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Repast

Quarterly Publication of the Culinary Historians of Ann Arbor

Fresh Foods, Preserved Foods

FRESH FOODS, PRESERVED FOODS

This issue of *Repast* is dedicated to the memory of Zina Emerson Bolgos (Jun. 23, 1916 – Apr. 4, 2009) and Ola Elizabeth (Parker) Bolgos (Mar. 27, 1915 – Jan. 26, 2010), husband and wife for 72 years and proprietors of the Bolgos Dairy on the northeast side of Ann Arbor. After graduating from the old University High School in Ann Arbor, Zina went off to Michigan State University where he learned the making of ice cream, cottage cheese, butter, and other dairy products. The dairy, originally located on Plymouth Road at the present site of Cleary University, moved further east in 1961 to a site on Dixboro Road. Known as Bolgos Farms, the business lasted until 1980. Zina was also a member of the Michigan Draft Horse Association virtually up until his passing.

Our theme of "Fresh Foods, Preserved Foods" was inspired in part by three big anniversaries:

- 2009 was the bicentennial of the invention of "canning", which occurred when Nicolas Appert in France experimented by boiling food and packing it into tight-sealed glass bottles.
- 2010 was the bicentennial of the invention of "tin cans", which occurred when Peter Durand in England devised an improved container for Appert's process: a cylindrical canister made of tin-plated iron.
- 2012 will be the sesquicentennial of the first commercialization of mechanical refrigerators, which occurred when Daniel Siebe and James Harrison started a company in Bendigo, Victoria, Australia to sell their newly invented device that was based on the cooling effect of ether.

Readers who want to learn more on the history of food preservation should make note of three relevant books:

- Sue Shephard, *Pickled, Potted, and Canned: How the Art and Science of Food Preserving Changed the World* (Simon & Schuster, 2001)
- *Cured, Smoked, and Fermented Foods: Proceedings of the Oxford Symposium on Food and Cookery 2010* (Prospect Books, forthcoming)
- Hsing-Tsung Huang, *Fermentations and Food Science* (Cambridge Univ. Press, 2000), which was Volume 6, Part V of the Science and Civilization in China series.

Many articles related to this theme have also appeared in previous issues of our own publication, as detailed below.

Milk products:

- Daniel S. Cutler, "Milk Products of Ancient Israel" (Spring 2004)
- Cecil E. Darnell, "Hold the Lantern High: Michigan Dairy Memories" (Fall 2000)
- Yvonne R. Lockwood and William G. Lockwood, "Squeak and Slime: Finnish American Milk Products in the Northwoods" (Fall 2009)
- Special issue, "Preserving the Art of Handmade Cheeses" (Fall 2006)
- Tobias A. Ten Eyck, "Milk Pasteurization and Food Irradiation: A Reversal of Fortune" (Spring 2001)

Meat products:

- Karlene Hunter, "The Tanka Bar: Traditional *Wasna* in a Modern Wrapper" (preserved buffalo meat and berries) (Spring 2008)
- Mermone Van Deventer, "Remembering *Kichri Quroot*, a Dish of Afghanistan" (Summer 2005)

Grain products:

- Bruce Kraig, "Turkish *Yufka* and its Offspring" (Winter 2005)
- Jan Longone, "As American as Indian Pudding" (Summer 2006)
- Special issue, "European Baking in America" (Spring 2006)

Brewed or distilled beverages:

- Dan McFeeley, "Those Olde English Meads" (Fall 2010)
- Special issue, "Potent Potables" (Fall 2006)

Pickling:

- Philip M. Zaret, "*Liquamen* and Other Fish Sauces" (Fall 2004)
- Randy K. Schwartz, "*Wasabi* and *Kimch'i*: Two Firecrackers of the Far East" (Summer 2001)
- Sherry Sundling, "Spies in the Pickle Dump" (Fall 2000). ■

Repast

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Book Review

FRESHNESS: A QUEST FOR THE HOLY GRAIL

Susanne Freidberg,
Fresh: A Perishable History
Cambridge, MA: Harvard University Press, 2009
416 pp., $27.95 hbk., $17.95 pbk.

by Wendell McKay

Repast *contributor Wendell McKay, who holds an M.A. in history from the University of Akron, is a cook at Zingerman's Delicatessen in Ann Arbor. His previous reviews for* Repast *include, most recently (Winter 2010), a review of David Hancock's book on the history of Madeira wines.*

"Fresh" is one of those words whose relatively simple meaning has been transformed for a wide variety of different contexts. Nowhere has this process been more far-reaching and influential than in the world of food. Products and ingredients billed as "fresh", whatever the justification, have long been those most eagerly sought and consumed. The idea of "freshness" has been such a longstanding power in our culture that it's more than a little surprising that there hasn't been much critical academic work on the subject. Susanne Freidberg's *Fresh: A Perishable History*, admirably steps up to fill the gap.

Freidberg's analysis comes at a time when developments such as genetically modified food, climate change, and the locavore movement have made food production and food policy into lightning rods of political comment and controversy in ways they've hardly been since the publication of Upton Sinclair's *The Jungle* early last century. Differing notions of freshness certainly come into play in such discussions. Can produce left to grow without the treatment or "protection" of powerful insecticides be considered "fresh", given their presumed higher likelihood of insect damage or wilting? Does "fresh" really mean the kind of food one can only get from local producers and only available through neighborhood co-ops or farmers' markets?

Freidberg's answers to these questions, to a large extent, boil down to declaring their irrelevance. *Fresh* revolves around the notion that the word itself represents a cultural variable that has been differently interpreted by different people for different reasons. The word "freshness" will occur often in this review, but it's probably wise to think of it with eternal quote marks. It's a sensible enough idea, but Freidberg, a professor of geography at Dartmouth College, amasses a world of evidence to demonstrate how ideas of "fresh" food have developed and changed over time, especially after the rise of mechanical refrigeration in the late 19th Century.

Fresh looks at several different areas of food production; there are separate chapters on, among others, fish, eggs, and vegetables. The chapters not only illuminate the fortunes of each discrete foodstuff in the new era of refrigeration, but also highlight a particular issue exemplified by that specific foodstuff and its perception. Freidberg uses the chapter on beef to demonstrate the shifting class and commercial struggles that underpinned food industries, the chapter on fish to explore the environmental debate of wild versus farmed fish, the chapter on fruit to discuss questions of perception and authenticity in food, and so on. All fit together in the end (though a trifle confusingly at first) to illustrate these major points.

Refrigeration comes first— modern culinary culture and the modern food industry wouldn't exist without it. Freidberg forcefully makes the point that, though largely taken for granted, refrigeration fundamentally changed the way people ate and thought about eating, especially altering the "traditional" linkages between producers and consumers, most often farmers and city folk, respectively. Modern refrigeration got its most remarkable start in early 19th-Century New England, thanks to entrepreneurs such as Frederic Tudor and Nathaniel Wyeth. Their transportation of New England ice to the Southern states and the Caribbean led to the development of iceboxes, the latter tellingly advertised for their economizing qualities rather than the luxury status that would define the

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FRESHNESS *continued from previous page*

later, classic refrigerator. Though initially popular, the new technology ran into a number of obstacles. For instance, the much longer-established British and Continental food culture had little use for the new devices before the Second World War. In the U.S., working-class families viewed iceboxes and refrigerators, often paired with government drives for freshness— especially during the First World War— with suspicion as unwarranted outside interference. Technological improvements during the 1920's led to advertising wars between the outmoded icebox and the new refrigerator, with the latter emerging on top to begin its near-global rule over human food culture.

The new technology impacted virtually every dimension of human eating, not only in its obvious, and seemingly positive, qualities and capabilities but also in other issues that its advance brought to the fore. The explosion of the beef industry in the late 19th and early 20th Centuries preserved the prestige of the most historically prized foodstuff (cattle had been a status symbol in many world cultures, of widely differing levels of complexity) and in a way lessened that mystique by making it available to working-class consumers. French entrepreneur Charles Tellier's refrigerated steamships began transporting beef worldwide in the late 19th Century, making beef more affordable for those who had hitherto found it too dear. The squabbles of beef combines and trusts (notably "*The* Beef Trust", more or less the companies of Swift, Armour, and Morris) and national governments, especially Argentina's, demonstrate how control of beef became, through its popularization with all classes, perceived as vital to the national interest.

The consumption of eggs met similar intersections of class and culture. The rural appeal of eggs was especially strongly felt by recent urban immigrants, who were nostalgic for their previous lives and suspicious of urban foodways. Scares over egg freshness in early 20th-Century America (particularly acute due to eggs' obvious interchangeability) led to government intervention, shaped by famous legislators such as Henry Cabot Lodge. The contradictions between consumers' needs and the fulfillment of those needs were considerable. The rural "value" of eggs, for example, became a contradiction because of the technology used to produce the eggs— in one grim instance, electric lighting was used to scramble the biological clocks of hens to make them behave as if it were Spring laying season.

Fruit was a leading indicator of freshness due to its bright colors and its popular association with ideas of freshness since antiquity. There was also some cultural baggage: the perception that the earlier picked, the fresher the fruit. This association— which made little sense, as much fruit is tastier when ripe— was pushed mercilessly, especially by growers such as the cooperative governing the Montreuil orchards of Paris. The Montreuil growers, while they broke a glass ceiling on popular consumption of what was then considered an aristocratic pleasure, jealously guarded their own mastery of their product. Not only was their fruit fresher, it was also more authentic, produced by methods wholly different— for instance, wrapping each fruit in a paper bag to keep pests away rather than using pesticides— than those practiced in the great "fruit empires" developing in California at about the same time.

Vegetable growing, and its influences from refrigeration, came to a fore in California as well. The health trends of the late 19th Century, and the growing importance of nutrition as a science (especially as governments started to worry about the perceived health implications of large urban immigrant populations losing touch with rural foodways), gave vegetables, salads, and lettuce in particular, a popularity they'd rarely enjoyed since Roman times. California became (and remains) the center of America's fruit and vegetable industries, home to major players such as the lettuce growers Tanimura and Antle. The explosion in lettuce's popularity hardly encouraged growers to be more enlightened employers— tensions between labor and capital broke out in the so-called "Battle of Salinas" in 1936. The lettuce growers' approach to the product itself was similarly impersonal and systematic, especially after the relatively taste-free iceberg variety became a symbol of the industry by the 1950's. Alternatives, though, were just as problematic from an environmental and labor perspective. Mesclun, a mix of young salad leaves that rose in popularity during the 1970's and the start of the "foodie" movement, was just as subject to market demand and handling concerns as was iceberg. The new greens were only available through the development of the "Keep Crisp" bag and of new production areas in Africa and Central America, where labor conditions were arguably worse than they'd been in California before the Battle of Salinas. The quest for freshness found new ground in the economic hinterlands of the global South.

Milk was traditionally more susceptible than most other foodstuffs to the vagaries of transportation and locality. Cheese had, for ages, provided a way to preserve milk for human consumption, but milk in its liquid form grew in importance and appeal in much the same way as had eggs in the late 19th Century (one milk-specific factor was the decline in breastfeeding). Because of milk's vulnerability to spoilage, concerns that it be "fresh" were prominent in the minds of urban consumers. Hand in hand with this concern were the attempts by many milk producers to associate their products with a healthier, more pastoral lifestyle. Although commentators like Milton Rosenau stressed the dangers of the severed link between rural producer and urban consumer, the geographic scale of milk production grew larger and larger throughout the 20th Century. Producer-consumer links became thinly stretched, and locavores in dairy-producing areas such as New England found it nearly impossible to get local milk due to nationwide demand.

Fish is another foodstuff literally dependent on freshness, and producers have gone to great efforts to maintain its appeal to consumers in inland regions. Clarence Birdseye's eponymous freezing process removed the elite and region-specific status of fish and made it a popular food throughout the country, but increasing demands for "authenticity" and the environmental consequences of overfishing in the late 20th Century threatened this appeal. As the sustainability of fishing has become more precarious, certain fishes, such as salmon, have grown in popularity. The development of fish farms to balance the consumer's desire for "freshness" with the reality of declining fish stocks has led to fierce debate over the farms' environmental impact and, occasionally, the authenticity of their products. With fish, as with other foodstuffs, "freshness" depends very much on what one values.

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FRESH AND PRESERVED

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SELECTIONS FROM THE CLEMENTS LIBRARY MANUSCRIPTS

by Philip M. Zaret

Since retiring as the owner-manager of a local photocopy shop, Phil has worked as a volunteer for the University of Michigan Libraries— chiefly, as he describes here, developing an index of culinary references found in manuscripts at the Clements Library. Phil and his wife Barbara are longtime CHAA members. In our last issue, Phil wrote about "The Russian Food I Remember".

The Manuscript Food and Society Index is a companion project to Jan Longone's Culinary Archive at the University of Michigan's William L. Clements Library of American History. While Jan's archive deals mainly with professionally written, printed material, the Food Index deals mainly with handwritten letters, diaries, and bits and pieces from the lives of real people from about 1650 to 1950, but mostly in the 1800's. The Manuscript Food and Society Index is the only such database in the world.

To show readers and scholars what a valuable resource the Food Index is, what follows are just a few examples on various topics concerning fresh and preserved foods. Within each topic, the selections are arranged in chronological order.

Availability of Fruits and Vegetables

The Imlay family were businessmen:
February 9, 1801
Philadelphia, Pennsylvania
Peter Kuhn to John Imlay.

I beg leave to trouble you with a small consignment of fresh Malaga fruits [from the city of Malaga, Spain], which please sell immediately on arrival, remit by return of Schooner. The quality you will find to be very superior & in the best state of preservation, advisable to sell fruits immediately after landing. I expect this spring a vessel from Malaga with a general assortment of fruits, please give me your opinion what articles & what quantities would promise advantage in your market.

The Arnolds' letter is found in the collection of the Sarle Family, residents of upstate New York:
January 1, 1810
DeKalb, New York
Dorcas & Ichabod Arnold to family.

Land is rising very fast [in price] and we want you to all come and buy land. Our county is growing very fast. I have had the fortune to purchase the part of the Jackson farm joining mine. A great market for all kinds of produce at the [nearby Army] garrison. Wages is very high, from fourteen to twenty dollar a month. I want you to send worm seed [for expelling tape worms] and dried apples care of Bowman and Sons in Providence. I think this should serve the whole garrison.

John Millis was a West Point cadet:
February 4, 1878
John Millis to Mother.

Snowing, bad traveling to and from mess hall. We now have oysters every Friday night and sausage, beef steak, mutton chops and ham, each once a week for breakfast. Last Sunday we had bananas at dinner.

The Use of Ice

The Shipley family were international merchants, headquartered in Delaware. Here is an ironic hazard of a warm Winter:
March 4, 1842
Wilmington, Delaware
Sally Bringhurst to Joseph Shipley.

Alas for ice cream! There has been no ice here this winter. But we hope to get a supply from Boston. We have mineral water cooled by water from the hydrant [water main].

Harry A. Simmons was a New York physician assigned to a Navy ship on the Mississippi River during the Civil War. Although artificial refrigeration had been around for a few years, ice was still the principal refrigerant:
April 7, 1862
South West Pass, Louisiana

One important item of the week I had almost forgotten, namely we had our dinner on Friday on fresh beef, brought from New York on ice. "A big thing on ice", as they say at home.

Milk and Dairy Products

Horace Holley was a Boston educator journeying to Lexington, Kentucky, to interview for the job of President of Transylvania College:
May 23, 1818
Greenupsburgh, Kentucky

This morning I have been on shore in the skiff and for the first time stepped my foot on land in Kentucky. The place is Greenupsburgh, and the inhabitants have a good appearance and friendly manners. I drank milk fresh from the morning dairy and gained a new supply of eggs for our party. At sunset I went on shore in Kentucky at a house owned by Mr. Bragg and obtained

continued on next page

MANUSCRIPTS *continued from previous page*

some more fresh milk, which is our food almost exclusively at the present part of our voyage.

The Langstroths were a family of educators in Pennsylvania and New Jersey. Here is a method of preserving fresh eggs for short periods:
October 30, 1837
Philadelphia
A. Boureau to Thomas Langstroth.

I would like sister to purchase 5 score eggs and pack them in fine salt with points down. I can purchase them here but they are not fresh.

Electa Towle took control of the family farm and became postmistress of Avon, Maine, when her husband, Daniel, went to California in the Gold Rush. She was assisted by her daughter, Clarinda, son, Daniel, Jr., live-in female help, and a hired man:
July 1, 1852
Avon, Maine
Electa M., Clarinda M. & Daniel H. Towle to Daniel Towle.

Clarinda and Mary Mayhew keeps house and makes my butter together with my hired man. I shall make some cheese after my

return, Mary may stay a while. Bought a barrel of flour for $5.45, a patent churn $2.50, which fetches my butter in 25 or 30 minutes, a cheese press $2 purchased of Mr. Hammond paid out of my wool. I sheared 12 sheep in one day.

The Manuscript Food and Society Index

Manuscripts (the word "manuscript" means, literally, "handwritten") are so vastly different from published material that it takes a special mindset to deal with them. Printed material is purposely made for clarity and easy accessibility. There is often no "purpose" at all to manuscripts. The act of reading handwriting itself can be daunting. Despite these difficulties, scholars are drawn to manuscripts because these writings promise new history, never seen before.

Manuscripts, compared to books, are inscrutable. Anyone can pick up a book, thumb through it, look at the index and get a pretty good idea of the general import of the book as well as large numbers of details, all in a very brief time. This is the diametrical opposite of manuscripts. With manuscripts one must creep and crawl at an often agonizingly slow pace to plumb their secrets. Sometimes hours and days of effort reveal nothing. That is why having a detailed index to manuscripts would have a great attraction for scholars.

Since most manuscripts are dated correspondence and dated journal entries, the Food Index for the most part has one record per manuscript item based on its date. This differs dramatically from the traditional approach to manuscripts as "collections". Library "finding aids" have hitherto been constructed from the general to the specific, that is, the main body of the "finding aid" is an overall description of a "collection", followed by a highly selective list of details. This approach is of minimal use to scholars. The Food Index is comprehensive and specific, leaving it up to the scholar to pick and choose among the details.

The Food Index comprises collections that were chosen because they contain food-related material (sometimes a lot, sometimes a little). The idea of "a lot" of material is a very relative concept with manuscripts. If one percent of the words in a collection are about food, this can be considered "a lot". The bulk of the descriptive material is non-food-related, but is included for context. The food-related words, however, are capitalized.

Because we read every word of every item and we record all the specifics in easily manageable units, the scholar can locate significant quantities of specifics in a relatively short time. Everything has been done to appeal to the real and immediate needs of history professionals.

Each record contains the following:

1) the collection name with a "thumbnail" of dates, locations and main subjects
2) date of the item
3) location
4) description of the item with emphasis on "specifics"
5) list of keywords
6) categories, i.e., mostly food-related subjects
7) special content— recipes, menus, and illustrations listed separately.

Very early on, I realized that this project was not about "recipes" or "cookbooks", but about "food", often in its broadest concept. I would love to have found a lot of recipes and frequent mention of cookbooks, but I have not. In point of fact, out of the 80,000 or so manuscript items that have been read in the nine years of the project, only about three dozen actual handwritten recipes and maybe a dozen mentions of cookbooks have been found. The Food Index, therefore, both complements and contrasts with the Culinary Archive.

— PMZ

The Crittendens were a transplanted Virginia family, who maintained Southern sympathies during the Civil War. Some of the family lived in mining districts far from the bounty and economy of the big cities and agricultural areas:
July 13, 1862
Aurora, California
Laura Crittenden Sanchez to [sister] Annie Crittenden Van Wyck.

Yesterday morning we went out shopping for the kitchen and table. You can get anything you wish here in the grocery and meat line, but vegetables, fruits & dry goods are very scarce; we have splendid rich milk at four bits a gallon, & buttermilk which is also very good. Eggs are a dollar & a quarter a dozen.

Preserves of Fruit or Meat

Vine Utley was a Connecticut physician who did research on the elderly:
June 17, 1818
Lyme, Connecticut

John Utley, my father, this day, is 80, born in Hampton, was in the agriculture business, married very young, 20. Appetite was good till within a few weeks, eat heartily. More fond of fresh meat, fresh fish, he dined on river fish I caught for him with a hook when a boy. Pork is his favorite salted meat. He drinks unsweetened tea, is temperate with distilled spirits, which is remarkable, as he kept a tavern a great many years. Used tobacco constantly, chewing through the day, and smoked.

Edwin Henry Allison was a U.S. Government agent assigned to rounding up Native Americans for placement on reservations:
circa September, 1880
Bad Lands, South Dakota

Allison relates an incident with the celebrated chief, The Gall. He sneaks into their camp at night, knowing their superstition that killing anyone in camp brings bad luck. He confronts The Gall, who, at first, threatens to kill him, but then invites him to his lodge. Allison says: There his wife prepared a buffalo tongue for me— one that had probably been dried and smoked a year before. I was so hungry it seemed the best meal I had ever eaten.

Blanche and Lena Smith were sisters in a family that was very much into food. Blanche died of tuberculosis in 1906. A friend, Bet, writes to Lena about preserving:
July 23, 1911
Lodi, California
Bet to Lena Smith.

I wish you'd tell me about the plum jell. This year I've canned three cans of apples, three of red raspberry jam, four of black raspberry jam and about four of blackberry jam. Then I preserved four pints of little yellow plums, have made six jars of currant jell, one of plum, and put some thick jam in glasses. Mabel put up 20 quarts of cherries for us and took cherries in exchange while we were gone. Every bit of this fruit has been here on the place, so some I put up so it wouldn't be wasted. We have a lot left over from last year.

Anna Alexander and her husband were Peace Corps volunteers:
September 25, 1980
Wundanyi, Kenya
Anna Alexander to Mr. & Mrs. George Alexander.

At office I worked on how to tell the women to cook jam [speaking] in Kiswahili. Home for quick lunch, to Mwakitutu Primary School to demonstrate to adult literacy class how to make tomato jam. We use whatever fruit the people have and don't teach them to make things where they have to buy a fruit when they are growing another one we could use. Tomato jam is OK but not my favorite. We got tomatoes peeled after scalding them, we cut them up and cooked them. Two men helped stir. We sterilized a water glass and a peanut butter jar and melted white candles for paraffin to seal the jar. We filled one jar and then we ate the rest of the jam on our scones and I think some people took some home.

Canning, Pickling, Curing, Smoking

Nathanael Greene was Quartermaster General for the American army during the first half of the Revolution:
January 10, 1778
York, Pennsylvania
Major John Clark, Jr. to Nathanael Greene.

Liquor is very plenty in this country. Captain Bittinger assures me he can furnish the Army in a short time with 10,000 gallons. If a proper encouragement was given to the farmers in this and neighboring counties, they would raise vast quantities of cabbage and supply the Army with sour crout [this was the standard spelling of sauerkraut at the time], an excellent thing for troops, as also potatoes. Dr. Rush is here. I mentioned it to him and he assures me 'tis much wanting and would have the happiest effects.

The Fenno-Hoffman clan were well-to-do professionals in the New York area:
November 29, 1842
New York City
Julia Hoffman to George Hoffman.

I drank tea at the Duers with the Rensselaers. I shall copy their beef receipt [recipe]: To make a pickle or brine for beef. To eight gallons of water add half a pound of saltpeter, two pounds of brown sugar, one quart of molasses, one ounce of pearl ash, two ounces of cayenne pepper, with as much fine salt as will make it float an egg light, taking care that the salt dissolves, lest it be too strong, skim it well and it is fit for use. Your beef or tongues should be put in cold water and remain 24 hours, then drained for an hour or two previous to being put into pickle. Beef tongues, veal or mutton for smoking should not remain longer in pickle than 10 days. This pickle need not be boiled, (which operation tends to harden the meat) but will remain perfectly sweet till spring, when after your beef is used or taken out, it will be found the very best in which to cure shad, giving them a delicious flavor and a fine red color throughout. ■

AN EARLY BOOSTER FOR THE U.S. CANNING INDUSTRY

by Jacqueline Jacobson

JJ Jacobson is Associate Curator for American Culinary History at the University of Michigan's William L. Clements Library. Her article on "Sugar's Route to Medieval and Renaissance England" appeared in our Fall 2010 issue.

The Janice Bluestein Longone Culinary Archive contains 240 titles on the subject of canning and preserving. One very interesting title, to the student of canning's history in America, is Ernest F. Schwaab's *The Secrets of Canning: A Complete Exposition of the Theory and Art of the Canning Industry* (Baltimore: J. Murphy, 1890). Written when the canning industry in the U.S. was flourishing but comparatively new, this 150-page work provides us with a snapshot of a developing industry that changed the way Americans ate.

The canning industry in the U.S. properly began in 1819 when two Englishmen, Thomas Kennet and Ezra Dagget, canned a few oysters, fruits, meats, and vegetables in New York City. This was only 10 years after Nicolas Appert won the 12,000 francs offered by the French Government for a successful new way of preserving food. The prize, first offered in 1795, had everything to do with Napoleon's need to feed his troops. Appert used glass bottles to contain the foods he canned, sterilizing them by a period of immersion in boiling water, and early canners followed suit. However, in 1810, the same year Appert published his *L'Art de Conserver, Pendant Plusieurs Années, Toutes les Substances Animales et Végétales* (later published in English as *The Art of Preserving All Kinds of Animal and Vegetable Substances for Several Years*), Peter Durand in England patented a tin-plated iron can as a food container.

The tin can was patented in the U.S. in 1825 and by 1840 had begun to replace glass bottles, the first of a series of steps that facilitated distribution, increased production, and lowered prices, changing canned goods over time from an expensive luxury to a cheap staple.

The Civil War transformed the market for canned goods. Production increased from five million cans in 1860 to thirty million in 1865. During the remainder of the century, as canning increased its variety and its production, canned food became a commonplace of American life.

Schwaab advertises himself on the title page as "a man long identified with the canning industry", and throughout the book his voice is that of a confirmed booster. He presents the book as his gift to those involved or interested in the industry, for its general betterment, waxing censorious about the secrecy as to method that had hitherto held sway:

> Heretofore those who desired to learn anything about canning had to pay an exorbitant price for information often so meagre as to be practically useless, and had to find, by long and costly experiment, the information denied them.

Indeed, besides being the industry's self-appointed spokesman, he positions himself as a universal benefactor:

> The more knowledge is disseminated and restrictions are removed, the more smoothly will the two great economic laws of supply and demand work, to the greatest profit to mankind.

Reading his account of the possibilities for canning, we get a feel for the industry's sense of nearly limitless room for expansion of both production and trade in 1890:

> There is almost no limit to the possibilities of canned food if it is rightly packed and placed before the people. The various methods and improvements which tend to raise the standard of quality and at the same time lower the price are gradually bringing it within the reach of all classes. The rate at which the demand at home and abroad has increased during the last ten years is almost incredible.

What Schwaab goes out of his way to deny or refute is also worth noting, as it gives us insight into the problematic

reputation of canned food at the time, as well as contemporary controversies. He is at such pains to discredit reports of poisoning from eating canned food, for instance, that we can infer that this was a common concern:

> The few real cases of illness from eating canned food have resulted from its being spoiled and not from its containing poison, and we believe that in the majority of these cases the spoiling took place after the package was opened and not before.

He specifically addresses the presence of lead in canned goods, from the solder used on tin cans; here, too, was a problem and a source of controversy.

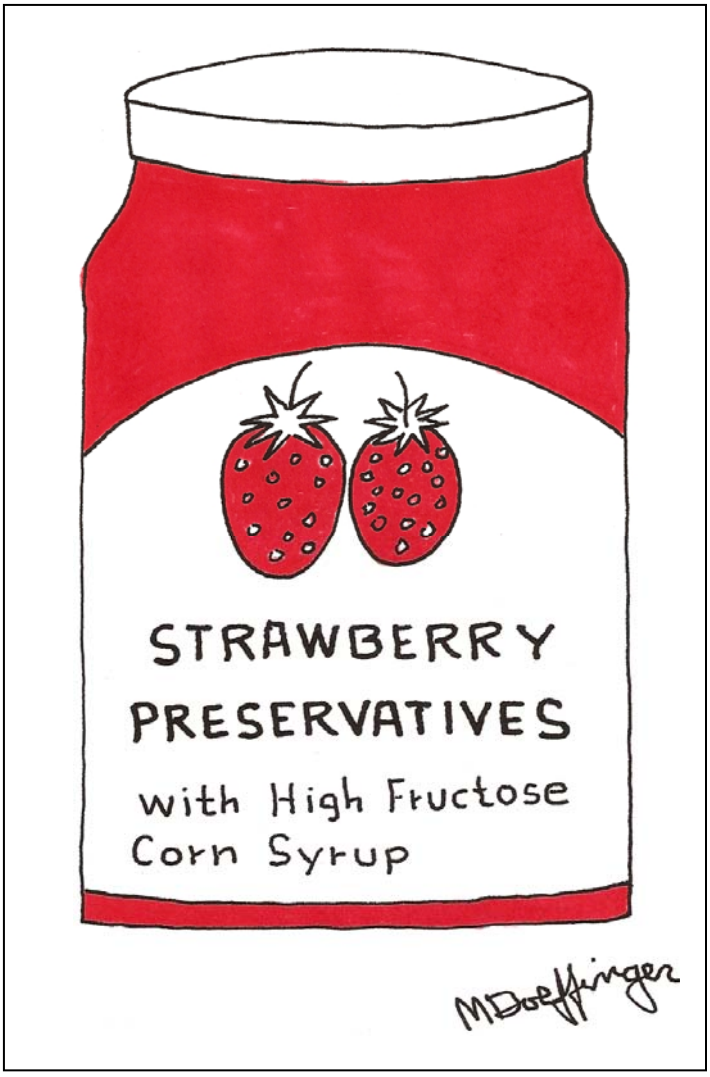
Schwaab is willing to allow that there are shoddy goods on the market, and decries the effects on trade of "the inferior quality of stuff that has been thrown on the market by unscrupulous packers." He repeatedly urges the necessity of adhering to high standards in all aspects of canning, for the sake of the American trade in the world market. As the 1906 Pure Food and Drug Act was still 16 years away, no national standards for safety in packaged foods existed, and such local legislation as did exist was powerless over interstate commerce, which was rapidly becoming the norm for canned goods. The author's concern over standards tells us that the quality of canned food was extremely variable in his era, much more so than today: some of it no doubt was good, and some must have been very bad.

In several places Schwaab proposes the formation of local and national canners' associations to address this and other issues, such as the lack of uniformity in sizes of cans, the bogus labeling practiced by some distributors, and the depletion of sources of seafood for canning, notably the oyster beds of Chesapeake Bay. Throughout, he is buoyantly confident about the industry and its ability to address its problems, sure that industry agreement and local legislation could make short work of them. The problems he describes prefigure some of what the industry would go through as it matured: eventually, the FDA imposed national safety and quality standards, the industry started to pack in more uniform ways, and canned oysters became more a specialty item than a staple on grocers' shelves.

Overall, the book gives us an insider's look at a rapidly changing industry, one poised for phenomenal growth over the succeeding decades. Through this we can discern changing American foodways, as the market for edibles made a transition from local to regional and national distribution. ■

FRESHNESS *continued from page 4*

Throughout, Freidberg links all these developments back to the basic mutability of freshness. It has depended in its time on class and cultural factors, and as she notes, this has never been truer than today. Many in the locavore movement and the "foodie" culture that have been growing since the 1970's use freshness as a leading indicator of quality, often without a tangible scientific connection between the two. Freidberg praises the locavores' good intentions and recognizes the appeal of their ideas, but much of *Fresh*'s message is that what we consider "fresh" is heavily dependent on our own cultural and economic background; as she observes, "it is easier to be a locavore in Berkeley than in Burkina Faso, and not just because the weather's milder." The quest for fresh food, and the steps necessary in today's world economy to provide it, do not always match with what Freidberg sees as the "utopian" focus of the locavore movement and, frequently, the foodie culture. An excellent book to read in partial contrast to works like Michael Pollan's *The Omnivore's Dilemma*, *Fresh* is a witty and informative cautionary history of refrigeration's impact on food culture and food culture's impact on consumers, warning us well to guard against our own emotional cravings. ■



PORTABLE SOUP AND THE LEWIS & CLARK EXPEDITION

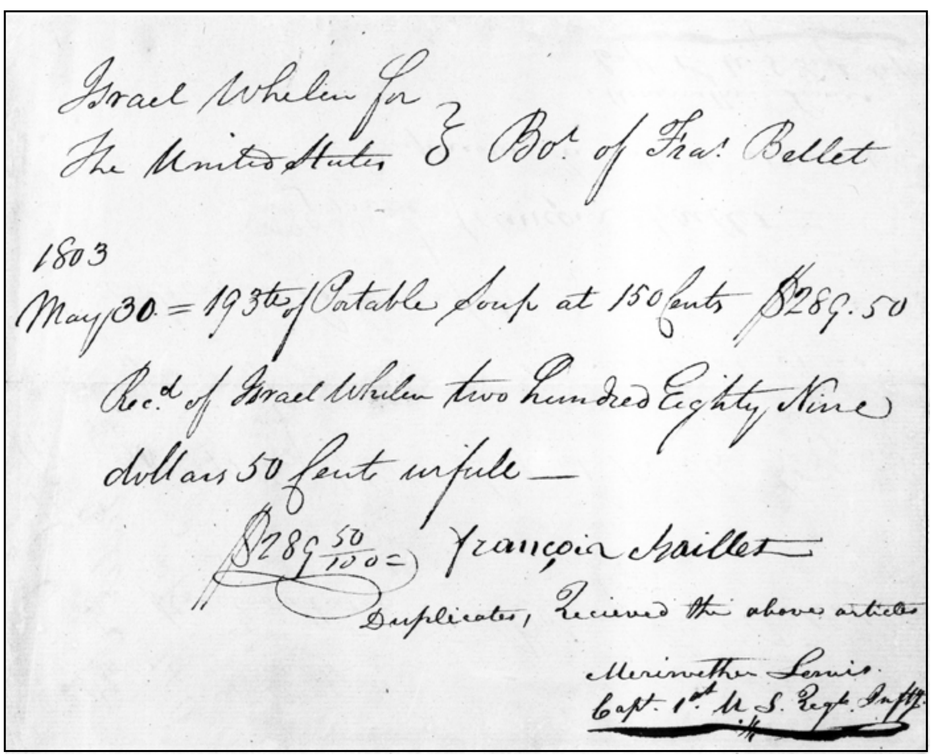
by Mary Gunderson

Repast *subscriber Mary Gunderson of Edina, MN is a food writer, culinary historian, speaker, and consultant. In 1998, she founded History Cooks®, which specializes in publications and presentations on Great Plains and Western American food history. Mary has drawn the information and two recipes below from her award-winning book,* The Food Journal of Lewis & Clark: Recipe for an Expedition *(History Cooks, 2003), which was named Official Cookbook by the National Council of the Lewis & Clark Bicentennial. Both recipes are copyrighted by History Cooks and may not be reproduced without permission; contact through* http://historycooks.com/.

Lewis and Clark and their party carried almost two tons of supplies— enough to see them through a 28-month journey across 7,500 miles. Image: The National Archives, www.archives.gov (306-PSD-58-17825)

President Thomas Jefferson asked Meriwether Lewis to plan a journey for an inexact number of people lasting an indefinite period of time on a vaguely understood route through country unknown to either man or to their early 19th-Century contemporaries. Lewis drew upon his leadership experience in military service, together with advice and teaching from the era's most learned men in medicine, navigation, anatomy, botany, and mapping, and even his grasp of his mother's thorough knowledge of the natural world and herbal medicine. Captain Lewis asked William Clark, a friend from the military, to co-lead the enterprise of exploring the Louisiana Purchase and the route to the Pacific.

It was well known to the captains that "armies travel on their stomachs", and so would their crew. Later, those young men and lone young woman would spend their days walking long distances, paddling a canoe, tugging the keel boat upstream, setting up and striking camp, all powered by their own muscles and by what they ate. Yes, they traveled "on their stomachs". At times the travelers needed as many as 10,000 calories a day (a contemporary estimate) to power themselves and their supplies across the continent and back.



Israel Whelen for
The United States } Bot. of Fra.s Bellet
1803
May 30 = 193 lb of Portable Soup at 150 Cents $289.50
Rec.d of Israel Whelen two hundred Eighty Nine
dollars 50 Cent in full —
$289 50/100 François Baillet
Duplicates, Received the above articles
Meriwether Lewis.
Capt. 1st U.S. Regt. Infty.

This receipt documents Meriwether **Lewis's purchase of 193 pounds of portable soup.**

Image:
The National Archives, www.archives.gov

Lewis planned for hardships, privations, as well as daily meals when he bought supplies in May 1803 from Philadelphia's well-stocked merchants. Among the things on his "camp equipage" list: 125 fish hooks and fishing line, six brass kettles, two dozen table spoons, and four knives. Under both "camp equipage" and "provisions", Lewis listed 193 pounds of Portable Soup in 32 canisters at a total cost of $289.50.

Portable Soup, also called Pocket Soup, was in commercial production from the 1750's. Both Britain's Royal Navy and the young United States military purchased it as a staple. For hundreds of years before that, travelers and soldiers from Hungary to England reported using some form of Portable Soup. In practice, if not in flavor, Portable Soup compares to a bouillon cube, a reduction sauce, *demi-glace*, or a freeze-dried soup packet in the 21st Century.

In large or small batches, Portable Soup results from cooking bone marrow from beef bones in water and adding vegetables and seasonings. Commercial purveyors in Philadelphia boiled the mixture for 10 or more hours over an open fire, adding water at intervals to replace what boiled away. To achieve a relatively clear product at the end, the residue on the soup's surface must be skimmed regularly. At the end of cooking time, the soup was poured through cheesecloth to catch the spent meat, bones, and vegetables. The remaining broth was chilled, leaving a gelled mass with a layer of fat rising to the top. There's still one more cooking step. The defatted gel is boiled, until it's thickened and syrupy. The syrup is then spread in a thin layer to cool and, later, packaged for future use.

Lewis planned that it would be used as a flavor base or broth.

Portable soup isn't mentioned again in the journals until more than two years later, when the expedition is struggling to cross the Bitterroot Mountains before the high passes fill with snow:

> 18 September 1805, Lewis
> "this morning we finished the remainder of our last coult. we dined & suped on a skant proportion of portable soupe, a few canesters of which, a little bears oil and about 20 lbs. of candles form our stock of provision. . . . used the snow for cooking." [Meriwether Lewis and William Clark, *The Journals of the Lewis and Clark Expedition*, 13 volumes, edited by Gary E. Moulton (Lincoln, NE: University of Nebraska Press, 1983-2001), Lewis, 5:211-213.]

Two days later, September 20, 1805, the expedition completed the crossing and met members of the Nez Perce tribe who traded food to them. Here the travelers first sampled the traditional preserved foods of the western mountain foothills. These local roots, dried and made into patties or boiled, as well as salmon and dried and fresh berries would dominate their diet until late Spring of 1806. ■

To Make Portable Soup

5-6 pounds oxtails
1 large onion, peeled and quartered
2 carrots, peeled and cut in half
1½ teaspoons salt
1 bay leaf

Trim fat from the oxtails. Combine the meat, vegetables, salt, and bay leaf in a 5-quart kettle. Add enough water to cover the meat. Bring to a boil and reduce the heat to keep the broth just below the boil. Skim and discard the residue from the surface with a fine mesh strainer. Continue to skim the residue from the surface for the next 30-45 minutes.

Add 2 cups water, cover, and let the broth simmer gently for about 4 hours. Skim periodically when residue rises to the surface. The more you skim, the clearer the final product will be. Add about 4 cups more water. Cover and continue to simmer gently for 4-5 hours more.

When the meat has fallen off the bones, pour the stock through a cheesecloth-lined strainer into a large bowl. Discard the meat, bones, vegetables, and bay leaf. Cover the stock and refrigerate.

The stock will be a quivering, gelled mass. Skim the fat from the surface. Spoon the gel into a 3-quart kettle. Discard any residue remaining in the bottom of the bowl. Bring the gel to a rolling boil for about 45 minutes, or until the stock is syrupy, slightly thickened, and golden brown. Skim any residue. Place a wooden spoon in the kettle during the boil, to prevent the stock from boiling over.

Pour the stock ½- to ¾-inch deep in four 9-inch pie plates or 9-inch square baking dishes. Lightly cover and refrigerate.

Peel the Portable Soup from each pie plate. Cut into 3½-inch squares and wrap individually. Place in a container with a tight seal. Keeps indefinitely. For best flavor, store in the refrigerator or freezer. For an authentic 1803-1806 flavor, store at room temperature indefinitely.

Makes about 1½ pounds Portable Soup. (This recipe makes Lewis's quantity of 193 pounds of Portable Soup if you start with 772 pounds of oxtails.)

To Reconstitute Portable Soup

3-4 ounces Portable Soup gel
1 small potato, peeled and chopped
1 small onion, peeled and chopped
1 small carrot, peeled and chopped
½ cup chopped cooked beef (optional)
Salt and freshly ground black pepper

Combine the Portable Soup, 2½ cups of water, the potato, onion, carrot, and beef, if desired. Bring to a boil. Simmer about 20 minutes, or until the vegetables are tender. Add salt and pepper to taste. Serve immediately.

Makes 2-4 servings.

THE ISM'S OF FOOD

&

WHEN THE MIND RULES THE BELLY

by Randy K. Schwartz

In the course of assembling our last issue, "Experiencing Russian Food", I ran across the following words spoken by a character in one of Chekhov's short stories:

> If you want to have dinner with a good appetite never think of anything intellectual… Philosophers and scholars eat worse than anyone, even the pigs eat better than they do.[1]

It got me thinking. Is it actually true that food and philosophy don't mix— or that if they're mixed, it leads to a diet worse than pig slop?

There seems to be a pretty clear counter-example in vegetarianism. In 1887, the same year in which Chekhov wrote the words quoted above, his compatriot Tolstoy renounced the eating of meat. He was motivated by a Christian desire to purify his soul through a commitment to asceticism, nonviolence, and brotherly love. Tolstoy's writings about his conversion inspired the birth of a vegetarian movement in Russia.[2]

Granted, Tolstoy took a stand that was well outside of the Christian mainstream. In the Old Testament, God instructs Noah after the flood: "Every moving thing that liveth shall be meat for you." For centuries under Christianity, abstention from meat-eating had been discussed only by a scattering of theologians. In Europe it was generally thought of as an antediluvian ideal, one that prevailed in Eden but was probably unattainable in the here and now.

But that changed in 1689, when English minister John Ovington returned from a trip to India and wrote about what he'd seen, describing the region as "the only publick Theatre of Justice and Tenderness to Brutes, and all living Creatures." The evidence that millions of Indians were living on meatless yet quite palatable diets helped implant the idea that vegetarianism could be a viable part of Christian morality, as well. The first vegetarian cookbook in the Western world soon followed: *Wisdom's Dictates* (1691) by Thomas Tryon, a Christian merchant and pacifist influenced by Hinduism.[3] In a number of recent works that take up the subsequent history of vegetarianism in England and elsewhere, we can see that a variety of renegade philosophies— not just those based in religious thought— have also led people to develop meatless cuisines.[4]

When we consider the influence of religion on foodways, we often think only about denial: Thou shalt not eat from the sacred cow; Thou shalt not eat swine; Thou shalt not eat meat and milk together; Thou shalt not eat on fast days. This "denial only" view overlooks the fact that faith has often played a positive role in creating whole new culinary repertoires. The refining of pure sugar, for example, was a practice that arose in the Middle East under Islam, where pureness, whiteness, and sweetness were thought of as symbolic of Paradise. The Arab use of spices and spice mixtures originated in large part when Muslim scholars took up the ancient Greek philosophy of the four elements and the four humors. The heavy use of spices and of sugar in cooking was a practice that the Arabs then introduced to Europe.[5]

A Spanish proverb says, "The belly rules the mind."[6] But don't the examples above, and the ones below, show that the mind can also rule the belly?

In France, a "debate between the ancients and the moderns", which raged for decades among philosophers and scientists, eventually prompted, in the 1740's, a shift in taste away from complex and artificial dishes to a *nouvelle cuisine* that was simpler and closer to nature.[7] The role of conscious nationalist sentiment in the formation of French, British, and other cuisines has also been well documented.[8]

Socialist egalitarianism and a concern for sustainable agriculture motivated the English radical William Godwin (1756-1836) to urge that people get more of their protein from grains, beans, and nuts.[9] In America, the pro-temperance minister Sylvester Graham argued in his *Treatise on Bread and Breadmaking* (1837) that a diet based on "farinaceous foods" is necessary to maintain domestic order, civic health, and moral well-being, ideas that were taken up by William Alcott, the Kellogg brothers, and many others.[10]

In Austria, Rudolf Steiner (1861-1925), the founder of anthroposophism, advocated principles of holistic health and biodynamic agriculture. These principles are used explicitly today in the production of a number of foodstuffs, such as *möhrenlaibchen* cheese outside Frankfurt, Germany[11], and, at Hawthorne Valley Farm near Ghent, NY, German *quark* (curd) and alpine cheeses, yogurt, and sourdough breads[12].

In fact, this whole subject of the historical influence of philosophy on food customs is treated more comprehensively in two recent works.[13] ■

Endnotes

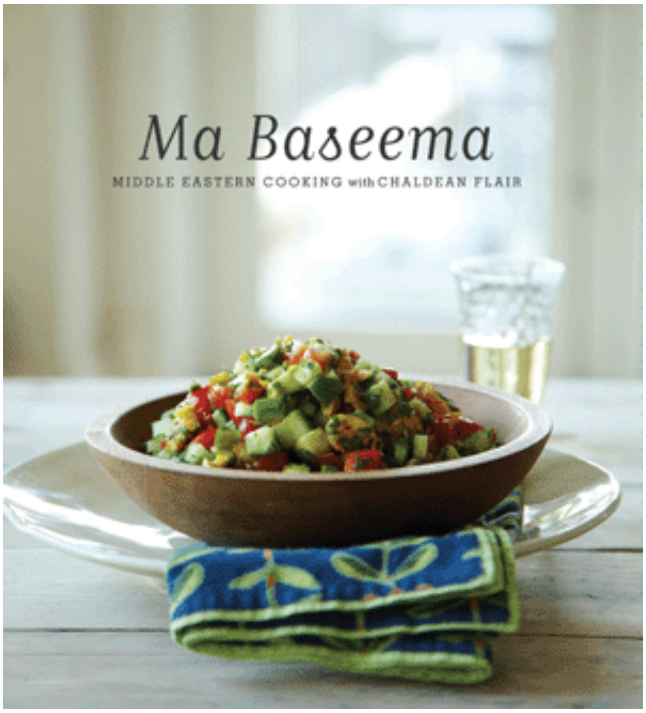
1. From Anton Chekhov, "The Siren", as quoted in Lynn Visson, *The Russian Heritage Cookbook* (Woodstock and New York, NY: Overlook Press, 1998), p. 10.
2. Two studies of Tolstoy's vegetarianism have been written by Ronald D. LeBlanc: *Vegetarianism in Russia: The Tolstoy(an) Legacy* (Center for Russian and East European Studies, Univ. of Pittsburgh, 2001) and "Eating as Pleasure: Tolstoy and Voluptuousness", Chapter 3 of his *Slavic Sins of the Flesh: Food, Sex, and Carnal Appetite in Nineteenth-Century Russian Fiction* (Univ. of New Hampshire Press, 2009).
3. Tristram Stuart, *The Bloodless Revolution: A Cultural History of Vegetarianism from 1600 to Modern Times* (W. W. Norton and Co., 2008), pp. 60-77. The original edition, published in England in 2006, has a different

continued on next page

MIDDLE EASTERN COMMUNITY COOKBOOKS

Matthew Jaber Stiffler of the Arab American National Museum in Dearborn, MI, announces that the museum is launching plans to build a comprehensive collection of Arab American Community Cookbooks. Arab American churches, mosques, and organizations in the U.S. have been producing such books for decades, and collecting them is important because of the integral role of food in Arab American communities. Further, the cookbooks often include historical pieces about a specific church's or mosque's community, information about religious food traditions, or folklore or anecdotes related to the recipes. The museum is seeking donations of cookbooks that have been published for fundraising purposes by churches, mosques, Ladies Societies, Arab American community organizations, or families. More information can be found at the web site http://www.arabamericanmuseum.org/cookbook.collection. For any questions or donations, contact Matthew by e-mail at mstiffler@accesscommunity.org or telephone 313-624-0205 or write him at the Arab American National Museum, 13624 Michigan Ave., Dearborn, MI 48126.

A brand-new community cookbook has been published locally by the Chaldean American Ladies of Charity, *Ma Baseema: Middle Eastern Cooking with Chaldean Flair* (Ann Arbor, MI: Huron River Press, 2011; 272 pp., $35 hbk.). It is a gorgeous book, designed by Savitski Design of Ann Arbor, with food styling by Laura Goble and stunning color photos by Kalman & Pabst Photography. Proceeds from the book support charity projects by CALC (est. 1961), an organization of hundreds of women from Greater Detroit, which is home to the largest concentration of Chaldean people in the world outside of the Middle East. Chaldeans, who trace their roots to Mesopotamia in Biblical times, are a largely Christian community and their traditional language is Chaldean, a dialect of Aramaic. The recipes here were among the hundreds donated by community members and then tested in a mass community cook-off. The name of each dish is given both in English and in Chaldean or Arabic, along with the name of s/he who donated the recipe. A few examples are *Maraka 'd Shalgham* (Sweet Turnip Stew), *Parda Pilau* (Phyllo Crusted Spiced Rice), and *Nunta Kleetha* (Fried Curry Fish). The book may be purchased either from the publisher, Huron River Press (http://www.huronriverpress.com/displaybook/000167/), from Amazon.com, or directly from CALC, 32000 Northwestern Hwy., Suite 150, Farmington Hills, MI 48334. If purchased from CALC, include postal charges ($3.25 in southeastern Michigan); for info, contact them at tel. 248-538-8300. ■



THE ISM'S OF FOOD *continued from page 12*

subtitle: "Radical Vegetarians and the Discovery of India".

4. In addition to Stuart, note 3, there is James Gregory, *Of Victorians and Vegetarians: The Vegetarian Movement in Nineteenth-Century Britain* (I. B. Tauris, 2007); Anne O'Connell, ed., *Early Vegetarian Recipes* (Prospect Books, 2008), a collection drawn from British cookbooks published primarily between 1856 and 1908; and Rod Preece, *Sins of the Flesh: A History of Ethical Vegetarian Thought* (Univ. of British Columbia Press, 2008).
5. Randy K. Schwartz, "Morocco as Culinary Bridge", *Repast* 15:3 (Summer 1999).
6. March Egerton, *Since Eve Ate Apples: Quotations on Feasting, Fasting, and Food from the Beginning* (Portland, OR: Tsunami Press, 1994), p. 31.
7. The debate and the associated shift in taste are discussed in Susan Pinkard, *A Revolution in Taste: The Rise of French Cuisine* (Cambridge Univ. Press, 2009); and in Jean-Louis Flandrin and Massimo Montanari, *Food: A Culinary History from Antiquity to the Present* (Penguin Books, 1999), pp. 398-400, 418-432.
8. See, for example, Priscilla Parkhurst Ferguson, "Culinary Nationalism", *Gastronomica* 10:1 (Winter 2010), pp. 102-109; and Sandra Sherman, "Alimentary Nationalism in England", *Repast* 20:3 (Summer 2004).
9. Godwin is discussed extensively in Warren Belasco, *Meals to Come: A History of the Future of Food* (Univ. of California Press, 2006).
10. Kyla Wazana Tompkins, "Sylvester Graham's Imperial Dietetics", *Gastronomica* 9:1 (Winter 2009), pp. 50-60; Mark McWilliams, "Moral Fiber: Bread in Nineteenth-Century America", in Susan R. Friedland, ed., *Food and Morality*: *Proceedings of the Oxford Symposium on Food and Cookery 2007* (Prospect Books, 2008), pp. 184-193.
11. Ursula Heinzelmann, "*Möhrenlaibchen*: How the Carrot Got into the Cheese", *Gastronomica* 9:3 (Summer 2009), pp. 48-52.
12. Judith Hausman, "Holy Food", *Gastronomica* 7:4 (Fall 2007), pp. 68-74.
13. See Friedland, ed., note 10; and Etta M. Madden and Martha L. Finch, eds., *Eating in Eden: Food and American Utopias* (Univ. of Nebraska Press, 2006).

RECENT BOOKS ON THE FAR EAST

How did one dine with a Japanese *shogun*? Or make Solid Gold Soup, sculpt with a fish, or turn seaweed into a symbol of happiness? **Eric C. Rath**, a history professor at the University of Kansas, answers such questions in his book, *Food and Fantasy in Early Modern Japan* (Berkeley: Univ. of California Press, 2010; 258 pp., $49.95 hbk.). In this fresh look at Japanese culinary history, he delves into the writings of medieval and early modern chefs to trace the development of Japanese cuisine from 1400 to 1868. Rath shows how medieval "fantasy with food" rituals— in which food was revered as a symbol rather than actually consumed— were continued by early modern writers, who created whimsical dishes and fanciful banquets and turned dining into a voyeuristic literary pleasure. The book offers the first extensive introduction to Japanese cookbooks, recipe collections, and gastronomic writings of the period. It traces the origins of familiar dishes such as *tempura*, *sushi*, and *sashimi* while documenting Japanese cooking styles and dining customs.

Kansha: Celebrating Japan's Vegan and Vegetarian Traditions (Berkeley, CA: Ten Speed Press, 2010; 296 pp., $50 hbk., $35 pbk.) is the latest book by **Elizabeth Andoh**, a University of Michigan alumna who has lived in Japan since 1967. Along with sections on cooking techniques and ingredients, the volume offers more than 100 recipes that Andoh has selected or crafted based on the ethic of *kansha*, a deep appreciation and safeguarding of nature's resources. Examples include the venerable favorite, Skillet-Scrambled Tofu with Leafy Greens; a classic of *shōjin ryōri* (Buddhist temple cuisine), Creamy Sesame Pudding; an example of macrobiotic cooking, Toasted Hand-Pressed Brown Rice with *Hijiki* (a sea vegetable); and a modern invention, Eggplant Sushi. In 1986 and 1995, Andoh made presentations to the CHAA in which she shared some of her considerable expertise on Japanese food. She and her husband live in Tokyo and Osaka, the two cities where she bases A Taste of Culture (http://tasteofculture.com/), her center for knowledge and appreciation of Japanese culinary arts. Visit that website to subscribe to her free electronic newsletter, and http://www.KanshaCooking.com for recipes, methods and comments that got edited out of the book.

Michael J. Pettid, who teaches Korean language and history at Binghamton University in upstate New York, wrote *Korean Cuisine: An Illustrated History* (London: Reaktion Books, 2008; 224 pp., $39.95 hbk.). The book offers a lively and detailed analysis of the subject, going back more than a millennium and highlighting key historical junctures, such as the Portuguese introduction of chili peppers and other New World foodstuffs. There are sections on daily foods, ritual and seasonal foods, regional specialties, drinks, foods of the royal palace, the kitchen space and utensils, and a final section on contemporary and fusion cooking. Pettid relies especially on insights gleaned from classic Korean literature. For example, he shares the rituals that governed the combining of foods and the juxtaposing of table items at meals among the ruling elite. In the Chosun period (1392 – 1897), he writes, "If a daughter-in-law failed to capture the correct taste of her husband's household's particular *kanjang* (soy sauce), it was considered a bad omen for the family." There are also scores of photographs of prepared dishes of food. ■

FOODWAYS ON THE NATIONAL MALL

The 2011 Smithsonian Folklife Festival runs from June 30-July 4 and July 7-11 on the National Mall in Washington, DC. This year's Festival features foodways from around the world as part of our **Colombia**, **Peace Corps**, and **Rhythm and Blues** programs.

Colombia: The Nature of Culture

The Colombia program features an extraordinary diversity of foodways from seven ecosystems— the Andean Highlands, the Andean Savannah, the *Eje Cafetero*, the Momposino Depression, the Colombian Pacific Region, the Southeastern Plains, and the Colombian Amazon— as well as the urban areas of Medellín, Cali, and Bogotá. Demonstrations will include the making of *queso de capa*, *pan de arroz*, sausage, and grilled sides of beef.

Peace Corps: Promoting World Peace and Friendship

The Peace Corps Home Cooking tent will feature demonstrations by participants from Georgia, Jamaica, Kyrgyz Republic, Mali, Philippines, and Ukraine.

Rhythm and Blues: Tell It Like It Is

Barbecue has a long association with regions of the country known for producing rhythm and blues. **KBQ Real Barbecue** of Bowie, Maryland, is representative of Southern barbecue traditions, particularly slow smoking. Dishes will include a Pulled Pork Platter and Sandwich, a Pork Spare Ribs Platter, Smoked Chicken Wings, Cole Slaw, and Fresh Sweet Potato Chips.

Arabbers

African American horse cart vendors were once a common sight in cities such as New York and Philadelphia; the distinctive musical calls they use to advertise their wares are now heard in only one city, Baltimore. Three of the remaining Baltimore Arabbers will be selling fresh fruit.

For more information visit us at www.festival.si.edu

MORSELS & TIDBITS

Diane F. Worrell, special projects librarian at the University of Arkansas Libraries, announces a new publication for which she is editor, *Arkansauce: The Journal of Arkansas Foodways*. It will be issued free of charge in print and electronic (PDF) form, once or twice a year. A sample of articles from the inaugural 24-page Winter 2011 issue: John G. Ragsdale on "Foods at Our House During the Great Depression", Michael B. Dougan on "Beans, Beans, Beans: *Phaseolus Vulgaris* in Arkansas History", Kat Robinson, "On the Making of Fried Green Tomatoes", and Rex Nelson on *The Rest Room and Library Cookbook*, a 1924 cookbook by the ladies of the Sorosis Club of Monticello, AR. For subscription requests, contact Diane at dfworrel@uark.edu or telephone 479-575-5577, or write Special Collections Dept., University of Arkansas Libraries, 365 N. McIlroy Ave., Fayetteville, AR 72701.

We were very saddened to learn that longtime CHAA member **Don G. Fowler** passed away on March 31. He was 95 and had been living with his son in Stone Mountain, GA. Don and his wife, Ann E. Fowler, who died in February 2009, were decades-long members of our organization and made huge contributions over the years. They were also big supporters of the University of Michigan's Clements Library and Kelsey Museum of Archaeology. Don's career was spent in industry as a specialist and consultant in public, environmental, and occupational health. Both Don and Ann were vegetarians, and Don's last article for *Repast* (Winter 2000, pp. 6-7) was a review of Colin Spencer's 1995 book, *The Heretic's Feast: A History of Vegetarianism*. He also reviewed Andrew Smith's *Pure Ketchup: A History of America's National Condiment* (Winter 1997, p. 3), and he spoke to CHAA in February 1993 on the subject of Potatoes. Don and Ann were often responsible for a challenging Quiz that would be conducted at our participatory theme meals, with prizes awarded for the best scores. We sorely miss the couple, and shall remember them always.

Members of two of our sister organizations are prominent among the authors of the latest round of releases in the Edible Series, published by London-based Reaktion Books in association with the Univ. of Chicago Press. These books, now nearly two dozen strong, are hardbacks priced at $15.95. Issued in April was *The Potato: A Global History* (142 pp.) written by Series Editor **Andrew F. Smith**, who is a member of the Culinary Historians of New York and a favorite of the CHAA. The other April releases were *Ice Cream: A Global History* (176 pp.) by CHNY member **Laura B. Weiss**, and *Dates: A Global History* (136 pp.) by Culinary Historians of Boston member **Nawal Nasrallah**. Nawal, who is originally from Iraq where the date palm was first cultivated, had an article in our Fall 2008 issue on *kleicha*, an Iraqi cookie that is, as a matter of fact, often date-filled. A forthcoming entry in the Edible Series is *Rice: A Global History* by CHNY member **Renée Marton**.

There's also something to be said for books that carefully study the history and impact of one foodstuff, but in a local rather than global context. A recent example is **David Gentilcore**'s *Pomodoro!: A History of the Tomato in Italy* (New York: Columbia University Press, 2010; 272 pp., $26.95 hbk.). Within about 50 years of Columbus's voyages, the tomato was introduced to Italy, where it was dubbed the *pomodoro*. Yet it took centuries before this New World culinary treasure was widely accepted and eaten there. Gentilcore, a professor of early modern history at the University of Leicester in England, explains why both elite and peasant cultures in Italy took so long to assimilate the tomato into their eating habits, and how this "vegetable fruit" eventually triumphed, becoming an object of factory production in the 19th Century. He tracks down this history from the tomato's appearance in early medical and agricultural treatises and travel narratives, and eventually in family recipe books, kitchen accounts, and Italian art, literature, and film. The author continues the story with the transformation of the tomato into an Italian national symbol during the years of emigration and Fascism, and examines the planetary success of the tomato today, detailing its production, representation, and consumption.

Connoisseurs of **Julia Child**'s life, in all its twists and turns, have a couple of new books to savor. These two works further underline that Julia was a woman blessed with many talents and also with many well-connected friends. **Jennet Conant** has written *A Covert Affair: Julia Child and Paul Child in the OSS* (New York: Simon and Schuster, 2011; 395 pp., $28 hbk.). It tells the fascinating story of Paul Child and Julia McWilliams as intelligence agents for the U.S. Office of Strategic Services during and immediately after World War 2, when they were stationed in Kandy, Ceylon and in Kunming, southern China. **Joan Reardon** has edited *As Always, Julia: The Letters of Julia Child and Avis DeVoto: Food, Friendship, and the Making of a Masterpiece* (Boston: Houghton Mifflin Harcourt, 2010; 416 pp., $26 hbk.). With a selection of over 200 letters, it tracks the exuberant 1950's correspondence that Child, living in Paris, carried on with **Avis DeVoto**, a book scout in Cambridge, MA and the wife of writer Bernard DeVoto. Avis was, in effect, Julia's early literary agent and would help her land a contract with Houghton Mifflin for her first book, *Mastering the Art of French Cooking* (1961). That work, co-authored with Louisette Bertholle and Simone Beck, is now in its golden jubilee year.

Joan Peterson, a founding member of the Culinary History Enthusiasts of Wisconsin and author/publisher of the award-winning Eat Smart travel guides, has announced plans to lead two culinary tours in the next 12 months, one to Turkey (Aug. 17-25) and one to southern India (Jan. 15-25, 2012). For more information, visit http://eatsmartguides.com/tours.html or contact Joan at Ginkgo Press in Madison, WI at info@eatsmartguides.com or telephone 608-233-5488. Joan's stable of guidebooks has now reached 10 with the release of *Eat Smart in France*, in both paperback and eBook format. (Dr. Peterson's article on *halvah* in Ottoman Turkey was the cover story of our Winter 2009 issue.)

On the Back Burner: We invite ideas and submissions for *Repast*, including for these planned future theme-issues: Civil War Sesquicentennial Issues (Summer 2011 and Fall 2011); and the Foods of India (Winter 2012). Suggestions for future themes are also welcome. ■

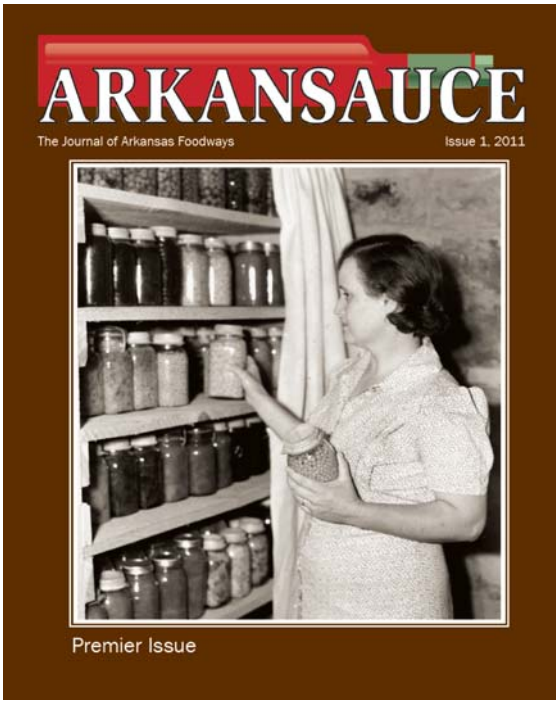
CHAA CALENDAR

(Unless otherwise noted, programs are scheduled for 4-6 p.m. and are held at Ann Arbor Senior Center, 1320 Baldwin Ave.)

Sunday, May 15, 2011
"Zingerman's Kid in a Candy Store"
by Charlie Frank (Candymaker at Zingerman's Candy Manufactory)

Note: The Food TV Network show, "A Kid in a Candy Store", plans to air a segment on Zingerman's Candy Manufactory on May 23, featuring an interview with Charlie Frank.

This Summer
Participatory theme picnic
(Details to be announced)



Premier issue of *Arkansauce* (see page 15)

REPAST
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First Class