

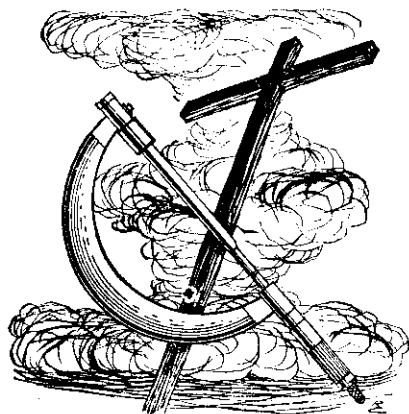
diminished, but to ignore the whole matter leaves the field wide open to detractors. (I enjoyed the money-raising on the Tuesday.)

Sicilian Odyssey

WITH admirable cunning, Professor L. G. Pocock lured his listeners from talk to talk in his series, *Adventure in the Odyssey*, by hints of yet greater marvels to come. And certainly he made an exciting tale of his journey to Sicily to confirm Samuel Butler's identification of modern Trapani as the site of Nausicaa's island, and possibly of Ithaca also; and of his subsequent discovery on a map of sites for most of the other scenes in the *Odyssey* about the coasts of Sicily and of the seas to the West; and his growing con-

viction that the story is a true one of a real man, heavily disguised in allegory. I am no Greek scholar, nor a scholar of any kind; I have read the *Odyssey* only in one of the recent translations which the Professor dislikes; and, objectively, I couldn't care less whether it was written in Sicily or Greece, or was true or not. But from now on I'm rooting for Professor Pocock, just as I was sure that a man who could write an exciting book like *Kon-Tiki* must be right in his theories of Polynesian migration. I look forward to the Professor's book and to whatever shindies may follow—as they will, I suppose, scholars being harder to convince than I.

—R.D.McE.



SCIENCE AND RELIGION

Controversy Re-Examined

IN the judgment of some the issue between science and religion was closed for good and all three generations ago, comments Dr John McIntyre, Professor of Theology at Edinburgh University, in the first of two talks on *Science and Religion*, to be heard next week. But there are at least three good reasons now why a fresh look should be taken at the question, and continuing progress in science suggests that there will be others to come.

"One reason," says Dr McIntyre, "is that since the classic form was given to the controversy of science with religion in the 19th century . . . there has been a greater advance in human knowledge than in any period of equal length in human history. It is very probable that some of this new knowledge has altered the terms of the old controversy, altered them even to the extent of making it absurd to go on calling it a 'controversy.'"

Another reason is the widespread belief that in some ways the dangers that confront modern civilisation through the possible misuse of atomic energy are due to the divorce of science from religion—or at least from the moral and ethical sanctions associated with religion. And, finally, there is the secular character of modern education, which has apparently no place for religion, and where the trend appears to be more and more towards the sciences.

Science and Religion will be heard from 4YA and 4YZ at 7.15 p.m., Wednesday, June 5, from 2YA at 7.15 p.m. the next day, June 6, and later from other YA stations.

N.Z. LISTENER, MAY 31, 1957.

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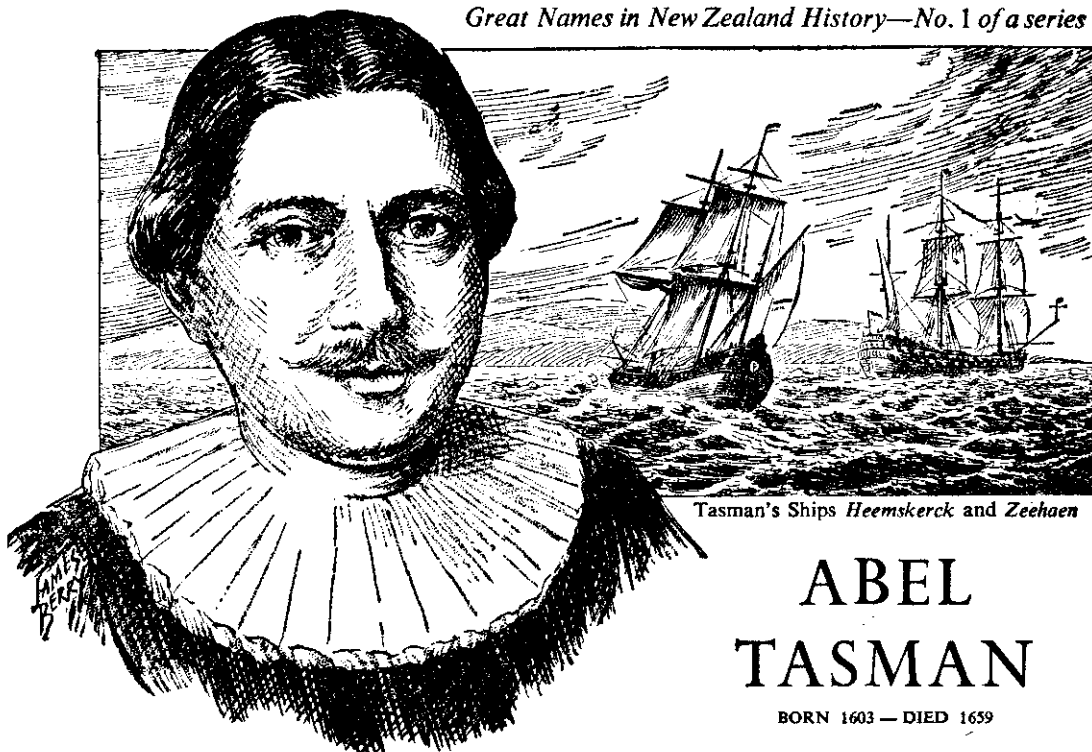
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Some of Tasman's crew were killed in a Maori attack at Golden Bay. He made no attempt to land, but sailed north along the west coast, often out of sight of land, finally naming Cape Maria Van Diemen (after the wife of the Governor of Batavia) and the Three King's Island, where they anchored on the eve of Twelfth Night.

Sailing north again, he discovered a number of Pacific Islands before returning to Batavia.

The Bank of New South Wales, which today provides banking facilities at over 1,000 points in New Zealand, Australia, Fiji, Papua and New Guinea, was the first bank in this whole vast area. It is therefore fitting that it should pay tribute to Abel Tasman and to all those whose names and deeds are part of the tradition of which New Zealanders are justly proud.

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