service. We used to get New Zealand news before the war, and as the news sessions are at present fully taken up with war news, I should suggest a short session of New Zealand news after the news commentary at 6.45 p.m., which is a suitable hour for most country listeners—9 p.m. is too late. In this district we get our papers once a week, and there must be hundreds of people in the country similarly situated. Any step to keep us as well informed about local events as about overseas happenings would be greatly appreciated.

F. HECTOR MACHAN (Gisborne).

GOD IN NATURE

Sir,—In reply to Lionel Cooney I wish to say that I did say "even an Australian Black." I deliberately did not refer to any particular aspect of nature, partly because I was unaware that Nature could have good and evil aspects. The terms "good" and "evil" applied to Nature appear incongruous. I should think "inevitable" a better word. And I think it naive of your correspondent to assume that when an adult mentions God he means the Sunday School superman version. When one finds that superman fallible I do not think it very logical to try to create a devil out of Nature.

Ps. 27,13 (Dunedin).

POINTS FROM LETTERS

DISCIPLE (Blenheim) objects to the use of the word "Reverend" in broadcast references to ministers of the Church of Christ.

ONE OF THE MUGS (Dunedin) asks why "the people of New Zealand put up with such rubbish" as the serial *Uncle Jimmy*.

ANSWERS TO CORRESPONDENTS

SGT. R.S.J.—Not enough water in Wellington to put out the fire you ask us to start.

F. NEVE (Muriwai Beach): Our crossword puzzles have been resumed and will continue as long as we have paper. Thank you for your tribute to them.—Ed.

News Bulletin Changed

Beginning on Monday week, September 21, the BBC News Bulletin now re-broadcast by New Zealand stations at 8.45 a.m. will be re-broadcast an hour earlier, at 7.45.

Details of other changes in News Bulletin from this date will be given in our next issue.

these impressions are incorrect. The story is well known to proprietors of any second-hand book shop, as the title has been reprinted by the chief English publishers on an average every four years since 1880. The editions most commonly met with are the Methuen 18mo., 1920, and Readers' Library, 1928. In the Auckland Public Library and the Library of Parliament the story will be found included in Vol. 2 of Dumas' "The She-Wolves of Machecoul," published by Dent in 1895, and reprinted 1906 and 1927.

I.H.S. (Gisborne).

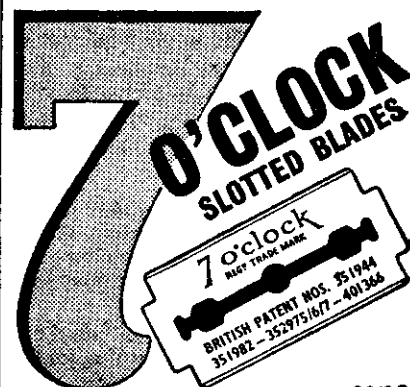
(We are indebted to our correspondent for much additional information for which, unfortunately, we cannot find space.)

BACH'S "MAGNIFICAT"

Sir,—It was announced in a recent programme for 1YX that Bach's "Magnificat" was to be presented. This is a particularly fine work and the recording being by the University of Pennsylvania Choral Society with the Philadelphia Orchestra, I tuned in. But when the presentation was halfway through the announcer's voice broke in and advised listeners that they had been hearing Bach's "Magnificat." Surely he should have said "We have just presented the first record of Bach's 'Magnificat.'" I noticed too that only eight minutes were allotted instead of sixteen. Let's hope we hear the second record next time, as the whole effect is spoilt by presenting

CLEAN SHAVES AT LOW COST!

7 O'clock Slotted Blades give shaving comfort at a low price. Look for the green packet.

**WHY THERE ARE 3 ATA CLEANERS**

Because it's common sense that a cleaner harsh enough to remove grease would scratch fine surfaces. So Ata make three—one for each specialised cleansing job.

1 ATA-BRITE

Fine as face powder for glass, crystal and porcelain.

2 ATA-KLEEN

For stoves, ovens, kitchen and bathroom.

3 ATAMAX

Caustic for caked burnt-on grease on stoves and ranges.