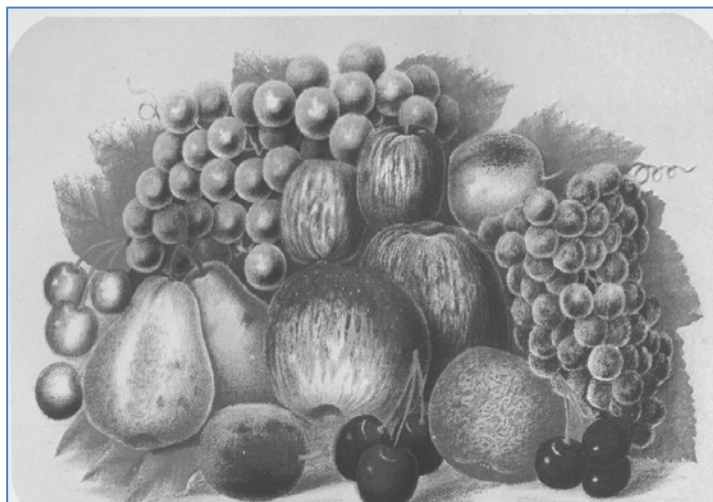


Culinary Chronicles

THE NEWSLETTER OF THE CULINARY HISTORIANS OF ONTARIO

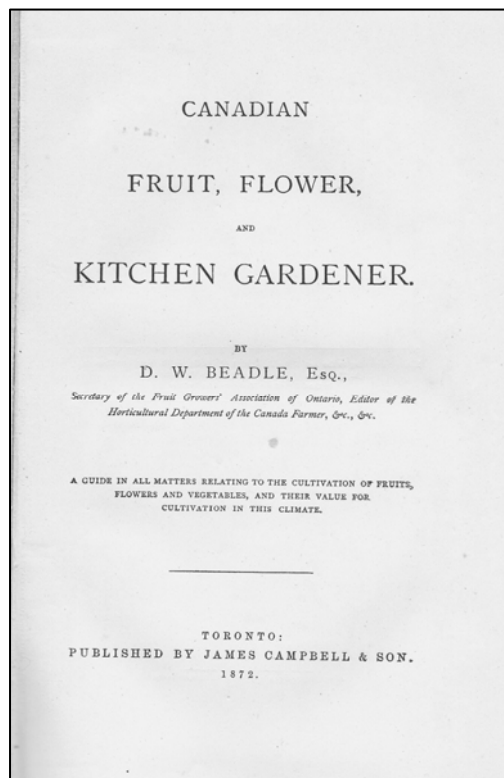
SPRING 2010

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Title page and frontispiece colour print of fruit from
Canadian Fruit, Flower, and Kitchen Gardener,
D.W. Beadle, Toronto, 1872.

(Images courtesy of Mary Williamson)



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President's Message: Considering the Culinary Historians of Canada

At our next Annual General Meeting, September 19, 2010, all members will be asked to approve the following resolutions:

- that the organization's name be changed to "The Culinary Historians of Canada."
- that the organization's Mission Statement be revised to read : *The Culinary Historians of Canada (CHC) is an organization that researches, interprets, preserves and celebrates Canada's culinary heritage, which has been shaped by the food traditions of the First Nations peoples and generations of immigrants from all parts of the world. Through programs, events and publications, CHC educates its members and the public about the foods and beverages of Canada's past. Founded as the Culinary Historians of Ontario in 1994, CHC welcomes new members wherever they live.*

We discussed changing the organization's name last year, and a lively discussion resulted in two key decisions. Firstly, members needed more information about how a "Culinary Historians of Canada" would work, and secondly, all members should be able to formally vote on such a weighty decision.

So, a ballot process has been put in place, and all members will receive a special mailing in early summer with a postage-paid ballot. By marking your ballot and returning it, you will help decide CHO's or CHC's future.

Look for your special ballot envelope in early summer. This year, you'll be able to vote on our AGM resolutions from the comfort of your kitchen.

The reasons for proposing to broaden CHO's scope are still what they were a year ago (see page 18 of the Spring 2009 newsletter). The national name acknowledges and reinforces the Canada-wide mandate of our current Mission Statement, which is also implicit in our web site URL, www.culinaryhistorians.ca. These have been in

place for several years, and CHO is now viewed as the primary food history organization of interest across Canada, but members outside of Ontario feel excluded.

We have always welcomed members and newsletter articles from all provinces, but our name is confusing to many potential members, even in Ontario. They ask: "Is the group for Ontarians only?" (No, not at all), or "Are you interested only in Ontario food history?" (No, of course not). These questions would disappear with a name that intentionally includes people who are interested in joining and contributing to our group.

As well, Ontario's food history cannot be understood in isolation from the rest of the country. Our Ontario members have fascinating discussions with food historians from all regions of the country. We understood this in 2006 when we broadened our Mission Statement to include all of Canada, but our name is a stumbling block to fully embracing members and writers in other provinces.

Sounds good, but what about...

Of course, operating a national organization would have its challenges. During discussion last fall, members rightly wanted clarity on the changes that CHO would face in extending itself to a national scope. The Board had taken care to address those challenges in advance, but it is important to explain how a Culinary Historians of Canada would operate, so that all members can make an informed decision.

Legal considerations?

The Culinary Historians of Ontario is provincially incorporated as a non-profit corporation, and as an affiliate of the Ontario Historical Society. It is prudent to ask whether CHO would have to reincorporate federally, or whether it would lose its OHS affiliation if it changed its name to the Culinary Historians of Canada. We checked this out a year ago, and we were assured that the organization could continue to operate as-is, with no legal changes other than registering a change of name (which is fairly simple, and to be expected).

Bilingualism?

Several members inquired whether the Culinary Historians of Canada would publish its newsletter, website, etc, in English and French, and if so, how the organization would afford the additional cost. I believe it's fair to say that all members of the Board, and all members that I've talked to about this, would be in favour of bilingual publication if our budget allowed it, and if demand for French-language materials existed. However, at the present time neither seems so. We have not attracted a significant francophone membership, which is probably not surprising, though the organization might grow to include a French-speaking membership some day.

The important point is that we would not be required to publish bilingually, similarly to hundreds of other national interest groups that publish newsletters and websites, and if we were ever to do so, it would be to serve a potential francophone membership sizeable enough to provide for the costs of bilingual publication. In other words, it could be a decision for the newsletter committee somewhere down the road, but in the meantime we would continue to publish in the language that articles are submitted. (Occasionally we've printed a French article, but so far mainly English).

Events and Programs?

The most commonly asked question was whether CHC would be compelled to provide programming and events from coast to coast. If anything, this is the easiest question to answer. Programming and events come from members, wherever they are. We do not provide programming from some central office, and we never have.

The Culinary Historians of Ontario is a volunteer group of food history enthusiasts. We're all volunteers, we're all equal members, and there's no hierarchy of experts with a monopoly on food history. If you have an interest in food history, and you want to celebrate food in your community, to share your interest with people in your region, then we invite you to organize an event, a lecture, a tasting, a picnic, a cook-off, or whatever suits you. The Board has to give permission for anyone to use the organization's name, but we're always

delighted when members propose food history events, and we're eager to partner with historic sites, historic interpreters, and other credible speakers in all communities in Ontario.

How would this work in a cross-Canada organization? The same as it already does in this cross-Ontario organization. It's true that the majority of our events occur in Toronto. That's where a small core of people started CHO sixteen years ago, and it remains the city where members take up CHO's torch most often. But Ontario is a big place. Today, when a CHO member in Thunder Bay, or Cornwall, or Windsor, or Ottawa, wants to hold a food history event in their community, that member represents CHO is in that community.

The whole point of extending CHO to the Culinary Historians of Canada is to encourage members in other provinces to hold events and offer programs under a name that makes sense to their audiences. (Are you surprised that no one in Winnipeg is offering CHO lectures?)

Quality control?

One of the troubling aspects of broadening an organization is the threat of losing control. That was evident in some of the written comments and the reasons are clear. CHO has a well-earned reputation for high-quality presentation and interpretation of food history, both in its newsletter and in its public programs. As more potential partners come into play, our reputation may become more dependent on the abilities of others.

This is a crucial decision about the kind of organization that CHO will be. Is it better to stay smaller and focused, maintaining close ties among active presenters, or is it better to give up some control of our reputation to food history enthusiasts too far distant from our home bases to know them by first names?

A broader organization would be less personal. You wouldn't necessarily know all of the people volunteering and presenting on behalf of the organization, because they could be thousands of kilometers away and you might never meet them. It's important to know that this would probably be inevitable, and there is no plan the Board could

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The Kitchen Garden

Bob Wildfong

Bob is Executive Director of Seeds of Diversity, President of the Culinary Historians of Ontario and Head Gardener at Doon Heritage Crossroads in Kitchener, Ontario.

The kitchen garden is a bit of an enigma. Arguably the oldest form of garden, its original utilitarian purpose has been fused and confused with other garden forms throughout history. Most kitchen gardens are small, back-yard vegetable plots, but some estate gardens feature *jardins potagers* the size of football fields. Some kitchen gardens are highly decorative, while many are plain. They can include vegetables, flowers, herbs, ornamental shrubs, fruit trees, and features of nearly any garden style, but none of those elements necessarily define them as kitchen gardens.

Kitchen gardens are often designed for ornamental value, featuring criss-crossing paths, stonework, trellised vines, perennial and annual flowers, masonry walls, and all the delights of a garden paradise. Many are simple vegetable plots. Some modern reinventions of the “kitchen garden” omit vegetables and fruits entirely in favour of ornamentals and herbs, though some purists would not call those kitchen gardens. The reason for ornamentation is simply that the kitchen garden should be close to the kitchen, thus close to the house, and it is only natural that the space close to the house would become decorative as well as useful.

So what makes a kitchen garden? The single distinguishing feature is that

the person working in the kitchen treats it as a ready source of ingredients for their meal. Usually this means that it contains fresh vegetables and fruit, but it could also be a fresh herb garden. It is a living larder, a planted pantry; simply an extension of the kitchen. After all, the best way to keep fresh produce fresh is to keep it alive until you need it.

Historically, a kitchen garden was just a small plot of land close to a dwelling where the person responsible for preparing family meals (usually a woman) could conveniently cut some greens, pull

up a few roots, and pick some berries for the next meal. The cook was naturally the gardener, and gardening was usually the woman's work, partly because she knew which plants and herbs she needed in the kitchen, and partly because it was her job to stay close to the house to mind the young children. In traditional gender roles, men would work in the fields further from the house, producing crops that were too large or too unwieldy to be grown in the garden.

In fact, for all its variations, a historic kitchen garden could be best described by what is not grown there. For example, you would not find grains grown in a historic kitchen garden. Barley, wheat, and oats were needed in too large a quantity to fit within a garden. They, as well as other field crops such as corn, potatoes, sugar beets, turnips, squash, pumpkins, and others were cultivated in larger scale with



Purple stripe bean: Pole beans were difficult to manage in a field, but conserved space in the kitchen garden.

“Pole Beans, or, as they are sometimes called, Running Beans, require some support.” (*Canadian Fruit, Flower, and Kitchen Gardener*, D.W. Beadle, Toronto, 1872, p 199.)

(Photograph courtesy of Bob Wildfong)



Pickling vegetables, such as these Early Russian Black Spine cucumbers, were grown where the housewife could harvest them when she had time to make preserves. Larger market crops were grown in the field.

“White Spine cucumbers [are] a great favourite ... because of the great productiveness and healthy habit of the vine, and the handsome appearance and excellent quality of the fruit.” (*Canadian Fruit, Flower, and Kitchen Gardener*, D.W. Beadle, Toronto, 1872, p 221.)

animal-drawn equipment. Why would you grow a row of potatoes in your kitchen garden when your husband had half an acre of them in the field?

Most modern vegetable gardens, including modern forms of kitchen gardens, are really miniaturized model farms. Today’s hobby gardeners like to grow a little bit of everything: some lettuce, a tiny plot of sweet corn, a few potatoes. Why do we grow enough potatoes for only a week’s meals, then buy them from the

Historic sites often copy modern practices without realizing their mistakes. A row of potatoes, or a plot of corn in a “historic” kitchen garden is probably not accurate. On the other hand, most historic sites cannot recreate an entire farm operation, with fields of historic crops. Sometimes, site managers opt for historical accuracy and keep potatoes, squash, and corn out of the garden. Sometimes, we bend to allow demonstration plots of these important food crops in the garden, even if they would have been planted in larger scale someplace else.



The kitchen garden was often located between the house and the barnyard for easy access from the kitchen, and convenient hauling of manure. This is the Peter Martin four-square garden at Doon Heritage Village, Kitchener, ON.

“The Kitchen Garden deserves more attention from our farmers than it has generally received. The products of a good garden are worth all that they cost, for the single purpose of supplying the farmer’s table with that variety of food which the best development of the body and mind require.” (*Canadian Fruit,*

***Flower, and Kitchen Gardener*, D.W. Beadle, Toronto, 1872, p 190.)**

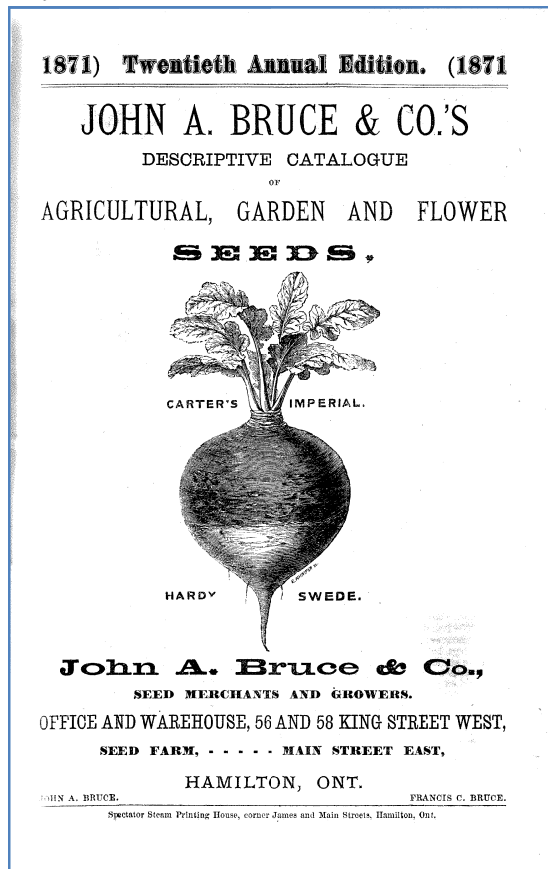
(Photographs courtesy of Bob Wildfong)

grocery store for the rest of the year? Because it’s fun to grow them, dig them up, and enjoy the experience of eating your own home-grown potatoes. But it takes too much work and space to grow a year’s supply, so most modern gardeners buy their winter potatoes at the grocery store.

Continued on page 6

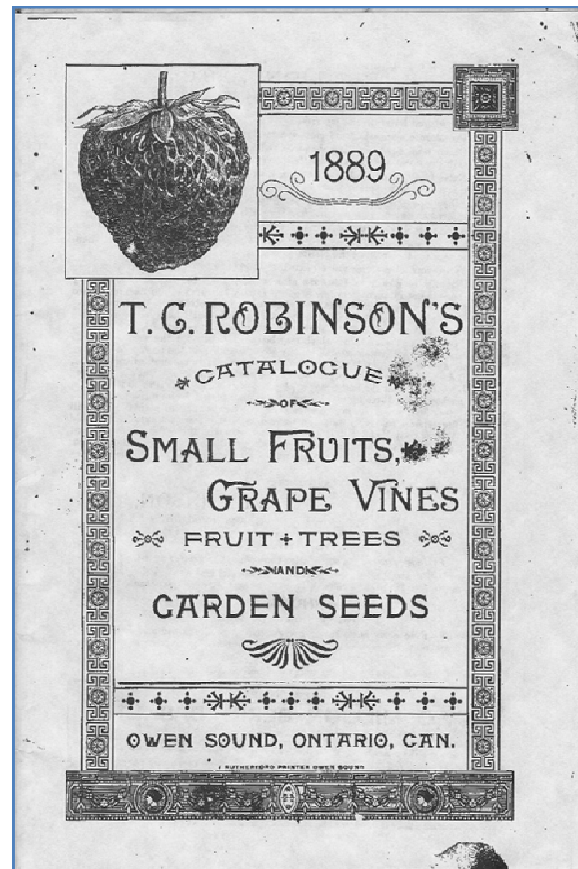
Research Sources: Historic Seed Catalogues Available On-line

Seeds of Diversity Canada has placed searchable scanned copies of forty historic Canadian seed catalogues on its web site at <http://www.seeds.ca/historicseedcatalogues>. These seed catalogues range from John Gray's 1846 Toronto catalogue of conservatory plants to James Brand's 1949 Vancouver catalogue of seeds. The search feature is an invaluable aid for the historic garden researcher, looking for information about particular named varieties. As well, the images are available as high resolution PDF files. Many more historic seed catalogues have been scanned, but Seeds of Diversity is awaiting permission to republish them. Much of Canada's garden heritage has been recorded in the annual publication of these catalogues, and as a source of visual, chronological, and horticultural information they cannot be matched.



**Front page of John Bruce seed catalogue,
Hamilton, Ontario, 1871**

(image courtesy of Bob Wildfong)



**Front Page of T.G. Robinson's seed catalogue,
Owen Sound, Ontario, 1889**

(image courtesy of Mary Williamson)

Continued from page 5

Kitchen gardens have a complex and fascinating history, and although nearly every culture has invented them, no two kitchen gardens in the world are alike. The reason is that they're defined by their purpose in relation to household use, not by their design, contents, style, historical record, or the class status of the family. Always, from prehistoric plots of berries and potherbs, to pioneer gardens in the back woods, to the Victory gardens of the 1910s and 1940s, to the current re-emergence of interest in local food, the necessity of a convenient supply of vegetables, fruits, and herbs has brought the kitchen garden back to its fundamental form and function as a living extension of the family kitchen.

Historic Gardeners Network

Calling all historic sites! A group of historic garden interpreters at Southern Ontario living history sites have formed a network to discuss program ideas, to share research, and to develop a stronger role for garden history interpretation at historic sites. Our goals include:

Knowledge

- help gardeners at historic sites to learn historical gardening techniques
- share historical research and information sources for public interpretation
- exchange seed sources, and help sites to locate rare plant material
- share examples of our sites' policies and practices relating to site management, interpretation, health and safety

Programs

- exchange concrete examples of foodways programs and school programs in historic gardens; what works, what doesn't
- arrange group tours of historic gardens, for garden interpreters
- share examples and templates of printed materials for the public

Developing the profession

- raising the profile of historic gardening within the living history community
- overcoming the "edifice complex" that many historic sites tend to have

As living history garden interpreters, we have created this network because we recognize that our work has distinct challenges within the field of museum presentation. Techniques commonly used in museum conservation and interpretation do not always work well when they are applied to a living, dynamic entity such as a garden.

Like all historical interpreters, our primary job is to show visitors an historical item, and explain its purpose and relevance. But unlike most of our colleagues, we display and interpret living things. Most of our display items die every fall, and sometimes they die during the growing season. If we are not experts at tending our displays, we may have little to show the visitor.

We have to create our interpretive "stage," and maintain it continuously. If you interpret an historic kitchen, you don't have to build the kitchen every spring. We must balance our time between creating and tending our stage, and using that stage for the tours and presentations, even though interpretation may be seen as our only true responsibility.

What we do is completely real. A living historical garden is truly living history. We can't fake it or take short cuts. That means we often give first-person interpretation of our work, saying, "I'm mulching these carrots to keep them for winter use," instead of, "They would have mulched carrots for winter use." That's powerful interpretation, but the challenge is that we have to be mindful of the garden and the season at all times, paying consistent attention to the work at hand, regardless of the ebb and flow of visitors, tours, and school programs. We can never set aside our "props" to be taken off the shelf at the next event. We can't buy our display items prior to a presentation. We have to plan them and grow them months ahead of time.

Above all, those of us who work in historic garden interpretation tend to agree that there are few jobs that are more satisfying and more interesting, but there are relatively few of us and we hardly ever get a chance to meet one another. Our network is still small, but we invite historic sites to join us. We're starting with discussions by email, group site tours, and electronic document sharing.

At present, the network is limited to staff and volunteers of living history sites, who manage, tend, or interpret historic gardens. We would like to involve the general public in more historic garden programs too, and we hope that our network will raise the capabilities of all historic sites to offer public programs.

If you are interested in joining this network, please contact Simon Taylor at Dundurn Castle 905-546-2872, or Bob Wildfong at the Waterloo Regional Museum, Doon Heritage Village, 519-748-1914.

Family's Seder Shines Candlelight on an Ancient Practice

Vivien Reiss

*Vivian is an artist who lives in Toronto with her family.
She wrote this for the February 23, 2010, edition of the Canadian Jewish News.*

The ritual of Seder is a celebration the Reiss-Garten family are taking outside the boundaries of their home kitchen to Toronto's Campbell House Museum's hearth this Passover. A candlelight meal, featuring a traditional Seder menu, will be prepared over an open fire emulating the experience of the first Jewish settlers in the Town of York circa 1822, the Campbell House's date of construction.

Monday, March 29 the Reiss-Garten family will sit down to a private Seder feast for relatives and close friends at the historic Campbell House Museum. Holding Passover Seder at the museum started last year, and the family is delighted to continue their new tradition again this year. The meal will be cooked in the museum's wood oven and open fire using time-honored tools such as a cast iron cauldron and frying pan.

"This meal is about recreating an experience to discover what life might have been like for the first Jews who made the great journey to our new home, Toronto," says family matriarch Vivian Reiss. "I am delighted with our new family tradition based on the ways of the old."

Besides tapping into the Canadian Jewish meal preparations of the 1800s, the Reiss-Garten family sees their candlelight meal as an opportunity to shine light on the ancient customs of Passover and the immigrant experience.

"Passover is about exodus; it's about the immigrant experience," says Reiss. "Passover is the most meaningful holiday to my family as every year our table is filled with Holocaust survivors, their children and grandchildren. The Passover meal, especially matzo, is symbolic of the Jewish immigrant experience. The Jews had to leave Egypt quickly; all they could prepare for the journey was matzo. When Jews immigrated to Montreal, Quebec City, New York, the Town of York – a similar predicament arose – you've



Matzo and Chicken Soup with Balls

(Photograph courtesy of Vivien Reiss)

arrived to a strange land and have to prepare matzos."

The museum's rustic kitchen takes the Reiss-Garten family back in time; the open hearth setting opens doors to the history of Passover in old Toronto, through traditional food preparation.

The menu will include:

- plain matzo and sweet fennel Italian matzo
- chicken soup with balls
- fried egg
- trout in a cage
- rosemary lamb shanks in sweet wine sauce
- boneless rare rolled beef roast
- purple and orange yams, red and yellow beets
- baked and topped with sautéed hazelnuts
- baked onions and potatoes
- canary matzo pudding
- toasted homemade marshmallows

Canary pudding is a steamed pudding flavoured with lemon juice and rind. I adapted mine from the 1895 *Mrs Beeton's Cookery Book*. I ground matzo with a mortar and pestle to make a flour substitute or one could use store bought matzo meal.

We always make [marshmallows] for Passover since they contain no leavening. The main difference from everyday marshmallows being is they can't be made with corn syrup which is not "kosher for Passover." They can be toasted over the fireplace, hearth or gas stove. If neither is available they can be served untoasted or rolled in toasted coconut. Last year in the dying embers of the Campbell House hearth after our Seder and Seder feast, toasting marshmallows together was a quiet time to contemplate all we had experienced and shared that evening.



Vivien's daughter, Ariel Garten, reaching into the bake oven.



Vivien tending the boneless rolled beef roast.

(Photographs courtesy of Vivien Reiss)

Reiss-Garten Marshmallows

1½ cups sugar ⅛ cup honey
 ¾ cup cold water ½ tsp vanilla extract
 2 tbs powdered gelatine Vegetable oil as needed

Passover powdered sugar [is made] as needed:
 plac[e] 1 cup granulated sugar and 2 tbs potato starch in a blender until the consistency of conventional powdered sugar.

Prepare 8"x8" pan by cutting 2 pieces of parchment paper to fit. Oil one side of the papers and set aside.

Pour ⅓ cup water into a bowl. Sprinkle powdered gelatine across surface. Stir mixture to dissolve gelatine and set aside for 10–15 minutes.

In a medium size heavy bottomed saucepan, combine sugar, honey and the remaining ⅓ cup water. Stir and bring to a boil. Cook and stir until the syrup reaches 248 degrees F [or the soft ball stage]. Remove from heat, let cool for 10 minutes.

Place bowl containing gelled gelatine over a pan of simmering water and melt completely. Mix vanilla into melted gelatine.

Place sugar mixture and the gelatine into the bowl of an electric mixer and whip until the mixture is fluffy and stands away from the sides of the bowl.

Place marshmallow mixture in the center of the pan lined with oiled parchment and lightly press the second piece of parchment on top to flatten. Cover pan with saran wrap and refrigerate overnight [at least 8 hours].

Loosen edges of marshmallows with an oiled spatula and peel off the top layer of parchment paper. Flip onto to a surface generously covered in powdered sugar and peel off second layer of paper.

Cut into 1" x 1" squares and place on platter and toss with additional powdered sugar.

Let dry and serve on new platter with skewers for guests to toast their own over an open flame or serve as is, untoasted.

CHO Program Review: Third Annual *Mad for Marmalade, Crazy for Citrus!*

Sarah B. Hood

Sarah is a freelance journalist in Toronto who often writes about local food.



A 19th century jar of Keiller marmalade in
Mary Williamson's collection

(Photograph courtesy of Mary Williamson)

The pungent, sun-drenched scent of citrus is such a powerful antidote to the northern winter doldrums that it's no wonder that the making of marmalade – and Seville orange marmalade in particular – is such a cherished February tradition. Now, as much as in the Victorian kitchen, marmalade's rich texture and golden translucence inspire a reverence that simple jam and humble jelly cannot command. For the aficionado, there's nothing to match the bittersweet bliss of a teaspoonful of perfect marmalade.

No surprise that the third annual edition of *Mad for Marmalade, Crazy for Citrus!*, presented on Saturday, February 27, 2010, by the Culinary Historians of Ontario in partnership with Fort York National Historic Site, attracted a full house of about 80 enthusiastic cooks, scholars and others one might be tempted to call "Sevillians."

Bridget Wranich of Fort York welcomed participants, exhibiting an antique potsherd excavated from the site and bearing the inscription "M-A-R-M-A-L-A..." CHO

President Bob Wildfong, speaking next, inverted the old Florida orange juice slogan into a comment on the morning's cheerful weather: "A day with citrus is like a day without snow."

Participants spent the first part of the day in a series of workshops:

- **Candied Peel – Bridget Wranich** discussed the relationship between candied peel and marmalade, and showed how British cooks made it in the 18th and 19th centuries, passing out samples of various types.
- **Judging Marmalade Quality – Pat Crocker** of Riversong Herbs led participants through a spoons-on tasting session designed to teach them how to recognize marmalade greatness.
- **Marmalade with Asian Twists – Shirley Lum** of A Taste of the World Tours demonstrated her remarkably tangy yuzu marmalade (made with an extremely costly bottle of pure imported yuzu juice) as well as sweeter kumquat marmalade.
- **What's Old is New Again – Donna Penrose** of Lyndon Gardens discussed how the contemporary cook can safely and tastily adapt recipes of the past for the modern kitchen.
- **Pig Bladders & Brandy: Evolution in Sealing Techniques – Mya Sangster** of the Volunteer Historic Cooks sketched the written evidence for 17th-, 18th- and 19th-century jar-sealing practices, which tend to provide only minimal direction, as in "paper it up and lay pigskin over". She demonstrated how preserves could be sealed with rendered suet, then topped with a stretched piece of pig bladder, or covered with a circle of brandied paper and lidded with paper brushed with egg white. Meanwhile, Elizabeth Baird showed how to cook marmalade on an open hearth, which, she says, is "just like a barbeque."



Pig Bladders & Brandy workshop: Assisted by Volunteer Historic Cook Elizabeth Baird, CHO members Sylvia Sarkus and Sarah Hood learn to tie a pig bladder over a little glass preserve pot of Hannah Glasse marmalade, in the 18th and early 19th-century way

(Photographs courtesy of Angie McKaig)

- **Pig Bladders & Brandy: Evolution in Sealing Techniques** – **Mya Sangster** of the Volunteer Historic Cooks sketched the written evidence for 17th, 18th- and 19th-century jar-sealing practices, which tend to provide only minimal direction, as in “paper it up and lay pigskin over”. She demonstrated how preserves could be sealed with rendered suet, then topped with a stretched piece of pig bladder, or covered with a circle of brandied paper and lidded with paper brushed with egg white. Meanwhile, Elizabeth Baird showed how to cook marmalade on an open hearth, which, she says, is “just like a barbeque.”
- **Mrs King’s Marmalade** – **Carolyn Blackstock** of Woodside National Historic Site discussed a recipe handed down by Isabel Grace Mackenzie King, daughter of William Lyon Mackenzie and mother of William Lyon Mackenzie King.
- **Sussex Pond Pudding** – **Rosemary Kovac** of the Volunteer Historic Cooks led this very popular session on a delightful dessert to be served with custard.
- **Tomato Trends** – **Janet Kronick** of Dundurn National Historic Site presented a session about North America’s mid-19th century tomato mania and the making of tomato marmalade.

After tours of the Fort, lunch was provided under the direction of Bridget Wranich by Elizabeth

Baird, Joan Derblich, John Hammond, Rosemary Kovac, Ellen Johnstone, Mya Sangster, Kathryn Tanaka, Ronald Wardle and Peter Zalewski. It consisted of delectable Marmalade Chicken with Citrus Risotto (both 2006), plus Fancy Citron Preserves (1880) and Green Salad with Citrus Dressing (2006). Dessert, naturally, was a selection of marmalade tarts: peach (1744), quince (1769) and pear (1824), as well as a bread-and-butter pudding of 1845 for good measure.

As the meal was winding down, writer and cookbook collector Mary F. Williamson powered up the projector for her talk titled “From apples to oranges, pumpkin and quince, marmalading is



Two tomato marmalades sizzling in electric cookers during the Tomato Trends workshop

(Photograph courtesy of Angie McKaig)

a treasured Canadian tradition.” She reported that by the 1820s, Canadians were receiving marmalade from England. At first, oranges came from southern Europe, but by the 1880s, they were being shipped from the southern US. Some children of pre-eminent Scottish marmalade purveyor Joseph Keillor came to Canada. We also received goods from Crown and Blackwell, Robertson’s and others, and by 1927 the Eaton’s catalogue was also listing Canadian producers: Shirriff’s, E.D. Smith, Wagstaffe’s and Stuart’s.

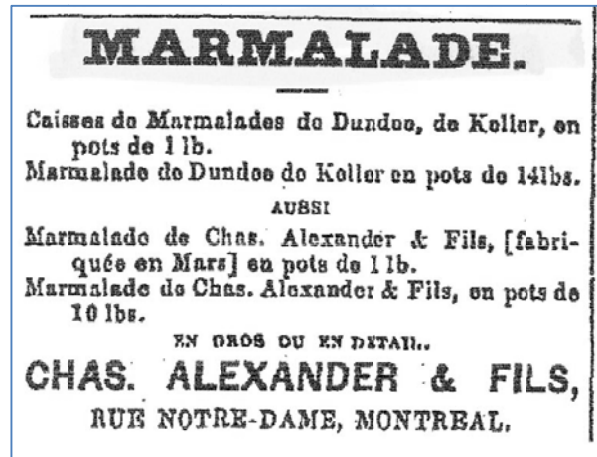
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Two types of imported marmalades for ordering through Eaton’s groceries catalogue of 1927

(Image courtesy of Mary Williamson)

As the meal was winding down, writer and cookbook collector Mary F. Williamson powered up the projector for her talk titled “From apples to oranges, pumpkin and quince, marmalading is a treasured Canadian tradition.” She reported that by the 1820s, Canadians were receiving marmalade from England. At first, oranges came



Chas. Alexander & Fils advertisement for marmalades: their own brand and Keiller’s, Montreal French-language newspaper, 1872

(Image courtesy of Mary Williamson)

from southern Europe, but by the 1880s, they were being shipped from the southern US. Some children of pre-eminent Scottish marmalade purveyor Joseph Keillor came to Canada. We also received goods from Crown and Blackwell, Robertson’s and others, and by 1927 the Eaton’s catalogue was also listing Canadian producers: Shirriff’s, E.D. Smith, Wagstaffe’s and Stuart’s.

Canadian 19th-century marmalade recipes used not only citrus, but also quinces, apples, tomatoes, grapes, peaches, pears, cherries and pumpkins. Catharine Parr Traill writes of cooking an apple marmalade. In 1918 war restrictions meant that Canada had no bitter oranges, but we made do. In fact, Williamson’s talk revealed, ingenious North American cooks have concocted marmalade out of everything from the dregs of blackberries pressed for fruit to banana peels!

Those not already too surfeited to continue eating sampled three citrus beverages: the very sweet orange sherbet from Elizabeth Raffald’s 1769 *Experienced English Housekeeper*, a tarter lemonade from Robert Roberts’ *The House Servant’s Directory* of 1827, and heady frozen negus ice (nicknamed “portsicle”) from the 1833 *Cook and Housewife’s Manual* by Meg Dods. Door prizes followed (courtesy of *Canadian Living Magazine*, The Cookbook Store, Mya Sangster, Louise Freyburger and Rosemary

Kovac), along with the announcement of the winners of the marmalade competition:

Pure Seville Orange Marmalades (7 entries, judged by Christopher Varley and Gary Draper)

1. Patricia Forbes
2. Edwin Rouse
3. Peter Lewis (Honourable Mention)

Other Fruit Marmalades (19 entries, judged by Elizabeth Abbot and Leisa Wellsman)

1. Sarah Hood (grapefruit)
2. Yvonne Tremblay (raspberry)

Vegetable Marmalades (9 entries, judged by Eva Macdonald and Heather Cirulis)

1. Donna Penrose (green tomato)
2. Joye Lewis (tomato)

Marmalade Baked Goods (4 entries, judged by Katie Sandwell and Mike Rowe)

1. Julian Sleath (marmalade gingerbread loaf)
2. Yvonne Tremblay (linzertorte)

Participants had a few final moments to peruse the Marmalade Marketplace, with preserves from Greaves and Lyndon Gardens, as well as books donated by Gary Draper and Fiona Lucas. After the thank-yous and the departure of most

participants, a brief meeting for CHO members closed the event.



Some of the lovely preserves from Lyndon Gardens (Donna Penrose) available at the Marmalade Marketplace

(Photograph courtesy of Angie McKaig)

Mad for Marmalade, Crazy for Citrus! was organized by a committee consisting of Liz Driver, Rosemary Kovac, Fiona Lucas, Mya Sangster and Bridget Wranich, with the assistance of Kelly Nesbitt.

Food for *Mad for Marmalade, Crazy for Citrus!*

Bridget Wranich

Bridget is Program Officer for Historic Foodways at Fort York National Site in Toronto. She is also co-founder of the Culinary Historians of Ontario. She is the staff liaison for the Volunteer Historic Cooking Group of the Museums of the City of Toronto.

The Foodways Programme at Fort York National Historic Site was once again happy to partner with the Culinary Historians of Ontario and deliver the *Mad for Marmalade Crazy for Citrus!* programme. This



year we served some modern recipes with citrus for the morning refreshments which included Orange Date and Lemon Muffins, Marmalade Cake and Light Orange Almond Fruitcake. One historic recipe for Scotch Shortbread from *The Cook and Housewife's Manual*, (Edinburgh: Oliver and Boyd; London: Simpkin and Marshall, 5th edition, 1833, p

Citrus-flavoured refreshments – a basket of lemon muffins in front

(Photograph courtesy of Angie McKaig)

371, number 1051) was also included because of the special addition of candied peel.

The lunch menu was developed using recipes from the cookbook compiled from the *World's First Marmalade Festival* held at the historic home Dalemain, near Penrith, UK, in 2007, titled *Recipes with a Citrus Twist*, (Penrith: Reeds Printers, 2007) and edited by Richard Eccles. A favourite from last year's menu was the Marmalade Chicken, but this year it was accompanied by Citrus Risotto and salad with Orange Dressing.

Dessert consisted of three types of marmalade tarts. The Quince Marmalade was made from a Elizabeth Raffald recipe in her *Experienced English Housekeeper* (Manchester: facsimile of the 1769 edition, East Sussex: Southover Press, 1997, with an introduction by Roy Shipperbottom, p 112). The Peach Marmalade was from the facsimile of Anonymous' 1744 *Adam's Luxury and Eve's Cookery* (London: Prospect Books, 1983, pp 154–55) and the Pear Marmalade was from the first edition reprint of Mary Randolph's *Virginia Housewife*, 1824, with an introduction by Karen Hess (Columbia: University of South Carolina Press, 1984, p 194).



Dessert plate: Bread and Butter Pudding with Custard, alongside Quince Marmalade Tart and Peach Marmalade Tart

(Photograph courtesy of Amgie McKaig)

We also chose the very delicious *Rich Bread and Butter Pudding* from Eliza Acton's *Modern Cookery for Private Families* (London: facsimile of 1855 edition, London: Elek Books, 1966, with introduction by Penelope Farmer, pp 428–29). It was served with a custard from Hannah Glasse, *The Art of Cookery Made Plain and Easy* (London: facsimile of 1796 edition, Hamden, Connecticut: Archon Books, 1971, with an introduction by Fanny Craddock), pp 330–31.

For the tasting this year we had three different drinks containing citrus. The first was Sherbet from Elizabeth Raffald, *The Experienced English Housekeeper* (p 173). The name *sherbet* comes from the Turkish *serbet* meaning a drink made with lemons and perfumed with roses and violets, that was served to sultans at celebrations. The British adopted it and made it into an alcoholic drink used for special occasions. This recipe is non-alcoholic and is made with Seville oranges, lemons, sugar and water. It is very refreshing and we often serve it at Fort York for our annual Queen Charlotte's Ball.

The next recipe is a favourite: Another Excellent Lemonade from Robert Roberts' *House Servant's Directory*, (facsimile of 1827 edition, Waltham, MA: The Gore Place Society, 1977, n 57, p 103). It is made with fresh lemon zest and juice, sugar and water and is often prepared and served from the Officers' Mess kitchen during the warm months for visitors to enjoy.

Our last recipe is a frozen version of a drink called Negus, said to have been created by an English Colonel Francis Negus who combined port (or red wine or brandy), lemon, nutmeg and sugar and then heated it to serve. This iced version, Negus Ice, is from Margaret Dods' *Cook and Housewife's Manual*, (pp 348–49). We often serve this ice at The Friends of Fort York Georgian Fundraising Dinner.

Member's News

CHO congratulates **Pat Crocker**. Her most recent book, *The Vegan Cook's Bible* (Robert Rose, 2009), won the "Best Vegetarian Book in the World" in the Gourmand World Cookbook Awards, based in Spain. www.cookbookfair.com.

Annual General Meeting

**Sunday, September 19, 2010 at 1:00pm
Dundurn National Historic Site
610 York Blvd, Hamilton, ON**

CHO's members will meet at Dundurn Castle on Sunday, September 19, 2010, at 1:00 pm for our Annual General Meeting.

The following motions will be presented:

- the organization's name will be changed to *The Culinary Historians of Canada*
- the organization's Mission Statement will be revised to reflect this name change

The afternoon will include a tour and special programs offered by CHO and Dundurn Castle. Details in the Summer newsletter.

A national Board of Directors?

The second most commonly asked question was whether a Culinary Historians of Canada would support a national Board of Directors. Again, it's a fair question, and the Board had already considered it carefully. The answer is simple: we already invite members throughout Ontario to join our Board, and we are therefore already prepared to support a Board composed of members who are separated by large distances.

Continued from page 3

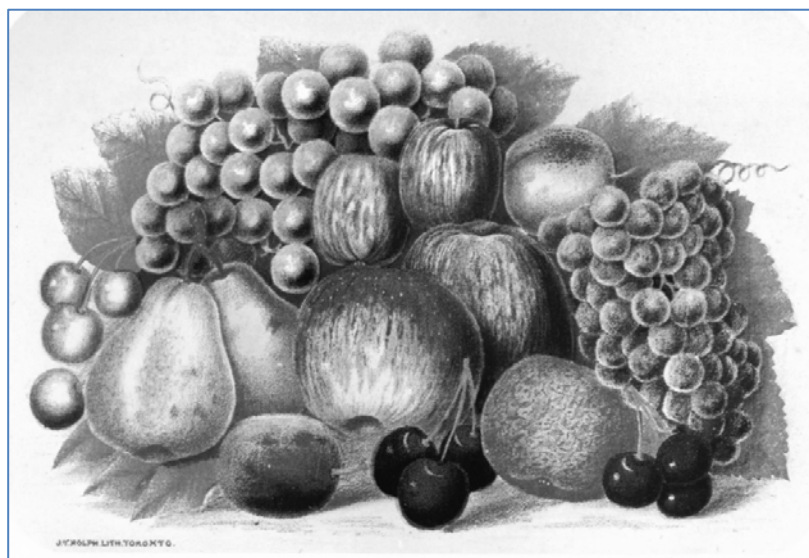
institute that would fully compensate for this effect (not even Facebook). Each member should take this into account when voting.

The Board would naturally have to give approval before any individual or group could use the organization's name in their program, and it would be expected to diligently obtain assurances and references for anyone doing so. Nevertheless, quality control of our events and programs would become more a matter of diligence and faith than a matter of enlisting well-known colleagues.

Our current Board is made up of members who live within about a two-hour driving radius in the Toronto area. This makes face-to-face Board meetings possible. However, we have always encouraged members throughout Ontario to join the board, and we would not turn away a candidate in Ottawa, or Windsor, or Cornwall, or Thunder Bay. Instead, if Board members could not easily meet face-to-face, we would use the same affordable teleconferencing methods that many province-wide organizations use, and our budget can accommodate reasonable support for travel in order to make Board membership viable for all members.

That's the situation today. It would not be much different if we changed the organization's name to Culinary Historians of Canada. We would still invite all members to join the Board, and the Board would remain committed to make all necessary accommodations to include directors, no matter where they live.

**BOB WILDFONG,
President of CHO**



Colour print of fruit from *Canadian Fruit, Flower, and Kitchen Gardener*, D.W. Beadle, Toronto, 1872.)



Book Review: *Save the Deli*

Robin Bergart

Robin is User Experience Librarian at the University of Guelph. Her office is perched two floors above the second largest Canadian cookbook collection in the country.

David Sax, *Save the Deli: In Search of Perfect Pastrami, Crusty Rye, and the Heart of Jewish Delicatessen*, Toronto: McClelland & Stewart, 2009, ISBN 978-0-7710-7911-5, 314 pp, \$32.99.

Toronto native David Sax is worried. Raised on corned beef sandwiches from Yitz's Delicatessen at Eglinton and Avenue Road, Sax was a deli devotee from an early age. He explains in his introduction, "Some bloodlines pass down intelligence, wealth, or physical strength. Not mine. My birthright was an unconditional love of deli" (p 2). After writing a successful term paper on the Jewish delicatessen for a sociology class at McGill, Sax was inspired to spend another three years probing its past, present, and future.

His journey begins at the epicentre of Jewish deli, on the Lower East Side, NYC. It was here that Katz's Delicatessen established itself as the world's first Jewish deli. Visit the deli's current website (<http://www.katzdeli.com/>) and before you can enter the website proper, a black page with white text dramatically reveals the deli's history in a few words: "New York. Lower East Side. 1888. In one of the poorest quarters of Manhattan another delicatessen has opened – one of many to feed the hungry masses...." Then along the bottom of the screen a cheeky subtext intrudes: "Cut the drama – let me in already."

Sax strikes a similar tone throughout his book: an informed, hard-hitting look at the important role of the delicatessen in Jewish life for the last one hundred years seasoned with a light touch of *rye* humour. He travels across the United States and into the "deli Diaspora" including Canada, England, Belgium, France, and Poland. Sax narrates the stories of the Jewish communities in these places through the lens of the pastrami sandwich. Wherever he goes, the vitality of deli is affected by larger social, economic and demographic issues, such as changes in consumer tastes, rising rent, labour, and food costs, the end of the small family-run business model, and

patterns of assimilation and migration.

One of the highlights of this book is his evocative descriptions of some favourite meals, including this unexpected find at Kosher Cajun New York Deli and Grocery in New Orleans: "First the wallop of steaming pastrami on the roof of my mouth mixed with the cool tang of coleslaw. Then the spicy mustard and horseradish kicked in with the pastrami's pepper, building to an incendiary crescendo" (p 168).

Montreal's Schwartz's Hebrew Delicatessen gets special mention as one of the world's great delis where he enjoys "a smoked meat sandwich barely holding itself together, the fat strips of steaming meat hanging over the edge of the bread that defies the urge to collapse against all of Newton's laws" (p 199).

Sax makes a sobering excursion to Krakow, Poland, once home to thousands of Jews, and now little more than a museum to that past. He reflects on the fact that in Poland, "[t]he source of all Jewish delicatessen had been systematically extinguished, wiped off the face of the earth forever" (p 265).

Sax's journey ends, however, on a note of hope and optimism. In 2007, Sax attended the grand re-opening of the 2nd Ave Deli in New York City, a delicatessen established in 1954 that was forced to close in 2006 due to soaring rental costs. Sax closes his book chomping on a rolled beef sandwich "pink meat streaked with white tributaries of creamy fat, rimmed with the slightest hint of pepper. It was mild and rich, cool and slick, sweet and spicy" (p 278).

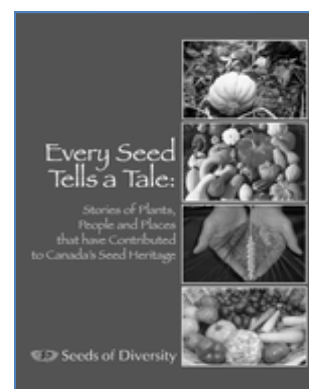
Continued on page 17

Book Review: *Every Seed Tells a Tale*

Simon Taylor

Simon is Historic Garden Coordinator at Dundurn National Historic Site in Hamilton, Ontario.

***Every Seed Tells a Tale: Stories of Plants, People and Places that Have Contributed to Canada's Seed Heritage*, Toronto: Seeds of Diversity, 2009, 180 pp, illustrated, \$35 plus shipping, ISBN: 978-0-0910872-0-7.**



Every Seed Tells a Tale chronicles Seeds of Diversity's efforts to save heirloom seeds. It is a compilation of their newsletter articles and stories, and provides a wonderful resource for anyone interested in better understanding the connection between our food and its history. It would be especially valuable to those involved in interpretation or education about our food history and food security today. It is clear that the people of Seeds of Diversity have worked with passion and integrity to help ensure the preservation of Canada's Seed heritage.

Many of us live at a distance from the fields and gardens of our food, but can you imagine traveling back 50, 100, or even 150 years? Walking down the garden path of yesterday, you could pick a tomato and identify its taste. Could we walk down a garden path today and have the same experience? 150 years is a lengthy garden path; now imagine thousands of years. That is how long the cultivars, or *cultivated varieties*, have shared the fields, gardens and paths with us. Through repeated selection and planting, we have grown the fruit of the field while they have grown us. *Every Seed Tells a Tale* covers this subject, spanning the country, the museums and growers who continue to maintain the stories of our seeds.

"The Food and Agriculture Organisation of the United Nations (FAO) estimates that since the beginning of the nineteenth century, about 75% of the genetic diversity of the agricultural crops has been lost worldwide" (p 3). The variety and bulk of information in this book represents the infrastructure of re-educating ourselves to maintaining the remnant genetic diversity and our seed history. Without Seeds of Diversity, and its kin, my work as an historic garden interpreter,

would be a sad facsimile of what I am able to do today. My job is to recreate a mid 19th century kitchen garden in Hamilton, Ontario, and to explore its role in the story of Dundurn Castle. Where would the authenticity or integrity of the story be without cultivars like "Ice Cream Watermelon" or "Stowell's Evergreen Corn"? These heirloom vegetables and hundreds, if not thousands more like them were the stock and trade of the Victorian gardener, and the Victorian cook relied on them to feed the family and impress the guests.

From my perspective as an historic gardener, it is obvious that the public is not only curious about heirloom plants or what was being produced 160 years ago, but vitally interested in the security and integrity of its food today. The popularity of the 100 mile diet (to eat only what is grown within 100 miles), as well as the growing interest of the 100 year diet (to use ingredients and methods available 100 years ago) is another example of how this book is addressing today's food security and sustainability questions. With its mix of seed histories, personal stories, and insights *Every Seed Tells a Tale* not only enlightens and entertains but provides a guide post for preserving our foodways and points to our own personal responsibility to preserve our food culture.

Continued from page 16

Save the Deli rounds off with a handy appendix of key Yiddish food terms "so you don't sound like a schmuck" and a listing of delis around the world, including 11 in Montreal and 16 in Toronto. Unfortunately, at least two of these delis have closed since this book was published.

CHO Upcoming Events

May 2010

CHO in partnership with Campbell House Museum
APRON-MANIA

Campbell House Museum

160 Queen Street West, Toronto

at Osgoode Subway Station

416 597-0227, campbellhouse@bellnet.ca

Saturday, May 8, 2:00 pm

Campbell House will be festooned with aprons on May 8th – from glamorous 1950s hostess aprons to utilitarian kitchen covers. If you have a passion for aprons or are curious about their history, join CHO for Apron-mania! Costume experts will share the stories of their apron collections. You are also encouraged to bring your favourite apron, old or new. Includes refreshments and conversation.

\$10 members; \$12 non-members. Includes refreshments. Pre-registration recommended.

June 2010

CHO'S annual spring lecture, in partnership with Campbell House Museum

Lecture By Anita Stewart

TALKING FOOD: The Importance of Symposia for Food Culture

Campbell House Museum

160 Queen Street West, Toronto

at Osgoode Subway Station

416 597-0227, campbellhouse@bellnet.ca

Monday, 7 June, 7:00 pm

CHO is pleased to announce that gastronomer and culinary activist Anita Stewart will present the annual spring lecture, this year held at Campbell House Museum. Anita believes that “[c]ommunication is central to the creation of a dynamic food culture.” Anita will share her insights into the role of food symposia in Canada and around the world. She wrote *Anita Stewart's Canada – The Food, the Recipes, the Stories* (Cuisine Canada Gold Award for Food Culture, 2009) expressly to celebrate Canada's foodscape and culinary history.

\$15 members and non-members. Includes refreshments. Pre-registration recommended.

July 2010

For CHO members only:

3rd ANNUAL SUMMER PICNIC IN PRINCE EDWARD COUNTY

Liz Driver's 1860 farm near Milford

Address and directions to be provided

Saturday, July 24, 11 am, for lunch at 12:30

CHO members, their partners, and children are invited to CHO's potluck picnic at Liz Driver's 100-acre farm, about 2 hrs 45 mins from Toronto. New activities planned for this year! RSVP to Liz by July 19: 416 691-4877, liz.driver@sympatico.ca, indicating number attending and your potluck contribution. Liz will send farm address and directions. Please bring your recipe.

September 2010

CHO'S AGM

Dundurn Castle, Hamilton

Sunday, September 19, 1:00 pm

The afternoon will include a tour and special programmes offered by CHO and Dundurn Castle. Details in the Summer newsletter. See announcement on page 17.

November 2010

CHO in partnership with the Tool Group of Canada

KITCHEN TOOL MAGIC

The Victoria Square Community Center

2929 Elgin Mills Road East, Markham

Saturday, November 13, 8:30 am – noon

Arrive at 8:30 am to view and to trade or sell kitchen utensils, and to enjoy homemade refreshments. See collections of meat-grinders, butter pats, corkscrews, cast iron cookware and more. Antique cookbooks for sale by CHO. Meeting begins at 10:00 am, with talks about kitchen tools and fun sessions of “Show and Tell,” “What's It?” and “No Tool Fool!”

Free admission and refreshments. To offer or request carpooling to this event, please contact Liz Driver: 416 691-4877, liz.driver@sympatico.ca

Also of Interest to CHO Members

DUNDURN NATIONAL HISTORIC SITE COOKING CLASSES, Hamilton

Pre-registration is required. To register:
www.hamilton.ca/dundurn or 905 546-2872.

CATHARINE PARR TRAILL – HER TIMES AND TASTES

Saturday May 15

Discover the intriguing story behind Catharine Parr Traill, writer, botanist and housewife. Her *The Canadian Settler's Guide* is truly classic Canadiana. As a young bride she exchanged the comforts of upper-class English society for the rigors of the settler life in Upper Canada. Join the cooks for a lively and informative review of this lady's legacy and prepare a delicious simple meal following her recipes. 9 am–12 pm, 14 years and older, \$55.

LET THEM EAT MEAT!

Saturday, June 19

Grilling, roasting and barbecuing have ancient ties to our ancestors, but how was it done in the 19th century? Try your hand at roasting meats in our wood-fired range, as well as other historic cooking methods to make mouthwatering foods the Victorians loved. This hands-on cooking workshop will also explore sauces, chutneys, and side dishes. A great Father's Day gift idea! 10 am–1 pm, \$75.

THE GUILTLESS FEAST

Saturday, August 14

Nature-loving Victorians aimed to promote compassion for all living things, refrain from injurious habits and develop an appreciation of simple pleasures. Join the cooks in the historic kitchen to learn about the development of vegetarianism in the 19th century. Try your hand at preparing dishes to discover how delicious they are. 9 am–12 pm. \$55.

VICTORIAN FAMILY PICNIC

Saturday, July 17

Spend the morning exploring the grounds and historic kitchen garden. Make a charming rustic Victorian garden craft for home. Pick heirloom produce to prepare delicious recipes with the cooks in the historic kitchen. Finally, enjoy a picnic, playing games and making merry! Fun for the whole family. 9 am–1 pm. \$75 per family.

CULINARY WALKING TOURS WITH SHIRLEY LUM

Culinary Historian, Literary Detective, Founder & Guide, *A Taste of the World – Neighbourhood Bicycle Tours & Walks Inc.*

Pre-register at 416 923-6813 or
info@TorontoWalksBikes.com
www.TorontoWalksBikes.com

Unearthing Toronto's hidden Foodies, Literary and Ghostly delights on theme neighbourhood walks with long-time residents, inquisitive newcomers and adventurous visitors, since 1993.

CHO Members: Quote CHO SPEC for \$5 discount. Prices include food & drinks.

KENSINGTON FOODIES ROOTS WALK

Saturdays May 8, 15, 29; June 12, 19, July 3, 17, 31; August 7, 14, 28

Peel back 200 years of immigrant food history while sampling global Spring/Summer bounties, local ingredients, and ethnic diversity. Ever wondered what cookbook would have been used by the first family owning the lot? Find out on the tour! 9:30 am–1pm. Meet at: Red pole w/ Black Cat @ 350 Spadina Ave./St. Andrew St. (1 bl. n. of Dundas). Adult \$45, Sr/St \$40, Child \$30.

SECOND CHINATOWN FOODIES WALK

Sundays May 9, 16; June 20, July 2, 18; August 1

Re-discover the history of the second of six Chinatowns in Toronto, while warming up with festive samples in an old Chinese bakery, tea/herbal shop, grocery store and then hosted dim sum with Chinese horoscope readings. 10 am–1:30 pm. Meet at: Chinatown Moose Statue by 393 Dundas St. W. at Beverley St. Adult \$45 Sr/St \$40, Child \$30.

LOST FIRST CHINATOWN FOODIES WALK

Sundays May 16; June 13; July 11; August 15

Long-time residents bring your photos and stories about 12½ Elizabeth Street, Kwong Chow, and other spots in Financial District or behind New City Hall grounds, while listening to tales and seeing archival shots. Tour includes hosted dim sum and Chinese Horoscope book reading. 10 am–1:30 pm. Meet at: Old City Hall, Front steps 60 Queen St. W. (Queen/Bay Sts.) Adult \$45, Sr/St \$40, Child \$30.

www.culinaryhistorians.ca

On our website you will find a bibliography of Canadian food history, back issues of *Culinary Chronicles*, and links to culinary sites and to cookbook collections. Also posted are CHO's Constitution, reviews of recent CHO events, notices of upcoming events, a membership form for downloading, and much more. Our home page features changing illustrations, courtesy of Mary F. Williamson. CHO thanks the University of Guelph for maintaining our website.

ABOUT CULINARY CHRONICLES

Submissions: We welcome items for the newsletter; however, their acceptance depends on appropriateness of subject matter, quality of writing, and space. All submissions should reflect current research on Canadian themes. The Editor reserves the right to accept or reject submissions and to edit them. The Editor's contact information is 416 781-8153 or fionalucas@rogers.com.

Upcoming themes:	Summer 2010, Number 65	– Foodways of Canada's Atlantic Provinces	Publication Date: August 1
	Autumn 2010, Number 66	– Foodways of Canada's First Nations	Publication Date: November 1
	Winter 2011, Number 67	– Québec's Historical Foodways	Publication Date: February 1
	Spring 2011, Number 68	– Canadian Food and Folklore	Publication Date: May 1
	Summer 2011, Number 69	– Canadian Cookbooks and Gender	Publication Date: August 1
	Autumn 2011, Number 70	– Asian Cooking in Canada	Publication Date: November 1

Please contact the General Editor if you wish to write on an upcoming theme, or to propose another. Deadline for copy is six weeks prior to publication.

Newsletter Committee: Fiona Lucas (General Editor), Ed Lyons (layout), Eleanor Gasparik (copy editing), Janet Kronick (reviews). Guest Editor of this issue on Kitchen Gardening: Bob Wildfong. For contributing to this issue, the Newsletter Committee thanks Robin Bergart, Liz Driver, Sara Hood, Angie McKaig, Vivien Reiss, Simon Taylor, Bob Wildfong, Mary Williamson, and Bridget Wranich.

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MISSION STATEMENT

The Culinary Historians of Ontario is an organization that researches, interprets, preserves and celebrates Canada's and Ontario's culinary heritage, which has been shaped by the food traditions of the First Nations peoples and generations of immigrants from all parts of the world. Through programs, events and publications, CHO educates its members and the public about the foods and beverages of Canada's past. Founded in Ontario in 1994, CHO welcomes new members wherever they live.

MEMBERSHIP INFORMATION

Members enjoy the quarterly newsletter, *Culinary Chronicles*, may attend CHO events at special member's rates, and receive information on food-history happenings. Members join a network of people dedicated to Ontario's culinary history.

Membership fees:

\$30 Cdn for One-Year Individual, Household and Institution

\$55 Cdn for Two-Year Individual, Household and Institution

American and international members may pay in American dollars.

Membership year: January 1 to December 31

Website: www.culinaryhistorians.ca

Email: culinaryhistorians@uoguelph.ca

Webmaster: University of Guelph

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

2009–2011 Executive: President: Bob Wildfong; Vice President: Liz Driver; Past President: Fiona Lucas; Secretary: Marguerite Newell; Treasurer: Amy Scott.

Committees: Program Chair: Liz Driver; Newsletter Chair: Fiona Lucas; Membership Chair: Amy Scott; Electronic Resources Chair: Angie McKaig; Outreach and Education Chair: vacant; Hamilton Program Co-ordinator: Janet Kronick.