

THE COMPLETE COOK.

RELATIVE DUTIES OF MISTRESS AND MAID.

In this our little work, we more particularly address ourselves to Cook Maids in small families, where two maid servants only are kept, and where, consequently, all the business of the kitchen falls upon the cook, both as regards cleaning and cooking. In such families, it is true, the mistress in the house will take a part in the business of cooking upon herself; a most laudable custom, both as regards economy, and the real interests of the cook maid. To such mistresses, particularly the younger portion, it is hoped our little book will not be unacceptable. Cooking is neither a mean, nor a simple art. To make the *best* and the *most* of everything connected with the sustenance of a family, requires not only industry and experience, but also considerable mental capacity, or, at any rate, an aptness to learn.

One of the principal, if not the principal, requisite, in a cook, is order—that faculty by which a person is enabled to keep all things in their proper places. Without order there can be no cleanliness, another indispensable requisite in a cook: to be always cleaning, is not to be clean. There are some foolish, fussy women, who, with all the disposition on earth to be clean, not having order, dirty one thing as fast as they clean another. Nor is order an essential requisite, as regards the cleanliness of a kitchen, and of kitchen utensils, only; in dressing food, without order there can be no good cooking.

We have said, that the mistress will take a part in a small family in the business of cooking. We, perhaps, should have rather said, ought to take a part; for we are sorry to say, that there is too much reason to believe, that good housewifery is much neglected in the educating of young ladies now-a-days. If a mistress be really not acquainted with the general principles of cooking, she ought to do one of two things—either to make herself acquainted with them as an humble learner, or to keep out of the kitchen altogether; for her ignorant interference with a good cook maid will do no good, but may do a great deal of harm. And while on this subject we must give a word of friendly advice to the unfortunate cook, who may happen to fall in with an ignorant, irritable mistress. Let her take care to refrain from going into a passion with her: if the mistress scolds, let the maid be mild; and above all, let her not scold again, or answer in an angry or insulting manner. This is a hard thing to do, we are aware, particularly where a servant feels herself injured; but if she can do it, she will not only gain the victory over her mistress, but she

will also feel a consciousness, a happy consciousness, of having left undone those things which she ought not to have done, and of having done those things which she ought to have done. But if the tempers and habits of the mistress and maid are incompatible to that good understanding which ought always to subsist between the employer and the employed, the best course for the servant to do is, to give notice and leave. Let not this, however, be done in anger: before giving warning, let her consult her pillow.

It has been well observed, that it behoves every person to be extremely careful whom she takes into her service; to be very minute in investigating the character she receives, and equally cautious and scrupulously just in giving one to others. Were this attended to, many bad people would be incapacitated for doing mischief, by abusing the trust reposed in them. It may be fairly asserted, that the robbery, or waste, which is but a milder epithet for the unfaithfulness of a servant, will be laid to the charge of that master or mistress, who knowing, or having well-founded suspicions, of such faults, is prevailed upon by false pity, or entreaty, to slide him, or her, into another place. There are, however, some who are unfortunately capricious, and often refuse to give a character, because they are displeased that a servant leaves their service; but this is unpardonable, and an absolute robbery; servants having no inheritance, and depending on their fair name for employment. To refuse countenance to the evil, and to encourage the good servant, are actions due to society at large; and such as are honest, frugal and attentive to their duties, should be liberally rewarded, which would encourage merit, and inspire servants with zeal to acquit themselves well.

Servants should always recollect, that everything is provided for them, without care and anxiety on their part. They run no risks, are subject to no losses, and under these circumstances, honesty, industry, civility, and perseverance, are in the end sure to meet with their reward. Servants possessing these qualifications, by the blessing of God, must succeed. Servants should be kind and obliging to their fellow-servants; but if they are honest themselves, they will not connive at dishonesty in others. They who see crimes committed and do not discover them, are themselves legally and morally guilty. At the same time, however, well recollect, that tittle-tattling and tale-bearing, for the sake of getting in your mistress's good graces, at the expense of your fellow-servants, is, to the last degree, detestable. A sensible mistress will always discourage such practices.

We have known servants imagine, that because their employers are kind to them, that because they do not *command* them to do this or that, but rather *solicit* them, that, therefore, they cannot do without them, and instead of repaying their good-nature and humanity by gratitude and extra attention, give themselves airs, and become idle and neglectful. Such conduct cannot be too much condemned, and those servants, who practise it, may depend upon it, that, sooner or later, they will have cause to repent. Let it be remembered, that vice as well as virtue has its reward, though of a very different character.

We shall conclude this our friendly advice to young cooks, by an extract from the "*Cook's Best Friend*," by the late Dr. Kitchiner. Nothing can be done in perfection, which must be done in a hurry, (except catching of fleas),—"Therefore," says the Doctor, "if you wish the dinner to be sent up to please your master and mistress, and do credit to yourself, be punctual; take care, that as soon as the clock strikes the dinner bell rings. This shows the establishment is orderly, is extremely gratifying to the master and his guests, and is most praiseworthy in the attendants. But remember you cannot obtain this desirable reputation without good management in every respect; if you wish to ensure ease and independence in the latter part of your life, you must not be unwilling to pay the price for which only they can be obtained, and earn them by a diligent and faithful performance of the duties of your station in your young days, in which if you steadily persevere, you may depend upon ultimately receiving the reward your services deserve."

All duties are reciprocal; and if you hope to receive favour, endeavour to deserve it by showing yourself fond of obliging, and grateful when obliged. Such behaviour will win regard, and maintain it; enforce what is right, and excuse what is wrong.

Quiet, steady perseverance, is the only spring which you can safely depend upon infallibly to promote your progress on the road to independence.

If your employers do not immediately appear to be sensible of your endeavours to contribute your utmost to their comfort and interests, be not easily discouraged; *persevere*, and do all in your power to **MAKE YOURSELF USEFUL**.

Endeavour to promote the comfort of every individual in the family; let it be manifest that you are desirous to do rather more than is required of you, than less than your duty; they merit little who perform nothing more than what would be exacted. If you are desired to help in any business that may not strictly belong to your department, undertake it *cheerfully, patiently, and conscientiously*.

The foregoing advice has been written with an honest desire to augment the comfort of those in the kitchen, who will soon find, that the ever-cheering reflection of having done their duty to the utmost of their ability, is in itself, with a Christian spirit, a never-failing source of comfort in all circumstances and situations, and that

"Virtue is its own reward."

Having thus briefly touched upon the relative duties of mistress and maid, we shall now proceed to make some general remarks (and though general, we think them most important) as respects the business of Cooking as an art, or, more properly speaking, as a science.

INTRODUCTORY GENERAL REMARKS ON COOKERY—IMPORTANCE OF GOOD COOKERY AS REGARDS HEALTH AND TEMPERANCE.

It is an old, and somewhat vulgar saying, though very expressive, that "God sends meat, and the devil cooks." This adage shows, that cooking has always been considered of some importance in this country, even among the lowest classes of society. A great deal too little attention, however, is paid to the art of preparing food for the use of those who eat; and we think we may say, without much exaggeration, that in many families, even to this day, one-half of their meat is wasted, and the other half spoilt. But the mere waste arising from this system of cooking, or rather want of system, is not the greatest evil, though this is an enormous one; the diseases that badly dressed food occasions to the stomach are even a greater evil than the one to which we have first referred. A bad cook will turn that which was intended by the Giver of all good for the nourishment of the body into a sort of poison. The functions of the stomach, when loaded with crude, undressed, or half-dressed meat, are unable to digest it. Hence the stomach is not only injured, but a train of diseases is engendered, sufficient to render one's life miserable. From the cause alluded to arises acidity, or sourness of the stomach, which gives rise again to heart-burns, hiccups, flatulencies, or wind; which again creates pains in the stomach and head, and, indeed, in other parts of the body. Then again we have, from the same cause, the various descriptions of nightmare, horrid dreams, and restless nights. Country people, in agricultural districts in particular, think themselves, when so afflicted, bewitched, or possessed by the devil, when, in fact, if possessed at all, they are possessed by bad cookery and indigestible diet. Instead of resorting to charms, such persons ought to resort to a dose of opening medicine, and take care to eat food which is not spoilt by dressing. But the greatest of all ills by which we can be afflicted, ill-dressed, indigestible food will bring about—intellectual confusion—perhaps madness—for be assured, that a deranged *stomach* is always, more or less, accompanied with a deranged *head*.

In support of these opinions we might adduce many authorities of the highest reputation, but we shall content ourselves with the following:—"It cannot be doubted," says Dr. Cheyne, "that the clear, ready, and pleasant exercise of the intellectual faculties, and their easy and undisturbed application to any subject, is never to be obtained but by a free, regular performance of the natural functions, which the lightest (most digestible) food can only procure." Again, Dr. Cheyne says, "he that would have a clear head must have a clean stomach." It is sufficiently manifest how much uncomfortable feelings of the bowels affect the nervous system, and how immediately and completely the general disorder is relieved by an alvine evacuation." Then we have the testimony of Abernethy, who says, "we cannot reasonably expect tranquillity of the nervous system, whilst there is

disorder of the digestive organs. As we can imbibe no permanent source of strength but from the digestion of our food, it becomes important on this account, that we should attend to its quantity, quality, and the periods of taking it, with a view to ensure its proper digestion." But what says Dr. Kitchiner, who was an able physician, and the most learned and scientific writer upon the culinary art? "The stomach," he asserts, "is the main-spring of our system; if it be not sufficiently wound up to warm and support the circulation, the whole business of life will, in proportion, be ineffectually performed—we can neither think with precision—walk with vigour—sit down with comfort—nor sleep with tranquillity. There would be no difficulty in proving, that it influences (much more than people imagine) all our actions."

"One of the greatest, perhaps the greatest, moral writers of our age, Dr. Samuel Johnson, was a man," says Boswell, "of very nice discrimination in the science of cookery." He often remarked, "that some people have a foolish way of not minding, or pretending not to mind, what they eat; for my part, I mind my belly very studiously and very carefully, and I look upon it, that he who does not mind his belly, will hardly mind any thing else." To this, Kitchiner adds, "the Doctor might have said, *cannot* mind any thing else." The *energy* of our brains is sadly dependent on the *behaviour* of our bowels. Those who say, 'tis no matter what we eat, or what we drink, may as well say, 'tis no matter whether we eat, or whether we drink.

Again, as to the relative importance of cookery as a science. Mr. Sylvester, in his *Domestic Economy*, says, that it is not difficult to foresee, that this department of philosophy must become the most popular of all others, because every class of human beings is interested in its result." Again, the same writer says, "if science can really contribute to the happiness of mankind, it must be in this department. The real comfort of the majority of men in this country is sought for at their own fire-sides: how desirable then it becomes to give every inducement to be at home, by directing all the means of philosophy to increase domestic happiness!"

Dr. Waterhouse, in his Lectures, thus speaks of the stomach:—"The faculty the stomach has of communicating the impressions made by the various substances that are put into it is such, that it seems more like a nervous expansion from the brain than a mere receptacle for food."

From allusions in the great Milton's writings, it is quite evident, that he appreciated the science of cookery highly. Speaking of philosophy, he says,

"'Tis a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns."

Again,

"That which is not good is not delicious
To a well-govern'd and wise appetite."

But we have better evidence than these allusions, of Milton's at-

tachment to nicely dressed dishes. In his brother's, the judge's testimony, in support of a uncupative 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.

It has been proved by Dr. Prout, that sugar, butter, or oil, and white of egg, or substances partaking of their nature, form the chief alimentary food of man. The saccharine, or *sugary* principle, in its extended sense, is mostly derived from vegetables. A proper knowledge of these principles forms the basis, or foundation, of French cookery, or, indeed, every other good system of cookery. It does not follow, however, that it is necessary that a cook should understand these things philosophically, so as to be able to give a reason for them. It is sufficient for him or her to take for granted the maxims or rules that have been deduced from them, and act accordingly.

In France, most substances intended for food are exposed, by means of oil or butter, or grease, in a frying-pan, to a heat of 600° Fahrenheit, that is, nearly three times hotter than boiling water. This is done by frying, or by some other method similar to frying. They are then put into a macerating or stewing vessel, with a little water, and kept for several hours at a temperature, or heat, below the boiling point; that is to say, the liquid is never allowed to *bubble up*, nor yet scarcely to simmer. By these united processes, it has been clearly proved, that the most hard and tough substances, whether vegetable or animal, are, more or less, reduced to a state of pulp, fit for the action of the stomach, and consequently for easy digestion.

In this country, the majority of cooks, particularly in small families, toss the meat into a large quantity of water, make the water boil as speedily as possible, and as fast as possible; and foolishly imagine, that it will be sooner and better done. But what is the consequence? The outside of the meat is rendered so tough, that it will not admit the heat to penetrate the inside, which remains undone, and the result is, that both the outside and inside meat are spoilt, or at least greatly damaged, both as respects flavour and wholesomeness. Here an anecdote occurs to us, which, though it has been before related, will serve to illustrate our subject. An Irishman was ordered by his master to boil him an egg for his breakfast, and was particularly enjoined to boil it soft. After waiting for more than ten minutes, the master inquired after his egg, which, however, was not forthcoming; the servant was *seeing* about it. Another five minutes elapsed, when the impatient master was coolly told his egg was not done—"Yer honour told me to bile it soft, and sure I've biled it a quarter of an hour, and it is as hard as ever."

Our ignorant, and too often unteachable, cook maid, would laugh at the simplicity of the Irishman—not considering that the very means she uses to make meat tender and palatable, that is, fast boiling, are just as absurd as those taken by Paddy to boil an egg soft.

There is no rule, they say, without an exception; but, generally speaking, ill-dressed meats, or even solid food well-dressed, taken in large quantities, are indigestible. It is a mistake to imagine, that people who take violent exercise in the open air, are always free from indigestion, and those numerous diseases to which it gives rise. That they are not so liable as those confined to a house, or a workshop is true; and there are some stomachs that appear to be able to digest

any thing; but these are exceptions to the general rule—they do not affect the truth of the rule itself.

PHILOSOPHICAL COOKERY.—COUNT ROMFORD.

The first person, perhaps, with any pretensions to learning and philosophy, who studied the dressing of meat, for food, as a science, was a gentleman of the name of Thompson, who was afterwards created Count Romford, by one of the German princes. This excellent and ingenious individual lived in the last century. He demonstrated, by experiments, the principles which in our foregoing remarks we have merely asserted. We are about to give an abstract of some of his observations and experiments on this subject, which are so simply and clearly detailed, that they are perfectly intelligible to every common intellect, and we are sure will be read with interest and advantage, not only by cooks, but also by all classes of persons interested in the health and welfare of society at large.

The process by which food is most commonly prepared for the table—**BOILING**—is so familiar to every one, and its effects are so uniform, and apparently so simple, that few have taken the trouble to inquire *how*, or in *what manner*, these effects are produced; and whether any and what improvements in that branch of cookery are possible. So little has this matter been made an object of inquiry, that few, very few indeed, it is believed, among the *millions of persons* who for so many ages have been *daily* employed in this process, have ever given themselves the trouble to bestow one serious thought on the subject.

The cook knows *from experience*, that if his joint of meat be kept a certain time immersed in boiling water it will be *done*, as it is called in the language of the kitchen; but if he be asked *what* is done to it? or *how*, or by what agency, the change it has undergone has been effected? if he understands the question, it is ten to one but he will be embarrassed; if he does not understand it, he will probably answer, without hesitation, that "*the meat is made tender and eatable by being boiled.*" Ask him if the boiling of the water be essential to the success of the process? he will answer, "*without doubt.*" Push him a little farther, by asking him whether, *were it possible* to keep the water *equally hot* without *boiling*, the meat would not be cooked *as soon* and *as well*, as if the water were made to boil? Here it is probable that he will make the first step towards acquiring knowledge, by learning to doubt.

When you have brought him to see the matter in its true light, and to confess, that *in this view of it*, the subject is new to him, you may venture to tell him (and to prove to him, if you happen to have a thermometer at hand,) that water which *just boils* is as hot as it can possibly be made *in an open vessel*. That all the fuel which is used in making it boil with violence is wasted, without adding in the smallest degree to the heat of the water, or expediting or shortening the process of cooking a single instant: that it is by *the heat*—its *intensity*—and the *time of its duration*, that the food is cooked; and not by *boiling*

or *ebullition* or bubbling up of the water, which has *no part whatever* in that operation.

Should any doubts still remain with respect to the inefficacy and inutility of boiling, in culinary processes, where *the same degree of heat* may be had, and be *kept up* without it, let a piece of meat be cooked in a Papin's digester, which, as is well known, is a boiler whose cover (which is fastened down with screws) shuts with so much nicety that no steam can escape out of it. In such a *closed vessel*, boiling (which is nothing else but the escape of steam in bubbles from the hot liquid) is absolutely impossible; yet, if the heat applied to the digester be such as would cause an equal quantity of water in an open vessel to boil, the meat will not only be *done*, but it will be found to be dressed in a shorter time, and to be much tenderer, than if it had been boiled in an open boiler. By applying a still greater degree of heat to the digester, the meat may be so much done in a very few minutes as actually to fall to pieces, and even the very bones may be made soft.

Were it a question of mere idle curiosity, whether it be the *boiling* of water, or simply the *degree of heat* that exists in boiling water by which food is cooked, it would doubtless be folly to throw away time in its investigation; but this is far from being the case, for boiling cannot be carried on without a very great expense of fuel; but any boiling hot liquid (by using proper means for confining the heat) may be kept *boiling hot* for any length of time, without any expense of fuel at all.

The waste of fuel in culinary processes, which arises from making liquids boil unnecessarily, or when nothing more would be necessary than to keep them *boiling hot*, is enormous; there is not a doubt but that much more than half the fuel used in all the kitchens, public and private, in the whole world, is wasted precisely in this manner.

But the evil does not stop here. This unscientific and slovenly manner of cooking renders the process much more laborious and troublesome than otherwise it would be; and (what by many will be considered of more importance than either the waste of fuel, or the increase of labour to the cook) the food is rendered less savoury, and very probably less nourishing, and certainly less wholesome.

It is natural to suppose that many of the finer and more volatile parts of food (those which are best calculated to act on the organs of taste) must be carried off with the steam, when the boiling is violent: but the fact does not rest on these reasonings: it is *proved* to a demonstration, not only by the agreeable fragrance of the steam that rises from vessels in which meat is boiled, but also from the strong flavour and superior quality of soups which are prepared by a long process over a very slow, gentle fire. But the volatile parts of food are not only delightful to the organs of taste—the Editor has no doubt that they are also stimulating and refreshing to the stomach.

In many countries where soups constitute the principal part of the food of the inhabitants, the process of cooking lasts from one meal time to another, and is performed almost without either trouble or expense.

As soon as the soup is served up, the ingredients for the next meal are put into the pot (which is never suffered to cool, and does not require scouring;) and this pot, which is of cast iron, or of earthenware, being well closed with its thick wooden cover, is placed *by the side of the fire*, where its contents are kept simmering for many hours, but are seldom made to boil, and never but in the gentlest manner possible.

Were the pot put in a close fire-place (which might easily be constructed, even with the rudest materials, with a few bricks or stone, or even with sods, like a camp-kitchen,) no arrangement for cooking could well be imagined more economical or more convenient.

Soups prepared in this way are uncommonly savoury, and there is little doubt that the true reason why nourishing soups and broths are not more in use among the common people in most countries, is because they do not know how good they really are, nor how to prepare them; in short because they are not acquainted with them. There is another important reason which the Editor must add—the common people for the most part cannot spare time from their labour to stay at home and attend to them.

To form a just idea of the enormous waste of fuel that arises from making water boil and *evaporate* unnecessarily in culinary processes, we have only to consider how much heat is expended in the formation of steam. Now it has been proved by the most decisive and unexceptionable experiments that have ever been made by experimental philosophers, that if it were possible that the heat which actually combines with water, in forming steam (and which gives it wings to fly up into the atmosphere,) could exist in the water, without changing it from a dense liquid to a rare elastic vapour, this water would be heated by it to the temperature of red-hot iron.

Many kinds of food are known to be most delicate and savoury when cooked in a degree of heat considerably below that of boiling water; and it is more than probable that there are others which would be improved by being exposed to a *heat greater than that of boiling water*.

In many of the seaport towns of our New England States, it has been a custom, time immemorial, among people of fashion, to dine one day in the week (Saturday) on salt fish, and a long habit of preparing the same dish has, as might have been expected, led to very considerable improvements in the art of cooking it. We have often heard foreigners who have partaken of these dinners, declare that they never tasted salt fish dressed in such perfection. The secret of this cooking is to keep the fish a great many hours in water, which is just scalding hot, but which is never made actually to boil.

The Count being desirous of finding out whether it was possible to roast meat with a much gentler heat than that usually employed, put a shoulder of mutton in a machine contrived for drying potatoes: the result, which we give in the Count's own words, was as follows:

"After trying the experiment for three hours, and finding it showed no signs of being done, it was concluded that the heat was not sufficiently intense, and, despairing of success, it was abandoned to the cookmaids.

"It being late in the evening, and the cookmaids thinking, perhaps, that the meat would be as safe in the drying machine as any where else, left it there all night; when they came in the morning to take it away, intending to cook it for their dinner, they were much surprised to find it *already cooked*, and not merely eatable, but perfectly done, and most singularly well tasted. This appeared to them the more miraculous, as the fire under the machine was quite gone out before they left the kitchen in the evening to go to bed, and as they had locked up the kitchen when they left it and taken the key.

This wonderful shoulder of mutton was immediately brought in triumph, and though we were at no great loss to account for what had happened, yet it certainly was unexpected: and when the meat was tasted we were much surprised indeed to find it very different, both in taste and flavour, from any we had ever tasted. It was perfectly tender, but though it was so much done it did not appear to be in the least sodden or insipid; on the contrary, it was uncommonly savoury and high-flavoured. It was neither boiled, nor roasted, nor baked. Its taste seemed to indicate the manner in which it had been prepared: that the gentle heat to which it had for so long a time been exposed, had by degrees loosened the cohesion of its fibres, and concocted its juices, without driving off their fine and more volatile parts, and without washing away or burning and rendering rancid its oils."

Having given an abstract of Romford's opinions and experiments on boiling water as a medium for the preparation of meat for the food of man, we shall now take an opportunity of remarking, that the same rule will not apply to the cooking of the greater part of vegetables, which must be put into the water boiling hot, and which cannot be boiled too quickly. This does not apply, however, to potatoes, which cannot be boiled too slowly. These things, however, will be treated of more particularly in the receipts, which we shall give for the cooking of different kinds of vegetables.

Seasoning is a very important element in the art of cookery. Experience is absolutely necessary to acquire this art, which to be properly done, requires great judgment and delicacy of taste. All the recommendations of Dr. Kitchiner and others to season by weight and measure, as apothecaries serve out drugs, are in the nature of the thing impracticable. "What's one man's meat is another man's poison," is a homely proverb, but a true one. So in seasoning, what one person likes, another may dislike. The writers we have alluded to ridicule the idea of directing the cook to use a pinch of that, and a dust of the other. M. Ude justly observes, "that where the quantities are indefinite, it is impossible to adjust the exact proportions of spice, or other condiments, which it will be necessary to add in order to give the proper flavour." If these remarks are correct, and who can doubt it, the general terms "handful, pinch, and dust," are the best that can be applied as directions upon such a subject.

In the use of salt in cooking, considerable judgment is required. The best rule is to employ as little as possible. It is easy to make a dish too fresh, salt; but if made too salt, it cannot be made fresh

again. Sugar may be applied with advantage in various dishes, where it is not generally used in this country, and which will be enumerated hereafter, but great care must be taken, that in such preparations it should be employed to enrich, not to sweeten. The taste of sugar should not predominate, or even be recognised. We allude more particularly to soups and gravies, and in some cases in vegetables, such as green peas for instance. Meat intended to be broiled, or fried, should be well peppered, but never salted; salt renders it hard. The author of "Domestic Cookery" says, that "salt should not be put into the water in which vegetables are boiled." We disagree with this lady; indeed, she disagrees with herself; for in another part of her book she directs salt to be put into the water in which potatoes are to be boiled; and we are quite sure it is very necessary in boiling cabbage, savoys, and most other descriptions of greens.

It ought to be well understood, that pepper and all descriptions of spice require to be subjected to the action of heat to bring out their genuine flavour. Thus it will be seen, that though it is very practicable to sweeten or salt things after they are dressed, it is not so as respects flavouring them with spice. In the use of spices it is, however, very important to take care that the aroma (commonly called smell), which they give forth, should not be allowed to evaporate or escape. Druggists and medical men always keep their essential oils, tinctures, volatile spirits and volatile gums, in ground stopper bottles, which are perfectly air-tight. This puts us in mind of a foolish custom, which cannot be too much deprecated, of exposing in the open air aromatic herbs, such as marjoram, thyme, mint, and several others, which are known by the general term of sweet herbs, and which are extensively used in seasoning. These herbs ought always to be kept as much as possible excluded from the air. This may be partially effected by tying the dried herbs in paper bags, but it is much better to reduce the leaves to a coarse powder, and confine it in well-corked bottles.

RULES AND MAXIMS OF THE KITCHEN.

In our foregoing remarks we have endeavoured to explain the leading principles upon which the art of cookery is founded—principles with which the young cook should become *thoroughly acquainted*. We now proceed to lay down a series of rules or maxims, relative to the dressing of meat, and the general management of the kitchen. These rules should be well studied, and the most important of them committed to memory. By doing this a cook will save a great deal of trouble and loss of time, and she will also, by her knowledge of the general principles of the art, be enabled to vary, and probably improve the receipts, which she may have occasion to consult. In short, when she knows what must be *always* done, and what must *never* be done, she is, in a great measure, mistress of her art, inasmuch as the details will be easily acquired by practice.

WHAT MUST ALWAYS BE DONE, AND WHAT MUST NEVER BE DONE.

1. Keep yourself clean and tidy; let your hands, in particular, be always clean whenever it is practicable. After a dirty job always wash them. A cleanly cook must wash her hands many times in the course of the day, and will require three or four aprons appropriated to the work upon which she is employed. Your hair must never be blowsy, nor your cap dirty.
2. Keep apart things that would injure each other, or destroy their flavour.
3. Keep every cloth, saucepan and all other utensils to their proper use, and when done with, put them in their proper places.
4. Keep every copper stewpan and saucepan bright without, and perfectly clean within, and take care that they are always well tinned. Keep all your dish-covers well dried, and polished; and to effect this, it will be necessary to wash them in scalding water as soon as removed from the table, and when these things are done let them be hung up in their proper places.
5. The gridiron, frying-pan, spit, dripping-pan, &c., must be perfectly cleaned of grease and dried before they are put in their proper places.
6. Attention should be paid to things that do not meet the sight in the way that tins and copper vessels do. Let, for instance, the pudding cloth, the dish-cloth, and the dish-tub, be always kept perfectly clean. To these may be added, the sieve, the cullender, the jelly-bag, &c., which ought always to be washed as soon after they are used as may be practicable.
7. Scour your rolling-pin and paste-board as soon after using as possible, but without soap, or any gritty substance, such as sand or brick-dust; put them away perfectly dry.
8. Scour your pickle and preserve jars after they are emptied; dry them and put them away in a dry place.
9. Wipe your bread and cheese-pan out daily with a dry cloth, and scald them once a week. Scald your salt-pan when out of use, and dry it thoroughly. Scour the lid well by which it is covered when in use.
10. Mind and put all things in their proper places, and then you will easily find them when they are wanted.
11. You must not poke things out of sight instead of cleaning them, and such things as onions, garlick, &c., must not be cut with the same knife as is used in cutting meat, bread, butter, &c. Milk must not be put in a vessel used for greasy purposes, nor must clear liquids, such as water, &c., be put into vessels, which have been used for milk, and not washed; in short, no vessel must be used for any purpose for which it is not appropriated.
12. You must not suffer any kind of food to become cold in any metal vessel, not even in well-tinned iron saucepans, &c., for they will impart a more or less unpleasant flavour to it. Above all things

you must not let liquid food, or indeed any other, remain in brass or copper vessels after it is cooked. The rust of copper or brass is absolutely poisonous, and this will be always produced by moisture and exposure to the air. The deaths of many persons have been occasioned by the cook not attending to this rule.

13. You must not throw away the fat which, when cold, accumulates on the top of liquors in which fresh or salt meat has been boiled; in short, you ought not to waste fat of any description, or any thing else, that may be turned to account; such as marrow-bones, or any other clean bones from which food may be extracted in the way of soup, broth, or stock, or in any other way: for if such food will not suit your table, it will suit the table of the poor. Remember, "Wifful waste makes woful want."

14. A very essential requisite in a cook is punctuality: therefore rise early, and get your orders from your mistress as early as possible, and make your arrangements accordingly. What can be prepared before the business of roasting and boiling commences should always be prepared.

15. Do not do your dirty work at a dresser set apart for cleanly preparations. Take care to have plenty of kitchen cloths, and mark them so as a duster may not be mistaken for a pudding-cloth, or a knife-cloth for a towel.

16. Keep your spit, if you use one, always free from rust and dust, and your vertical jack clean. Never draw up your jack with a weight upon it.

17. Never employ, even if permitted to do so, any knives, spoons, dishes, cups, or any other articles in the kitchen, which are used in the dining room. Spoons are sure to get scratched, and a knife used for preparing an onion, takes up its flavour, which two or three cleanings will not entirely take away.

18. Take great care to prevent all preparations which are delicate in their nature, such as custards, blanchmange, dressed milks, &c., &c., from burning to which they are very liable. The surest way to effectually hinder this is to boil them as the carpenter heats his glue, that is, by having an outside vessel filled with water.

19. You ought not to do any thing by halves. What you do, do well. If you clean, clean thoroughly, having nothing to do with the "slut's wipe," and the "lick and a promise."

20. And last, though not least, be teachable: be always desirous to learn—never be ashamed to ask for information, lest you should appear to be ignorant; for be assured, the most ignorant are too frequently the most self-opinionated and most conceited; while those who are really well informed, think humbly of themselves, and regret that they know so little.

CHOICE AND PURCHASING OF BUTCHERS' MEAT.

Inferior joints of the best animals should always be preferred to the prime joints of the ill-fed or diseased beasts. Inferior joints of good

meat such as stickings, legs and shins of beef, shoulders of mutton and veal, may, if well dressed, be made as nourishing and palatable as the superior joints: and may be bought much cheaper; but no cooking, however well executed, will ever make bad meat good. Ill-conditioned beasts, too, are for the most part unhealthy.

21. *Beef*.—Ox beef is considered, truly, the best. Bull beef is coarse, tough, and has a strong, disagreeable smell and taste. Next to ox beef, that of a young heifer (if spayed the better) is preferred. Some persons, indeed, think it is the best. It is the most delicate and tender of all description of beef. Cow beef, particularly a young cow that has not had more than two or three calves, is very good. The grain is closer, and the fat whiter, than ox beef. Good beef has a fine, smooth, open grain, interlarded with thin streaks of delicate fat; and is of a deep healthy looking red colour. When the fat is of a dirty yellow colour, the meat is not good: it indicates its having been fed upon artificial food, such as oil cake. Grass-fed meat, or that fed upon hay and corn meal, is the best. When beef is old, a horny streak runs between the fat and lean; the harder this is, the older the meat. The flesh is not good flavoured, and eats tough.

22. *Mutton*.—Good mutton is firm in the grain; of a bright red colour; the lean delicately interlarded with thin streaks of fat; the fat itself being of a brightish white, tinted with a delicate pink. The fat of rotten mutton, in which the sheep was afflicted with a liver disease, is always of a dead white, and the flesh is of a pale colour. Such mutton is both unwholesome and unsavoury. The best way to detect this kind of mutton, is to examine the liver before it is removed from the sheep. If the liver be without bladders, or other marks of disease, the mutton is sound. Ewe mutton is not so good as wether mutton; the flesh is generally paler, and the texture finer. The best mutton is that which is fed upon the natural grasses. This is the reason why the Welsh and mountain Scotch muttons are so firm, short, and sweet. The sheep have liberty to choose their own food. Mutton fed on rape and turnips does not eat so well, nor near so well, as the grass-fed. Ram mutton has a strong, and, in some seasons of the year, an exceedingly disagreeable flavour. It is said that wether mutton, to be eaten in perfection, should be five years old; but it is scarcely ever kept to that age. In wether mutton there is a knob of fat on the part of the leg, where in the ewe you will find a part of the udder.

23. *Venison* when young has the cleft of the haunch smooth and close, and the fat is clear, bright and thick. In old venison, the cleft is wide and tough. If, after running a long, narrow, sharp knife into the lean of venison, it comes out without smelling, the venison is sweet. Some persons like it a little gone, and others a good deal. This state of putrescency is called by gourmands *haut gout*, high tasted; we should rather say at once, stinking. Venison requires more keeping than any other sort of meat to make it tender, unless it be dressed immediately it is killed, that is, before it is cold.

24. *Veal*.—This meat, to be truly good, delicate, fine flavoured, and