

'And on their lids
The baby sleep is pillowed'

—SHELLEY



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RADIO REVIEW

Aunt Sallies in Our Alley

O wad some pow'r the giftie gie us
To shield ourselves as ithers slay us.

PETER LLEWELLYN Looks at New Zealand having just concluded, it is now time for New Zealand to look at Peter Llewellyn, and no doubt that's what New Zealand would have been doing, hurling its classic phrase "the self-appointed critic" at him, if he had been on the air at a better time. But if more people go to church on Sunday than were at the pictures the night before then Sunday evening at seven is a bad time. That is a pity, too, because Mr. Llewellyn's forthright opinions deserve more than apathy. What he said of civilised drinking as opposed to getting a "skinful" before closing time will find an echo in the minds of thousands of ex-Servicemen who, either in Italy or England, learned what leisured conversation over a glass might mean, at the "casa" in St. Mark's Square, or at an inn. Personally, but this is another point Mr. Llewellyn would probably agree with, I prefer drinking in the home to any inn, precisely because I have no belief in the world of man as a separate entity. The home should be the centre of life, intellectual, convivial and general.

In suggesting that because New Zealand women have a relatively easy time they should be more contented with their husbands, thus lowering our divorce rate, Mr. Llewellyn associated two thoughts which have little in common. Women, in general, neither stay with men nor leave them because they are under- or over-worked, but rather because they are finding an inadequate emotional release in their relationship. The divorce rate remains high partly because of the ephemeral and unnatural ideas concerning "emancipation" which haunt the century. Women, mistaking the nature of the "strain" which they feel attribute it to insufficient "freedom" and too much work. Historically, the plea is absurd and I agree that, on the whole, the New Zealand woman has an easy time of it.

In his last talk, Mr. Llewellyn was over anxious to assure us of his affection. This resulted in a certain amount of sentimentality which undermined the value of his earlier sallies. Certainly "be it ever so humble there's no place like home" and evidently New Zealand is Mr. Llewellyn's new home, but that refrain sung too much has a lulling quality not really needed here. For the other rubs, for the honesty and courage it takes to say such things once having established relationships in a country, we must thank Mr. Llewellyn.

Nobler Tennyson

TENNYSON, poet of high school days, sonorously decked out platitudes in purple, agonised by lone rocks, and created a rich tapestry of knights and their ladies. This Tennyson I left, never looking back until recently when *Chapter and Verse* from 3YC caught me with the depth of feeling often expressed in Tennyson's verse. Tennyson the typical Victorian either hid from the cause of his anguish—the evil things which grew up under the complacent wing of the time—or, lacking a direct and practical



intelligence, almost never divined them. But his concern was real and urgent and has power to move us today. Nor should we forget, considering the way in which we too hide from evil, that on the occasion of the Queen's Jubilee Tennyson either discovered or let his anxiety be known publicly. Both Tennyson and Gladstone felt that things were not as secure as they seemed. But Gladstone could not allow the sombre note to be sounded in the year of the Queen's Jubilee and set himself to explain away Lord Tennyson's forebodings. To think that, fawned upon from his earliest years as he was, the ageing poet spoke the truth as he felt it makes him more worthy of the prophet's mantle than many of us would be willing to admit.

—Westcliff

The Road Back

THE pretensions of the Kinsey researchers, Havelock Ellis and similar "revaluers" of family and sex life made me approach Allan Nixon's 1YC series on *The Family and Society* with caution and scepticism. Such discussions so often make "freedom" and "rational relationships" the basis of a newer, more sterile orthodoxy (the epithet is calculated) that I expected a rehash of the familiar arguments against Christian conceptions. However, through a careful analysis of statistics and a detailed survey of the changing patterns of family life today, Mr. Nixon came to the conclusions which justified the traditional view. Despite his attempt at impartiality, it became clear, after the first three talks, that Mr. Nixon had found that evidence similar to that exploited by the "free-lovers" could be used to establish a rational case for the control of the sexual impulse and the integrity of the family. To me, this series appeared a healthy approach to a question in which a rationalisation of aberrations has often been advanced as the "enlightened" view of sex and marriage. It also illustrated the philosophy of a friend of mine, "If you stay in the conservative groove, and ignore fashions, you eventually find yourself in the avant-garde of the new enlightenment."

Naturalist

IT isn't easy to decide what makes for success in radio speaking. Particular knowledge of the subject, colloquial ease balanced with a certain formality, economy of expression, enthusiasm—these are obvious assets. Another, I feel, is

N.Z. LISTENER, JULY 27, 1951.