THE DIGEST

A Newsletter for— The Interdisciplinary Study of Food

Volume II, Number 3 Late Fall, 1979

** "As if a cookbook had anything to do with writing."-
-- Alice B. Toklas

...But writing about food is like writing about anything; we write the way we do because of the way others have written before us.

This issue of the Digest focuses on food and literature. We have borrowed the idea from the work of Paul Schmidt whose wit is excerpted in the following statement. As a resource, there are several kinds of literature which might be of interest to the readers.

** .....a philosophical quest for perfection...

Philosophical writings have speculated on food and the human condition. In this tradition we include Jan Rosenberg's article on John Locke's philosophy of education. Her imaginative use of Locke's treatise on child-rearing reveals an 18th century concern with the relation between food and education.

** ...was that countryside the home of some gastronomic muse?

Historic-geographic materials such as travel books and diaries

are larded with observations on food and culture. Rita Moonsammy has culled many of these 19th century descriptions by British and American travelers in the two countries; she has shown how food is used as a metaphor for cultural differences.

** ...It is a literature of evocation, of the conjunction of a place, something to eat, and a lover.

Gastronomic memoirs are a long-standing literary tradition as exemplified by such notable authors as Brillat-Savarin, Escoffier, and more recently, M.F.K. Fisher. We have included several examples of this genre, reminiscences and contemplations of personal experience with food.

** ...And yet that textbook unwittingly provides possibilities for the imagination to run riot.

Cookbooks are invaluable cultural documents and we suggest their use for more than the preparation of food. They are reflections of and guides for culinary behavior; as such, they are resources for historic and ethnographic data.

This last issue of Volume II provides sample of a few of these genres of literature which are sources for and purveyors of data on food. We hope to have generated some thoughts on the varied materials which are available for use and enjoyment.

** All quotes are from the work of Paul Schmidt, Prose, #8, 1974.

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FOOD FOR PHILOSOPHICAL THOUGHT

John Locke (1632-1704) is probably best known for his Essay Concerning Human Understanding (1690). Two years after the Essay was published, Locke published another treatise that is very important to the understanding of childlife and pedagogical philosophy. This was Some Thoughts Concerning Education (1692-93).

The education that Locke discusses in his Thoughts was the kind of education for the home and the school. In many ways this education was preparation in that it was education on how to be of a solid mind so that learning could be retained and applied. Locke discusses everything from "Hardening the Body" to "Gain from Travel" with such subjects as "Action of the Bowels" and "Training in Cruelty and Vanity" sandwiched in between.

Locke saw the child as an innocent who was formed by the social and physical environment. This is a common notion of childhood as was discussed by Phillipe Aries in his monumental work, Centuries of Childhood (Vintage Books, 1962). Through a rigid training, the child would gain the healthy attributes that would lead him or her to truth. One of the attributes that Locke felt was very important to childlife and its preparatory stage to a good adult life, was diet. The following is an excerpt from Thoughts on the subject of good eating habits. The edition that I am using here is one annotated and introduced by R.H. Quick (Cambridge University Press, 1927).:

Jan Rosenberg
University of Pennsylvania

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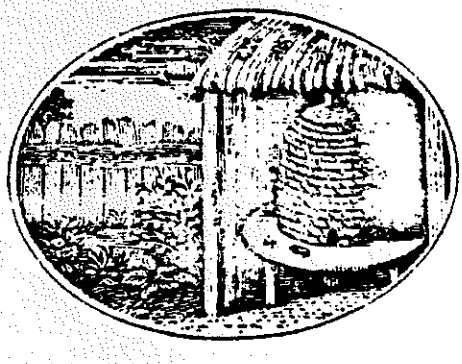

proportionable Age. These Defects in the Female Sex in that Country, are by some imputed to the unreasonable Binding of their Feet, whereby the free Circulation of the Blood is hinder'd, and the Growth and Health of the whole Body suffers. And how often do we see, that some small Part of the Foot being injur'd by a Wrench or a Blow, the whole Leg or Thigh thereby lose their Strength and Nourishment, and dwindle away? How much greater Inconveniences may we expect, when the *Thorax*, wherein is placed the Heart and Seat of Life, is unnaturally *compress'd*, and hinder'd from its due Expansion?

§ 13. As for his *Diet*, it ought to be very plain and simple; and, if I might advise, Flesh should be forborne as long as he is in Coats, or at least till he is two or three Years old. But whatever Advantage this may be to his present and future Health and Strength, I fear it will hardly be consented to by Parents, misled by the Custom of eating too much Flesh themselves, who will be apt to think their Children, as they do themselves, in Danger to be starv'd, if they have not Flesh at least twice a-day. This I am sure, Children would breed their Teeth with much less Danger, be freer from Diseases whilst they were little, and lay the Foundations of an healthy and strong Constitution much surer, if they were not cramm'd so much as they are by fond Mothers and foolish Servants, and were kept wholly from Flesh the first three or four Years of their Lives. *Diet.*

But if my young Master must needs have Flesh, let it be but once a Day, and of one Sort at a Meal. Plain Beef, Mutton, Veal, &c. without other Sauce than Hunger, is best; and great care should be used, that he eat *Bread* plentifully, both alone and with every thing else; and whatever he eats that is solid, make him chew it well. We *English* are often negligent herein; from whence follow Indigestion, and other great Inconveniences.

§ 14. For *Breakfast* and *Supper*, *Milk*, *Milk-Pottage*, *Water-Gruel*, *Flummery*, and twenty other things, that we are wont to make in *England*, are very fit for Children; only, in all these, let care be taken that they be plain, and without much Mixture, and very sparingly season'd with Sugar, or rather none at all; especially *all Spice*, and other things that

may heat the Blood, are carefully to be avoided. Be sparing also of *Salt* in the seasoning of all his Victuals, and use him not to high-season'd Meats. Our Palates grow into a relish and liking of the Seasoning and Cookery which by Custom they are set to; and an over-much Use of Salt, besides that it occasions Thirst, and over-much Drinking has other ill Effects upon the Body. I should think that a good Piece of well-made and well-bak'd *brown Bread*, sometimes with, and sometimes without *Butter* or *Cheese*, would be often the best Breakfast for my young Master. I am sure 'tis as wholesome, and will make him as strong a Man as greater Delicacies; and if he be used to it, it will be as pleasant to him. If he at any Time calls for Victuals between Meals, use him to nothing but dry *Bread*. If he be hungry more than wanton, *Bread* alone will down; and if he be not hungry, 'tis not fit he should eat. By this you will obtain two good Effects: 1. That by Custom he will come to be in love with *Bread*; for, as I said, our Palates and Stomachs too are pleased with the things we are used to. 2. Another Good you will gain hereby is, That you will not teach him to eat more nor oftener than Nature requires. I do not think that all People's Appetites are alike; some have naturally stronger, and some weaker Stomachs. But this I think, that many are made *Gormands* and *Gluttons* by Custom, that were not so by Nature. I see in some Countries, Men as lusty and strong, that eat but two Meals a-day, as others that have set their Stomachs by a constant Usage, like Larums, to call on them for four or five. The *Romans* usually fasted till Supper, the only set Meal even of those who eat more than once a-day; and those who us'd Breakfasts, as some did, at eight, some at ten, others at twelve of the Clock, and some later, neither eat Flesh, nor had any thing made ready for them. *Augustus*, when the greatest Monarch on the Earth, tells us, he took a Bit of dry Bread in his Chariot. And *Seneca*, in his 83rd *Epistle*, giving an Account how he managed himself, even when he was old, and his Age permitted Indulgence, says, That he used to eat a Piece of dry Bread for his Dinner, without the Formality of sitting to it, tho' his Estate would as well have paid for a better Meal (had Health requir'd it) as any Subject's in *England*, were it doubled

The Masters of the World were bred up with this spare Diet; and the young Gentlemen of *Rome* felt no want of Strength or Spirit, because they eat but once a Day. Or if it happen'd by Chance, that any one could not fast so long as till Supper, their only set Meal, he took nothing but a Bit of dry Bread, or at most a few Raisins, or some such slight Thing with it, to stay his Stomach. This Part of Temperance was found so necessary both for Health and Business, that the Custom of only one Meal a day held out against that prevailing Luxury which their *Eastern* Conquests and Spoils had brought in amongst them; and those who had given up their old frugal Eating, and made Feasts, yet began them not till the Evening. And more than one set Meal a-day was thought so monstrous, that it was a Reproach as low down as *Cesar's* Time, to make an Entertainment, or sit down to a full Table, till towards Sun-set; and therefore, if it would not be thought too severe, I should judge it most convenient that my young Master should have nothing but *Bread* too for *Breakfast*. You cannot imagine of what Force Custom is; and I impute a great Part of our Diseases in *England*, to our eating too much *Flesh*, and too little *Bread*.

§ 15. As to his *Meals*, I should think it best, that as much as it can be conveniently avoided, they should not be kept constantly to an Hour: *Meals.* For when Custom has fix'd his Eating to certain stated Periods, his Stomach will expect Victuals at the usual Hour, and grow peevish if he passes it; either fretting itself into a troublesome Excess, or flagging into a downright want of Appetite. Therefore I would have no Time kept constantly to for his Breakfast, Dinner and Supper, but rather vary'd almost every Day. And if betwixt these, which I call *Meals*, he will eat, let him have, as often as he calls for it, good dry Bread. If any one think this too hard and sparing a Diet for a Child, let them know, that a Child will never starve nor dwindle for want of Nourishment, who, besides Flesh at Dinner, and Spoon-meat, or some such other thing, at Supper, may have good Bread and Beer as often as he has a Stomach. For thus, upon second thoughts, I should judge it best for Children to be order'd. The Morning is generally design'd for Study, to

which a full Stomach is but an ill Preparation. Dry Bread, though the best Nourishment, has the least Temptation; and no body would have a Child cramm'd at Breakfast, who has any Regard to his Mind or Body, and would not have him dull and unhealthy. Nor let any one think this unsuitable to one of Estate and Condition. A Gentleman in any Age ought to be so bred, as to be fitted to bear Arms, and be a Soldier. But he that in this, breeds his Son so, as if he design'd him to sleep over his Life in the Plenty and Ease of a full Fortune he intends to leave him, little considers the Examples he has seen, or the Age he lives in.

§ 16. His *Drink* should be only Small Beer; and that too he should never be suffer'd to have between Meals, but after he had eat a Piece of Bread. The Reasons why I say this are these. *Drink.*

§ 17. 1. More Fevers and Surfeits are got by People's drinking when they are hot, than by any one Thing I know. Therefore, if by Play he be hot and dry, Bread will ill go down; and so if he cannot have *Drink* but upon that Condition, he will be forced to forbear; for, if he be very hot, he should by no means *drink;* at least a good Piece of Bread first to be eaten, will gain Time to warm the Beer *Blood-hot*, which then he may drink safely. If he be very dry, it will go down so warm'd, and quench his Thirst better; and if he will not drink it so warm'd, abstaining will not hurt him. Besides, this will teach him to forbear, which is an Habit of greatest Use for Health of Body and Mind too.

§ 18. 2. Not being permitted to *drink* without eating, will prevent the Custom of having the Cup often at his Nose; a dangerous Beginning, and Preparation to *Good-Fellowship*. Men often bring habitual Hunger and Thirst on themselves by Custom. And if you please to try, you may, though he be wean'd from it, bring him by Use to such a Necessity again of *Drinking* in the Night, that he will not be able to sleep without it. It being the Lullaby used by Nurses to still crying Children, I believe Mothers generally find some Difficulty to wean their Children from *drinking* in the Night, when they first take them Home. Believe it. Custom prevails as much by Day as by Night;

and you may, if you please, bring any one to be thirsty every Hour.

I once liv'd in a House, where, to appease a froward Child, they gave him *Drink* as often as he cry'd; so that he was constantly bibbing. And tho' he could not speak, yet he drank more in twenty-four Hours than I did. Try it when you please, you may with small, as well as with strong Beer, drink your self into a Drought. The great Thing to be minded in Education is, what *Habits* you settle; and therefore in this, as all other Things, do not begin to make any Thing *customary*, the Practice whereof you would not have continue and increase. It is convenient for Health and Sobriety, to *drink* no more than natural Thirst requires; and he that eats not salt Meats, nor drinks strong Drink, will seldom thirst between Meals, unless he has been accustom'd to such unseasonable *Drinking*.

Habits.

§ 19. Above all, take great Care that he seldom, if ever, taste any *Wine* or *strong Drink*. There is nothing so ordinarily given Children in *England*, and nothing so destructive to them. They ought never to *drink* any *strong Liquor* but when they need it as a Cordial, and the Doctor prescribes it. And in this Case it is, that Servants are most narrowly to be watch'd, and most severely to be reprehended when they transgress. Those mean sort of People, placing a great Part of their Happiness in *strong Drink*, are always forward to make court to my young Master by offering him that which they love best themselves: And finding themselves made merry by it, they foolishly think 'twill do the Child no Harm. This you are carefully to have your Eye upon, and restrain with all the Skill and Industry you can, there being nothing that lays a surer Foundation of Mischief, both to Body and Mind, than Children's being us'd to *strong Drink*, especially to drink in private *with the Servants*.

Strong Drink.

§ 20. *Fruit* makes one of the most difficult Chapters in the Government of Health, especially that of Children. Our first Parents ventur'd *Paradise* for it; and 'tis no wonder our Children cannot stand the Temptation, tho' it cost them their Health. The Regulation of this cannot come under any one general Rule; for I am by no means of their Mind, who would keep Children

Fruit.

almost wholly from *Fruit*, as a Thing totally unwholesome for them: By which strict Way, they make them but the more ravenous after it, and to eat good or bad, ripe or unripe, all that they can get, whenever they come at it. *Melons*, *Peaches*, most sorts of *Plums*, and all sorts of *Grapes* in *England*, I think Children should be *wholly kept from*, as having a very tempting Taste, in a very unwholesome Juice; so that if it were possible, they should never so much as see them, or know there were any such Thing. But *Strawberries*, *Cherries*, *Gooseberries*, or *Currans*, when thorough ripe, I think may be very safely allow'd them, and that with a pretty liberal Hand, if they be eaten with these Cautions: 1. Not after Meals, as we usually do, when the Stomach is already full of other Food: But I think they should be eaten rather before or between Meals, and Children should have them for their Breakfast. 2. Bread eaten with them. 3. Perfectly ripe. If they are thus eaten, I imagine them rather conducing than hurtful to our Health. *Summer-Fruits*, being suited to the hot Season of the Year they come in, refresh our Stomachs, languishing and fainting under it; and therefore I should ~~not be~~ altogether so strict in this Point, as some are to their Children; who being kept so very short, instead of a moderate Quantity of well-chosen *Fruit*, which being allow'd them would content them, whenever they can get loose, or bribe a Servant to supply them, satisfy their Longing with any Trash they can get, and eat to a Surfeit.

Apples and *Pears* too, which are thorough ripe, and have been gather'd some Time, I think may be safely eaten at any Time, and in pretty large Quantities, especially *Apples*; which never did any body Hurt, that I have heard, after *October*.

Fruits also dry'd without Sugar, I think very wholesome. But *Sweet-meats* of all Kinds are to be avoided; which, whether they do more Harm to the Maker or Eater, is not easy to tell. This I am sure, it is one of the most inconvenient Ways of Expence that Vanity hath yet found out; and so I leave them to the Ladies.

Sleep.

§ 21. Of all that looks soft and effeminate, nothing is more to be indulg'd Children, than *Sleep*. In this alone they are to be permitted to have their

A COMPARISON OF BRITISH AND AMERICAN FOODWAYS AS OBSERVED BY TRAVELERS OF THE EARLY NINETEENTH CENTURY

The Travel Books of 1800 to 1850

By both Americans and Britons, America has been regarded as the "offspring" of England. The infant nation was nurtured by Britain: her communities were raised by many British settlers, her economy was developed by British trade, her ideas and art were fed by British thought. In their youth, the colonies rejected this dependence. Indeed, the Revolutionary period bore many similarities to the struggles between a parent and an increasingly independent and assertive adolescent. After the war, Americans and Englishmen alike were especially sensitive to the differences and likenesses of the two nations, each exploring the other's nature, comparing and contrasting, again somewhat as two generations of a family find traits of the mother in her daughter, the father in his son. This country shared not only language, but also most aspects of culture with England.[1]

This fact became, therefore, a central concern of travelers between the two countries, and they stepped onto each other's shores ready to compare the host country to their own in every last detail. Captain Marryat determined to discover in his travels whether "...the Americans remained purely and unchangedly English, as when they left their fatherland..."[2] Their findings they then often published in travel journals and diaries; a vast number of these appeared in the nineteenth century and they provided a good part of the popular reading of the day.

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And so it is for the main purpose of this paper, which is to survey the Anglo-American foodways of the early nineteenth century from the point of view of the travelers, and the degree of kinship that existed between the two cultures in this area. What the two countries had in common in their food habits and to what degree they differed -- especially in their own eyes -- may be ascertained by examining their observations against a background of conditions at the time. Emphasis has been placed on American foodways with some references to relevant conditions in England.

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Background of Conditions Affecting Foodways

In prefacing his Journal of a Tour to the United States, W. Faux in 1823 set as his goal in writing "...to retrace my many steps, and to take the reader with me, that he may see, taste, and know, things as they are; the rough with the smooth; the bitter with the sweet...".[1] It was especially appropriate for Faux, in speaking metaphorically of sharing his experience, to appeal to the sense of taste. Indeed, the foodways of a nation are often, for the traveler, the most basic and persistent reminder of differences between one country and another. James Boardman, not long after his arrival here in 1833, remarked that, "...the hours for meals, the mode of cookery, the viands themselves, and the rapidity with which the meals are dispatched, ...all combined to convince us that we were indeed in a foreign land."[2] Such was the case for many American and British travelers in the early nineteenth century, whether the difference seemed to them admirable or deplorable.

Before examining the differences they observed, however, it would be well to look briefly at conditions relevant to foodways that the two countries shared.

As mentioned earlier, important technological advances which would substantially change food habits in the last half of the century -- railroads, refrigeration, canning -- though they were in early stages of development, had little effect on the food situation of the early nineteenth century. The cook was at the mercy of her environment, whether she was rural or urban, poor or rich, English or American.

Transportation facilities imposed basic limitations. Even when supply sources were easily accessible, lack of storage and preservation facilities hampered food supplies. Further, poor standards of hygiene imposed futher restrictions on the availability of wholesome food. Cummings, in The American and His Food, and Drummond in The Englishman's Food, have documented information relevant to the period. To surmount problems of preservation of milk and meat during transport, we are told, animal housing facilities were brought to the cities. However, they brought with them appalling conditions. "Slaughter houses, anywhere in the world, were a traumatic sight for the innocent meat eater. The butchers who skinned and carved the animals waded...in blood and were covered with it all over. Between them lay the skulls and bones, strewed about in wild confusion; the entrails, which were afterwards loaded upon waggons and carried off..."[3] Drummond tells us that the animals, often diseased, were crammed into unventilated hovels and surrounded by stinking wastes. "It was the practice of these town cow-

keepers to bring the animals into their sheds as soon as they were sold."[4] Even when the cook managed to get untainted meat and fresh milk, lack of refrigeration required that the supplies be used quickly. Indeed, many people took the use of tainted meat almost for granted.[5]

Cummings tells us that country and city dwellers alike lacked fresh produce.[6] The cook was limited to supplies of the season except for those root vegetables which could be stored for long periods of time or those which could be dried. "Until the coming of railroads, supplies of fruits and vegetables in...cities were scarce in the winter and spring and sometimes wilted or rotted in the summer."[7] Canning was as yet unknown by the general public. Moreover, fruits were often viewed suspiciously as the source of fever and disease. Vegetables were not highly regarded, even though some of them -- potatoes, cabbage, beans -- formed the staple of the poor man's diet, especially in Britain.[8] Cummings tells us that the farmer's indifference to vegetables was at times almost prejudicial.[9] In any case, few cooks knew much about appetizing preparation of vegetables, thus reducing the appeal of even those which were available.

Bread was a major portion of most diets. All classes of the English were by this time using mostly finely ground wheat for white bread. The Americans, of course, supplemented this with many corn preparations. Most cooking and baking was still done at the hearth. In the cities, cooks might take their bread to shops to be baked, or buy their bread at these shops. A problem of hygiene and purity here arose. A hygienic-minded customer might be shocked to see perspiration dripping from the dirty baker into the dough he was mixing. Moreover, adulteration was rampant. Most bread contained alum to whiten it because of the widespread prejudice against the darker, though more nutritious, flours and breads. Adulteration of tea with dried leaves of the ash tree; of pepper with "pepper dust", the sweepings of the storeroom floor;[10] of cheese with red lead; of sausage with old tainted meat,[11] were common.

This dismal view of supplies varied, of course, according to the region, but where one group had one advantage, they might also suffer an accompanying disadvantage. The farmer, for instance, with his spring house to ensure purity of the products he himself produced, was nevertheless hampered by a lack of variety American farm families might exist mainly on heavy corn and salt pork diets, British labourers on cheese and bread. The wealthy urbanite, while he had available to him at the market place a greater variety of foods, was still at the mercy of the supplier.

In both countries, therefore, there was a kinship of problems in supply and preservation. How each country handled these problems lent individuality to their foodways.

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Observations of the Travelers

Against this background of food supply and habits of the two nations, our travelers can now add the details, showing us to what extent the two countries were alike or different in their foodways.

One of the first things to strike our transatlantic travelers was, of course, the food supply and the marketing of it. The benevolent farmer Olmstead had nothing but praise for the markets of Britain. He found the market at Liverpool, a two acre building containing 500 stalls, to be clean, light, and well-ventilated, kept that way by superintendants and police, twelve custodians, and an efficient and strictly enforced set of rules for fair play, order, neatness and healthful conditions. Though he did not elaborate on the specific contents, he noted that except for a better supply of birds and rabbits, their offerings in meat were similar to those in American markets. He seemed surprised that women attended the meat, fish and dairy stalls.[1]

The very negative Thomas James had little but criticism for New York's markets and their contents, although he had kinder words for the Philadelphia market. While allowing that the seasons had an effect on the supplies, he thought them still wanting. Though, there were plenty of beef and potatoes, clams, lobsters, and oysters, he bemoaned the lack of salmon, turbot, sole, crabs, and shrimp. "The vegetable market is almost a blank...a list of what they have <u>not</u> got would be as long as my arm."[2] After acknowledging the abundance and excellence of apples and peaches, he described the presence of "wild fruits" like blackberries, wild cherries and "pea-nuts" which he asserted were "...intended by Providence for...the birds and squirrels!"[3]

A more generous James Boardman, while commenting that our markets would win no prizes for architecture, found them full of good things that were comparatively cheap. Though noting, as did James, that wild birds, rabbits, turbot, sole, crabs, and shrimp were absent or scarce, he was impressed with the abundance and size of oysters and lobsters, venison and turkey. He was pleased to find that smaller fish were brought

live to market and kept in tubs of sea water until they were sold.[4] However, he was dismayed that slaughter-houses were allowed to operate in well-populated districts, exposing residents to all sorts of unpleasantness. He did note, however, that slaughtering was more humane here than in England. Here the animal was hoisted up and his throat was slit; in England, he was usually bludgeoned with an ax.[5] In the "neat and well-supplied" market of Philadelphia, he found excellent beef steaks and the curiosities of oppossum and tortoise for sale as well.[6]

The abundance or lack of food on the tables of their hosts was a topic of much interest to the travelers. While American guests found that the English served less food in general, the British visitors were overwhelmed by the amount of food presented at American meals. In England, Sedgwick noted that "...the viands for a rich merchant's dinner-party in New York would suffice for any half dozen tables I have seen here; and I am not sure that the supper-table at S.'s ball...would not have supplied the evening parties of a London season." Through this obviously related only to the higher classes, Sedgwick noted as well that the surburban gentry of the same class as an American "country gentleman" would serve guests a simple two or three dish meal which American country ladies would consider it necessary to apologize for.[7]

Cobbett was astonished at the bill of fare for a year for an American country gentleman who consumed only the produce of his 154 acres and lived in no grand style; it included "...fourteen fat hogs...four beeves,and forty-six fat sheep! Besides the sucking pigs...besides lambs, and besides the produce of seventy hen fowls, not to mention...geese, ducks, and turkeys, but not to forget a garden of three quarters of an acre, and the butter of ten cows...! What do you think of that?"[8] Those who read his report thought quite a lot of it apparently, as the promise of American plenty was one of the strongest lures to immigrants.

At American meals and parties, the quantity of food, as Sedgwick had noted, was overwhelming. Faux sat at a breakfast with meats in abundance, a peck of eggs and huge dishes of toast and rolls.[9] Trollope witnessed a "tea" at which there were more tea, coffee, cakes, meat, pickled peaches, preserved cucumbers, applesauce and pickled oysters "...than ever were prepared in any other country of the known world."[10] James Buckingham found the refreshments

at a party "...abundant and costly; if there is a fault in them, it was that they were generally too abundant..."[11]

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In England, Olmstead observed that bread was the mainstay of the labourer's diet, and found it to be of the best possible quality. This "fine, white wheaten bread," he claimed, was a luxury few New England farmer's ever enjoyed. Though he felt that coarser breads might be more healthful, he affirmed that the English peasant was highly prejudiced against dark breads.[12] This attitude was equally prevalent among the upper classes.

As one might expect, therefore, the British visitors generally found fault with American breads. Besides the observations on corn products already mentioned, they often described American bread as sour. Faux felt that this might be caused by either "bad leaven or the flour sweating and turning sour in the barrel."[13] Perhaps this was a matter of chance, however, for some compliments were paid: "The bread everywhere is excellent," Mrs. Trollope observed, but then went on to note that the Americans seldom ate it, preferring "horrible half-baked hot rolls...".[14]

Rita Moonsammy
University of Pennsylvania

Excerpted from a longer paper of the same title.

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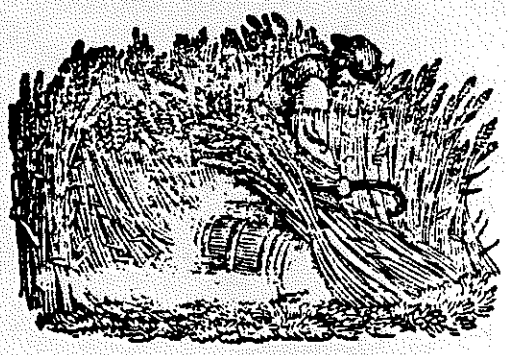

Footnotes

"The Travel Books of 1800 to 1850"

[1]Allan Nevins, Editor, America Through British Eyes, New York: Oxford Press, 1948, p. 3.

[2]Frederick Marryat, A Diary in America With Remarks on Its Institutions, Edited by Sidney Jackman, New York: Alfred Knopf, 1962, p. 3.

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"Background of Conditions Affecting Foodways"

[1]Faux, Memorable Days in America: Being a Journal of a Tour to the United States, London: Simpkin and Marshall, 1823, p. viii.

[2]James Boardman, America and the Americans, Edited by Arthur M. Schlesinger, Jr., and Eugene P. Moehring, New York: Arno Press, 1974, p. 20.

[3]Reay Tannahill, Food in History, New York: Stein and Day, 1973, p. 343.

[4]J.C. Drummond, and Anne Wilbraham, The Englishman's Food: A History of Five Centuries of English Diet, London: Jonathon Cape Ltd., 1939, p. 354.

[5]Ibid., p. 363.

[6]Richard Osborn Cummings, The American and His Food, New York: Arno Press and the New York Times, 1970, p. 25.

[7]Ibid.

[8]Tannahill, p. 330.

[9]Cummings, p. 21.

[10]Tannahill, p. 343.

[11]Cummings, p. 99.

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"Observations of the Travelers"

[1]Frederick Olmstead, Walks and Talks of an American Farmer in England, New York: G.P. Putnam and Company, 1852, Part I, pp. 58-59 and 128.

[2]Thomas James, Rambles in the United States and Canada During the Year 1845 With a Short Account of Oregon, London: John Ollivier, 1846, p. 38.

[3]Ibid., p. 39.

[4]Boardman, p. 209.

[5]Ibid., p. 91.

[6]Ibid., pp. 87, 209 and 91.

[7]C.M. Sedgwick, Letters from Abroad to Kindred at Home, Volume I, New York: Harper and Brothers, 1841, p.86.

[8]William Corbett, A Year's Residence in the United States, (London, 1819) as quoted in Allan Nevins, Editor, America Through British Eyes, New York: Oxford University Press, 1948, p. 232.

[9]Faux, p. 99.

[10]Frances Trollope, Domestic Manners of the Americans, London: Whittaker, Treacher and Company, 1832, p. 66.

[11]James Buckingham, America, Historical, Statistic and Descriptive, (London, 1841) as quoted in Nevins, p. 232.

[12]Olmstead, Part I, pp. 94-95.

[13]Faux, p. 203.

[14]Trollope, p. 239.

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A BRIEF CULINARY MEMIOR

Given a choice between a rare filet of beef standing elegantly on a watercress-garnished plate, and a vibrant Spanish paella with shellfish, chorizos, and bright green peas in the brilliant saffron rice, I would have to say I prefer the choice. Not that either dish might not satisfy the strongest and most complex culinary cravings, each dish for its own time and mood. But perfection is unreachable, and the delicious hunger, without which no dish can be found pleasing, is killed by the very thing that satisfies it. In the choice from among the offerings on a well-written menu, or on a long and varied buffet or smorgasbord, or even from an artfully arranged tray of raw vegetables, I can imagine each taste and texture as I would like it to be, unblunted by the surfeit that my eventual choice will cause. I never stop at the imagining, though; I go on to the real thing. And the next real thing, and the next. The stomach is satisfied, but the mind and senses cry out for more. At the end of any gastronomic experience that even touches on perfection, they wistfully and reluctantly give up the quest, at stomach's command. "Perfection is not to be reached today, or perhaps ever," it says; "and besides, I'm satisfied."

My mother sometimes names that perfect, unattainable dish with a laugh, as she tells us what she is preparing for our enjoyment at the next meal: "Creamed hummingbirds' wings on toast!" That's the dish to eat with silver spoons on a trip to the moon on gossamer wings. It's nice to know she would give it to us if she could. In the meantime, we laugh. The meal she's making will, after all, come close.

I guess it shouldn't seem strange that the meal that came closest to satisfying my ideals of perfection should have been nothing like my usual search for it, in cycles of imagining, choosing, and eating. Life is like that. You find what you want in a place you never thought to seek it, when you have forgotten all about the search. The meal that satisfied my heart as well as my stomach was neither by choice nor by seconds. There were no peaks or expectations and excitement, and no regrets. The experience was more Zen-like than orgiastic, and to re-create it in anything other than memory would be to go against the spirit of it. It was an unplanned, isolated, detached, and effortless experience, unmatched in my memory for its purity and wholeness. I can try to evoke only a shadow of it in words.

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In the morning we took the boat out to a neighboring Maine Island to buy our dinner, live. The lobsterman chose six mottled lobsters, peers in size, and threw in another, a monster, for the glutton in our group. On the ride home we let the large one roam the bottom of the boat, respectfully and fearfully avoiding touching him. And, as Jeff said, "If you let my dinner get away, I'll make you swim for him."

In the afternoon I went out with our hostess, a New England lady of the Katherine Hepburn school, to a green and rocky promontory on the shoreline that her family has owned for generations. She showed me which leaves and shoots to pick for a wild salad: spinach-like orach, salty, tubular glasswort, and bitter things that I thought no-one could possibly like. The finished salad was beautiful. It was totally unlike what we are accustomed to seeing in a salad bowl. The unfamiliar shapes and shades of green contrasted strongly with the pink rose petals, whose bitter white tips I had snipped out.

A huge pot of water was put on the black stove to boil. In the meantime, at the dock, the lobsters had been lifted carefully from the wooden "clam car", and carried onto the living-room hearth. In front of the fire, our hostess performed the lobster ceremony. She set each one on its head, balancing it on its clumsy claws, and stroked its curved back as she sang "Go to sleep little lobster" to a lullabye tune. Then they went off for their final swim, as the rest of us sat by the fire picking periwinkles out of their shells with bent pins, and dipping their curlicued bodies in garlic butter.

For the meal itself we moved into the dining room, where the table was set with six tall candles and a green water pitcher in the shape of a fish, that gurgled like a living thing when water was poured out. We served ourselves of the strange salad, and began to drink white wine. On each plate a lobster was awkwardly laid. Faced with its familiar shape, now so still, we paused a moment, taken aback. Then hunger and festivity returned. Each person began to eat lobster in a highly personal style. Jeff exclaimed loudly over the delicious taste of his monster lobster, describing the pleasure he was experiencing; Adam silently hunched over his, totally absorbed in the contents of his plate. I don't think he heard a word of the animated conversation that went on throughout the meal. I listened and took part, but I don't remember now what was said. I ate slowly and methodically, working from the claws down to the sweeter, smaller bits of flesh hidden in the lobster's legs and swimmerettes. The crisp, bitter saltiness of the salad was a counterpoint to the clean ocean sweetness of the lobster meat, and the tart white wine provided a momentary distraction from

them both. The other people left to talk and clean in the kitchen. I stayed behind in the dimly lit dining room, with a lobster that continued to reveal and yield to me crevices full of juicy white meat. By the time the lobster could give no more, and I could take no more, I felt calm and strangely content: not physically, but spiritually. I was in a culinary state of grace. I got my dessert, a chocolate croissant baked by Jeff earlier in the day, and I took it back to the dining room to be alone with my good feelings. I ate it as I walked slowly around the room, stopping at the glass porch doors to look out at the ocean. Even in my contentment, I had not lost my critical faculties; I realized that the chocolate was jarring and out of place in the center of the buttery croissant, that it obscured the play of delicate and complex flavors that were still lingering in my mouth. But I found pleasure as well in the crude forcefulness of the chocolate's taste. I was in a reverie of sensual pleasure and of thought. My contentment and calm seemed to last for the next few hours, and traces lingered for weeks. I am still a better person for that experience. Should that be so strange?

Susan Vorchheimer
University of Pennsylvania

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THE WOODEN SPOON: A GASTRONOMIC MEMOIR

In my house, while I was growing up, two beliefs were upheld. They were, not necessarily in order of importance: "spare the rod -- spoil the child" and "you are what you eat". The major proponent of these beliefs was my Irish grandmother, who, unrelentlessly and much to the chagrin of my painful behind and gastric distress, wielded her discipline and stuffed my belly with the stubborness of a celtic donkey.

Now, there is nothing at all unusual about these practices. In fact within any extended family, headed by tough matriarchs of strong ethnic background (bless their hearts), the importance of food and discipline tend to be universal and staunchly (if not threateningly) upheld. In this respect, my grandmother who was second in command to God, was not to be outdone.

It was never difficult to locate my grandmother. Her kitchen was her castle and there to be sure, she could constantly be found, for something was always cooking. Social and family life revolved around Nana (as I called her) and her kitchen. Great decisions and problems were discussed and settled in that room while wonderful aromas leant comfort and security to the individual who sought her attention there. Mental attention was all one ever received however, for Nana was so engrossed in preparing sustenance for her bairns that one rarely got anything more than a backside view of her as she leaned over the kitchen stove. It was a broad view at that, for my grandmother was a great one for heeding her own advice and was therefore well nourished. Besides, she loved her own cooking.

But along with these beloved characteristics and endearing memories, I can rarely think of my grandmother without visualizing her holding a wooden spoon. In fact, she was so rarely to be seen without it that I came to accept the spoon as an integral and permanent part of her upper extremities. Directed by her loving hand, it was used to stir Mulligan stews and gravies, whip potatoes, spoon out puddings and spread butter and jam on Irish soda bread. So closely were the delights of these foods linked to association with that spoon, I am sure even today that my taste buds were excited by the mere sight of it.

I can think of no other utensil in my household that was put to more use than that wooden spoon. Consequently, I use the term utensil very loosely, for the item in question was not limited alone to the preparation of culinary delights. I can remember all too vividly being the recipient of my grandmother's wrath which, aided by the resounding snap of wood, was enough to knock a buzzard off a garbage can. For this reason I always sat at the greatest distance from her at the dinner table. It did not help. My grandmother, it appeared to my child's mind, had longer arms than a gorilla. Within moments, in response to inappropriate shenanigans, I would receive the backhand of a wooden spoon which a short time before had been residing in a bowl of cabbage.

Then there was the time that my grandfather, too late arriving home after a night out on the town with "the boys", survived but never forgot the experience of a wooden spoon being broken over his head. When he fainted, my grandmother blamed it on the Guinness's Stout he must have consumed.

Even the dog could not escape that omnipresent piece of wood although he tried to eliminate it often enough by chewing it to death. I can remember my grandmother bending her portly figure over him, waving the utensil in question threateningly while her Irish eyes danced and her apron swayed. The dog (no dope) was tolerant for he too was the recipient of tasty tid-bits delivered via that spoon from the pot to his bowl and he was in no hurry to compromise this situation.

Love too was associated with the wooden spoon. Not long after running into conflict with it, the individual on the receiving end could expect some kind of favor to mend wounded pride and repair hurt feelings. Of course this favor was usually in the form of some longed for but nourishing morsel of food. My grandmother would bend as far as the softness of her heart and the strength of her muscle was concerned but never in her determination to feed.

My grandfather, who knew well which side his bread was buttered on, would walk into the kitchen in the evening after returning from work and while removing the spoon from my grandmother's hand, would offer a kiss and a fond pat on her behind. Only then would he ask, "what's cooking Minnie?" Minnie, while not my grandmother's real name, was a term of endearment my grandfather used most when indescribably delicious aromas penetrated his brain and caused a turmoil of gastric anticipation in the pit of his stomach.

And so it is that whenever I have occasion to use a wooden spoon, I think "what's cooking Minnie?" As my memory drifts into the past, I can taste the Irish soda bread and Mulligan stew, see the steam rising from the cabbage and smell the freshly baked bread, all prepared by my Gaelic grandmother who was as proud of her cooking as she was of her brawn.

Kathleen Healy
University of Pennsylvania

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THE HOT BIRD AND THE FRESHMAN EXPERIENCE

I really didn't understand what all the fuss was about. Sure, in high school we had our favorite pizza hang out -- used to go there after a movie, buy a soda, and sit around discussing the big football game and Leslie Nolan's body. But now I was at college, and my best friend of one semester, Reuben Guttman, was raving about hot chicken. He explained how Buffalo was famous for its hot chicken wings (I'll bet you never knew that) and that Rochester was famous for its "hot birds". As far as I could tell some hole in the wall called Smitty's served this fried chicken with a hot sauce so hot you were lucky to come out of it alive.

This was my freshman year of college, and the University of Rochester was my then future alma mater (I transferred from Rochester to Penn in the middle of my Sophomore year). Well, it finally happened. And to be honest with you, my GI tract has never been the same.

It was a Saturday night in February. It must have been minus nine degrees outside (remember, this is Rochester, New York). I was hanging out in the student center drinking a soda and discussing with some friends the big calculus exam and Carol Lassman's body.

"Hey Ingall, Ingall" I heard from behind, instantly recognizing Reuben's voice. "So what's the story? What's up? Put on your coat. Sherman and I are going to Smitty's."

You see, not only was Jim Sherman a friend of Reuben's and a Smitty's regular, but he also had a car. So I put on my sweater, then my sweatshirt, then my scarf, then my coat, then my hat, and finally my gloves, and the three of us drove off in Jim's 1967 Plymouth heading for Smitty's. I really didn't know my way around the city. The University of Rochester is one of those spacious suburban campuses, manicured lawns and all, sort of like a park I guess, and students don't really get off campus too often.

We wound around a few streets, drove over a bridge to the other side of the Genesee River, down a main drag, and entered the kind of neighborhood that I usually lock my car doors for. Jim turned onto a side street and parked his car.

"Well, this is it. This is the place," Jim exhalted.

"What place? What are you talking about?! Let's get out of this neighborhood before we get knifed!" I responded in my typically calm, cool, and collected manner.

You know what they say: "You can't argue with the kid who has the keys." We then proceeded to walk across the street to Smitty's. The first thing that caught my eye when we entered was the pile of trash to the left of the door. There was a waste barrel amidst it all, but it seemed to be part of the garbage pile itself. There were four tables inside Smitty's, each having paper cups and a pitcher of water. About thirty-five people were in line at the counter. The entire "restaurant" couldn't have been bigger than a Quad double.

"Reuben, Marty and I will grab a table and you go up and order. Get me a very hot," instructed Jim. There was a prominent sign on the wall stating that you may order your chicken mild, hot or very hot (referring to the hot sauce).

"Reuben," I said, "get me a mild." I was a fool to have trusted him.

After a short while Reuben returned to the table with three cardboard plates, each having on it one half of a chicken (fried), two slices of white bread, and macaroni salad. There also seemed to be plenty of sauce on the chicken.

"Reuben, which one is the mild?" I asked.

"Here you go." Reuben set down one of the birds in front of me. Then we commenced. My two companions delved into their birds like there was no tomorrow, with an occasional forkful of macaroni salad as a breather.

I began to eat my bird at a more conventional pace, quickly consuming large quantities of water due to the strength of the "mild" hot sauce. It soon became apparent to me that my tongue and inner cheeks were beginning to dissolve.

"Reuben, there's no way that this is the mild," I contested.

"It was apparent from Reuben's and Jim's uncontrollable laughter that what I was eating was a "very hot" bird.

"You !@#$%¢&*+=!!@#," I exclaimed while grimacing in agony.

Several pitchers of water later we returned to Jim's car. I was in pain. Reuben and Jim were just taking it all in stride.

"You have to acquire a taste for it," explained Reuben.

Between that fateful night and the time I transferred to Penn I visited Smitty's many times. Each venture was symbolic, I concluded, of the masochistic upstate New York psyche. I also learned that the difference between the mild and the very hot bird was not the strength of the hot sauce used, but rather the amount of (the same) hot sauce used.

Hot birds have become a part of the way of life at the University of Rochester, as alumni buy the hot sauce by the quart to bring home to their families (gasp), and campus fraternities sponsor hot bird nights at least once a semester.

The following is a recipe which appeared last Fall in the University of Rochester's student newspaper, The Campus Times. It was declared to be "the recipe closest to duplicating that famous hot sauce; a fix for all you Smitty's addicts."

Smitty's Sauce

Ingredients:

6 oz. French's mustard
2 oz. catsup
2 cups water
½ cup white vinegar
1 cup eye of newt (optional)
1 to 2 cups sugar
1 orange, peeled and cut
3 to 4 oz. Frank's hot sauce
1½ to 3 oz. crushed red peppers

1. Put the water into a large pot with a cover over it. Add the vinegar, sugar, hot sauce, and red peppers, and bring the ingredients to a boil.
2. Stir in mustard, catsup, orange, and eye of newt (optional).
3. Cover the pot and simmer 3-4 hours. Serve over birds, steaks, eggs, your roommate.

Martin Ingall
University of Pennsylvania

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A FRENCHMAN WHO REPRINTS RARE COOKBOOKS FOR MODERN CHEFS

Luzarches, France
Daniel Morc ette is a leading collector of rare cookbooks and, being a sharer rather than a hoarder, he has become France's predominant publisher and seller of them as well.

From his home 19 miles north of Paris, crammed from cellar to attic with more than 70,000 volumes, he publishes facsimiles of practically extinct cookbooks carefully reproduced from his personal library. "His rare books are absolutely super special," said Alan Davidson, the author of "Mediterranean Seafood" and a culinary scholar. "If the first 10 copies of something were printed on handmade vellum he'd probably have No. 1 with an inscription to some famous person."

"He's been a rare book dealer for a long time but his reprints are now his main contribution," said Eleanor Lowenstein, the owner of the Corner Book shop in New York City, which specializes in rare and out-of-print cookbooks. "They're very rare and very, very excellent facsimiles."

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Among the dozen or so reprints by Mr. Morcrette are such rarities as "Le Viandier de Guillaume Triel dit Taillevent," one of the oldest modern-language cookbooks dating from the 14th century; "Le Vray Cuisinier Francois" by La Varenne, dating from 1651 and considered the first modern cookbook, and "La Cuisiniere Bourgeoise" by Menon, published in 1746 as the first household cookbook.

"It took me 20 years to find the Menon," Mr. Morcrette said. "And 25 years to find this," he added, holding a relatively recent (1914) volume, "La Cuisine Florentine,"

The facsimile editions are photographed from the original pages and only retouched by Mr. Morcrette to remove stains and splotches, but he designs the leather bindings and the end papers, handprinted to his specifications.

"La Cuisiniere Republicaine," the first book devoted to potato cookery and the first cookbook published in France after the French Revolution, has been reprinted by him on red, white and blue paper to commemorate its history. For the binding of the Menon work Mr. Morcrette had embossed gilt roosters marching down the spine, an authentic 18th-century design, he said.

"What he's producing are themselves collector's items and in a way more desirable than the orignals," Mr. Davidson said.

His current project is "L'Heptameron des Gourmets" by Edouard Nignon, with six pages written by Guillaume Apollinaire, the poet. Only 150 copies of this book were printed in 1919, and Nignon's books, which only two years ago sold for $50 here, are now going for ten times that and more. On June 1977, a copy of this work was sold at auction in Paris for nearly $4,000, excluding commissions.

The volumes he has chosen to reproduce are solely based on personal taste. "At first I began chronologically but then I decided that didn't matter," he said. "Now I'm doing those books which I judge to be good and which are no longer accessible to people who need them. Cooks need books."

Mr. Morcrette delights in the hunt for hard-to-find books and also sells old cookbooks, when he can find them. "Alas, I have more clients than books," he said.

Although he began his career as a rare book dealer, cookbooks have been a passion since childhood. A schoolmate at the Sorbonne lived next door to the French gastronome and writer Curnonsky, whom Mr. Morcrette came to know well. "He stimulated me to realize that cookbooks are important as literature," Mr. Morcrette said. "In those days they were thought to be ignoble. My friends laughed but I proved to them that these books can be of great historical interest."

The Menon work contains a chapter on table linen of the day, and "Le Cannameliste Francais, the earliest large-format cookbook, includes drawings of ancient kitchen utensils, detailed renderings of fish and vegetables and even drawings of brooms and stoves. Both volumes are important social histories of their eras, Mr. Morcrette said.

"The golden age of cookbooks was between 1738 and 1755," he said," "Then there was Careme in the early 1800's. 'La Cuisine Classique' was the basic book from 1852 until after World War II and it's been downhill ever since."

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Believing that cookbooks should be scholarly as well as creative, Mr. Morcrette is scorful of most modern efforts in France. "People who are writing now shouldn't be," he said. "Even

journalists are doing it. Editors here think they can dump anything on the American markets."

He fears the future will bring ever more derivative works. "Editors are running out of ideas and gimmicks," he said. "They'll have to come up with something different after the nouvelle cuisine."

That may be difficult. Mr Morcrette noted that the last volume of Monon's "Le Nouveau Traite de Cuisine" was entitled "La Nouvelle Cuisine." It was written in 1742.

For catalogues and prices one may write to Daniel Morcrette, B.P. 26, 95270 Luzarches, France. Delivery of books to the United States takes about one week by air mail and one month by surface mail.

Susan Heller

Excerpted from the New York Times, Wednesday, October 31,1979

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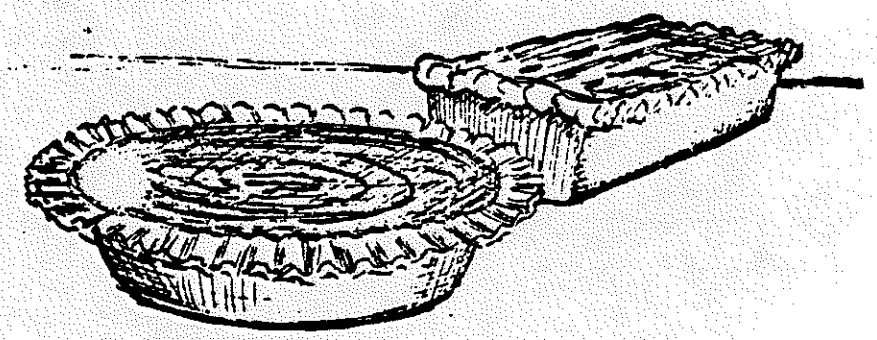

PUBLICATIONS OF INTEREST

THE TRADITIONAL COOKING OF LAOS

Prospect Books possess the only copy outside Laos of a manuscript recipe book written by the former royal chef, the late Phia Sing. He was a man of many parts -- Master of Ceremonies at the Palace, physician, poet, architect and choreographer. His 125 recipes are detailed and precise; and with two or three exceptions, to which he draws attention, they represent the pure culinary traditions of his country, with especial emphasis on the dishes of Luang Prabang, the royal capital up in the mountains.

We will shortly publish a facsimile edition of his manuscript with an English translation and a lengthy introduction about Lao eating habits, unusual ingredients and so forth; the whole to be illustrated by about 60 drawings by the Laotian artist Soun.

All profits will go, in accordance with the dying wish of Phia Sing, to a Lao charitable cause (help in resettling Lao refugees in the U.K.).

Laos is the least known of the Indo-Chinese countries, and parts of it are among the wildest and least explored areas of South-East Asia. Its foods and cookery are full of fascination. Yet virtually nothing has been written on the subject, in Lao or any other language. Phia Sing's book is a 'must' for all who are interested in exotic cuisines, presented with complete authenticity; and for all institutions and persons with a serious interest in food and nutrition in the whole region of South-East Asia.

The 330 page book will be issued in a limited edition. The price will probably be around $19.50. If you are interested, please let us know <u>now</u>, so that we can reserve a copy for you and refine our calculations about the limited print run and the price.

For further information, or to reserve a copy of Phia Sing's book, please write: Prospect Books, 3232 Prospect Street NW, Washington D.C. 20007.

PETITS PROPOS CULINAIRES

PPC 1 is being reprinted for the benefit of those hundreds of applicants who failed to obtain a copy of the first limited edition. The reprint will contain full text of the original, but will have a plainer cover. Cost will be $4.75 per copy.

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Many subscribers have said that they would like to take out an annual subscription. This procedure has the advantage of guaranteeing a stable price per issue for twelve months (during which it may be necessary, as printing costs rise, to increase the price both of single issues and of annual subscriptions taken out at later dates). Annual subscriptions for PPC 3, 4, 5 and 6 will cost $19.50 per year.

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Please note that PPC 3 only can be ordered at $4.95 per copy.

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For further information please write The secretary, Prospect Books, 3232 Prospect Street NW, Washington D.C. 20007. Checks should be made out to Caroline Davidson, not to Prospect Books.

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APPETITE: THE JOURNAL FOR RESEARCH ON INTAKE ITS CONTROL AND ITS CONSEQUENCES

This journal is dedicated to research on intake, the control of ingestive behavior and its consequences, from both fundamental and practical viewpoints.

The contents of the journal concern appetite in the sense of the tendency to ingest substances, including food, water, other specific nutrients or any other material which there may be the disposition to seek, accept and consume -- whether in human beings or in animals from any order. The basic appetitive and ingestatory mechanisms of interest include neural, cultural,

ecological and economic processes. The applied study of appetite and ingestion may be clinical (including weight control, obesity, dietary health risks, anorexia nervosa and malnutrition), industrial (including sensory evaluation, consumer research on foods and drinks and feed regulation for animal production) or zoological (including conservation and pest control). Although measurements of ingestive behavior are not a requirement for inclusion in the journal, the material submitted for publication should be of substantial relevance to intake or attitudes to ingestable substances.

A major purpose of the journal is to promote the investigation and understanding of ingestatory control and consequences across the traditional boundaries between empirical disciplines. Therefore innovative or integrative reviews and mini-reviews are published as well as reports of new investigations. The journal is also open for notes of comment with opportunity for reply, including summaries of important relevant papers published elsewhere. It is hoped to include a section listing current titles of papers on intake, with references and author's addresses. Books for review or critical notice are welcome, as are submissions of reports, abstracts, titles or announcements of meetings, when these are primarily concerned with topics in the range of the journal.

The journal should be of interest to any concerned with hunger and thirst mechanisms, acceptance of foods and drinks, and the uses and abuses of feeding and drinking pratices -- including psychologists, anthropologists, zoologists, physiologists, pharmacologists, psychiatrists, medical researchers, nutritionists, food scientists and applied social scientists. While not officially associated with any society, the journal is intended to be of particular interest to participants in international and local meetings on topics such as the physiology of food and fluid intake, obesity, ethnography of foodways, nutrition education, and food preferences

The journal will appear quarterly from March 1980. Material may be submitted to any one of the three Chief Editors at the addresses given. Manuscripts should be prepared according to the Instructions to Authors which will appear in each issue of the journal. The Editors would also be glad to answer any query as to the current suitability of a topic for review or

comment and to receive offers of refereeing services and suggestions for development of the journal.

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Judith Rodin — Department of Psychology, Yale University, Box 11A Yale Station, New Haven, CT 06510 USA

Gordon J. Mogenson — Department of Physiology, Health Sciences Centre, University of Western Ontario, London, Canada, N6A5C1

David Booth — Department of Psychology, University of Birmingham, P.O. Box, 363, Birmingham B15 2TT, England

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The Sept.-Oct. 1978 issue of Dairy Council Digest, from the National Dairy Council, 6300 N. River Rd., Rosemont Ill., 60018, was devoted to "Nutrition and Anthropology".

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CONFERENCES

The National Women's Studies Association Convention will be held in Bloomington, Indiana on May 16-20. For further information contact Inta Carpenter, Folklore Institute, 504 North Fess, Bloomington, IN. 47405.

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The Fourth International Conference for Ethnological Food Research to be held in Stainz, Austria. **
The general theme of the conference is Food as Communication.

The theme of individual papers should be submitted immediately; an abstract is requested by March 1, 1980. (one typewritten sheet).

The conference fee includes lodging and outings: 2,500 Austrian Shillings. Some of the topics for the conference include the social, artistic, and communicative aspects of food.

For further information please write: Dr. Maria Kundegraber, Secretary of Conference, Steiermarkisches Landesmuseum, Joanneum, Austria.

** Date to be announced.

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An International Symposium on the Influence of Nutrition upon Naval and Maritime History will be held April 16-18, 1980 at the National Maritime Museum. For more information, address the Conference at the Museum, Greenwich SE 109NF, England.

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Northeastern Anthropology Association meeting will be held March 28 through 30 at the University of Mass. at Amherst. Abstract deadline is February 15. There will be a session on food, which has been organized by Dr. Margaret Arnott.

For further information please write the program chairman, Martin Wobst, Department of Anthropology, University of Mass., at Amherst, 01003.

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CONFERENCE ON ETHNOGRAPHY OF EATING

A symposium on food and eating culture will be held at New York University on March 10, 1980, 7 to 9 P.M. The conference is co-sponsored by The New York Chapter, New York Folk Society, and The Master's Studies Program of the School of Arts and Science of NYU.

For further information please call or write Flora Kaplan, 212-598-3461, or 212-982-9728; 237 East 20th Street, Apt. 4F, NY, NY.

CALL FOR PAPERS

The Pennsylvania Folklore Society Meeting will be held in Philadelphia on March 29. Therefore, we invite you to submit a proposal for a paper or panel designed to inform the society of your current interests, and to stimulate further research in that area.

Suggestions that have arisen from the program committee fall into these groups:

Material Culture: Frames of Reference for Study and Presentation.

Regional Folk Culture: On the Relations Between Folklore and Place.

New Directions: Folklore, Culture and Aging.

Applied Folklore: Folklore and Education.

Please submit abstracts for papers and panels no later than January 30 to the following: Mary Hufford and Majorie Hunt, Department of Folklore and Folklife, Logan Hall 415 CN, University of Pennsylvania, Philadelphia, PA 19104.

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FUNDING

OVERNUTRITION AND OBESITY RESEARCH GRANTS

Program support is offered for research into the causes of exogenous obesity, which may include social, environmental, nutritional and metabolic factors. Basic, clinical,and behavior research are emphasized.

Deadline: March 1. Write: National Institute of Health, Division of Research Grants, Office Services Section, Bethesda, MD 200014.

FOODWAYS SECTION OF AMERICAN FOLKLORE SOCIETY MEETS

A meeting of the Foodways Section of the American Folklore Society took place at the Los Angeles Meeting October 26. The meeting was convened by Simon J. Bronner of Indiana University with Charles Camp, Roberta Krell, Michael Owen Jones, Richard Raspa, Craig Mishler, Gary Alan Fine, Tim Lloyd, and Bruce Giuliano in attendance. Matters of immediate concern were the coordination of the section, status of plans made the previous year for a special issue on foodways in a folklore journal, and activities for next year's Folklore Society meeting in Pittsburgh.

In order to improve coordination of the section, that is, communication between its members and with the Digest, Simon Bronner agreed to act as coordinator, with the responsibility of establishing a stringer service among the members of the section in defferent regions. He will contact these members about their activities and report them to the Digest.

The second matter of concern, a special issue on foodways was given a major boost by the efforts of Michael Owen Jones, professor at UCLA. He agreed to act as editor for an issue on foodways, with a possible home at Western Folklore. A basis for this issue will be two excellent sessions on foodways at the Los Angeles meeting, but other papers on concepts of foodways that move away from the regional approach will be solicited. Jones can be contacted through the Folklore and Mythology Center, 1037 GSM, University of California, Los Angeles, California 900024.

The final matter, next year's activities, was resolved with two decisions: to have a regularly scheduled foodways caucus, and to have at least one foodways panel. Gary Alan Fine, a member of the foodways section, is the next year's program chairman, and he will work with the section to arrange a caucus. The coordination of a foodways panel was assumed by Tim Lloyd. Individuals with foodways papers to present are invited to send descriptions of their papers to him so that he can arrange for the foodways panel. Contact him at Ohio Foundation on the Arts, 630 South 3rd Street, Columbus Ohio, 43206.

An effort was also made after the meeting to expand the roster of the section. Folklorists who could not attend the meeting, but who expressed interest in participating in its activites were Barbara Kirshenblatt-Gimblett, Henry Glassie, Bob Teske, Ormond Loomis, John Moe, Leslie Prosterman, Nora Groce, Anne Burson, Marjorie Hunt, and Janet Theophano.

Simon J. Bronner

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ROSTER OF THE FOODWAYS SECTION AS OF FALL 1979 AFS MEETING

Richard Raspa, University of Utah, Salt Lake City 84112
(801)-583-6048

John Moe, American Studies, Case Western Reserve University, Cleveland, Ohio 44106

Craig Mishler, Department of English and the Humanities, Anchorage Community College, Anchorage, Alaska 99504
(907)-745-3046

Marjorie Hunt, Department of Folklore and Folklife, 415 Logan Hall, University of Pennsylvania, Philadelphia, 19104
(215)-243-7352

Nora Groce, Department of Anthropology, Brown University, Providence, RI 02912

Bob Teske, NEA Folk Arts Program, 2401 E. Street NW, Washington, D.C. 20506

Roberta Krell, 10132 Lovelane Place, Los Angeles, CA 90064

Simon J. Brommer, 814 E. 11th Street, Bloomington, IN 47401
(812)-332-0645 Folklore Institute, 504 N. Fess, Bloomington, IN 47405

Tim Lloyd, Ohio Foundation on the Arts, 630 South 3rd Street, Columbus, OH 43206 (614)-221-4300 / 2374 D. Glenmawr Ave., Columbus OH 43202 (614)-261-1288.

Bruce Giuliano, 5 Delamesa East, Irvine, CA 92714
(714)-537-7700

Ormond Loomis, 7642 E. John Young Road, Unionville, IN 47468
(812)-339-0087

Anne Burson, 11700 Old Columbia Pike #1515, Silver Springs, MD 20904
Charles Camp, Maryland Arts Council, 15 W. Mulberry Street, Baltimore, MD 21201 (301)-685-6740

Henry Glassie, Department of Folklore and Folklife, University of Pennsylvania, 415 Logan Hall, Philadelphia, 19104

Leslie Prosterman, Department of Folklore and Folklife, University of Pennsylvania, 415 Logan Hall, Philadelphia, 19104

Janet Theophano, Department of Folklore and Folklife, University of Pennsylvania, 415 Logan Hall, Philadelphia, 19104

Michael Owen Jones, Folklore and Mythology, 1037 GSM, University of California, Los Angeles, CA 90024 (213)-825-3962

A RECIPE

This is the only cake the Queen*makes herself, and it must not be passed on, but sold for charity.

The cake is:-

Soak 1 cup of dates and 1 teaspoon baking soda in 1 cup of boiling water. Whilst soaking, cream 1 cup sugar with 2 ozs. of butter. Add 1 egg and beat. Add 1 teaspoon Vanilla essence, then add 1½ cups flour, 1 teaspoon Baking Powder, ½ teaspoon salt, ½ cup chopped walnuts.
Stir in da e mixture, and bake in 9 X 12 tin for 35 minutes in a moderate oven.

Icing:-

5 tablespoons brown sugar
5 tablespoons cream
2 tablespoons butter
Boil for 5 minutes, spread over cake when cool, and sprinkle with chopped nuts.

* Queen of England

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NUTRITION AND NATIONAL POLICY. BEVERELY WINIKOFF, ed. CAMBRIDGE: MIT PRESS, 1978. BIBLIOGRAPHY, index, pp. 580

A few years ago, I heard a remark about a well known expert in international nutrition to the effect that, after 25 years of experience, he was suddenly shocked to discover that U.S. food aid was given for other than charitable purposes. Nutrition and National Policy, the proceedings of a 1975 conference in Bellagio, Italy, reflects this same kind of naive disillusionment on the part of persons who, having labored for years to end world hunger, have finally come to the realization that the politicians, bureaucrats, and executives whose cooperation they require usually are motivated by political and economic self interest. "This book," writes Beverely Winikoff in her poignant introduction, "is the product of frustration. Millions of words have been written on the subject of nutrition while millions of people continue to die...Western technical advances and agricultural breakthroughs have increased productive capacity... Yet the results of the scientific advances do not fill any empty bellies...Do we choose the wrong solutions? Do we ask the wrong questions? Do we misinterpret, misconstrue, and misapply what we know? Is it a problem of motivation and political priorities? Or is it a moral problem? Do we, fundamentally, not care?"

Starting with more cynical expectations, however, the detailed case studies of nutrition policy and planning in ten developing countries plus the United States which caused the conference participants such dismay, lend themselves to a more optimistic interpretation. I, for one, am extremely impressed by the facility with which nutrition advocates in various countries have managed to persuade the powers-that-be to support programs intended to help the poor and powerless. Admittedly most of the studies come from socialist and socialist-oriented countries with at least verbal committments to the people rather than from the notorious right wing dictatorships which flagrently disregard the welfare of the masses. However, even in such middle of the road countries as Ghana, Nigeria, and Indonesia there is a reason for hope and the Philippines, of all places, seems to have set up a model program.

This is not to suggest that there are not enormous difficulties remaining in the refinement and implementation of nutrition plans in all of these countries -- and one of the most useful aspects of this book is the sober assessment it makes of specific plans and programs -- but when one considers the continued obstacles to and failures of nutrition policies in the

enormously wealthy United States, (as outlined in historical perspective by one of its main architects, Kenneth Schlossberg) the fact that the developing countries have achieved anything at all is truly amazing.

Each case study summarizes the profile on nutritional status, agricultural production, trade, income distribution, and health systems (thereby giving the reader access to important but generally unavailable data) and then discusses, usually in historical format, the administrative organization, program development, and attempted implementation of nutrition policy. With one exception which is effectively exposed in discussion the presentations are realistic; and failures are as prominently displayed as successes, making the conference a serious platform for discussing the kind of problem with which nutrition advocates must cope ranging from ministerial infighting and political demands for immediate tangible results to small-scale salt production (which makes fortification difficult) and lack of education.

The general commentaries which follow the case studies show a definite move away from capitalist models of development towards the "China model" also advocated in such radical statements as Lappé and Collins' Food First (Boston: Houghton Mifflin, 1977). (But see Nick Eberstadt's reassessment, "Has China Failed?" in The New York Review of Books April 5, 19 and May 3, 1979). From this perspective, development should no longer be measured by G.N.P. or per capita income, but by measures of improved life situations like reduced infant mortality rates or incidence of malnutrition. The conference participants have ceased to accept the idea that increased production automatically leads to a higher standard of living for everybody. They insist that development should be aimed at increasing the availability of nutritious food rather than of foreign exchange. Given the co-opting of the green revolution, Western technology should not be considered an automatic solution. In summary: "the fundamental economic assumptions about development that we attempted to apply in the 50's and 60's have been fairly thoroughly discredited." The book also demands a reassessment of food aid policies, not only because they are used as tools for political manipulation, but because, what with their expense in transportation and storage, they are often more trouble than they are worth, and because they often create dependence to such a degree as to discourage internal agricultural improvements.

This kind of radical rethinking of the food problem is not new, but that it is now being advocated by the international nutrition establishment is important. The radicalism of the conference comes across most clearly in Michael Latham's original and disturbing essay on "Nutrition and Culture" in which he questions whether or not Western technology and knowhow relevance to solving the problems of nutrition in developing countries. Indeed, he argues, that the form Westernized development has taken has only made matters worse. "I do not believe," he writes, "that (traditional food habits) are terribly important causes of malnutrition". Rather, it is modernizing food habits which are far more dangerous. Of particular concern is the problem of "commerciogenic malnutrition". The best known example of which is, of course, "bottle - baby disease", a phenomenon which has led to a world wide boycott of the Nestle Company. But other products are also blameworthy; even such nutritional wonder foods as Incaparina and Pro-Nutro, manufactured by commercial firms ("often subsidiaries of large multinational corporations") are now so expensive that, unless heavily subsidized, they cost more than locally available nutritious foods so that well-meaning parents who follow the advice of nutrition experts will often end up worse off than before.

The ultimate conclusion of the conference, although the participants don't quite say it, seems to be that nutrition cannot be improved within most present day socio-economic systems. Liberal ideas on change are outdated -- only radical, even revolutionary solutions will work. The first prerequisite to to solving food problems is a committment, on the part of individual countries, to really help their people.

The book demands tough, well-thought-out, seriously implemented program strategies for nutrition improvement. Gone is the missionary zeal and naive optimism (what I call the "CARE" syndrome") which has characterized the world food crisis community for so long. But it is precisly in this new radical pragmatism that I see a glimmer of hope. For if global solutions are replaced with flexible programs, and if the big profit-making corporate giants and their rich bureaucratic and landowning allies are seen as enemies not friends, then at last it may be possible to bring good nutrition to some, if not many, of the hungry.

Eliot A. Singer
University of Pennsylvania

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Mary Scrimshaw has been appointed North American convener of the International Commission on the Anthropology of Food.

For further information please write: Mary Scrimshaw, Department of Nutrition and Food Science, MIT, Cambridge, MA, 02139.

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Contributors to this issue: Simon Bronner, Kathleen Healy, Susan Heller, Martin Ingall, Rita Moonsammy, Jan Rosenberg, Eliot Singer, and Susan Vorchheimer.

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With many thanks to Karen Creuzinger, Tenby Owens, and Mario Montano for their help. We are especially grateful to Donah Roth for her patience and superb editing and typing, and Devorah Sperling for her assistance with the business management and good humor.

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Illustrations on pages 2, 3, and 12 are from Town and Country Fare and Fable by Maryann Pike; illustrations by Thomas Bewick, Exeter, Great Britain; David and Charles Publishers Limited, 1978.

Illustration on page 25 is from Cracklin Bread and Asfidity: Folk Recipes and Remedies by Jack and Olivia Solomon; illustrations by Mark Brewton, University, Alabama: University of Alabama Press, 1979.

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The three culinary memoirs which were published were written by undergraduates in fulfillment of one of the requirements for Folklore 444, Folk Foodways, University of Pennsylvania, Fall, 1979.

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The Editors: Janet Theophano; Leslie Prosterman;

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The Digest
c/o Department of Folklore and Folklife
Logan Hall 415 CN
University of Pennsylvania
Philadelphia, Pennsylvania 19104

The Digest is published under the auspices of the American Folklore Society. All views expressed are those of the authors.
