

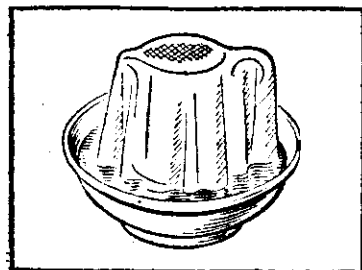
HOT WEATHER Kitchen Quiz

How can I keep MILK from souring?

Have it delivered to a shady spot and bring inside to a cool place as soon as possible.

If you have not the benefits of pasteurization and have not access to a refrigerator, either:—

Scald immediately and pour into a clean jug.



Cool the jug rapidly by standing it in cold water in a cool, airy place.

Cover the jug with clean muslin.

Or, if you want to keep milk fresh without heating:—

Stand the jug in a bowl of cold water.

Cover it with clean, wet muslin, making sure that all ends are in the water.

To scald is the safer method, especially where there are children.

Do not mix milks of different ages.

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How can I keep SALAD GREENS crisp and fresh?

Try to use as soon as picked or bought, but when this is not

possible, e.g. over holiday periods:

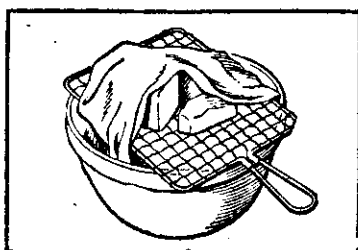
Wrap the greens, unwashed, in paper and keep in a cool, airy place.

Do not soak or wash before required, and when buying greens ask for ones that have not been hosed.

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How can I keep BUTTER firm?

Place your butter on a plate or saucer on a wire grid over a bowl three-quarters full of cold water. Cover the butter with a wet muslin, making sure that the edges dip into the water.



Or

Place a clean brick in a dish of water.

On this put your butter on a plate or saucer and cover with wet muslin, again making sure it dips into the water.

Be sure that:

the cloth is always moist
you renew the water daily
you wash the brick or wire grid daily
you rinse out the cloth daily

With acknowledgments to The Ministry of Food, London.

14.48

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BOOK REVIEWS (Cont'd.)

lost. Furbank compares these two writers in whom "an intimate personal grievance against society led to rather similar results. Butler, however wisely avoided personal dealings with society, and Wilde's tragedy . . . should be seen as the counterpart of Butler's exaggerated prudence."

Mr. Furbank is more than an acute critic and well-equipped scholar: he writes with a grace and irony that allow us to get the full benefit of his insight.

—David Hall

A CHURCHLY ROOSEVELT

WILLIAM TEMPLE, ARCHBISHOP OF CANTERBURY. *His Life and Letters.* By F. A. Iremonger. Geoffrey Cumberlege, Oxford University Press.

BIOGRAPHIES that are worth reading are of two main sorts. They may be great books, or merely books about great men. Lord Charnwood's *Lincoln*, and in the ecclesiastical sphere Carnegie Simpson's *Life of Principal Rainy*, might be taken as examples of biographies that are great books. Mr. Iremonger's *Temple*, though it is unquestionably among the "biographies that are worth reading," is not much more than a book about a great man. And this is a pity, for Temple's life offers the opportunity for the writing of a great book. What is wrong with this one, perhaps, is that Mr. Iremonger never dares to leave his immediate subject for long enough. For the story of Temple is worth writing and worth reading precisely because it is not Temple's story only, but the story of our time—the story of the world's movement out of the late 19th Century into the mid-Twentieth. There is not much of it in which the Socialist Archbishop did not have a finger—in ecclesiastical movements in the first place, naturally; the movement to bring greater learning and intelligence to the presentation of the Church's faith, to give to the Church of England greater freedom in relation to the State, to bring together the warring Christian denominations; but he played his part in other things too—in adult education, for example, and in the rise of Labour. He was something of a Churchly Roosevelt—voicing the 20th Century Church's demand for a "new deal" and the 20th Century world's demand for one too. Mr. Iremonger gives us enough of the background to the Archbishop's sayings and writings for us to see the point of them; but not enough to make Temple's time really come alive, and so not enough to make Temple really come alive either. It is, in short, though competent, a somewhat pedestrian piece of work; though it is better to have it done that way—the usual way, it must be said—than not at all.

Temple had his own weaknesses, too, of course. He was a tutor in philosophy for a while, and continued through his life to dabble in the subject, but none of his work in that field was ever more than second-rate. He modified but never quite outgrew his early Hegelianism, with its tendency to produce well-rounded but unpalatable "syntheses" of opposing views on all subjects. This is not always such an amiable weakness as one might think; it has a conciliatory look, but is sometimes in reality a form of stubbornness.



BBC Photograph

ARCHBISHOP TEMPLE

"His story is the story of our time"

To claim to have absorbed an opponent's view in one's own is one way of refusing to let the opposition be clearly heard. I doubt whether Temple ever let himself fully understand, for example, the standpoint of the non-episcopal versions of Christianity (such as the Church of Scotland, and English Nonconformity), though his courtesy and tact towards them was always immense and always appreciated, and his skill in formulating pronouncements to which he and they could jointly subscribe was astonishing.

—Arthur N. Prior

YESTERDAY AND TO-MORROW IN INDIA

THE NEW IDEA. By Sir Atul Chandra Chatterjee, G.C.I.E., K.C.S.I. George Allen and Unwin Ltd., London.

BY achieving freedom in 1947, India did not solve her problems; she transferred them wholly to her own shoulders. She is now mistress in her own house, though it is divided between two families. India has to decide whether or not those families are to live at peace, and her two governments have to tackle a host of problems, the basic ones of which may be described as terrifying. This little book, written by an Indian who was educated partly in England, became a member of the Viceroy's Cabinet, and represented India abroad, is an admirable short introduction to the study of the Indian scene, with all its divisions of race, language, religion and the social and economic conditions that press for action. Sir Atul Chatterjee has managed to compress into fewer than two hundred pages a history of India from the earliest times to the passing of the British Raj in 1947, and a consideration of India's needs. This is a scrupulously objective review. The author is fair to the British, and not at all blind to the shortcomings of his countrymen.

Poverty, population, production, education, defence may be said to be the main problems, and underlying them are age-old beliefs and customs which clash with modern ideas. Population and production are the most urgent. To-day India does not produce enough food. Under-nourishment is common. But the population is rising, and the

(continued on next page)