

## "UNDISCOVERED ENDS"

Sir,—I was astonished to read the letter from "G.F." and "E.L.M." adversely criticising the Rev. P. O. C. Edwards' review of the book *Undiscovered Ends*. I thought it one of the best I have heard on the air, both in substance and in presentation. Apart from the opinions expressed, Mr. Edwards has, I think, incomparably the best voice heard in New Zealand. The pity of it is that it is heard so seldom. The NZBS might do worse than invite him to make a series of recordings for reference purposes, to be played over to people who broadcast (including announcers) as an example of standard English, without either vulgarity or affectation.

A. R. D. FAIRBURN (Auckland).

## LIFE AFTER DEATH

Sir,—I beg to differ with your correspondent "Under the Table," who says that I am wrong in stating survival has been scientifically proved. I would ask your correspondent if he has seen a substance called ectoplasm, the agent for materialisations. Has he heard the direct voice, or seen a person entranced speaking in an entirely different voice giving proof of spirit return, or heard an evolved spirit giving teaching and wisdom? I have experienced these things. There is an article by Canon W. H. Elliott in *The Church of England Newspaper* of April 20, 1951, entitled, "The Near Unseen." An extract is "I have always been sorry that Archbishop Lang suppressed a report submitted by a Commission appointed by himself composed of eminent scientists with Bishop Underhill in the chair. After a long investigation the Commission issued a majority report, seven votes to three, affirming that communication with the Unseen had been scientifically established." Canon Elliott was Chaplain to our late King and is noted for his broadcasting and books. The knowledge of the after-life banishes all fear of death.

THE STUDENT (Wellington).

Sir,—The controversy on life after death has been interesting. Since "soul" and "spirit" are commonly considered synonymous most people believe that man consists of two parts, body and soul. However, a careful study of the New Testament, aided by a translation such as Dr. Weymouth's, teaches that man's nature is threefold—spirit, soul and body. The idea of a twofold nature has become so deeply rooted that in English we have no adjective from "soul."

Professor Wall says we should be pre-occupied exclusively with the interests and duties of this world. But surely our threefold nature calls for threefold activities. Our intellectual and emotional activities belong to the soul. Our apprehension of God is possible only through the spirit, which in many of us is so dormant that it may almost be said not to exist. Our dormant spirit can be vivified only by the Spirit of God as explained by Jesus in His interview with Nicodemus. Thus do men and women everywhere who obey the law of the spirit receive in their spirits proof of God and a continuing life.

WAYFARER (Auckland).

Sir,—I think your correspondent "Under the Table" should give some proof that there is no scientific proof that human beings survive the "change called death." In passing, how that word "death" has a power for mass hypnotism: it is like a blow on the head, stupefying.

For the thousands, of whom I am one, who have had incontestable evidence of

# LETTERS FROM LISTENERS

the continued existence of those who have died, in intelligent and progressive activity, those bald statements denying the truth of our knowledge seem quite senseless. We have not come by our knowledge, most of us, without long investigation and patient sifting of evidence, both first-hand, and by report. Perhaps "Under the Table" would tell us where and how he has investigated the matter, which of the authoritative books on it he has read from the pens of scientific investigators, and how much evidence from thoughtful, sincere and well balanced people in ordinary walks of life, he has studied. Or is he one of those mindless people who believe they think with their brains? I saw a brain once. It had been isolated and prepared, and it was lying in a container, to be used in demonstration. Something fatal had happened, and the mind that had used it had been withdrawn. There was no scientific proof that it had ever lived.

When "Under the Table" can demonstrate the seat and origin of thought power, he may be in a better position to say what survives death and what is laid aside as perishable.

SPOOK (Abititi).

Sir,—Only the ignorant these days condemn spiritualism out of hand. If Professor Wall had honestly investigated this vast subject, as many great scientists have done, he, like them, would have accepted the wonderful truth that man survives death. To your correspondent D. Martin, I would point out that spiritualism has been practised throughout the ages in all parts of the world, and in England the old Witchcraft Act was last year replaced by the Fraudulent Mediums' Act. This bill was piloted through the House of Lords by wartime Air Chief Marshal Lord Dowding, a champion of modern spiritualism. The word "fraudulent" implies that there must be "genuine" and if Mr. Martin cares to look into the matter he will find that is so. Since God is omnipotent, omniscient, and omnipresent, nothing goes on without God's knowledge and God's permission, even spiritualism. But Mr. Martin need not take my word for it. Let him read his Bible in which he will find many references to "familiar spirits," not all of them evil by any means.

May I also draw attention to St. Paul's statement in 1 Corinthians, Chapter 12, in which he says quite clearly, "Now concerning spiritual gifts, brethren, I would not have you ignorant." He was, of course, addressing us all, including Mr. Martin and Professor Wall. St. Paul then describes these gifts as they appeared then, as they appear now and as they will always appear. St. Paul did not say spiritual gifts were restricted to Jesus, but that the same power which operated through Jesus also operates through all men. Jesus Himself confirmed this when He said, "Greater things than these shall ye do."

In verse 10 St. Paul says, "To another the working of miracles; to another prophecy; to another discerning of spirits, etc." St. Paul not only states, as spiritualists do today, that there are such things as spirits, but emphasises that certain people in the flesh can see them. Would Mr. Martin dare suggest that St. Paul was not telling the truth or Professor Wall that St. Paul was of "remarkably low mentality?"

A spiritualist's faith is built on sure knowledge. Spiritualism is not a matter of opinion, it is fact, just as factual as radio, and just as scientific. We spiritu-

alists are indeed privileged that Great Souls—familiar spirits—take the trouble to visit us still, as they have always done, to teach us things that would astound even Professor Wall. Once this great truth is accepted universally, it will bring unity to the world, by ending all creeds, class consciousness, racial hatred, false patriotism, war, and most of the scientists, medical men and clergy will be forced to change their restricted ideas.

ROY ESCOTT,

White Dawn Psychic Youth Movement, (Henderson).

## IMMIGRATION

Sir,—As an interested listener to the YA Women's Panel on Wednesdays, I was more than slightly shocked to hear the views put forward by Mrs. Helen Garrett of Christchurch on the question of mass immigration for New Zealand. Most people would agree that we need more population, and that we should encourage settlers of both British and European stock to come here. But the chief attraction of a mass immigration scheme to Mrs. Garrett seemed to be the prospect of a plentiful supply of cheap labour, domestic and otherwise, from Europe. "They work harder and they don't want so much money," said Mrs. Garrett. This, I think, is a pipe dream, for, as another speaker pointed out, it is doubtful whether any immigrant would long be content to do domestic work for low wages, when other more lucrative forms of employment are available. Apart from that, the suggestion that New Zealand should admit immigrants on terms any other than those offered to our own people seems an insult to the newcomers and an invitation to trouble later on.

Mrs. Garrett quoted an expert who stated that New Zealand could absorb a population of ten millions without lowering the present standard of living. Will Mrs. Garrett explain how it would be possible to flood the country with cheap labour, and still maintain existing standards?

I have three young children, no domestic help, and long for the "civilised leisure" of which Mrs. Garrett speaks so temptingly. But sooner than exploit the fear and insecurity of people from less fortunate countries, I shall continue to scrub my own floors and peel my own potatoes, much as I may dislike it.

Leisure for any one section of the community has always involved the existence of a slave or slavey class. That this class has disappeared in New Zealand is a matter for congratulation and not for self-pity. Let us make sure it does not return.

ELMA WRIGHT (Upper Hutt).

## MODERN ARCHITECTURE

Sir,—I was profoundly disturbed to read the letter by "Wren" (*Listener*, Feb. 8). It is not often that one reads so many misleading generalities in so few words. I assume the writer is sincere in his claims, but nevertheless these claims cannot go unchallenged.

We have been accused of abandoning the heritage passed down from the Greeks, the Romans and other periods in architectural history. When thinking of these matters, it must be realised how much more complicated our lives have become, especially over the last two centuries. Our occupations are more technical, our religion more demanding, our cities much larger and generally speaking our outlook more materialistic.

All the beauty and power of a Spitfire aeroplane, in the advent of another war,

would be considered obsolete, yet at the same time large sections of the community want architects to design buildings which are reminders of a past era. Having understood this point, perhaps "Wren" will find it less difficult, in the face of higher costs, new materials and workmen who think differently, to visualise some of the architect's problems. It gives the architect a great thrill and sense of achievement to design a building in the true contemporary manner. This does not mean the cheap thrill of the "grand mock up." Rather, it means that thrill produced by a building which expresses a fresh, invigorating beauty together with a usefulness for the people of our day. Posterity will be the judge of our buildings. If they are thought to be severe, undignified and lacking in beauty, then it will be said that after that manner we have lived. This is our heritage.

R. I. MITCHELL (Onehunga).

## THE NATIONAL ANTHEM

Sir,—In England the National Anthem is played with a slight slowing down in tempo on the last two notes. This was well illustrated by the bands and pipes at the King's funeral procession. It adds dignity to the finish and compares favourably with the hat-grabbing scurry of the ending as played here. Unfortunately in words and music it is at best rather banal, but we make it still more so with the undignified scurry of our particular rendering.

DONALD STRAKER (Upper Hutt).

## FRED AND MAGGIE

Sir,—I have read with interest the various comments passed on the half-hour show, *Fred and Maggie*, and I think it's time I had a word myself. It seems to me that today we have too many thunder and lightning programmes, consisting mainly of American accents (not very well done) and suggestive situations. I feel, and I'm sure that every honest New Zealander will feel the same way, that Fred and Maggie are a welcome change from the lurid stories hashed up for our "entertainment."

*Fred and Maggie* is an honest down to earth comedy about people like the folks next door and, if we would only admit it, ourselves. I agree that the situations are exaggerated in some instances but only to make them even more funny than they really are.

I recall that when Fred and Maggie came over to the Centennial Exhibition they were mobbed by cheering admirers, and if they come again people like "Thirty Not Out" and "J.K.B.F." would probably be down there cheering with the rest of them. Let me say that I know a lot of people who chuckle in private and jeer in public at that wonderful skit on married life, *Fred and Maggie Everybody*.

BE FAIR (Wellington).

ANSWERS TO CORRESPONDENTS  
*Listener* (Wellington).—All the races were broadcast.

Professor (Christchurch).—All the serials you mention have come from Australia. The information you require is not available here.

Hilton W. Sharpin (Hastings). The Sniper, by G. Muray Milne, is likely to be heard from one of the smaller North Island stations during the three months May to July, but no dates have been decided yet.

Sibelius not Zebbelius (Portobello).—(1) Noted; but will you please furnish details of the next of the "numerous occasions"?—station, time, and, if possible, recording? (2) The search is continuous. In the places you mention, among persons who have already chosen careers and are studying for them, it is not likely to be very successful. (3) One, yes; others in due course; but tastes differ.