

"Well, I wasn't interested in Kindergarten of the Air, so I switched over to Aunt Daisy'

grateful to the writer, Oliver A. Gillespie, for introducing me, warmly yet never pressingly, to a man whose character was worthy of his genius.

Request Sessions

YOU can have too much of a good thing, also too little. The golden mean must lie at about Timaru, somewhere between 3YA's half-hour "Listeners' Requests" and 4YA's all-night sitting. Of the two I prefer the three hours from 4YA, because when tired of it you can at least turn it off. Station 3YA, on the other hand, doesn't allow you to get as far as that. Its session, tucked away between 6.0 and 6.30, when every respectable Ulysses is recounting the day's odyssey to his faithful Penelope, simply comes to cross purposes with him. So for some time now I've simply missed the request sessions which are, at their best, pleasantly relaxing. They're the kind of thing you can listen to over a book, becoming attentive when you hear a tune you particularly like. I notice that Dunedin groups some of its songs under the heading "Cowboy Corner," but haven't quite decided whether this really is an improvement, for while it gives a little order to the programme, it possibly makes that part of it monotonous.

Inside the Churches

TO the question "Empty Churches: How Can They be Filled?" one might counter, "How well would a church be filled if Christ was the Pastor?" And I have been supported by the pastor?" And I have known ministers who thought that the straight gospel would | be more likely to empty than to fill ZB stations on Tuesdays and T their churches. But such is the modern at 8.30 p.m., beginning July 20.

emphasis upon social harmony and adjustment that we forget this swordlike attribute of the spirit. Indeed, the 3YA panel which discussed the question of empty churches scarcely touched on the difficulties in the prophetic aspect of Christianity, which is complementary to, but not easily compatible with, the priestly and conservative nature of the church. Although the panel did suggest that certain hymns and a fondness for the archaisms of the Authorised Version lulled rather than challenged the congregations, the whole discussion might have been a good deal livelier for the presence of someone who, while loving the Gospels, did not find church life very dynamic or relevant. As one of the points listed at the end, even the "patient continuance of well doing" might act as a soporific, implying that a perpetual patching up of society is enough instead of a searching for causes; a pursuit which would entail less naiveness and more intellectual effort. —Westcliff

Young Bess

WHEN Elizabeth I became Queen of England in 1558, it was "by the Grace of God" in every sense. Only four years before, she had languished in the Tower of London, a prisoner of her half-sister Mary. Her entire career, in fact, had been none too secure. But Elizabeth was intelligent and a shrewd judge of where her interests lay. When the time came for her to ascend the throne, she did so well equipped. The story of the young Princess's life before she became Queen is to be broadcast soon under the title of Tudor Princess. It will be heard in serial form from all ZB stations on Tuesdays and Thursdays



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