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## Better Health

CAN anyone by taking thought add a cubit to his stature?

The Book of Books says No. Can he add anything at all—an inch, say—upwards or outwards? The Health Department thinks that he can if he starts soon enough and attacks the problem in the right way. It certainly thinks that if he does not grow bigger and bonnier he will grow healthier and happier, and that the method and the materials are both within his reach. All he requires to do is to observe a few simple rules—to work with Nature instead of against her; and it is now telling him what these rules are. Week by week in most of the newspapers and magazines of the Dominion, and over most of the broadcasting stations, it is preaching the gospel of better health in language that everyone can understand; but it is preaching only. If we disagree, argue, or refuse to listen, it cannot coerce us. We are a free community—free to be wise, free to be foolish, free to lengthen our lives or shorten them; but most of us are not deliberately foolish in matters of sickness and health. We do not take poison knowing that it is poison or expose ourselves to infections when we know how to avoid them. We enjoy being well and we like keeping safe, but it is possible to love life and yet endanger it. And when it comes to what in another sphere is called abundance of life, nearly all of us at sometime or another are negligent. If we do not deliberately try to be flat and dull, we do not take steps to remain vital and buoyant. This the Health Department can help us to do if we will accept its help. It cannot make the blind see, the old young, or the halt skip like lambs, but it can raise and reinforce physical standards without exacting a price that we feel too poor to pay. It rests with ourselves to say Yes or No.

## LETTERS FROM LISTENERS

### THE CREEDS

Sir,—Your correspondence column is always interesting. When it is not constructive it is amusing. Your letter signed C.M.L. claims that God is imprisoned within the Creeds. If C.M.L. took the trouble to look up the three Creeds, which all historic Christianity acknowledges (Protestant and Roman Catholic), he might be surprised to discover that God is described as Infinite, Eternal, Incomprehensible, etc. How God could be more than infinite or eternal, for instance, would make an interesting study. It is also worth noticing that the Creeds acknowledge God as a Person, while C.M.L. limits God to a mere Force.

It is a pity that correspondents do not look up their references when they are uncertain of their facts. The obvious fact is that C.M.L. does not know the three Creeds, which are the common treasure of the whole of Christianity.

NICENE (Sheffield).

### MUSIC FROM 1YA

Sir,—As another "middle-brow," I should like to endorse the remarks made by "Yvonne" regarding the present breakfast music from 1YA, and to echo her fervent hopes that these delightful programmes will become a permanent feature.—"STELLA" (Hamilton).

### GOOD AND BAD MUSIC

Sir,—I sympathise with "Old Bandsman." As one who became at an early age passionately fond of so-called "good" music, I can understand his feeling of futility on calmly surveying what is now generally looked upon as being desirable. Although trembling in awe before his tremendous achievement in associating with bands for "some 40 years," and feeling that such fortitude deserved a more worthy reward, I meekly suggest that the blaring, peeping and hollow bellows of his beloved bands do little to further the cause of "good" music.

Most people are now sensible enough not to pretend to like what they do not listen to, and if many derive pleasure from swing and crooning it is advisable to remember that everything is a matter of taste. I understand that the most accurate definition of taste is that "a person of good taste is one who habitually approves of all great works." By the same reasoning it is apparent that "great works" are those which are habitually approved of by persons of good taste. It is, therefore, not reasonable for a worshipper of one variety of noise to condemn the worshippers of other varieties.

"HANS SACHS" (Day's Bay).

### PALESTINE AND THE JEWS

Sir,—If your interviewer of Dr. Traub was of British nationality, he is not a Gentile. Also, I beg to take exception to the implication of E. J. D. Hercus's quotation: "Jerusalem shall be trodden down of the Gentiles" etc. It was our forces who released that city, thereby freeing it, and all Palestine, from centuries of uneconomic and harsh rule. Furthermore, in taking the pipeline from the Nile to Jerusalem we fulfilled an old Arabic saying that "when the waters of the Nile flow into Jerusalem the time of the Gentile is passed."

"OMEGA" (Ashburton).

### "MEET JOHN DOE"

Sir,—Your film reviewer, "G.M." gives interesting reviews of films, which reviews I am generally in agreement with. Had I read his review of *Meet John Doe*, I would probably have abstained from seeing it. As it was, I went quite unbiased and, with two friends, enjoyed every bit of it. Surely your reviewer must have gone in a carping mood.

The plot is good and, compared with most of the flabby, ill-sustained plots, is well knit and well thought out. The photography is, of course, exceptionally good, and the crowd scenes thrill me with the mass emotion of crowds. The characters are well cast; most of the characters standing out as real people—not actors portraying them. Gary Cooper gives a very intelligent rendering, starting as an uneducated yokel and gradually absorbing the philosophy of life propounded by Barbara Stanwyck, but borrowed from her dead visionary father. I agree that Barbara Stanwyck does not reach the heights, but Walter Brennan's speech on the drawback attaching to possessions, is a gem which alone would make the film worth seeing. Also the half-drunken editor's revelation of Edward Arnold's duplicity to Gary Cooper, and Gary Cooper's gradual realisation of it is a wonderfully acted scene. Then the pathetic scene where Gary Cooper escapes with Walter Brennan and is detected, and the local people come and tell him their experiences, is a very moving one. Altogether it is a film well above the ordinary, and I would like film-goers to see it with an unbiased mind, when, I think, as we three did, that they will agree it is a film to enjoy and think over afterwards.

ROBERT A. WILSON (Bulls).

### NOT ENOUGH OF US

Sir,—"One of Many" quite fails to grasp the point. She has not yet fed a baby, so she doesn't know what she's talking about. Farm life is not a closed book to me: I have spent eight years of my adult life in a farming community, have a sister a cow-farmer's wife, and two brothers who have worked on farms. Your correspondent, as she was not feeding a baby, should have been able to do the work she mentions without sitting back and admiring herself for it. Personally, I'd heaps rather look after four of someone else's children than two of my own. If she's selfish enough to have 10 children, that's her affair. I would prefer two properly fed, clothed, and educated, to 10 C3 children. As for her final platitude, I might say that it is not manna which falls from the skies these days.—"P." (Christchurch).

### OPERA COMMENTARIES

Sir,—There has been some criticism of late in your columns respecting the value of opera commentaries. It does not seem to have occurred to any of these critics that the object of the running commentary is merely to explain the story and action of the various operas for the benefit of listeners who are ignorant of them. Since the majority of operas are sung in foreign languages, it should be obvious that some such explanation in English is necessary, otherwise how can the average listener know what it is all about?—WRITER OF COMMENTARIES (Wellington)



ONE SOAP FOR ALL  
THE FAMILY—THAT'S  
MY IDEA OF ECONOMY  
AND WE ALL LOVE  
KNIGHT'S CASTILE

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NEVER SEE HIM  
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