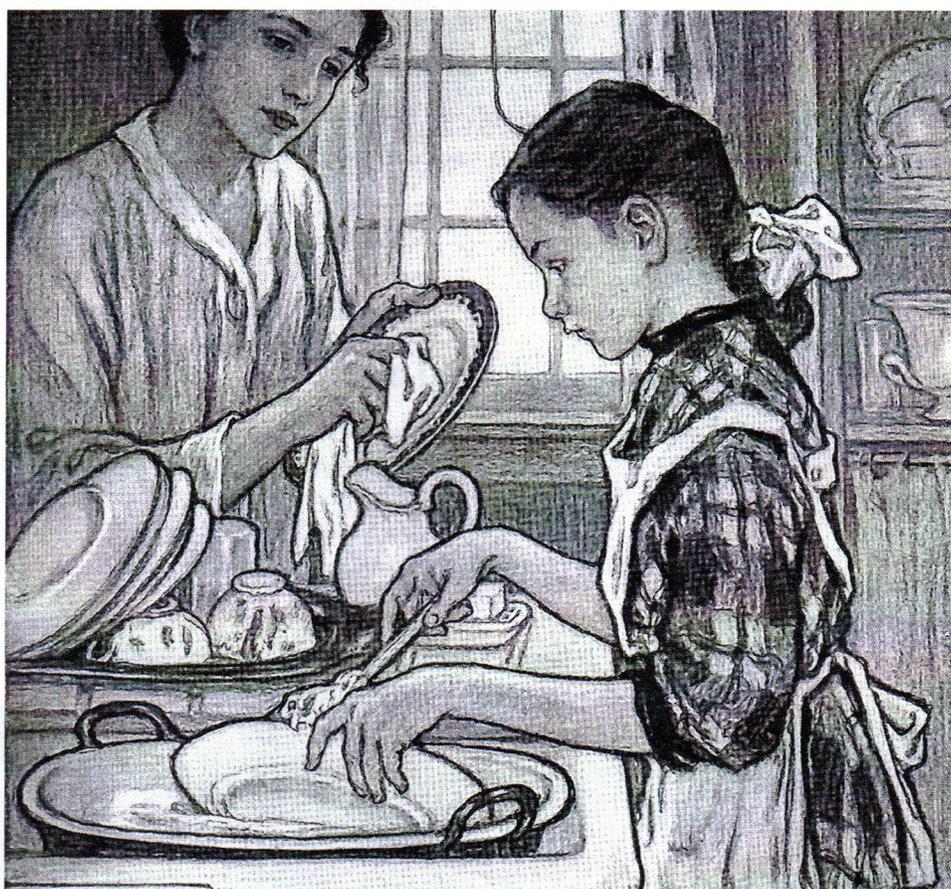


Culinary Chronicles

THE NEWSLETTER OF THE CULINARY HISTORIANS OF ONTARIO

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Ivory Soap advertisement, *Ladies' Home Journal*, 1913.

What's Inside

Messages from the President and Editor	2	Food and Drink at Montgomery's Inn	10
Whitehern's Restored 1930s Kitchen	2	Orange Juice	11
From Dishpans and Pumps to Sinks and Taps	3	Ruthven Park National Historic Site	12
Australian "Canadian" Lemon Cake	9	Family Fare	13
		Culinary Calendar	15

Message from the President

Summer brings a wealth of fresh fruit and vegetables to Ontario tables. The season also delivers the summer issue of *Culinary Chronicles* to your door, featuring a variety of topics – everything from Soda Bread to the proverbial kitchen sink! Our thanks go to Amy Scott, CHO's Vice President, for guest-editing this issue.

CHO's Annual General Meeting is just around the corner, on Saturday, 11 September, at Montgomery's Inn in Toronto, and this year, to celebrate our 10th anniversary, we are doing something a little different: First, from 9:00 to 10:45 am, a cake-decorating workshop, led by CHO member and master baker Monika Paradi, for which pre-registration is required; all materials are provided, including a cake to decorate. Then, from 11:00 am to noon, all members are encouraged to attend the AGM. The meeting will be followed by a complimentary lunch and slice of cake, specially baked by the Volunteer Historic Cooks at Fort York. CHO founding member Bridget Wranich, who runs the Fort's food program, reports that the recipe is from *The Frugal Housewife's Manual* by A.B. of Grimsby (Toronto: 1840), and that it has been tested and tasted several times and always turns out delicious! Monika will decorate the cake in a 19th-century style. So, please join friends and colleagues on 11 September and combine fun, food, history, and a little CHO business. You will find more details about the day's events, including how to register / RSVP, on the flyer enclosed with the newsletter.

See you in September!

Liz Driver, President

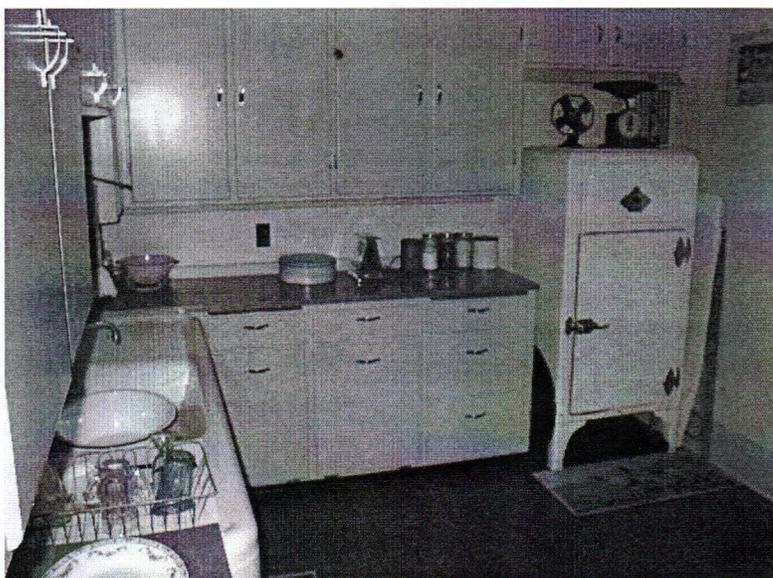
From the Editor

The editor's thanks for this issue go to co-founder Fiona Lucas for contributing her excellent paper on the kitchen sink, to Maggie Newell for her event reports, to Mary Williamson for the interesting story of Australian "Canadian" Lemon Cake and to President Liz Driver for once again pulling together the Culinary Calendar. I am also grateful for columnist Ed Lyons' skill at tracking down old family recipes and telling their stories, and for Eva MacDonald's advice and her husband David Robertson's work in arranging the layout.

Amy Scott, Vice President and guest editor

Whitehern's Restored 1930s Kitchen

As part of an overall shift from the Edwardian era to 1939, the kitchen at Whitehern Historic House & Garden in Hamilton has been completely restored to the 1930s. While there is currently no cooking taking place, readers interested in the culinary history of the twentieth century will find it well worth a visit. The house is open Tuesday to Sunday, from 11 am to 4 pm, from June 15 through Labour Day, and from 1 pm to 4 pm the rest of the year. For further information on the property go to www.whitehern.ca.



From Dishpans and Pumps to Sinks and Taps

By Fiona Lucas

Presented at the Archaeology of Culinary History Symposium, 21 February 2004. A shorter and simpler version of a paper written two years ago for a Material Culture class in a Museum Studies course at the University of Toronto.

The kitchen sink is imbedded in the material culture of our daily lives, but we pay little attention to it — unless it is rendered useless by no water, like during Ontario's blackout in August 2003. It is, however, representative of many changes in our world over the last two centuries. The evolution of the kitchen sink from well water, pump, and dishpan in a dry sink into today's municipal water, water heater, and taps and drain in a metal counter sink reflects society's evolving concerns about civic and moral health, developments in plumbing technology, and the great evolution in women's work. I'm focussing on the kitchen sink, even though lavatory and laundry sinks were equally transformative, because I'm interested in how women went about the daily, repetitive and tiresome task of washing dishes.

Brief Chronology of the Kitchen Sink

Ontario's first European settlers built their cabins near natural water sources. Only after establishing

their homes and crops could settlers consider digging a well. Several times a day someone carried heavy pails of cold water into the kitchen, then the water had to be heated over a fire. The dishes were washed in a basin and the dirty dishwater pitched out the door or fed to the pigs.

When they built their second home, the settlers acquired a dry sink, now an iconic image of the 19th-century kitchen and worth hundreds of dollars as a collectible antique. The dry sink was of four main types: a shallow trough set into the top of a moveable cabinet; a shallow trough set on top of four legs that was a freestanding piece of furniture; a shallow trough set on top of two legs, but secured to the wall; or a stone trough set into a windowsill.

They were all called the sink, not the dry sink, because of course the term "dry sink" makes no sense until the concept of a "wet sink" is viable. The trough — the sink — didn't hold the dishwater but the dishpan. By mid-century, the more prosperous



Triangular Dry Sink in the Editor's home.

could install an iron pump. But the dirty water still had to be emptied by hand, except for a few fortunate housewives who had pipes which made it disappear outside into a goose puddle, cesspool or distant field.

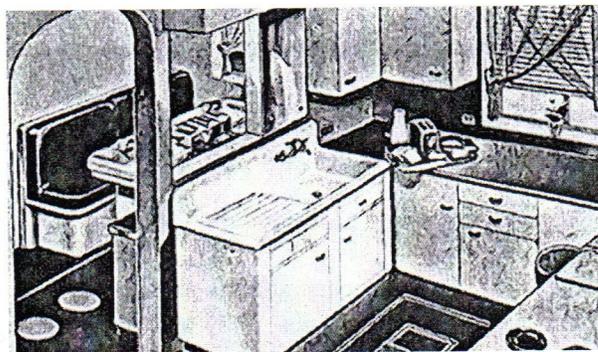
It was possible, by the 1880s, to place a white enamelled cast-iron trough into a wooden dry sink, or to replace the dry sink altogether with a wet sink of enamelled iron bolted to a wall, which boasted cock-taps for running water. One tap meant cold water only, two meant a hot water tank was in use. As with all technical improvements, the new sinks at first were installed in upper-class and progressive middle-class urban homes – as long as they were on the public water system – and eventually out to the small towns and farms after the Great War.

Basins were still used for the actual dishwashing because the iron was hard on breakables. All that iron to support a dishpan! – but of course it was really to support the new plumbing. The ingress taps and the egress drain pipes with their associated S-shaped stench traps were on display, while ensuring the source of the clean water and the destination of the waste water were invisible. The new sinks were useless unless installed and maintained by a plumber, one of the new male careers of the late 19th century. They became a status symbol. The *Toronto Star*, on 11 May 1901, for example, advertised a six-room house on Dufferin Street for \$600, in which the plumbed-in sink was the only interior feature mentioned – obviously meant to attract the wife of the low-paid breadwinner. For \$2,500, a house on Albany Street at Bloor Street had “all modern conveniences,” including a sink on the public water system and a water heater.

Nevertheless, many families simply could not afford what was fast becoming the decent sink to have. Slum photographs of about 1911 show nameless people living in what had become below-minimum housing standards, including broken zinc sinks that yielded malodorous, cold and rusty water. Even in the 1940s some areas of Cabbagetown had appalling sinks with single cold-water spigots. The Bluetts’ small sink was in use until their house was condemned and they became the first family to move into new public housing at Regent Park in 1947,

where the women were photographed proudly doing dishes at their brand new metal counter sink with hot and cold taps. The kitchen in their brand-new city-built house proclaimed their move up the social ladder.

The Bluetts’ sink was possibly the new product called “Monel” (an alloy of nickel and copper), which began as a material for sleek futuristic kitchens in the 1930s. While manufacturers of Monel promoted its resistance to breakage, other manufacturers started making polythene dishes that could not break. Most famous was Tupperware, started in 1942. Canadian companies made polythene dishes too, advertising their colourful wares in women’s magazines. A 1955 advertisement shows the corner of a pale pink polythene dishpan visible, even though it was not actually necessary.



Hostess sink with a single compartment and single drain board from January 1940 *Standard Plumbing* catalogue, Toronto Reference Library, Baldwin Room.

Farmhouses tended to have their dry sinks and then their wet sinks in the big room that doubled as central family space and kitchen, rather than in a separate scullery. But houses of any pretension had a butler’s pantry or dish pantry off the dining room with a sink reserved for washing fine china, silverware and glassware, leaving the vegetable preparation, servants’ dishes, and greasy saucepans to the scullery, which was either in a separate sink room or in the kitchen. In the Edwardian kitchen at Spadina, the late 19th century slate scullery sink is in the kitchen, while the separate room that appears to be the scullery is actually the butler’s pantry. That sink has very high faucets to protect the fine dishes.

Both of Spadina's sinks have natural light. A fictional servant named Susan in the *Home Cook Book* (Toronto: 1877) said: "There cannot be too much light on a sink." Her sink was placed most pleasingly in front of "a sunny window, with geraniums in a hanging basket, near which the most cheerful of canaries in his cage made all the air melodious with song." Who wouldn't want to wash dishes in such a location?! However, many floorplans and illustrations show kitchen sinks of the 19th century nowhere near a window. Thus a window may have been prescribed, but the sink was not necessarily located near it as often as you would think. No wonder some photographs show wash benches outside the kitchen door, where many women took advantage of good weather and natural outdoor light.

Accoutrements and Attitudes

The fulfilment of a kitchen sink's utilitarian purpose requires *stuff* – picture your own sink stuff. For dry sinks the foremost necessity was the dishpan. Of vari-

ous sizes, qualities and materials (tin, wood or earthenware), they were ubiquitous and multi-purpose. Besides washing dishes and collecting slops, they were for laundry, personal ablutions, bathing the baby, packing items for transportation, and cooking. Tiger Dunlop in the 1820s used a basin to boil green peas.

Since the Victorians loved to invent things, accoutrements for washing dishes proliferated: wire dish drainers, wire soap savers and shakers, towel racks, scouring brushes, wooden skewers, and a myriad of other items. Textiles included dishcloths, tea-cloths, roller cloths, chamois skins and rag swabs. As for soaps, a well-equipped kitchen sink of the mid-19th to mid-20th centuries required hard soap, soft soap, washing soda, borax, alum, vinegar, whiting and bleach; and to scour pots: a choice of fuller's earth, bath brick, bran, salt, sand and/or wood ashes. But by 1940 proprietary soaps had overtaken many such items.

All that equipment and all those soaps required a housewife to instruct the servant or her daughters.



Advertisement in August 1958 *Chatelaine* magazine that encourages women to update their kitchen sinks.

Way back in 1869 American reformer Catherine Beecher had informed her readers: "No item of domestic labour is so frequently done in as negligent manner as [washing dishes]." From then on household manuals and domestic science textbooks itemized the proper procedure: a) first sort, then scrape the plates, b) start with the least dirty dishes and move to the most, c) wash in hot suds, rinse in hot water, and d) set to drain. Entirely logical – but apparently not being done to the satisfaction of middle-class domestic scientists. In a high school home economics class in the early 1970s we too received a lesson in proper dishwashing, which we all thought hilariously unnecessary. Even today, the Toronto Board of Health has step-by-step instructions for correct dishwashing. But it *is* a skill that needs to be taught, or so I understood from my Mum when washing the dinner dishes became one of those daily tasks I was expected to do with my siblings. Our worst sibling squabbles occurred during those daily washes. How many of you can relate? Doing the dinner dishes, especially in return for an allowance, became a typical chore for a family's children, or daughters I mean, although my enlightened parents expected my brother to do them too.

For English gentlewoman Anne Langton, transplanted to the Peterborough bush in the 1830s, dishes were a servant's job, and although she did them when she was without assistance, she was once pleased to report that the neighbour's wife "comes up every evening to wash up." In 1835, young Mary Hallen of Medonte in Simcoe County was self-conscious about her father hearing her do the dishes. Sophia and Minnie McNab, on the other hand, were forbidden to go into the kitchen of their Dundurn Castle home, and wouldn't have dreamed of doing dishes. In the 1890s the adolescent daughters in the genteel servantless King household continually complained about the domestic chores. Wrote 17-year old Jenny King: "It's not easy to be biddy and grand dame at the same time."

By the end of the Victorian era, washing dishes had become a moral imperative for self-respecting girls who valued physical and spiritual cleanliness, especially girls experiencing menstrual cramps. Dr. Mary Wood-Allen suggested in 1897 in *What Every Girl Ought to Know* that:

Dishwashing is especially beneficial, as the hot water calls the blood to the hands and so helps to relieve the headache or backache. This hot water represents Truth, heated by Love. The soiled dishes represent myself, with worn-out thoughts and desires. I plunge them in the loving truth and cleanse them thoroughly, then polish them with the towel of persistence and store them away in symmetrical order to await further use. So I myself am warmed and interested, and my work is well done.

I too remember hearing this pseudo-religious platitude in the 1960s in my home economics classes. Rarely did men do them. John Langton, however, while still a bachelor in his bush cabin remarked that: "... the other bore, the washing up ... I do all in a lump when I have used up my stack of plates," and, "I never could overcome my aversion to washing up dishes." So he gave that task "to my boy Willie." Another man claimed that his spiritual philosophy of dish washing arose from personal experience because his wife was often away from home. At first dish washing was to him an "ignoble chore ... undergone with knitted brow and brazen fortitude," but eventually he decides to "spiritualize" the experience, to make it his "balm and poultice." Isn't it fascinating that, other than the prescriptive housekeeping manuals written by women for women, the most eloquent words about the necessary chore of washing dishes were written by men.

So I've given you a simplistic idea about the kitchen sink's historical chronology, its accoutrements, and attitudes toward dishwashing. Procuring and transporting the water was a daily concern. Gradually, however, it became a civic matter, as sewers became a serious health problem. Technical advances in plumbing, starting in mid-century, were coincident with and prompted by medical authorities, sanitation reformers, religious reformers, domestic scientists, social scientists, and inventors - not to mention industrialists who knew how to make a dollar. Let's now do a quick analysis of the three overlapping areas of civic and moral health, technological advances and gendered work tasks.

Civic and Moral Health: “Death in a Kitchen Dishcloth”

In Toronto, a battle occurred between the Board of Health, who wanted to create a public water-works system as preventative medicine, and the city council and citizens, who thought that ridiculous because the connection between health and contaminated water was unproven. This battle began following the first cholera attack of 1832, through numerous epidemics of cholera, typhoid and diphtheria, but was not won until the 1880s, by which time the idea of bacteria as the cause of disease was becoming generally accepted. Clearing up the source of bacteria – the inferior drainage – was a difficult municipal challenge, so typhoid fever in particular continued to be a threat through the 1920s. The anonymous author of *Home and Health* (London, Ontario, 1882) wrote: “I have smelled a whole house full of typhoid in one ‘dishrag’.” No one was immune. For instance, future prime minister Mackenzie King suffered typhoid in his comfortable Toronto home in the 1890s.

Social reform in cleanliness and living conditions was linked to moral reform, most especially in poor families. Many public health officials, domestic scientists, and religious reformers like the Salvation Army believed in the moralizing effect of clean water, clean sinks and clean kitchens. Soap was a physical and spiritual cleanser, cleanliness a barometer of personal morality. The *Home Cook Book* said in 1877: “[N]o utensil should be suffered to be put away dirty. ... No good cook or servant would be guilty of such an act.”

Technological Advances: “Superiority, Purity & Durable as the Pyramids”

Construction of a sewer system in Toronto started in 1835, and was in place along the main roads by 1849, but it never kept up with the city’s growth. Outside the city limits, areas like St. Clair Avenue and Dufferin Street did not get public systems until after World War I. Ottawa started its system in 1874, but the small town of Hanover, near Warton, didn’t get a municipal system until 1950. In York Township in the early 1920s, a Mrs. Blackmore said

she was still throwing her dishwater into the roadway, a practice much despised by downtowners.

Victorian innovation solved the ancient and familiar problem of noxious fumes from smelly drains rising into the house by trapping them in watery S-traps, so prominently displayed under the iron sinks of the 1880s onwards. John A. MacDonald’s Ottawa household experienced “offensive and insufferable” smells in spring 1868, causing him to move into temporary lodgings. Likewise, in the early 1950s, in Thunder Bay, a friend “recalls dimly” that

the kitchen of the boarding house that I lived in for a year in university ... was run by little old ladies who were doing their duty to the young by providing cheap living. The kitchen, that I only peeked into once or twice, was dimly lit, and the sink stank of flesh rotting in the drain.

Factories, meanwhile, were manufacturing standardized iron sinks sealed by a glaze of white enamel that could be sterilized and wiped dry with little trouble. Such mass production enabled more people to have time- and labour-saving products in their homes, until such amenities were accepted as everyone’s due, and not having them indicated poverty. “If your kitchen sink is worn out, [that is, your old wooden dry sink] replace it with a steel or graniteware sink. They are clean and sanitary. Our price is right.” So claimed Russil Hill Hardware in an advertisement in May 1902. Adjectives like “pure” and “clean” were used to describe plumbing, including the kitchen sink. One poster shows the seal of approval: “superior purity” and “durable as the pyramids.”

Women’s Work: “Convenient Kitchens Make Patient Housewives”

Water transport was usually part of women’s housework, although bachelors had to do it of course, and adolescent boys took on this family task, and professional carters were men. Several immigrant writers refer to boy-servants fetching water, perhaps to point out to their English readers the different custom in Ontario.

In a wonderful book called *A Woman's Work Is Never Done* (London: Chatto and Windus, 1982), Caroline Davidson discusses the quantity and time British women spent transporting water, depending on proximity to her water source, size and type of vessel, her individual strength, and the size of her household. Summarizing many primary documents, Davidson concluded that before a piped water supply was common, the average single load was three gallons (which is consistent with a 1977 study about carrying water in developing countries), and that rural people used only one to two gallons per head daily, while town and city dwellers consumed about five gallons per head (which again compares to a modern study). For a five-member rural family, then, a woman carried about ten gallons, which is about three trips, and likewise, a five-member urban family used 25 gallons, about eight trips. And that was only the clean water. It would be interesting to discover whether similar ratios applied in Ontario.

Before pumps eliminated its necessity, carrying water was an onerous, daily and frequent task, but I came across only one oblique reference in primary sources to the tedium of carrying it. In 1839 Anne Langton wrote: "[T]he pump is put down in the kitchen, a perfect luxury after the slopping of buckets up and down the well." An easily accessible well or pump must have been a relief. Imagine the pleasure of an on/off spigot, let alone hot and cold taps, plus a drain.

When early female reformers began to advocate for kitchen efficiency, the sink was a particular target, as in the famous 1869 picture by Catherine Beecher. She suggested a compact arrangement for the work area and shelves surrounding a built-in sink, plus a pump for soft rainwater and another for hard well water. I don't know whether anyone in Ontario specifically followed her plan – a future research question – but Beecher's ideas were advocated by other writers. Despite reform ideas, many kitchen sinks continued to be inconvenient.

Influenced by the dual domestic science and sanitation movements, the concepts of kitchen-labour efficiency solidified, leading to more available time to address the rising standards of cleanliness.

New-found time, however, was to be used for even more housework. Therefore, the new sinks with their hot and cold taps simultaneously reduced and increased a homemaker's daily work load. I would like to find an Ontario homemaker or home economist who admitted this on paper.

Conclusion

For many Ontario people before the Second World War, indoor plumbing with hot water, effective stench-traps and sewers were merely an urban dream. The shift from well water, pump, and dishpan in a dry sink to municipal water, water heater, hot and cold taps and metal sink took a full century to happen in Ontario, from the 1860s to 1960s. Dry sinks without pumps, dry sinks with pumps or cock-taps, cast-iron sinks with coldwater spigot, cast-iron sink with hot and cold taps, Monel or stainless steel sinks with faucets: all types co-existed for decades, depending on geographical location, proximity to public water, financial status and personal inclination. No matter its type, the kitchen sink required women, whether housewives, daughters or servants, to either go into a separate room or turn their backs on the main part of the kitchen to fulfill a task usually perceived as annoying, boring or morally necessary. Whether anyone enjoyed washing the dishes was beside the point – they had to be done.

This partially explains why the revolution that running water represented is so easily unappreciated; but similar shifts in laundry and bathroom plumbing took just as long and have been explored by scholars much more. The technologies of transportation, telephone, electricity, gas, refrigeration and indoor plumbing, and the fight for women's suffrage, were all transformative in the decades around 1900 and linked to civic and personal prosperity. The kitchen sink was part of this radical change, but it dealt with one of the lowest household tasks. In fact, most primary and secondary accounts of kitchens, plumbing, and women's work utterly ignore dishwashing, the most repetitive and daily of household tasks.

Today the mundane modern kitchen sink is part of a computerized water-carriage system. Its develop-

ment and evolution has played a role in reducing epidemic disease, freed women from a particular level of drudgery, and enabled the high level of household cleanliness we now consider desirable. When women could stand at their kitchen, laundry and lavatory sinks and turn the taps to get clean water, especially hot water, whenever and however much

they wanted – inexpensively – and then pull the plug to see it gurgle away – well, that was a profound social change of which we are the happy, but mostly forgetful, recipients – unless, of course, we are forced to remember it, such as during the devastating power outage in August 2003.

Australian “Canadian” Lemon Cake

By Mary F. Williamson

In October 2002 I had dinner in Paris with Australian friends, and inevitably the subject of cookery came up. Viv Kelly, who is a lifetime resident of Melbourne, told me that a favourite food in her family has long been “Canadian Lemon Cake,” and she promised to send me at least two recipes for the cake from her Melbourne relatives. But why is the cake a *Canadian* lemon cake? Viv promised to try to find out.

Well, her dogged investigation over the next few months yielded a definitive answer. First she wrote to the *The Age*, a Melbourne newspaper that was the source for one family recipe. The editor of its Epicure Section, Kylie Walker, replied that back in 1996, Beverley Sutherland Smith had written a piece for *The Age* on popular dishes in the state of Victoria over the past 20 years, among them six “all-time favourites” that included the Canadian Lemon Cake. Her recipe for the cake was a close variation on the Kelly family version. Viv’s final step was to contact Beverley Smith herself who confirmed that the recipe “did become one of the most popular recipes ever.” She revealed the source of the Canadian Lemon Cake recipe to be a fundraising cookbook published in 1978 by a private school with which she was associated. The mother who submitted the cake recipe was Canadian, which is why “Canadian” was attached to the recipe. Just another twist in the endless story of how recipes acquire their names.

Canadian Lemon Cake (a favourite Australian recipe)

Ingredients:

125 g butter [1/4 pound]
1 1/4 cups castor sugar [granulated sugar]
grated rind 1 lemon
3 tablespoons lemon juice
2 large eggs
1 1/4 cups plain flour
1 teaspoon baking powder
1/3 cup milk

Topping:

2 tablespoons lemon juice
grated rind 1 lemon
1/4 cup castor sugar

Method:

Butter the base and sides of a 20-centimeter [8-inch] cake tin and line with a circle of non-stick baking paper. Butter the paper. Cream the butter with sugar until light and fluffy, add the lemon rind and juice and mix well. Beat the eggs and gradually add to the creamed base. Sift the flour with baking powder and stir into the creamed base, alternating with milk. Pour into the tin and bake in a moderate oven (180° Celsius or 350° Fahrenheit) for 10 minutes. Turn the oven down to 170° C (340° F) and bake for a further 45 minutes or until the cake is firm to touch on top. Leave to cool for five minutes before spooning the topping over the cake. To make the topping: put all the ingredients into a small saucepan and heat, shaking the pan gently until the sugar has softened. Spoon a little at a time over the cake, letting it run down the sides a little, and leave to cool completely. You can either do this in the cake tin or invert the cake on to a rack with a sheet of baking paper on it.

Beyond Gingerbread and Hot Cider: Food and Drink Interpretation at Montgomery's Inn

Saturday, April 24, 2004 – Members of the Culinary Historians of Ontario and Friends of Montgomery's Inn gathered at Montgomery's Inn for a lecture and dinner exploring the origins of the food-history program at this restored historic inn and City of Toronto museum.

The introduction to the lecture was given by Liz Driver, President of the Culinary Historians of Ontario and the Program Officer in charge of Foodways at Montgomery's Inn.

Liz spoke of how the people who start an institution set the tone. Liz observed that the work of Phil Dunning, as the first curator, and Tina Bates as one of the first historic cooks, continues to resonate at Montgomery's Inn. Tina's publication *Out of Old Ontario Kitchens* [1978] continues that resonance throughout the province.

Tina Bates, who was an Interpreter at the Inn from 1975 to 1978, began her comments by expressing her amazement that it was almost 30 years ago that she began exploring food history at the museum.

When she arrived at the Inn, the kitchen was furnished, and pots and pans and glassware were all in place, but the "world was open" in terms of cooking programs. Tina began by consulting with other sites and reading published sources; next, manuscript

cookbooks from the Archives of Ontario and period newspapers were consulted for references to foods that were available at the time.

After a certain amount of information was collected, Tina and the other staff began using the historic recipes and appropriate technology to try to recreate the kinds of foods available in Ontario in the mid-nineteenth century.

The practical skills of working in the historic kitchen were discovered by trial and error. The cooks kept in mind that they were "trying" and not experts with all the answers. Sometimes a simple direction in a period source led to more questions; for example, having been instructed to store dried herbs in a paper bag – the modern interpreter needs to know – "What did a paper bag look like in 1850?"

Phil Dunning began his presentation on a humorous note, speaking about the difficulty of getting equal status for beverage history. The general public, it seems, were not prepared to accept museum employees sitting drinking in the bar room as a valid form of interpretation. He introduced the term "Boozeways" to describe his parallel work on the history of beverages served at Montgomery's Inn in the 1830s and '40s.

Thomas Montgomery's papers formed a foundation for Phil's research at the Inn. Mr. Montgomery recorded credit transactions in the bar room, tracking the local folks that had a drink and promised to pay later. Glasses of whiskey and glasses of beer make up the majority of drinks recorded.

When the Pilgrims arrived in North America they drank ale and beer. In England beer was a staple, regarded more as a part of the diet of the working man than as an intoxicating substance. Rum entered the North American market as a result of the sugar-cane industry in the West Indies. Surplus sugar-cane molasses was distilled into rum. When the Loyalists arrived in Ontario, they brought their taste for rum with them.

Phil argued that the settlers in Upper Canada had sound economic reasons for converting their surplus crop, in this case grain, into alcohol. The distillation process guaranteed that alcohol did not spoil on its long journey to market back in England. Furthermore, a shipload of barrels of whiskey was far more profitable than a shipload of grain.

Thomas Montgomery also sold the occasional brandy, wine, peppermint, shrub, and "spirits". Brandy and wine would be imported goods, and they were significantly more expensive than the local product. Thomas's papers include a recipe for "peppermint" which starts with 10 gallons of whiskey. Essentially, it is a watered and sweetened flavoured whiskey. Shrub is made by blending flavoured spirits and is intended to form the basis for a punch. A recipe recently used at Montgomery's Inn is from Eliza Smith's *Compleat Housewife* [1742] and calls for brandy steeped for several days with the rind and juice of lemons, then strained and sweetened with sugar and "diluted" with wine.

Although Phil and Tina are no longer working at living-history sites, they continue to be involved with re-enactment groups. Phil is particularly proud of his role as a "Sutler," a sort of freelance bar keep, setting up his stall at re-enactments. In this role he helps re-enactors recreate authentic hangovers.

A meal based on recipes from *Out of Old Ontario Kitchens* followed the lectures. Diners enjoyed Curry Soup, Tea biscuits, Medley Pie, Potato Balls, Spring Greens, and Bread and Butter Pudding with sauce. Although appropriate beverages were available before and during the meal, I, for one, suffered no evil side effects, except perhaps the mild dis-

comfort of having eaten too much and too well. I suspect that, too, is an authentic historic food experience.

Maggie Newell, CHO Secretary

Orange Juice: Invention, Production, Imitation

Our speaker on Wednesday, June 2nd was Pierre Laszlo, Professor Emeritus from École polytechnique de Paris, and l'Université de Liège, Belgium. Dr. Laszlo is a prolific science author, but is perhaps best known to members of the Culinary Historians of Ontario, as the author of the 2001 book *Salt: Grain of Life*.

Those in attendance had a sneak preview of one chapter of *Citrus*, Professor Laszlo's latest book, soon to be published by Columbia University Press.

Professor Laszlo began his talk by describing the connection between the orange-growing region of California and Ontario, Canada. Kingston, Ontario-born George Chaffey migrated to California in the 1880s and found work as a city planner and engineer. His engineering expertise laid the foundation for the irrigation system that makes the cultivation of citrus trees possible in an otherwise arid region. His pride in his place of origin is remembered in the naming of the city of Ontario in California.

Orange Juice was first mass produced and mass marketed when there was an over production of citrus in California in the mid 1910s. Citrus growers were contemplating a plan to destroy one-third of the orange trees in California when pasteurised orange juice was invented. With pasteurisation and a national railway system, orange juice could be shipped from the sparsely populated agricultural state of California to the population centres to the north and east.

Marketing was a crucial factor in the story of orange juice. Starting in 1916 Albert Lasker's slogan "Drink an Orange" promoted the consumption

of orange juice across North America. In the 1920s orange juice was promoted as a health regimen for children. Certainly, orange juice has many health benefits as it contains easily absorbed carbohydrates, iron, folic acid, calcium and vitamin C. Orange juice is also quite palatable to children as it contains lots of sugar.

By the mid 1940s, the children of the '20s were adults making their own consumer choices, and accustomed to drinking orange juice with their breakfast. Returning WWII soldiers were familiar with army-issue orange juice made from powder. Orange juice played a part in the Americanisation of breakfast, as orange juice replaced the more British stewed fruit at the breakfast table.

Despite the healthy image of orange juice, its production is big business and sometimes it's a dirty business. Professor Laszlo revealed some startling examples of the lengths to which companies have gone to increase their production. One company used hidden pipes to add liquid beet sugar to their run. Corn syrup and beet sugar are the most common additives. This kind of adulteration can be detected because the sucrose molecules of sugar cane, sugar beets and oranges are all arrived at by different metabolic pathways that leave their own chemical signatures. When the inspectors came to call at this factory the pipes adding beet sugar were shut off, and the juice passed the test. This fraud was only discovered with the help of a disgruntled employee.

Today, oranges grown in Brazil and Florida supply 90% of the orange juice market. Although we only see a handful of varieties in the supermarket there are many varieties. In order to have year-round production of orange juice, the industry uses different oranges at different times of the year. The varieties in commercial use now have all been developed since 1925. They include Hamlins, ready in October, Pineapple in January, and Valencias in February.

Mexico, Italy and Israel all make their contributions as orange-growing nations. The distinctive Italian blood oranges owe their colour to climate. Oranges grown in colder climates have more

colour. Although they represent a small market share, blood oranges are also grown in the foothills in California. The genetic engineering of oranges is ongoing, with ease of peel, seed reduction, and juiciness all being factored into the mix.

This talk was peppered with chemical, agricultural, and economic facts about orange juice that gave members of Professor Laszlo's audience a fresh outlook on our most popular breakfast drink.

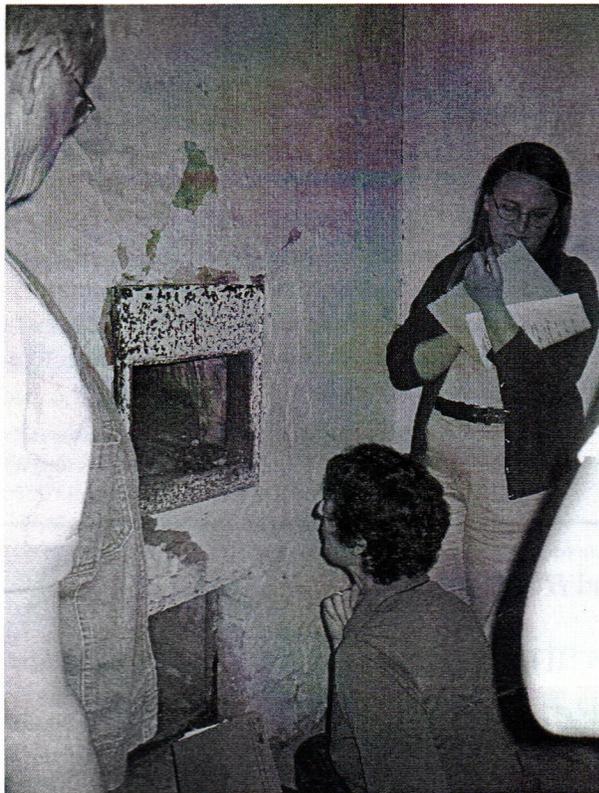
Maggie Newell, CHO Secretary

Ruthven Park National Historic Site: Historic Foodways Event in the Making

On June 5th, members of the CHO Board and Program Committee gathered at Ruthven Park in Haldimand County for a tour of the house and a discussion of the possibilities for a co-sponsored foodways event. This Greek Revival mansion with outbuildings, built in the 1840s for David Thompson, is situated in a beautiful 1,500-acre property that includes nature trails and farmland. Donated in the 1990s by Marion Hartney, a relative of the last Thompsons, it is now owned and operated by the Lower Grand River Land Trust.

After an introduction to the history of the property by the Chief Administrative Officer, Marilyn Havelka, and the Land Trust president, Betsy Smith, and a picnic lunch on the picturesque lawn, we were introduced to the outbuildings and immediate grounds by Marilyn and by restoration architect Edwin Rowse (husband of CHO President Liz Driver). Not surprisingly for a site only recently converted into a museum, it has been undergoing restoration work for several years. Although parts of the mansion are not open to the public, CHO were invited to explore the unrestored sections, a treasure trove of artifacts in the basement and attics. When the Thompson family moved to Ottawa in 1904, Ruthven became their summer residence. Although it is on a much grander scale, the phenomenon of accumulating 'stuff' at the cottage will be familiar to most!

Ruthven has two kitchens – a fascinating 1960's kitchen with functioning appliances, and an as-yet-unrestored 19th-century basement kitchen with a hearth and a bake oven. Also in the basement are several rooms that were probably used for food storage and processing, one room including built-in wooden egg storage racks! Our limited explorations turned up some food preparation utensils and containers from different periods, including a beautiful set of earthenware storage jars.



Program Committee member Rosemary Kovac, President Liz Driver and Secretary Maggie Newell examining the basement bake oven installed at Ruthven Park in 1846.

After our tour, which included a roof-top viewing of the extensive grounds, CHO Board and Program Committee members had an unstructured discussion of program possibilities for a foodways event at Ruthven Park. Marilynn outlined some of the documentary resources available for the site, some of which may contain culinary content. There was a great deal of excitement over the possibilities of a partnership between the CHO and Ruthven Park, but it was agreed that with the restoration require-

ments for the basement kitchen, and the documentary research and artifact review necessary, any co-sponsored event would require substantial development time. It was agreed to begin planning for an event in the late summer or early fall of 2006, which could involve cooking demonstrations, a fund-raising sale, and possibly a picnic on the grounds.

Details are still to be worked out, but the Program Committee would love to hear from members who are interested in participating in the research and development of this event. A review of primary source documents available for the site by experienced members of the CHO will do much to help us shape and plan for it. Members interested in volunteering to research and develop this program should contact the Liz Driver at culinaryhistorians@uoguelph.ca or (416)691-4877.

Amy Scott, CHO Vice President

Family Fare

Edited by Ed Lyons

When the Irish immigrant experience was featured at Mackenzie House in March, as part of the Immigrant Kitchen program, I had a chance to talk with Marie Meagher, one of the cooks who were demonstrating the day I was there.

Marie came over from Ireland to get married in Toronto in 1955. She had never cooked at home and was still living with her parents when she left. When she got married, she was given a copy of *The New Kate Aitken Cookbook*.

Although she loved cooking and trying out new recipes, the first few things she tried to bake turned out to be disasters. To make soda bread, she went to the stores looking for bread soda, as that is what it is called in Ireland. Nobody had heard of bread soda, and it took some time for her to learn that she should be looking for baking soda.

She kept trying to improve and finally managed to make something that resembled the soda bread her

family made in Ireland. Later, she tried making yeast bread, as she had met a woman from P.E.I. who made all of the bread for a large family.

“My bread did not turn out like hers, she would get 4 loaves out of the recipe and I only managed to get one. My husband suggested that if I made enough of them we could build our own house with them, they were so hard.

“I then learned that you had to adjust the recipes from the old country, as the flour has a different texture from what is available in Ireland, especially whole wheat flour, the whole wheat in Ireland is not quite as fine as what we get here”.

Despite the problems that all immigrants face with reconciling Canadian ingredients with the ‘old country’ product, I can assure you that Marie’s whole wheat soda bread is excellent, especially warm and slathered with butter.

Whole Wheat Soda Bread

3 cups whole wheat flour
1 cup all-purpose white flour
2 tsp baking powder
1 tsp baking soda
? tsp salt
2 cups buttermilk
About 4 tbsp margarine or butter

Sift together flours, baking powder, baking soda and salt. Rub in margarine/butter until well blended. Make a well in the center, pour in buttermilk, and stir with a wooden spoon until the mixture comes together to form a soft, moist dough.

Turn the dough out onto a lightly floured surface and form it into a large, round disk, about 8 inches in diameter. With a sharp wet knife, cut a cross through the dough, almost cutting it into quarters. Place on a greased baking sheet and bake in the centre of a preheated 425° F oven for 15 minutes, then reduce the temperature to 350° F; and bake 20 to 25 minutes more, or until nicely browned and sounding hollow when lightly tapped on the bottom side. Let cool on a wire rack.

CULINARY HISTORIANS OF ONTARIO and HUTCHISON HOUSE MUSEUM

Call for Papers

Celebrating the Culinary Heritage of Peterborough County and Hinterland

proposed conference dates 24 and 25 September 2005

Catharine Parr Traill
Susanna Moodie
Samuel Strickland
Frances Stewart
John and Anne Langton

Quaker Oats Company
Irish Foodways of Peter
Robinson settlers
Peterborough and area
cook books

other themes welcome

proposals to be submitted by 1 November 2004

FOR MORE INFORMATION CONTACT STEERING COMMITTEE:

Fiona Lucas (416) 534-1405 Elizabeth Nelson (416) 406-0146 Gale Fewings (705) 743-9710

Culinary Historians of Ontario
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Hutchison House Museum
270 Brock St
Peterborough, ON K9H 2P9

culinaryhistorians@uoguelph.ca

hutchisonhouse@hexicon.net



Culinary Calendar

Please send CHO information about upcoming food-history or related events. Events hosted by CHO are represented in the calendar by ***

August 2004

Bon Appétit! A Celebration of Canadian Cookbooks

Library and Archives Canada, Ottawa

395 Wellington St, (613) 995-9481, toll free: 1 (877) 896-9481

Until Dec 31

Exhibition of Canadian cookbooks, curated by CHO member Carol Martin, reveals changing attitudes to food and cooking, from Native experience through pioneer times and multicultural immigration, to today's flavours and ideas. Work of CHO recognized by inclusion of one of its newsletters. Free.

Summer on the Farm

Gibson House Museum, Toronto

5172 Yonge St, (416) 395-7432 or gibsonhouse@toronto.ca

Sundays in Aug, noon to 5 pm

Each weekend interpreters in the historic kitchen explore preserving techniques: garden produce will be pickled, dried or made into jams; meat & fish will be dried & salted for the winter. General admission.

Toronto's Festival of Beer

Historic Fort York, Toronto

100 Garrison Rd, (416) 392-6907 or mgarris@toronto.ca

Thurs, Aug 5–Sun, Aug 8, hours vary

Over 100 types of beer to sample, gourmet fare, cooking demos, lectures on beer history. Tickets from Ticketmaster, or at door. Info: 416 635-9889.

Flavours of Perth & Settlers' Fare Barbeque

Elma-Logan Arena, Moncton, Hwy 23 & County Road 25, between Mitchell and Listowel

Organized by Stratford-Perth Museum, 270 Water St, Stratford, (519) 271-5311 or spmuseum@cyg.net

Sat, Aug 14, 10 am to 4 pm; BBQ, 5 pm

Celebration of Perth County's rich agricultural heritage; food tastings, demonstrations, entertainments & crafts. \$5.00 adults, \$2.00 children. For BBQ, steam engine cooks the corn! BBQ tickets available in advance: \$10 adults, \$6.00 children under 12.

Mississaugas of the New Credit

Tollkeeper's Cottage, Toronto

Northwest corner Bathurst St & Davenport Ave

Sat, Aug 14, noon to 5 pm

Meet the aboriginal landowners of Toronto & purchase Indian corn soup. All fall events at Cottage are fund-raisers for building restoration. Contact: Jane Beecroft, (416) 515-7546.

Second Annual 'Where the Wild Things Are'

The Dish, Toronto

390 Dupont St, near Bathurst St

Tues, Aug 17, 6-8 pm

Join Slow Food Toronto, Wild food expert Jonathan Forbes of Forbes Wild Foods and Dish Cooking Studio for an evening of rare tastes gathered from Ontario's natural habitats. \$20 for Slow Food members/ \$25 for non-members. Call Dish for reservations at (416)920-5559.

Cut and Dried

Scarborough Historical Museum, Toronto

1007 Brimley Rd, (416) 338-8807 or shm@toronto.ca

Saturdays & Sundays, Aug 21 & 22, 28 & 29, Sept 4 & 5, noon to 4 pm

See foods and herbs being preserved.

Just Peachy

Tollkeeper's Cottage, Toronto

Northwest corner Bathurst St & Davenport Ave

Sat, Aug 28, 10 am to 7 pm

Purchase fresh peaches, historic peach recipes; learn about introduction of peaches to Ontario; see Cottage interior. Contact: Jane Beecroft, (416) 515-7546.

September 2004

Honey & Nut Festival

Tollkeeper's Cottage, Toronto

Northwest corner Bathurst St & Davenport Ave

Sat & Sun, Sept 4 & 5, 10 am to 7 pm

Purchase fresh honey & Ontario nuts, historic recipes using nuts; neighbourhood walking tour. Contact: Jane Beecroft, (416) 515-7546.

*****Cake-Decorating Workshop and CHO Annual General Meeting**

Montgomery's Inn, Toronto

4709 Dundas St West, (416) 394-6025 or montinn@toronto.ca

Sat, Sept 11, workshop, 9 to 10:45 am; AGM, 11 am to noon; lunch, noon to 1:30 pm

Celebrate CHO's 10th anniversary by learning the art of cake-decorating from CHO member and master baker, Monika Paradi. Pre-registration required for decorating workshop: contact Liz Driver by 31 August, 416 691-4877 or culinary-historians@uoguelph.ca, \$10 members, \$12 non-members, includes materials. All members invited to AGM, followed by complimentary lunch and birthday cake; rsvp to Liz Driver appreciated.

Raspberry Delights

Tollkeeper's Cottage, Toronto

Northwest corner Bathurst St & Davenport Ave

Sat, Sept 18, 10 am to 7 pm

Purchase fresh fruit & historic raspberry recipes; neighbourhood walking tour. Contact: Jane Beecroft, (416) 515-7546.

Culinary Calendar (cont'd.)

November 2004

Northern Bounty VI Conference

Kelowna, British Columbia

Sept 23-6

Showcase of regional specialties and culinary personalities, hosted by Cuisine Canada, plus announcement of National Culinary Book Awards. Info: www.cuisinecanada.ca or Sandra Kochan, (250) 860-1988 or kochan@shaw.ca

October 2004

Harvest Festival

Colborne Lodge, Toronto

South end of High Park, (416) 392-6916 or clodge@toronto.ca

Sun, Oct 3, noon to 4 pm

High Park's annual autumn festival. Pickles & preserves from 19th-century recipes. Corn roast & hot cider. Games & storytelling. Wagon rides.

A Taste of Scotland

Ruthven Park, Cayuga ON

(905) 772-0560 or ruthven.park@sympatico.ca

Wed, Oct 13, 7 to 10 pm

Join Bill Nesbitt, Curator of Dundurn National Historic Site for a lively and informative talk on the famous single malt regions of Scotland.

Cost: \$20.00 per person. Pre-registration required.

Apples & Pumpkins

Tollkeeper's Cottage, Toronto

Northwest corner Bathurst St & Davenport Ave

Sat & Sun, Oct 16 & 17, 10 am to 7 pm

Purchase fresh produce and historic recipes; see Cottage interior. Contact: Jane Beecroft, (416) 515-7546.

Edwardian Tea

Spadina Museum: Historic House & Gardens, Toronto

285 Spadina Rd, (416) 392-6910 ext. 305 or spadina@toronto.ca

Sundays, Oct 17, 24, 31, 12:30, 2:00, and 3:30 pm

Enjoy tea sandwiches & sweets made from Edwardian recipes, & Spadina's own blends of tea. \$15 plus taxes. Pre-paid tickets required.

Seeds of Diversity 20th Anniversary Conference

Toronto Botanical Gardens

777 Lawrence Ave East

Sat, Nov 6, 9 am to 5 pm

Keynote address: 'Twenty Years of Heritage Seed Saving in Canada'; seminars: 'Heritage Seeds Make a Come-Back in Your Favourite Catalogues,' 'Gene Banks and International Plant Collectors,' 'Recreating the Flavours, Scents and Colours of Gardens Past' & 'Growing for the Future'; Seed Saving Demonstration; Trade Show. \$15 early registration, \$20 at door, \$12 luncheon buffet of organic, heritage produce prepared following traditional recipes. Contact: mail@seeds.ca or (866) 509-SEED.

Cranberries & Wild Rice

Tollkeeper's Cottage, Toronto

Northwest corner Bathurst St & Davenport Ave

Sat, Nov 13, 10 am to 7 pm

Fresh Ontario products and historic recipes for sale; neighbourhood walking tour. Contact: Jane Beecroft, (416) 515-7546.

***Cookbook Caper

Ontario Historical Society at John McKenzie House, Toronto

34 Parkview Ave, (416) 226-9011

Sun, Nov 14, 1 to 4 pm

Hundreds of cookbooks and culinary magazines for sale, plus kitchen collectibles. Refreshments. Fund-raiser for Ontario Historical Society, co-sponsored by CHO.

The Culinary Historians of Ontario is an information network for foodways research in Ontario. It is an organization for anyone interested in Ontario's historic food and beverages, from those of the First Nations to recent immigrants. We research, interpret, preserve, and celebrate Ontario's culinary heritage.

Members:

Enjoy the quarterly newsletter, may attend CHO events at special members' rates, and receive up-to-date information on Ontario food-history happenings. Join a network of people dedicated to Ontario's culinary history.

Membership fee:

\$20 (Cdn) for One-Year Individual and One-Year Household

\$35 (Cdn) for Two-Year Individual and Two-Year Household

Website: www.culinaryhistorians.ca

Email: culinaryhistorians@uoguelph.ca

Mailing address: Culinary Historians of Ontario, 260 Adelaide Street East, Box 149, Toronto, Ontario, Canada M5A 1N1

Board: President: Liz Driver; Vice President: Amy Scott; Past President: Fiona Lucas; Secretary: Marguerite Newell; Treasurer: Bob Wildfont; Programme Chair: Eva MacDonald; Newsletter Chair: [open]; Membership Chair: Elizabeth Nelson-Raffaele.

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