

tachment to nicely dressed dishes. In his brother's, the judge's testimony, in support of a nuncupative will, which it was alleged he made before his death in favour of his third and last wife, a passage occurs, to the effect, that, approving of his dinner on a certain occasion, he said, "this will do; get something nice for me to eat, for when I am gone it will be all your's." We quote from memory. The celebrated Dr. Parr, the great Grecian and theologian, was much attached to good eating himself, and thought it very necessary, both for the health of the body and the mind. A few weeks before his death, for he was perfectly conscious that he had but a short time to live, he made arrangements for his funeral; and, amongst other things, he prepared a bill of fare for his funeral dinner. The dishes were all cold. He expressed his regret to a clerical friend of ours, that he could not give them a hot dinner, "but that is impossible," he said, "for there is not convenience in the house to cook for so large a number. I am much afraid," he continued, "lest you parsons should get a hot dinner for yourselves, and leave the poor laymen to the cold meat; but I should be very angry if I could know it. I always liked to take care of my own stomach, and of other people's. If that is wrong, nothing can be right."

There are people who imagine, that it is beneath the dignity of a philosopher to trouble himself about eating; such a one was that gay fribble of a marquis, who, finding Descartes enjoying himself over a good dinner, exclaimed, "Hey! what, do you philosophers eat dainties?" "Do you think," replied Descartes, "that God made good things only for fools?"

There is a point with regard to the importance of good cookery, upon which we have not touched, though one of first-rate consequence, namely, temperance, from the neglect of which so many, and such deadly, evils arise. Let a man load his stomach with crude, indigestible food, that is, ill-dressed meats or other substances, and what is the consequence? he feels ill—in fact, he is ill—his mind does not possess its proper vigour and elasticity; in one word, the whole man, mind and body, is disordered—unhinged. He seeks relief in spirits, and he obtains it, perhaps, temporarily. Hence is the beginning of dram drinking, and all its concomitant evils; which it would fill a volume to enumerate. The members of temperance societies, and the promoters of temperance in general, would do well to turn their attention to this point, and we think they will agree with us on the importance of diffusing the art of cookery—the art of preparing good and wholesome food—as widely as possible among the people.

In this country we have the best of all descriptions of butcher's meat in the world, and, with a few exceptions, the worst cooks. If the poor, half-fed meats of France, were dressed as our cooks, for the most part, dress our well-fed excellent meats, they would be absolutely uneatable. In France, the cooks, both private and public, contrive to make most excellent and easily digestible food, out of substances that we should throw away, as perfectly incapable of being rendered fit to eat, or at least palatable.