



UNXLD

AMERICAN COOKBOOKS OF COMMUNITY & PLACE

VOLUME 1

Alabama – District of Columbia

Don Lindgren & Mark Germer

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NOW IT'S THE

RICHMOND

RANGE.

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COMMUNITY & PLACE

Volume 1
Alabama – District of Columbia

Don Lindgren and Mark Germer

Rabelais: Thought for Food

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Designed by Scott Vile at the Ascensius Press, Bar Mills, Maine.

Hard Money Cake
Stockton, California 1899

“Gold Part – Two cups of sugar, a scant cup of butter and work together to a cream; then add the yolks of eight eggs, four cups of flour, one tablespoonful of corn-starch, one cup of sour milk with a teaspoonful of soda in it – this to be added the last thing, except to flavor, which may be lemon and vanilla.

Silver Part – Two cups of sugar, one cup of butter, four cups of flour, one tablespoonful of corn-starch, the whites of eight eggs, one cup of sour milk, teaspoonful of soda; flavor with almond or peach; put in the baking pan alternately, one spoonful of gold and one of silver.”

Swiss Chard
Wilmington, Delaware 1911

“Buy 3 bunches of Swiss Chard from a woman standing at 8th and King Streets on market days. Use the stalks for stewing like creamed celery, only add a teaspoonful of vinegar before serving, and make the thickening with flower and water (no milk). The green leaves can be cooked as spinach and are delicious. This is a most inexpensive dish.”

Spice Layer Cake
Prescott, Arizona 1930

“One scant cup butter, 1 ½ cup sugar, 2 ½ cups flower, 1 cup milk, 2 teaspoons baking powder, pinch salt, ¼ teaspoon mace, ¼ allspice, ¼ cloves, 1 teaspoon cinnamon, 1 tablespoon chocolate, cream butter, add sugar and milk, yolk of egg well beaten: alternate with milk, flour, chocolate added to spices, whites of eggs last. (Spices may be omitted.)”

PREFACE

ABOUT TEN years ago, I purchased a thin, drab cookbook titled *Fish, Flesh, and Fowl: A Book of Recipes for Cooking*, published in 1877 in Portland, Maine by Ladies of the State Street Congregational Church. I listed the book, spending fewer than fifty words on a description, sold it quickly and (as booksellers do) moved on. At a regional book fair a year later, I came across the very copy that I had handled. Familiar handwritten recipes on the lined, blank pages at the rear were the giveaway that it was indeed the same. I re-purchased the book, now at (quite fairly) double the earlier price, unexpectedly feeling a genuine curiosity about it. What had changed to rouse my interest? I had no new specific information about the contents; I knew nothing more about the ladies who produced the book or why the recipes they had gathered had been selected; and I understood little about the specific nineteenth-century church community represented within. But something about the book now spoke loudly to me. What had failed to engage me earlier – a compact book with simple recipes compiled by church women (not my usual crowd); a workaday design with ordinary materials that conveyed a general sense of quiet humility – now appeared to me as commendable attributes to be celebrated. Those simple recipes were mementos of shared experience, of friendship. Those ordinary materials preserved records of collective effort in service to a cause. I’ve been an admirer of community cookbooks ever since.

Subsequently, as I bought and sold various community cookbooks, I came to realize that I could not really understand this intriguing category of books without closely examining a greater number of them. Of course this is true of all categories of materials worthy of study. A collection helps to uncover the norms and exceptions of a category; a collection can allow – even encourage – “conversations” between individual books, revealing previously hidden contexts and synergies, and allowing significant outliers to emerge into the collector’s field of vision. So I stopped selling the community cookbooks and allowed them to accumulate as they were purchased. Some years later now, I’ve gathered a significant number, purchasing them in the main from other antiquarian booksellers, from collectors, and at auction. The present volume – the first of a planned six volumes that will set community cookbooks in relief against the backdrop of American printed recipe collections broadly – begins an attempt to explore the genre from its origins, that is, to mine community cookbooks for what they might tell us about their place, their time, their gestation, and their ultimate effectiveness. The descriptions of individual books are respectfully detailed, so as to offer a cataloguing structure that addresses their peculiarities (see **Arrangement of the Catalogue Entries** below). Beyond the descriptions of individual books, each volume will be attended by an introductory essay (such as the one following here) that examines different elements of the community cookbook – including: expressions of community and place; the workings of funding, publishing, distribution, and marketing; various charitable goals of the compilers and contributors, and the impacts of their fundraising; the compilation, organization, and editorial control of recipes; the adaptability of the women in grappling with shifts in the technology of book production, not forgetting the evident creativity they employed to find solutions for printing and binding exigencies. The final volume will contain a full index and bibliography.

The more-than-twelve-hundred cookbooks that will appear in this catalogue reach back to the early years of American cookbook publishing, from the dawn of charitable fundraising books at the close of the Civil War to

roughly the midpoint of the last century. The sheer vitality of the charitable impulse will seem immediately apparent through the collection's diversity. Great undertakings to support urban hospitals and "homes for the friendless" line up alongside no less fervent initiatives for local causes in mill towns or pioneer outposts. Once in a while the expression of community crosses paths with the hospitality trade, or with the objectives of a commercial enterprise, as newspapers, neighborhood diners, and health clubs also stake their claim to the creation of community. In addition, this core collection will be accompanied by a select number of titles from more recent decades. The later books – echoes of a sort – have been chosen for their illustration of the afterlife of certain traits that characterized the genre during its heyday: the charitable impulse to benefit a new type of community, for instance; or a newly available production technology or novel distribution method. In its entirety the collection represents but a small portion of what is already known of the genre – a comparison with the thousands published before 1915 that are documented in Margaret Cook's *America's Charitable Cooks* brings the enormity of this cultural repository into focus – and accounts for an even smaller fraction of what was likely produced but which still remains out of view. Many such books, unrecorded as of yet or known only from citations, are surely to emerge from attics and basements, from boxes under tables in archives large and small, from unexplored cabinets in church vestries, and from historical society backlogs. I, for one, will be watching for them with keen interest.

Don Lindgren
Biddeford, Maine
November 2018

INTRODUCTION

FOR MORE than one hundred fifty years, groups of women (and, rarely, men) have gathered around kitchen tables, in church basements, and in meeting halls, to collect and organize recipes for a purpose more ambitious than their own use. They were doing the work of making cookbooks. To do this work, the women exercised all of the functions of commercial publishers: they solicited content; sought financial backing; edited, designed and illustrated; hired printers and binders; and finally marketed and distributed their product. They accomplished this on a shoestring budget, with little or no exposure to, or guidance from, the traditional centers of publishing, and without the motivation of personal gain. Such projects are the very embodiment of optimism – a posture, a worldview exhibited, if only occasionally, in the premise that what lies within is “unexcelled” (or “UNXLD”).¹ The fruit of all this labor is a legacy of thousands of works, produced by amateurs (in the best sense of the word) in towns big and small across the United States, a distinctively American² expression of fellowship, creativity, and purposefulness: the community cookbook.³

The genre did not emerge out of nowhere, of course. To some degree community cookbooks preserved characteristics of the burgeoning “house-keeping and home economy” literature intended for new wives without servants, with their sample menus, weights and measures, etiquette advice, and do-it-yourself medicaments. But they departed with considerable consistency from such manuals in three ways: much of their content was drawn from the membership of an organization; the recipes were understood to have been compiled from sources largely local; and the usual purpose of the enterprise was to generate revenue for some charitable purpose or for the organization’s general fund. Books fitting this definition have also variously been called charitable cookbooks, fundraising cookbooks, compiled cookbooks, local cookbooks, church cookbooks, and in the postwar era (a little ambiguously), “those spiral-bound books.”⁴

The charitable cookbooks that Margaret Cook identified in her groundbreaking bibliography,⁵ like those in the collection contextualized here, plainly exhibited their fundraising aspect, if only because the societal purpose of women’s auxiliaries was broadly understood to be beneficent (though it must be acknowledged that specificity in the intended *use* of funds was seldom revealed).⁶ The charitable impulse was arguably latent in the genre at the time of its emergence. Indeed an aura of charity⁷ surrounds some of the earliest cookbooks to have originated on American soil, including *American Cookery*, first published in Hartford in 1796, and widely recognized as America’s first cookbook.⁸ Its author, Amelia Simmons, about whom almost nothing is known,⁹ identified herself on the title page as “an American Orphan,” a seemingly overt rhetorical gesture signifying social position. Further references in her preface to the plight of young women without means betoken a charitable intent: to assist them. Thus, if we take the author’s words at face value (and not as “marketing by sentimental appeal”), her work addresses a potential audience of orphaned or bereft girls, and of other young women separated by circumstance from the solace of family.¹⁰ The assistance offered, of course, is that of the practical instructions within, which might lead a dedicated user of the book to attain better household employment. Not a fundraising book, but still and all a cookbook with an expressed community and an explicit social purpose. Simmons cannot be said to have suffered overmuch from the burdens of originality. More

than a handful of her recipes had been lifted from a British reference in wide circulation, *The Frugal Housewife* by Susannah Carter, which had been printed in a North American edition (by Benjamin Edes and John Gill of Boston) in 1772.¹¹ Which is not to say that Simmons's title was misleading: the cookery of the colonies had British roots, after all, and distinctly American favorites were indeed incorporated (Johnny Cake and Indian Pudding, cornmeal fare long attested and still commonplace in community cookbooks a century later, begin their literary formulation here).¹² But the recipes collected in *American Cookery* did not emanate from an identifiable community. Rather, the value of *American Cookery*, and the key to its success (an indication of which was the number of times it was pirated) lay in the forthrightness of its voice – the voice of the unheralded speaking charitably to the faceless.

Two similarly influential early works, however, not only manifest an elementary charitable impulse but also acknowledge some sort of communal circumstance as the fount of their accumulated expertise. Mary Randolph, in the preface to her *The Virginia Housewife* (first published in Washington, D.C. in 1824, and reprinted many times thereafter), cast herself not in the role of domestic laborer but rather as manager of a household; her “receipts [were] written from memory” and comprised a record of an accumulated wisdom that might benefit “the young inexperienced housekeeper.” *The Carolina Housewife*, published in 1847 by “a lady of Charleston” (under the Babcock imprint of Charleston, and thought by many to have been compiled by Sarah Rutledge) was more magnanimous. The majority of her selections, the “lady” explained, had been culled “from the family receipt books of friends and acquaintances” who had “kindly placed their manuscripts at [her] disposal” – and though her sources included books of European origin, all of the recipes had come from “our own homes, and with no more elaborate *abattire* [sic] *de cuisine* than that belonging to families of moderate income.” An effort to assist young (white) women looking to enter general domestic service in one of the South's great halls¹³ may be discernible here, too, but judgement must be reserved on the question of the book's primary motivation. In fact, the attribute of charity would be difficult to ascribe to a book so much “of its time” that its condescension nearly leaps off the page. Eminently worthy cookbooks, readers are informed, “are to be found in every book store; but these are for French or English servants and almost always require an apparatus either beyond our reach or too complicated for our native cooks.” Most of the “native cooks” of the antebellum South, of course, were slaves, selected for kitchen service on account of their skills and perceived docility; and although state anti-literacy laws were in effect, there were no prohibitions against oral instruction.¹⁴ In any case, words such as “community” and “charity” are nothing if not elastic, and today's readers would not be off the mark to concede a beneficent impulse directed towards the compiler's friends and family. An impression that comes into clearer focus is that of regional affiliation. *The Carolina Housewife*, for instance, promised “about a hundred dishes in which rice or corn” – food crops strongly associated with southern cookery – “forms part of the ingredients.” With somewhat greater insistence than is the case with *American Cookery*, whose sense of place is attenuated, the early southern “housewife books” (a trio, in fact, with Lettice Bryan's *The Kentucky Housewife*, published in Cincinnati in 1839) affixed the idea in the American reading public's consciousness that cookbooks reflected in some intrinsic way the communal attributes of place.

Most scholars follow Margaret Cook's verdict that, of the works that have come to light thus far, the first explicitly *charitable* recipe anthology was Maria Moss's *A Poetical Cook-Book*.¹⁵ It was not a collective effort, to

be sure, but a public-spirited one nevertheless, dedicated by its author “to the Sanitary Fair to be held in Philadelphia, June, 1864.”¹⁶ The Great Sanitary Fair mounted in Logan Square (today Philadelphia’s museum district) was, of course, one of many similar fundraising enterprises organized on behalf of the United States Sanitary Commission,¹⁷ a Civil War relief agency whose massive field operations and supply depots were administered almost entirely by women. Executive Committees for sanitary fairs from Bangor to Memphis appealed to donors, in patriotic tones, for construction hardware on the one hand to, on the other, *objets d’art* to place in impromptu exhibition halls (so that entrance fees could be charged) or for auction: the charitable context was clear enough to Moss’s contemporaries.¹⁸ Cook was similarly perceptive in recognizing the significance of another fair book, *Nantucket Receipts*, published in Boston in 1870 for the benefit of the New England Hospital for Women and Children. Its author appears to be identifiable retrospectively, from an explanatory note in a later edition, as one Susan Coleman Hosmer of Nantucket Island.¹⁹ In this case the beneficiary – a named hospital – belongs to the local landscape, a recognizable focus of common interest. And it is here, at the juncture of community and place where, in an environment of need created in the wake of the American Civil War, the subsequent history of community cookbooks unfolds.

Though it is not entirely clear by what mechanisms of communication, community cookbooks appear to have been recognized quickly as effective fundraising tools, composed of manageable parts, inexpensive to produce, genuinely useful, and inclusively collaborative (members of the community with but modest skills could nonetheless contribute). Collective charitable works associated with civic or church causes followed in the wake of *Nantucket Receipts*, appearing in 1871 in Massachusetts (on behalf of a public library in Dedham) and in Michigan (for the Ladies’ Fair of the Congregational Church, Grand Rapids); in 1872 in Connecticut (“for the benefit of Christ Church Fair,” Hartford) and in Indiana (to aid the Congregational Church, Terre Haute); in 1873 in Ohio (for the First Presbyterian Church, Dayton); and in 1874 in Kansas (“for the benefit of the Home for the Friendless” in Leavenworth) – among others. By the mid-1880s there emerged consistent attributes²⁰ characteristic of a stabilizing genre in publications submitted to the public not only by church and hospital auxiliaries but also by social advocacy societies (e.g., the National Grange of the Order of Patrons of Husbandry) and by moral reform associations (e.g., the Woman’s Christian Temperance Union). That the genre was adaptable to almost any scale was a realization instantly appreciated: what worked for the local parish could be adapted for the national organization. More than two hundred fifty community cookbooks with some charitable dimension had appeared before the end of the 1880s.²¹ Perhaps six times that number had been placed on offer by the century’s close. The numerical surge had geographical breadth also. Between the end of the Civil War and the turn of the century, community cookbooks had been published in forty-three of the forty-five states and in the District of Columbia; and examples from the territories constituting all of the present-day fifty states have been documented before 1910.

The adaptability of the formula for producing community cookbooks enabled them to satisfy a variety of needs, but of course this alone cannot account for their ascendancy. It should not be lost from view that they emerged amidst a massive expansion in the production and dissemination of all manner of print media. The efflorescence of the genre parallels rapid growth, for instance, in the number of household manuals offered by commercial publishers as well as in the range of topics they covered. For six decades and more – that is, before 1870 – the commercial field had been dominated by the omnibus culinary and medical receipt book, containing

many hundreds of recipes, on the one hand, and advice on “cooking, preserving, pickling, washing, ironing, gardening, plain and fancy needlework, [and] putting up of winter stores” on the other.²² But in the last quarter of the nineteenth century, publishers sold into a market that included families who could afford more than one almanac or reference book. Thus books with narrower emphases competed with the “guides to domestic economy” and “treasuries of household management” that had predominated at mid-century. Specific titles addressed breads, cakes, vegetables, meats, puddings, candies, and ices.²³ These in turn represent only a sampling of the niches into which the market fragmented, as books emphasizing health and healing, special occasions, *haute cuisine*, and comparable topics began to appear with greater frequency.

Something similar can be said of another category emanating from the commercial sphere, namely cookbooks offered in conjunction with the sale of (that is, to promote) packaged dry goods (such as flour and cocoa), foodstuffs (beans, rice), preserved foods (tinned meats, vegetable oils), preservation paraphernalia (such as canning jars), and kitchen implements from cookpots to stoves. Some were given away at fairs or demonstrations; others might be sent upon request for the price of a postage stamp. A few cases are known (though it cannot be said how common the practice may have been) in which a community cookbook was “appropriated” for the purpose of product promotion.²⁴ The proliferation of product books during the decades surrounding 1900 presents a challenge with which bibliographers have yet to grapple,²⁵ but their ubiquity cannot be doubted. And at the same time, product advertising soared in the newly flourishing world of periodical literature. Culinary magazines are by no means unrelated to the history of the community cookbook, for contributors tested and modified recipes encountered in them, and occasionally even acknowledged sources. Newspaper columns with recipes regularly appeared (some newspapers would eventually capitalize on the attraction of a “community” of readers), but subscribers also looked beyond their own city limits to the larger publishing centers for monthlies and quarterlies. A shortlist of early titles would likely include *The Table* (issued in New York, beginning in 1873); *American Cookery* (New York, 1876); *Good Housekeeping* (Holyoke, 1885); *Table Talk* (Cooperstown, 1885); *Household News* (Philadelphia, 1893); *New England Kitchen Magazine* (Boston, 1894); *What to Eat* (Minneapolis, 1896); and (perhaps the most widely circulated) *The Boston Cooking-School Magazine* (Boston, 1896). Some of the periodical literature overlapped with hospitality trade publications,²⁶ if yet another example is desired to illustrate how blurred the lines of demarcation between marketing interests remained. And there were instances, such as the short-lived *Dining Room Magazine* published by the Royal Baking Powder Company (New York, 1876), which crossbred the medium of serial publication with the stratagem of product promotion.²⁷

The history of community cookbooks intersects, too, with the evolution of a distinctly American preoccupation: the socially uplifting potential of “scientific” education. Private cooking schools emerged out of the same impetus as had the omnibus household manuals, logical expressions of an escalating desire to establish “domestic economy” as an object of study, to analyze notions of health and happiness in the domestic sphere, to render the lessons of “culinary science” graspable by the mistress of every home kitchen. A pioneer of educational outreach was Pierre Blot (1818-1874), founder of the New York Cooking Academy and “Professor of Gastronomy” there, whose *Hand-Book of Practical Cookery for Ladies and Professional Cooks*²⁸ addressed “housekeepers” as well as “cooks” and provided definitions, directions, and explanations after the manner of a

pedagogical guide. (It should be noted that such schools were not the same as those that would develop decades later in response to calls from the hospitality trade for culinary training academies.) Similarly well-known examples can be invoked: the New York Cooking School, founded by Juliet Corson (1841-1897), who would also publish a course manual;²⁹ the Boston Cooking School, founded in 1879 by the Woman's Educational Association (where Maria Parloa [1843-1909], Mary J. Lincoln [1844-1921], and Fannie Farmer [1857-1915] would earn renown); and the Philadelphia Cooking School, founded by Sarah Tyson Rorer (1849-1937). Other private institutions, too, initiated course sequences in culinary science and invited figures of national prominence to hold lectures (often acknowledged is the New Century Club of Philadelphia). It was initiatives such as these more than the various vocational movements around the turn of the century³⁰ that coalesced as culinary and domestic science programs in tertiary institutions (for instance, the Department of Domestic Economy established as a foundational component of Drexel University in 1892). Moreover, the formalization of curricula in institutional settings cannot be wholly separated from the demand for education that found expression in the cooking demonstrations held at church and county fairs, municipal convention halls, even high school auditoria. Nor should commercial involvement be absented from consideration, as product promotions sometimes included public exhibitions with hired instructors. Rorer herself can be seen as a veritable locus of education-and-marketing convergence (which is not to imply that her circumstance was unique): a culinary educator and cookbook author who penned a regular column (for *Table Talk*) and staged kitchen demonstrations that advertised specific products (for instance, at the Louisiana Purchase Exhibition of 1904).³¹ Indeed, the world of commerce must never recede from view, as manifestly rapid changes in the American food system lie at the heart of both the publication explosion and the thirst for education.³² Community cookbooks document, in fact – through the rise and decline of recipe types they contain; by common ingredients, measuring standards, and cooking methods; and most obviously in their advertisements – how substantially the landscape of food production, preservation, packaging, transport, and marketing was transformed over the course of a century.³³

Insofar as it functioned as a recognizably coherent if variable genre,³⁴ the early community cookbook played a disproportionately outsized role in highlighting at least one of the currents running through this mosaic: the empowerment of women. From a later perspective informed by an awareness of victories won, it can easily be forgotten that, well into the last century, women negotiated social environments still imbued with a heartfelt sentimentality about what might be called “prestige without standing.” In the public sphere, women could be revered and disregarded at the same time. (The use of the past tense deserves interrogation.) It was a position simultaneously diagnosed and promulgated by Catharine Beecher (1800-1878), an influential educator who propounded the importance of women's authority while also accepting their subservience – a pervading theme. The running of a country depended on the proper running of a home: “The success of democratic institutions,” she counseled, “as is conceded by all, depends upon the intellectual and moral character of the mass of the people. If they are intelligent and virtuous, democracy is a blessing; but if they are ignorant and wicked, it is only a curse, and as much more dreadful than any other form of civil government, as a thousand tyrants are more to be dreaded than one. It is equally conceded, that the formation of the moral and intellectual character of the young is committed mainly to the female hand. The mother forms the character of the future man; the sister bends the fibres that are hereafter to be the forest tree; the wife sways the heart,

whose energies may turn for good or for evil the destinies of a nation. Let the women of a country be made virtuous and intelligent, and the men will certainly be the same. The proper education of a man decides the welfare of an individual; but educate a woman, and the interests of the whole family are secured." Women, accordingly – at least "educated" women – had influence beyond measure, if they but knew how to wield it. Changing the world for the better was not beyond them, for "in all cases, in which they do feel a concern, their opinions and feelings have a consideration, equal, or even superior, to that of the other sex. In matters pertaining to the education of their children, in the selection and support of a clergyman, in all benevolent enterprises, and in all questions relating to morals or manners, they have a superior influence. In such concerns, it would be impossible to carry a point contrary to their judgement and feelings; while an enterprise, sustained by them, will seldom fail of success."³⁵ The conceit that women bore the responsibility to bind home to God and country permeated women's social organizing.³⁶ Beecher's writings, moreover, would have resonance extending beyond her own era – indeed her world view speaks to many women still – for they were not necessarily inconsistent with an embrace of consumerism and technology,³⁷ or with the view that women should employ their education to advantage in the efficient maintenance of a household. The empowerment of women began in the articulation of their concerns – paramount among them the health, well-being, and prospects of their families in a changing world – through domestic means. Influence inhered in the presumption of moral and religious probity, in self-discipline, in the cultivation of a network of friends, and in the knowledge of how society worked.

But, whereas the origins of the contents of community cookbooks lay in the educational impulse to disseminate practical information about food, health, medicaments, and the household, the physical means of production required avenues of access negotiated almost entirely by men. Despite variations in state and local ordinances, nowhere would women have been surprised to learn that legal practice required *men* to file papers of incorporation for the establishment of any civic organization. In principle, the fundraising enterprise itself would have required supervision by men. In an age before women could own property or bank accounts without intervention from men, devise wills or other contracts, or exercise control over their own wages, to say nothing of political enfranchisement, neither would they have been surprised that access to advice about financial or contractual arrangements could prove limited. By 1880, most of the northern states had enacted property rights for married women that abrogated coverture laws, but the details of state law varied, and their application in cases wherein, for instance, ministers' or businessmen's wives were not resident in the same state as their husbands, questions of property rights escalated quickly to levels of legal complexity.³⁸ Copyright registration followed a routine course at commercial publishing houses, in anticipation of possibilities of actionable pirating. It would not consistently have been filed for church and charitable cookbooks whose distribution was local, but books produced by social reform or relief communities, such as Temperance unions or Women's Exchange societies, may well have sought counsel regarding property rights. Similarly, defrayment or amortization of publishing and printing costs might have required services for which women could seek assistance, perhaps in the case of quid-pro-quo arrangements with advertisers. Many printers may have accomplished the arrangements in the spirit of charity, though details of such transactions are hard to come by. It seems likely that the often-encountered prefatory plea for readers to reward advertisers with their patronage may have sufficed. An intriguing development in later decades

would be the incorporation of illustrated advertisements for national products on inserted leaves, often extraneous to the pagination, in local cookbooks; in a few instances a corporate presence is pervasive enough – for instance, running headers on every page – to suggest that only a sizable contribution could reasonably account for it.

The concinnity of education and business objectives thus connected compilers of community cookbooks with local printers, binders, and advertisers. In most cases, whatever evidence of arrangements made on their behalf that may have once existed has now faded from view; but it would have taken no more than a shop owner or other interested party with access to a printing press. And in this vein, what *can* be seen on occasion are the names of presses owned or leased by local newspapers appearing as printers named on title-page versos, in colophons, or among the advertisements. In the middle decades of the last century, when consolidation of newspapers, relocations of infrastructure, or mill closings forced regional printers and binders out of business, many cookbook committees had no choice but to improvise.³⁹ Those who could afford it turned to specialized job printers. At least by the 1930s – the phenomenon may well prove to have existed earlier⁴⁰ – cookbook production houses emerged to offer printing, design layout, cover illustration, and binding services. Some offered fully integrated publishing packages, even supplying content (recipes that could be selected by the client from a master list; standardized menu recommendations; even proverbs, riddles, or other filler). The community organization need provide little more than its name, as even formulaic titles could complete the package, leaving only stock paper dimensions and the total number of pages to be decided. Eventually, too, the various mechanical binding options requiring perforated paper, such as metal spiral, coiled (or loop) wire, plastic comb, and screw post, asserted their market prominence – to the point that many readers today associate community cookbooks with them. Of course, this surrender to uniformity both in content and physical appearance also removed much of what made community cookbooks “communal.”⁴¹ Many accepted it as a fact of modernity. A well-known example of integrated-service community cookbook publishers is Morris Press Cookbooks of Kearney, Nebraska, which (somewhat ironically) began as a local print shop in 1933. (Now a constituent part of a much larger concern, Morris Press & Morris Printing Group, the cookbook division continues to operate, advertising in inspirational magazines and Sunday church bulletins, and boasting of a production record that includes “millions of cookbooks from all 50 states.”⁴²)

But homogenization was not inevitable, and those who eschewed it brought do-it-yourself enterprise to the table. Uniformity, in this context, bowed to exigency. New print production technologies – examples can be found of the use of hectographic and stencil duplicators (in North America known, respectively, as Ditto and mimeograph machines), lithographic duplicators (inexpensive but inefficient), camera photocopiers (such as Rectigraph and Photostat machines), and finally, electrophotographic reproduction – enabled shorter print runs, quicker turnarounds, and calibrated costs. Automatic and rotary stencil duplicators had been marketed to small business owners as early as the 1870s, and could produce fifty to seventy-five duplicate paper sheets. But by the turn of the century, machines of far greater capacity had been developed.⁴³ In short, one or another of an array of commercially available duplicators may have been found within easy reach by the 1920s, in a church or school administrative office, perhaps, or at a photographic supply shop. The binding material, in turn, might be salvaged wrapping paper, wallpaper, oilcloth, or (on occasion) sackcloth, either glued to stiff card or left limp. Pages and coverings might be held in place by staples, rings, cords, ribbons, straps, rivets, even nuts and bolts.

Thus during the same period that American food production itself began to shift from the domestic sphere to that of a mass-market industry, at least some compilers of community cookbooks were pulling the genre in the opposite – domestic, arts-and-crafts – direction.

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Recipe collections that are shaped, pondered, shared, remade – “tried, tested, and proved” as many titles have it; the charitable impulse latent in the genre from its beginnings; the relationship between familial duty and the desire for self-betterment (education); the empowerment of women through civic engagement; the survival of an expression of collective identity and of place against the backdrop of global change: these are but a few of the themes illuminated by closer acquaintance with a genre of works borne of and intended for communal circulation. Among additional topics that deserve analysis, but must be deferred for the present, is the genre’s representation of specific segments of American society. Several avenues of approach have, encouragingly, opened up the subject, notably perspectives examining how social status is communicated,⁴⁴ how syntax and semantics contribute to implicit narratives,⁴⁵ and how genealogical and political affiliation is declared.⁴⁶ An understanding, on the other hand, of whether regional conceptualizations of “community” may help to explain patterns of production (why, for instance, there are *individual* community books of great renown in the American South, but far fewer of them in number) has yet to be achieved.⁴⁷ Community cookbooks are, first and foremost, documents of literate culture, and in this context it should not go unnoticed that the committees who compiled them resembled women’s clubs that raised funds for charitable causes but were organized around reading and writing.⁴⁸ They may have something to say about the plurality of Americans who ate cornbread, broth, and boiled vegetables every day – indeed it may have something to do with the fact that the recipes in community cookbooks often tend to convey the impression of trans-regional rather than local affiliations – but the argument, including whether or not it comports with a moral message, has not yet come into focus.⁴⁹ Most Americans “did not frequently read or write magazine articles about how to keep house and cook, [nor often use] cookbooks, nor did their recipes find their way into the published books.” And if they left behind traces of their existence at all, they were “more often concerned with the struggle for social justice or personal advancement than with the mundane matter of what they ate.”⁵⁰ The social movements in which community cookbooks played a small role in improving their lot will be among the themes that come together, if only to point out their relevance, in the essays that will accompany later volumes. Introductory remarks on the contents of the books, too – recipes, mainly, but also advertisements and ancillary texts – are also planned. Finally, it seems appropriate in the context of a descriptive bibliography to round off with further discussion of the books as physical artifacts.

For many years – it is now recognized – the relegation of community cookbooks to the “inferior-status” world of home and hearth delayed their appreciation as primary sources; in fact, it hindered their very survival. Their perceived modesty and simplicity seemed to promise little of interest to the sweep of history. But what is more remarkable is that community cookbooks were never about home and hearth; home and hearth, rather, were the pegs on which other agendas hung. The heterogeneity of their means and ends reflects the attempts by women, and by men who signed on to assist them, to address a myriad practical matters – large and small, lofty and mundane – placed before them in a world overwhelmingly in

need of “housekeeping.” Most of the institutions undergirding the production of such books, along with their social infrastructure, had already metamorphosed by the middle of the last century, often radically, if they prospered at all. There is no telling how many books have been discarded amidst the accumulated bric-a-brac of half-remembered lives, and no telling how much of what they contain can be wholly appreciated outside the frame of reference of their own time. Of course, most of what we think of as the material record is similarly vulnerable: potsherds in the rubble. Gratitude for what remains seems in order.

Mark Germer and Don Lindgren
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NOTES

1. *The UNXLD Cook Book*. Published by The R. S. T. U. V. W. Committee. [Derby, Conn.: The Church; Waterbury: Printed by] Mattatuck Press [of the] Waterbury Blank Book Mfg. Co., 1901.
2. Community cookbooks proliferated in the United States in sufficient numbers – arguably – to justify the descriptor “distinctive,” but the phenomenon was not uniquely American; for an exemplary survey of a parallel tradition, see Sarah Black, “Community Cookbooks, Women, and the ‘Building of the Civil Society’ in Australia, 1900–38,” *Dining on Turtles: Food, Feasts, and Drinking in History*, ed. Diane Kirkby and Tanja Luckens (Basingstoke: Palgrave Macmillan, 2007), pages 154–170.
3. A nuanced exploration of how women in past centuries have utilized recipe collections to nurture their experience of community can be found in Janet Theophano’s *Eat My Words: Reading Women’s Lives Through the Cookbooks They Wrote* (New York: Palgrave, 2002), chapter 1.
4. “First, such books must be spiral-bound, or they are not to be trusted” (Alton Brown, “Foreword,” *The Southern Foodways Alliance Community Cookbook*, ed. Sara Roahen and John T. Edge [Atlanta: University of Georgia Press, 2010], page [xi]. Some definitions in circulation, it should be noted, skew toward books of an age closer to the present day. But there is broad consensus (*cf.* Black, *op. cit.*, page 155); the other “essential” traits in Brown’s formulation: recipes contributed by members of an organization; a light editorial hand; and “a strong sense of place.”
5. *America’s Charitable Cooks: A Bibliography of Fund-Raising Cook Books Published in the United States (1861–1915)* (Kent, Ohio: The Author, 1971).
6. In this they differed from commercially produced books with recipes, designed to promote equipment for the home kitchen, manufactured goods, or processed foodstuffs – a publication genre coming of age at the same time, and often also connected to aspects of place and community.
7. What benevolence might achieve – and how – was an energetically debated subject even in the early days of the Republic, and the concerns of women’s charitable fundraising organizations were established, at least in urban centers, long before the post-Civil War era of interest here; *cf.* Anne Firor Scott, *Natural Allies: Women’s Associations in American History* (Urbana: University of Illinois Press, 1992), chapters 1–2.
8. Keith Stavely and Kathleen Fitzgerald, *United Tastes, The Making of the First American Cookbook* (Amherst: University of Massachusetts Press, 2017), pages 283–287. The reception of Simmons’s book can only be described as successful: fifteen printings as well as four pirated versions of *American Cookery* are known to have been published by 1831. It should also be noted that *American Cookery* is revered today for its author’s recommendations that resurface a half-century later in the context of education, namely, that “the rising generation of females” should gain “more general and universal knowledge” in order to advance in their work; “the orphan, tho’ left in the care of generous guardians, will find it essentially necessary to have an opinion and determination of her own” (first preface, page [3]): the book is important therefore “not only because it is the first American cookbook,” but also because it “establish[ed] an American woman’s discourse, writ-

- ten for women by women” (Elizabeth J. Fleitz, *The Multimodal Kitchen: Cookbooks as Women’s Rhetorical Practice* [doctoral thesis, Bowling Green State University, 2009], page 7.
9. Pamela Cooley, “Searching for Amelia: A Quest for the Author of the First American Cookbook,” *forthcoming*; this is the most detailed investigation to date regarding the identity of Amelia Simmons.
10. Orphaned girls were often destined for housekeeping, though it should not be assumed that, because a placement process existed, homeless children received actual training; they would have begun, at least, working all hours in menial drudgery. Thus the demonstration of a skill that might earn notice would have real value: “Specialists [e.g., cooks] received higher wages and labored fewer hours” (Daniel Sutherland, *Americans and Their Servants: Domestic Service in the United States from 1800-1920* [Baton Rouge: Louisiana State University Press, 1981], especially pages 53-55, 83-84, 93-94 (here at 84)). On the social contexts of domestic service in the northern states more generally: Harvy Levenstein, *Revolution at the Table: The Transformation of the American Diet* (New York: Oxford University Press, 1988), chapter 5. On rather different circumstances in southern states: Rebecca Sharpless, *Cooking in Other Women’s Kitchens: Domestic Workers in the South, 1865-1960* (Chapel Hill: University of North Carolina Press, 2010).
11. Staveland and Fitzgerald, *op. cit.*, pages 271-274. Twenty-nine of the recipes found in Simmons’s *American Cookery* came from the 1792 edition of Carter’s *The Frugal Housewife* (New York: Berry & Rogers).
12. Simmons’s inclusion of such ingredients as cranberries and watermelon rind (“American citron”) is widely appreciated, as are her American usages “molasses” (for “treacle”) and “cookies” (for Dutch “koekjes”); cf. the “Historical Notes” by Karen Hess to the facsimile edition of the second edition of *American Cookery* (Bedford: Applewood Books, 1996), pages ix-xv.
13. Cf. Sutherland, *op. cit.*, pages 50-52, on the circumstances of white (usually Irish) servants in the South before the Civil War.
14. Janet Duitsman Cornelius, “When I Can Read My Title Clear”: *Literacy, Slavery, and Religion in the Antebellum South* (Columbia: University of South Carolina Press, 1991), chapters 2-4. The allusion to “French or English servants” is likely an oblique reference to urbanized northern affluence.
15. Philadelphia: Caxton Press of C. Sherman, Son & Company, 1864. With characteristic absence of fanfare, Cook concluded her entry for the book on page 222: “Apparently the first cookbook published and sold in the United States to benefit a charitable cause.”
16. The dedication reads in full: “When I wrote the following pages, some years back at Oak Lodge, as a pastime, I did not think it would be of service to my fellow-creatures, for our suffering soldiers, the sick, wounded, and needy who have so nobly fought our country’s cause, to maintain the flag of our great Republic, and to prove among Nations that a free Republic is not a myth. With these few words I dedicate this book to the Sanitary Fair to be held in Philadelphia, June 1864. –March 1864” (page 1).
17. Thousands of local societies were merged under the auspices of the Commission which, according to one of its leaders, had disbursed twenty-five million dollars to relief workers by the end of the War (Mary A. Livermore, *My Story of the War: A Woman’s Narrative of Four Years Personal Experience* [Hartford: A. D. Worthington, 1889], pages 474-475). The Commission was not funded by the federal government, but rather relied on donations of cash and supplies sent from citizens from across the country and from abroad. There were even local fairs organized entirely by children (*idem*, pages 152-154). It should not go unremarked in the present context that, although the work of the Commission was initiated by women, boards of managers dominated by men were required for executive oversight (that is, men made the decisions).
18. “One characteristic feature of this [Books and Stationery] department was the sale of works prepared specially for the benefit of the Fair. [...] and we doubt not that that the intrinsic value of “The Poetical Cook Book” by Miss Maria J. Moss [and several other examples] was all the more appreciated by the purchasers, when they felt that while they were gratifying their taste, they were also helping on a great work of charity” (Charles J. Stillé, *Memorial of The Great Central Fair for the U. S. Sanitary Commission*

[Philadelphia: The Commission, 1864], pages 34-35; a debt of gratitude for this reference is owed Carol Fisher, *The American Cookbook: A History* (Jefferson: McFarland, 2006), page 57.

19. [Susan Coleman Hosmer], *Nantucket Receipts: Printed for the Fair* (Boston: Rockwell & Churchill, 1870); the attribution is contained in the Foreword to an altered third edition with the subtitle *One Hundred Receipts Collected from Nantucket Housewives* (Nantucket: Inquirer & Mirror, 1919).

20. Most charitable community cookbooks, for instance, included names of contributors and contained advertisements to defray printing costs; on these and other recurring attributes, see *infra*.

21. Numbers extracted from the corpus examined by Cook.

22. Elizabeth Nicholson, *What I Know; or, Hints on the Daily Duties of a Housekeeper* (Philadelphia: Willis P. Hazard, 1856), page [1] (title page).

23. Three titles can stand as representative of the (as of yet) unknown number of late nineteenth-century subject-specific cookbooks: Charles W. Schlumpf, *A Practical Guide for the Cake and Bread Baker* (Pittsburgh: Best & Company, 1884), designed “either for the general public or those of the household” to use in the preparation of “creature comforts” (page [3]); Susan Anna Brown, *The Book of Forty Puddings* (New York: Charles Scribner’s, 1882); and Mrs. H. Llewellyn Williams, *The Book of Ices* (New York: DeWitt Publishing, 1891), which boasts considerable specificity: “the perfection of summer refreshment enjoyed in our American ice cream” (page [3]).

24. A well-known example is the *High-Street Cook Book*, originally published (in 1877?) by the ladies of High-Street Congregational Church in Lowell, Massachusetts, the rights to which were purchased by C. I. Hood & Co. in order to promote Hood’s Sarsaparilla; in permutations the title appeared as *Hood’s Cook Book*.

25. But an idea of their variety can be gained readily enough from the “product sponsored publications” listed by William R. Cagle and Lisa Lillian Stafford in their *American Books on Food and Drink* (New Castle: Oak Knoll Press, 1998), pages [637]-730 (and the illustrations on the unnumbered pages immediately following); and from Carol Fisher, *op. cit.*, chapter 8.

26. Janice Longone, “Berney’s Mystery of Living and other Nineteenth-Century Cooking Magazines,” *Gastronomica* 2, no. 2 (Spring 2002), pages 97-102; and for more examples, Virginia K. Bartlett, “Periodicals,” *The Oxford Companion to American Food and Drink*, ed. Andrew F. Smith (New York: Oxford University Press, 2007), pages 448-450.

27. It has been too little remarked how much community cookbooks, as a publication genre, evolved in tandem with magazine formats. In some instances, product advertisements designed for national marketing campaigns appeared in local books, and in general the presence of advertising itself is a point of overlap. Far from negligible components, advertisements were viewed in the nineteenth century as enhancements, imbuing “the literature they appended [with] the aura of modernity [and the] stamp of relevance” (Susan Mizruchi, *The Rise of Multicultural America: Economy and Print Culture, 1865-1915* [Chapel Hill: University of North Carolina Press, 2008], page 139).

28. New York: D. Appleton & Co., 1867; there were several subsequent printings, but an even greater indication of the thirst for culinary education on the part of the general public was the (unauthorized?) publication of notes from Blot’s lectures at Mercantile Hall in Boston (*Prof. Blot’s Cookery* [Boston: Loring, 1866]). On the vicissitudes of Blot’s fortunes: David S. Shields, *The Culinaricians* (Chicago: University of Chicago Press, 2017), pages 201-204.

29. *Cooking School Text Book* (New York: Orange Judd, 1879).

30. Despite isolated experiments, the incorporation of home economics into secondary vocational education gained little momentum before 1900: John Rury, *Education and Women’s Work: Female Schooling and the Division of Labor in Urban America, 1870-1930* (Albany: State University of New York Press, 1991), pages 135-147.

31. Culinary instructors were often employed to promote agricultural products or kitchen appliances at the great world fairs. A photograph of one of the weekday demonstrations at Rorer’s restaurant concession (a Café in the East Pavilion) can be seen in Pamela Vaccaro’s *Beyond the Ice Cream Cone: The Whole Scoop on Food at the 1904 World’s Fair* (St. Louis: Enid Press, 2004), page 31. A number of recipes featured at the restaurant could be purchased in a souvenir book (Sarah Tyson Rorer, *World’s Fair Souvenir Cook Book* [Philadelphia: Arnold & Co., 1904]) – an advertisement for which can

also be seen on the rear wall in the photograph. (The restaurant's location on the fairgrounds is shown on the map on page 172.)

32. Kiyoshi Shintani, *Cooking up Modernity: Culinary Reformers and the Making of Consumer Culture, 1876-1916* (doctoral thesis, University of Oregon, 2008) evaluates the educators in the context of consumer culture, and contains important correctives to the timeline; Laura Shapiro, *Perfection Salad* (New York: Farrar, Strauss, & Giroux, 1986), chapters 3-4 *passim* on the influence of educational initiatives. More broadly, this work provides the best overview of societal changes in relation to America's commercial food system in the period between the Civil War and World War I.

33. Of many possible examples of the surfeit of publications illustrating the intersection of cookbooks, education, commerce, and technological change as the new century approached: Lucy C. Andrews, *Choice Receipts Arranged for the Gas Stove* (Philadelphia: United Gas Improvement, 1893).

34. On the understanding that genres are resources constructed by communities to wield "pragmatic power as social action," in the formulation proposed by Carolyn Miller, "Rhetorical Community: The Cultural Basis of Genre," *Genre and the New Rhetoric*, ed. Aviva Freedman and Peter Medway (London: Taylor & Francis, 1994), pages 67-78, here at 75.

35. Catharine Esther Beecher, *A Treatise on Domestic Economy*, revised ed. (Boston: Thomas H. Webb, 1842), 37, 33. That women bore responsibility for the proper maintenance of their societies echoed through the next decades; perhaps its most organized expression arrived in the so-called "municipal housekeeping" movement around the turn of the century, the full outline of which is almost breathtaking: Mary Ritter Beard, *Woman's Work in Municipalities* (New York: D. Appleton, 1915). The "two domains" problem is an old subject with a large bibliography; for a critique: Linda Kerber, "Separate Spheres, Female Worlds, Woman's Place: The Rhetoric of Women's History," *Journal of American History* 75, no. 1 (June 1988), 9-39.

36. One form or another of the slogan "God and Home and Native Land" was routinely adopted by local chapters of the Woman's Christian Temperance Union (for example, those of Lewiston and Auburn, Maine: *History of Androscoggin County, Maine*, edited by Georgia Drew Merrill [Boston: W. A. Fergusson, 1891], page 300).

37. Janice Williams Rutherford, *Selling Mrs. Consumer: Christine Frederick and the Rise of Household Efficiency* (Atlanta: University of Georgia Press, 2003).

38. Variations in state law proved a key issue in the well documented copyright-infringement case concerning Mary Virginia Terhune's (that is, Marion Harland's) *Common Sense in the Household: A Manual of Practical Housewifery*, originally published in 1871 (New York: Charles Scribner), but sequentially pirated in several cities in the 1880s (*Belford Clarke & Co. et al. v. Scribner*, Circuit Court for the Northern District of Illinois Appeal to the Supreme Court, decided April 11, 1892); see Melissa J. Homestead, *American Women Authors and Literary Property, 1822-1869* (Cambridge: Cambridge University Press, 2005), pages 240-249.

39. Economic downturns, of course, do not affect all strata of society equally, and some space should be reserved for community cookbooks produced by affluent clubwomen with private objectives, however much they stand apart from the tradition as a whole; thus, for instance, *Fashions in Foods in Beverly Hills*, compiled by the Beverly Hills Woman's Club, with attributed cover design and illustrations (Beverly Hills: The Club, 1929).

40. In outline, at least, the practice resembles extempore arrangements made between nineteenth-century publishers and department stores or food emporia to distribute inexpensive recipe booklets whose contents were identical but whose covers bore the name of the corporate retailer.

41. Anne L. Bower, "Community Cookbooks," *The Oxford Companion to American Food and Drink*, *op. cit.*, pages 142-143.

42. *Cookbook Publishing Guide* [sales kit flier] (Kearney: Morris Press, 2015).

43. An essential reference now is Barbara Rhodes and William Wells Streeter, *Before Photocopying: The Art and History of Mechanical Copying, 1780-1938* (New Castle: Oak Knoll Press, 1999); here, especially, part 1, chapter 6, and on relative capacities, page 137.

44. Anne L. Bower, "Our Sisters' Recipes: Exploring 'Community' in a Community Cookbook," *Journal of Popular Culture* 31 (Winter 1997), 137-151.

45. Colleen Cotter, "Claiming a Piece of the Pie: How the Language of Recipes Defines Community," *Recipes for Reading: Community Cookbooks, Stories, Histories*, ed. Anne L. Bower (Amherst: University of Massachusetts Press, 1997), pages 51-73.
46. Kennan Ferguson, "Intensifying Taste, Intensifying Identity: Collectivity Through Community Cookbooks," *Signs: Journal of Women in Culture & Society* 37, no. 3 (Spring 2012), pages 695-717.
47. However, an important stride in identifying differences between books of urban and rural origin has been achieved by Elizabeth Ransom and Wynne Wright, "Constructing Culinary Knowledge: Reading Rural Community Cookbooks," *Food, Society, & Culture* 16, no. 4 (December 2013), pages 669-689.
48. Anne Ruggles Gere, *Intimate Practices: Literacy and Cultural Work in U. S. Women's Clubs, 1880-1920* (Urbana: University of Illinois Press, 1997), chapter 1.
49. An important advance now is Megan Elias's *Food on the Page: Cookbooks and American Culture* (Philadelphia: University of Pennsylvania Press, 2017), part of whose narrative is built on a database-oriented analysis of the contents of community books.
50. Katherine Leonard Turner, *How the Other Half Ate: A History of Working Class Meals at the Turn of the Century* (Berkeley: University of California Press, 2014), page 2.

Arrangement of the Catalogue Entries

Locally compiled, edited, and printed, most community cookbooks inhabit a world removed from that of professional publishing, produced for a circumscribed readership, and disseminated without concern for copyright protection and outside the royalty system. There was no need for them to subscribe to standards of layout and design, and there was often but modest regard for formalities of attribution. Corporate authorship may or may not have been acknowledged; titles may or may not have been given discrete pages of their own; places and dates of publication may or may not have been recorded: products of local interest seldom attend to posterity.

An effort to bring a measure of bibliographic consistency to a genre characterized by its diversity will, itself, require some improvisation. Following is an explanation of how the information in the entries is organized.

Culinary Address

For convenience of reference more informative than an inventory number, each entry is headed by a shorthand "culinary address," a contrivance made of place and date. The place is that of the book's compilation (not necessarily that of its publication), and the date is that of its appearance in print (not necessarily, if applicable, the date of its copyright registry). In cases where the place cannot be determined or delimited, a surmise is indicated by a question mark in curved brackets: Tehama(?) 1935. In cases where no date is given, an estimated date is given with a letter x attached: Hartford 1906x. Readers can look to the ends of the citations to learn how the surmises or determinations have been made. (An attached a, b, or c is merely an ordering device: two books published in Phoenix in 1920 would be differentiated as Phoenix 1920a and Phoenix 1920b.)

Title

Title pages are preferred sources (when present). In those cases where books were published without title pages (not altogether uncommon), the source of the title appears in a note at the end of the citation paragraph ("Title from cover" or "Title from running header"). The phrase "Title from cover" is not the same as "Cover title" or "Spine title." Notes specifying the later two are reserved for recording the fact that a title *different* from that on the

title page is present on the external boards or wrappers. (All titles intended to represent a given book as a whole, whatever its source, are tracked in the title index.)

Publication

Place and date of publication and/or printing are stated without comment when present on the title page, in standard bibliographic order (place, publisher, date). In cases where the information is only discoverable elsewhere internally, as well as when it must be inferred from external evidence, readers may look to the relevant note at the end of the bibliographic entry (“Date of publication from colophon”). When no publisher name is present, the corporate body named as the progenitor of the book is presumed responsible for the book’s dissemination, and is so identified in square brackets: Chicago: [The Church; Printed by] Craftsmen Printers, 1924. When no publication information appears anywhere, the entire statement is placed in brackets – [Lawndale (Chicago): The Church, between 1919 and 1923] – and subsequently qualified in relevant notes.

Size and Collation

Height and width (in centimeters) record measured size of covers (page size may be somewhat smaller). The initial terms octavo and duodecimo are used in their modern indefinite sense to indicate relative format size ranges. Additional information about the specific physical copy described is included in the condition statement at the end of the entry.

Authorship Determination

Full or “authoritative” forms of both individual and corporate authors have been introduced in brackets as an expression of the need to consider the books in the catalogue as fully deserving of critical attention. These forms are supplied in square brackets following the citation proper, in an effort to clarify precisely the persons and entities responsible for a given book’s dissemination in print: when the Mrs. Walter D. Bush on the title page can be extraneously identified as [Rebecca Gibbons Tatnall Bush], it is the latter name form that is determined to be authoritative for the purposes of identification. In cases where the authors cannot be fully identified, the form of name on the item is retained ([Mrs. Washington (pseudonym)]; [G. D. K.]). Similarly, an authoritative name form is the mechanism by which it can be made clear, for instance, that the Ladies of the M. E. Church (to whom authorial credit is given on a title page) can be more fully identified as the Ladies’ Circle of the First Methodist Episcopal Church. Further, corporate names such as these are given in a form that reflects institutional priority: [First Methodist Episcopal Church (Gadsden, Ala.); Ladies’ Circle]. (In this context the detail can be noted that the presence or absence of a possessive apostrophe follows the evident preference of the authors (some omitting the possessive, others insisting on Ladies’ Aid or Woman’s Auxiliary).

Edition

The edition statement receives prominence at the head of the narrative description. Stated editions and numbered printings are noted when present (e.g., Stated second edition, fourth printing). When no edition statement is present, and all indications support a conclusion, its status is considered evident (e.g., Evident first edition). Most such statements are straightforward, but a few are qualified (e.g., Evident first edition with this title). In those cases where the edition statement is derived from a source other than the title page or its verso, a note is appended to the citation (e.g., Edition statement from prefatory note, page [3]).

What and Wherefore

Following the citation and physical description of each entry are a short commentary regarding the book's contents and a narrative placing the book in historical context, as best can be determined. Estimates of priority ("The earliest cookbook known to have been published in Colorado") ought to be recognized as provisional, given the nascent state of bibliographic control over the genres represented in the catalogue. Whether or not individual recipes are attributed is also recorded, as is additional relevant information regarding contributors, if it is discoverable. Whenever possible, the impetus behind the publication is enfolded within a narrative that identifies individuals, the organization, or the institution that gave rise to the book's appearance, including documentation that may be helpful in providing historical, sociological, and culinary context. A word or two has also been allocated regarding the fate of the churches or civic institutions that so inspired communities to commit their resources in service to them.

Condition

At the end of each entry is a condition description of the exemplar on offer. It will be noticed that, in some cases, scarcity necessitates the inclusion of copies in less than optimal condition. As is often the case with cookbooks, the rigours of service to cooks and families leave evidence of use – not only ownership and presentation signatures, annotations, and other marginalia, but also workaday stains and splaternalia. In a few cases, owners applied vernacular fixes, such as an additional binding or cover of home devising. Specific aspects of the condition can sometimes provide valuable information as, for instance, when a recipe is amended or evaluated in a handwritten note by an early owner.

Bibliography

An estimation of each book's relationship to the bibliographical repository of past chroniclers brings its catalogue entry to a close. The number of exemplars located by the cooperative aggregating utility OCLC (Online Computer Library Center) at the time of writing is noted, as is ancillary information reported there when it is deemed helpful or relevant. (It should always be borne in mind that, while OCLC's membership is international, by no means do all archives and libraries in the world participate, and many institutions that are listed as members report and update their holdings information irregularly.) Corresponding entries in relevant printed subject bibliographies are also supplied (a bibliography of relevant works will accompany each volume, and a cumulative bibliography will complete the final volume). Together, of course, these resources are insufficient to suggest that what is currently known is the end of the story; indeed, even now the bibliography lacks detail regarding what has already come to light, and it is hoped, in addition, that a great deal remains to be unearthed. For the present, however, books that have not been reported held by libraries or described in the bibliographical literature are provisionally noted here as "unrecorded." Prices are included, as these books are offered for sale to the public.

GULF CITY
COOKBOOK

COMPILED BY

THE LADIES OF THE ST. FRANCIS
STREET METHODIST EPIS-
COPAL CHURCH, SOUTH,
MOBILE, ALABAMA

REVISED 1911 BY AID SOCIETY.

"We may live without poetry, music, and art;
We may live without conscience, and live without heart;
We may live without friends, we may live without books;
But civilized man cannot live without roads.
He may live without books: what is knowledge but guessing?
He may live without hope: what is hope but deceiving?
He may live without love: what is peace but giving?
But where is the man that can live without dining?"
—*John L. Lewis*

NASHVILLE, TENN.; DALLAS, TEX.
PUBLISHING HOUSE OF THE M. E. CHURCH, SOUTH
SMITH & LAMAR, AGENTS
1911

ALABAMA

Ensley 1909x 1. *Cook Book*. Compiled by Ladies of St. John's Episcopal Church.

Ensley, Alabama: [The Church; Printed by] Garrison Printer, [between 1909 and 1915]. [St. John's Episcopal Church (Ensley, Ala.); Ladies of the Church]. Octavo (21 x 13.5 cm.), 89, [i] pages. Advertisements. Index and "Index of advertisements." Date of publication estimated from external evidence.



Evident FIRST EDITION. A church cookbook from a once independent municipality at the moment of its absorption into greater Birmingham. With nearly three hundred recipes, some of them attributed, including: English Currant Bread, Poached Eggs with Creamed Celery, Fried Okra with Onions, Artichoke à la Barigoile (i.e., Barigoule), Creamed Parsnips, Cherry Salad, Savory Custard, Prune Trifle, Chelee Sauce, Rhubarb Relish, Scuppernong Wine, Coffee Jelly, Watermelon Preserves.

Located at the southern edge of the Pratt Coal Seam, Ensley was a planned industrial city, built on land acquired by Enoch Ensley (1832-1891) to provide housing as well as communal and commercial infrastructure for workers employed in the coal and iron ore mines of the Tennessee Coal, Iron & Railroad Company. Residents' experience in self-governance was short: the city was incorporated in February 1899 but annexed by Birmingham on the first day of 1910. Opposition to the takeover was vigorous – a mock funeral was held and a tombstone laid to commemorate the "euthanized" city – such that the persistence of the community's independent identity (including an informal retention of the name Ensley) works against clarity regarding the appearance of the St. John's *Cook Book*. Advertisements for two theaters equipped to exhibit silent films place the range of dates across the annexation divide: both – that for the Belle Theatre on page 2 and that for the Franklin Theatre on page 28 – announce adherence to guidelines set forth by the National Board of Censorship, a name (for what became the National Review Board) in use only between late 1909 and 1915.

The history of Episcopalians in Alabama cannot be separated from the history of advocacy for slavery, nor from the influential tenure of the Confederate episcopate of Richard Hooker Wilmer (1816-1900), an ardent proponent of secession. Unlike Methodists, Baptists, and Presbyterians, Episcopalians did not furcate over issues surrounding abolition. While their numbers declined in the later nineteenth century – Wilmer, though under house arrest for demonstrations of hostility against the United States President, was still permitted to serve as bishop – they retained the loyalty of landholders and industrialists. Thus the upper echelons of Ensley grew sufficiently to merit the establishment of a parish, which was admitted into the Diocese in 1898, just before formal incorporation of the city. Images of the church for which funds were raised by the Ladies of St. John's are not listed among the archival holdings now deposited at the Birmingham Public Library. (The brick complex that stands at the site today, on Ensley West Avenue, was built in 1951. The parish having dissolved in 2000, this building was listed for sale in 2016.)

One abrasion along fore-edge of text block. Stapled in publisher's

green wrappers, titled in black, over brown cloth. Some soiling and a small tape repair to lower edge of front panel of wrappers. Duplicate front half of wrappers bound in. Scarce. [OCLC locates one copy; Cather 20; not in Cook, Brown or Cagle]. \$350.00

*rich with recipes for Creole cooking, the original 1878
publication contains the earliest known American
recipe for jambalaya to appear in a cookbook*

Mobile 1911 2. *Gulf City Cookbook*. Compiled by The Ladies of the St. Francis Street Methodist Episcopal Church, South, Mobile, Alabama.

Nashville, Tenn.; Dallas, Tex.: Publishing House of The M. E. Church, South; Smith & Lamar, Agents, 1911. [St. Francis Street Methodist Episcopal Church, South (Mobile, Ala.); Ladies of the Aid Society]. Octavo (20.25 x 14 cm.), 252 pages. Advertisements. Index. List of contributors. Author from page [1].



Stated revised edition (“Revised 1911 by Aid Society”). A revision of the first church cookbook known to have been published in Alabama (its original edition published by the United Brethren Publishing House in Dayton, Ohio in 1878), and the only instance of its publication by the southern denominational house, or “Book Concern” (established in Nashville in 1854). A general kitchen reference, with approximately one thousand unattributed recipes. Among entries of interest: (Red Fish) Cubion, Oyster Gumbo (with sassafras), White Wine Soup, Stewed Crabs, Beef Cakes, Fried Tripe, Baked Partridge, Solferino, Tomato Salad with Almonds, Frozen Perfection Salad, Bur Artichokes, Cabbage Etouffe (i.e., Étouffée), Green Corn Pudding, (Fried) Plantains, Squash Fritters, Baked Cushaw, St. James Bread, Hominy Drops, Oyster Shortcake, Sweet Potato Waffles, Ice Cream Cake, Almond Pie, Syllabub, Baked Pears, Hoarhound Candy, Flaxseed Tea, Scuppernong Wine. The original 1878 printing contained the earliest known recipe for jambalaya published in a cookbook in the United States (“Jam Bolaya”); it appears unchanged in this edition. (The second known cookbook appearance, under the heading “Jumberlie, a Creole Dish,” was published in California, in *What Mrs. Fisher Knows About Old Southern Cooking* [San Francisco: Women’s Cooperative, 1881], item 119.) The Miscellaneous chapter, it might be noted, lives up to its name: on the same page where one finds a Remedy For Sick Turkey (a pit of tar followed by a teaspoon of brandy) is located also a handy list of Correct Wines (for accompanying soup to dessert).

St. Francis Street Methodist Episcopal began as the first “swarm” of the Gulf City mother church, on Government Street – colloquially known as the Bee Hive (and itself a mission church appointed by the Mississippi Conference). Originally founded as Jackson Street Church in 1840, the congregation moved to a permanent structure on St. Francis Street some four years later. Enduring half a century, the 1844 building nonetheless succumbed in the end to damages resulting from explosions at the Union magazine depot as the Civil War wound down. It is this church, of course, that was honored by Ladies of the Aid Society with proceeds from the *Gulf City Cookbook* in its initial



printings (1878, 1882, and 1892, all issued from Dayton). The revision of 1911, however, would have been undertaken in support of a grand new edifice of brick with stone trim, dedicated in 1895, that still stands at the same site, just outside the commercial center of town.

During World War II, St. Francis Methodist operated the Downtown Servicemen's Center, a clearinghouse for volunteers from various churches, and its profile of civic service remained high within the city for decades. In 1984 the building was added to the National Register of Historic Places. But owing to dwindling membership and financial shortfalls it was deconsecrated in 1993. In 2014 the property was sold to investors, and in 2016 was reopened as a concert, meeting, and events venue.

Some marked staining at fore-edges, and some interior staining throughout. Hinges professionally repaired with tissue; new endbands to text block. In clean publisher's dark green boards, the title stamped in black. Good or better. [OCLC locates eight copies; Bitting, page 560 (acknowledging only the 1878 edition); Cather 3 (for the 1878 original, but noting the 1911 revision); Cook, page 19; Brown 2; not in Cagle]. \$650.00

3. [– another copy].

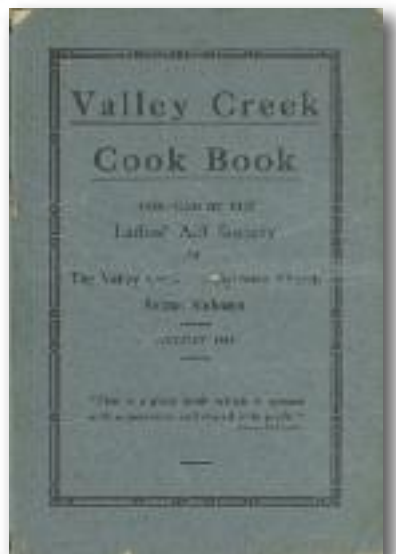
Some marked staining at fore-edges, and some interior staining as well. Hinges with professional tissue repair; front flyleaf reattached and edge repaired with tissue. One torn leaf with an early repair by a previous owner. In publisher's dark green boards, the title stamped in black; some edgewear and rubbing; all-in-all, good. \$600.00

Summerfield 1915

4. *Valley Creek Cook Book*. Compiled by the Ladies' Aid Society of The Valley Creek Presbyterian Church.

Selma, Alabama: [The Church; Printed by Selma Stationery Co.(?)], August 1915. [Valley Creek Presbyterian Church (Summerfield, Ala.); Ladies' Aid Society]. Octavo (22.5 x 15.25 cm.), 100, [iv] pages. Ad-

vertisements. Index. Printer suggested from advertisement on page [60].



Evident FIRST EDITION. A church cookbook with two hundred twenty recipes, the majority attributed, from an historic neighborhood enclosed within a recently incorporated municipality called Valley Grande. Entries meriting notice: Vegetable Gumbo, Celeried Oysters, Roast Pigeons (with truffles), Cucumber Catsup, (Baked) Cashaw, Perfection Salad (a version with red peppers), Coffee Bread, Macaroon Pudding, Velvet Sponge Cake, Peach Soufflé, Pear Preserves, Green Tomato Pickle, Apple Wine.

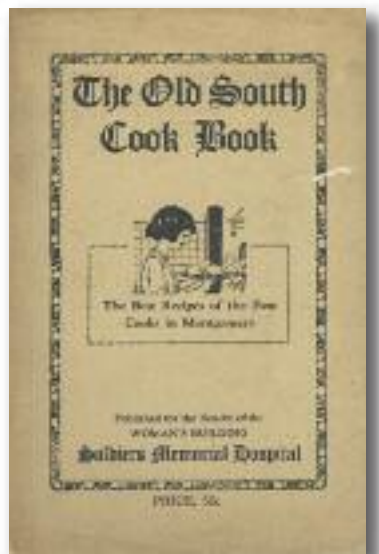
Once a more-or-less informal geographical designation, the phrase Valley Grande now applies to a city – incorporated in 2003 – that encompasses the historic neighborhood in Dallas County known since 1843 as Summerfield. The Presbyterian Church there preserves in its appellation Valley Creek both a reference to the nearby waterway that runs past Selma, a few miles to the north, and to the name under which Summerfield had originally been settled (in 1819).

Organized in 1818, one year before Alabama statehood, Valley Creek Presbyterian became the mother church of Selma's First Presbyterian (dating from 1838; now called Cornerstone Presbyterian) and, by extension, of several descendent churches of the post-Civil War era in central Alabama. The red-brick structure still extant opened its doors in April 1859, and served both a white community (who sat in the ground-floor sanctuary) and at least for a time, a regular congregation of slaves (for whom the weekly sermon was repeated later in the basement). The building was listed in the National Register of Historic Places in 1976, and reopened after an extensive restoration in March 2017.

Interior clean and bright. Stapled in blue wrappers, titled in black, slightly worn and abraded, with a small perforation to the front panel; still better than very good. Rare. [OCLC locates no copies; Cather 25; not in Brown, Cook, or Cagle]. \$450.00

Montgomery 1920

5. *The Old South Cook Book: The Best Recipes of the Best Cooks in Montgomery*. Published for the Benefit of the Woman's Building [of] Soldiers' Memorial Hospital.



Montgomery, Ala.: [The Committee; Printed by The Paragon Press(?), 1920]. [Soldiers' Memorial Hospital Committee (Montgomery, Ala.); Unit 44]. Octavo (23 x 15.5 cm.), 93, [iii] pages. Advertisements. "Index" is actually a table of contents. Title from cover. Author and date of publication from introductory note (page [1]). Printer suggested from advertisement on page [18].

Evident FIRST EDITION. A charitable hospital cookbook, with some two hundred recipes, many attributed, including: Corn Fritters, Pone Bread, Alabama Corn Starch Cake, Sweet Potato Pudding, Artichoke Pickle, Pecan Date Cake, Sally Magunda (a corruption of salmagundi).

The Woman's Building was to have been one of several envisioned by Unit 44 after the War to End All Wars, when sorrows lingered but hopes would run high, at least for a time. The project of a Memorial Hospital, to be built at the corner of High and Union Streets, was announced in 1920 (in a fund-raising publication) "to be a perpetual memorial to the men from the city and county of

Montgomery, who made the supreme sacrifice in the World War.” Thus the publication in the same year – by all indications – of *The Old South Cook Book* by Unit 44 of the organizing Committee. A total of eight buildings were anticipated on a four-acre elevation shaded by oak trees, some of which landscape was to be preserved for the enjoyment of convalescing patients. The name Soldiers’ Memorial was held over from Montgomery’s Soldiers’ Hospital and Soldiers’ Home that had assisted veterans of the Civil War as late as the first decade of the last century. However it cannot be established that the Committee ever achieved its goals. No records survive of a Soldiers’ Memorial Hospital at High and Union Streets (or anywhere else in Montgomery County). Nor does the biography of the Committee chair and author of the introductory note, Mrs. John Floyd (Julia Elmetta Teague) Gay (1865-1955) hold out a clue: the Teagues and the Gays were prominent wealthy families, but no transfer of their charitable impulses to veterans elsewhere has come to light.

Stapled in buff wrappers with black decoration; a one-inch scrape and perforation to the front panel; spine a bit worn, and bearing a handwritten title in ink. Some wear to corners, otherwise near very good. Rare. [OCLC locates one copy; not in Cather, Brown, or Cagle]. \$250.00

Lafayette (Ala.) 1921

6. *True and Tried Recipes*. Collected by The Ladies of the Baptist Church.

Lafayette, Ala: [The Church], 1921. [First Baptist Church (Lafayette, Ala.); Ladies of the Church]. Octavo (22.5 x 15 cm.), 44, [xvi] pages. Advertisements. Title from cover.



Evident FIRST EDITION. A church cookbook, with more than two hundred fifty recipes, many attributed. Most entries adhere to the reliable conventions promised by the title, but there are also such glimpses of the geography as Pecan Cake (requiring two and a quarter pounds of pecans), a custardy Burnt Almond Cream, Banana Fritters, and Squash Cakes.

Though not the earliest congregations in Alabama, the so-called Primitive Baptists – the “church of the people” who eschewed hierarchy and claimed personal experience of the spirit as ultimate authority – dominated among the Christian communities by the middle of the nineteenth century. Since the decade when *True and Tried Recipes* appeared, the First Baptist Church of Lafayette (in Chambers County, a stone’s throw from the Georgia border) has been remembered as a bastion of the Southern Convention, the spiritual home of several Alabamians who served as representatives of their state in Washington, not the least of whom was Supreme Court Justice Hugo Black (1886-1971).

Stapled in brown wrappers, titled in black. Owner’s name in pencil on cover: “Bess.” One recipe corrected in ink. Near fine. Unrecorded. [OCLC locates no copies; not in Cather, Brown, or Cagle]. \$500.00

Gadsden 1928

7. *The Home Economist*. [Compiled by the] Womans Missionary Society.

Gadsden, Alabama: First M. E. Church, South, [1928]. [First Methodist Episcopal Church, South (Gadsden, Alabama); Womans

Missionary Society]. Quarto-size booklet (26.5 x 19.5 cm.), 30, [ii] pages. Advertisements. “Table of Contents” is actually an index. Title from cover. Date of publication from postage rates announcement on page 26.



Evident FIRST EDITION. A church missionary cookbook of the contract variety, presenting the Missionary Society’s selection of stock recipes and reference tables (calorie counts, cooking times, menus), all of them unattributed. One suspects some confusion in working out the contents of contract arrangements, in this case suggested by the recipe Chocolate Pie No. 4, as there are no numbers 1-3. There are stand-alone baselines, pruned to an essence for convenience (Croquettes, Dumplings, Cookies, Pie Crust) but also some less-than-obvious choices (Baked Cabbage, Stuffed Prune Salad, Marshmallow Fudge). Ingredients are listed separately – by no means a universal practice even this late in the church-and-charitable context.

Methodist women’s missionary societies, with both domestic and foreign emphases, had been active in the Southern Conference from the 1880s, perhaps earlier. A North Alabama Conference of missions was coordinated in 1898 and very considerable sums were raised and dedicated to missionary efforts of various sorts, from the mountainous back country and coal mines close to home to Christian educators stationed as far away as Japan. Gadsden, northeast of Birmingham in Etowah County was then Alabama’s largest and most prosperous commercial center after the port city of Mobile. The congregation, now First United Methodist, perpetuates this legacy of missionary avidity still.

Stapled in terra cotta wrappers, decorated in black. Some offsetting from wrappers to initial leaves. Very good. Unrecorded. [OCLC locates no copies; not in Cather, Brown, or Cagle]. \$250.00

Florence 1931

8. *The Florence Cook Book*. Edited by Women of Trinity Guild of Trinity Parish.

Florence, Ala.: [The Church], 1931. [Trinity Episcopal Church (Florence, Ala.); Women of Trinity Guild]. Octavo (22.5 x 14.5 cm.), [x], 151, [xxix] pages. Advertisements. Table of contents.



Stated second edition (likely a corrected printing of the first edition). An evidently well-received collection of nine hundred recipes, following closely upon the first edition of only two years previous (with the same 151 pages). Regional favorites stand in relief: Southern Egg Bread, Okra Gumbo, Bishop Whipple Pudding, Ambrosia, Owendaw, Asparagus Loaf, Blackeye Peas, Elder Blossom Wine, Creole Pralines. But it would be misleading to truncate the story there, for the Women of Trinity Guild could venture out as eagerly as their counterparts elsewhere, from Almond Bisque and Lobster Canapes to Queen of Trifles and Banberry [sic] Tarts. For more local color, an advertisement on the rear panel of the wrappers is for “Dowdy’s Pit Bar-B-Q, Fish-Chili, Lee Highway.” A telling marginalia on page 110 opines on the Sponge Cake: “grand but a lot of work.”

Florence is a well-known constituent municipality of The Shoals in Alabama’s northwestern corner, the birthplace of W. C. Handy (and by extension, it is often said, the birthplace of the Blues). The seat of Lauderdale County, the city and the surrounding region had become prosperous through its abundant access to water power early in the nineteenth century.

Though not the first Episcopalian congregation established in Alabama – Anglicans had already settled in Mobile and Tuscaloosa – Trinity Church, founded in 1836 and still an active community today, lays claim to the title of oldest parish in the Tennessee Valley.

Several pages splash-stained, but text unobscured throughout. Stapled in blue wrappers, titled in black; stained and faded but nonetheless intact. Good. Gift presentation in ink on page [ix], addressed to “a bride” (as per page 48) with corresponding recommendations marking several recipes. Scarce. [OCLC locates no copies of the second edition (but identifies one copy of the first edition and three copies of the revised (third) edition of 1943); none of the editions in Cather, Brown, or Cagle]. \$300.00

Birmingham 1942

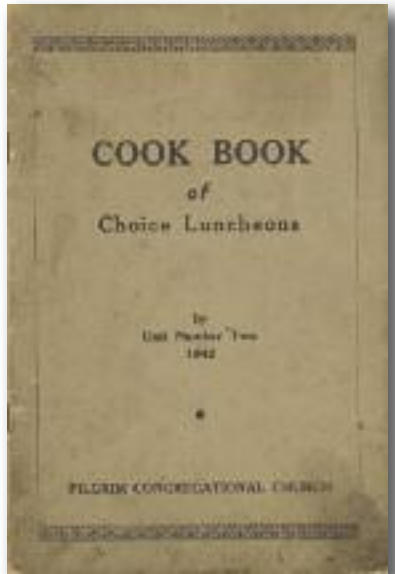
9. *Cook Book of Choice Luncheons*. By Unit Number Two [of] Pilgrim Congregational Church.

[Birmingham, Ala.: The Church; Printed by] American Calendar & Novelty Co., 1942. [Pilgrim Congregational Church (Birmingham, Ala.); Unit No. 2]. Octavo-size booklet (22.5 x 15 cm.), 28 pages. Advertisements. Title from cover. Printer from rear panel of wrappers.

Evident FIRST EDITION. A church cookbook with menus, some attributed, supplemented with one hundred short, unattributed recipes. Entries include: Shrimp Cucumber Salad, Creole Pie, Asparagus Timbale, Date Torte, Orange Raisin Cake, Sour Cream Apple Cake, Southern Pecan Pie.

The path of Congregationalism in the South has been winding, its convolutions charted in the histories of individual communities. It is largely a story of the twentieth century. The name Pilgrim Congregational, of course, derives from tradition – many churches of New England and the Midwest preserve it still – but Pilgrim Congregational of Birmingham took more than one occasion to affirm that aspect of denominational tradition that embraces alterity and inclusivism. Founded in 1903, the congregation initially failed to cohere and fell dormant in 1918 – though its charter was never revoked. In Alabama of the 1920s, separate white and Negro churches operated within the Congregational Conference, and while First Congregational of Birmingham was an active African-American community, there was no white congregation after the demise of Pilgrim Congregational. Unpredictably, owing in large measure to interest from disaffected Presbyterians, new and original members resuscitated the charter, held organizational meetings and services in local theaters, and in 1941 established a new sanctuary on 8th Avenue North, in the suburb (later annexed by Birmingham) called Zion City. *Cook Book of Choice Luncheons*, then, appeared at a time of hopeful rejuvenation.

And indeed the community flourished for a time, initiating construction of an imposing modernist church made of glass and steel, on Montclair Road, in 1959. But again, within two years, a rift over desegregation severed the Pilgrim congregation in half, with the pastor’s own vote breaking the tie and thus permitting all members of the Conference to worship side by side. In 2001, members confronted discriminatory inertia again and adopted an “open and affirming” stance with respect to gender identity beyond traditional heterosexuality. The majestic Montclair structure, too, was eventually forfeited, as the vicissitudes of attrition and social upheaval whittled resources.



Retaining the name Pilgrim Church and allied with the United Church of Christ, the descendent congregation adapted a one story commercial building on Sixth Avenue South, and held its first services there in 2010.

Some interior staining, and central opening loosened. Still good, in stapled tan wrappers, soiled and slightly edge-worn, titled in brown. Unrecorded. [OCLC locates no copies; not in Cather, Brown, or Cagle]. \$150.00

Florence 1943 10. *The Florence Cook Book*. Edited by Women of Trinity Guild of Trinity Parish.

Florence, Alabama: [The Church], 1943. [Trinity Episcopal Church (Florence, Ala.); Women of Trinity Guild]. Octavo (23 x 15.5 cm.), 171, [v] pages. Advertisements. Errata list. Table of contents. Title from cover.



Stated revised edition (and evident third). A generous helping of more than nine hundred recipes, clearly an act of perseverance to review and produce during wartime. Southern favorites stand in relief, as they had done in the previous edition of 1931: Cracklin Bread, Hush Puppies, Ambrosia, Daube Glacé, Cabbage Au Gratin, Creole Peas, Fried Bananas, Black Bottom Pie, Pecan Cake. But this is a substantial revision of that second edition and the Women of Trinity Guild were noting with interest recipes from beyond their immediate sphere. Three early instances of Italian-American spaghetti exemplify the adopted cuisine's transition from "peasant" food to household staple in the perception of Southerners.

Florence is a well-known constituent municipality of The Shoals in Alabama's northwestern corner, the birthplace of W. C. Handy (and by extension, it is often said, the birthplace of the Blues). The seat of Lauderdale County, the city and the surrounding region had become prosperous through its abundant access to water power early in the nineteenth century. Though not the first Episcopalian congregation established in Alabama – Anglicans had already settled in Mobile and Tuscaloosa – Trinity Church, founded in 1836 and still an active community, lays claim to the title of oldest parish in the Tennessee Valley.

Several handwritten corrections in pencil; otherwise clean and bright internally. Stapled in publisher's red wrappers, titled in black; worn at the corners, and with some sizable chips to the spine. Front panel of wrappers is illustrated with a photograph of Wesleyan Hall (University of North Alabama). Good. Scarce. [OCLC locates three copies of the revised edition (and one copy of the first edition of 1929); a copy of the second edition (1931) is also known; none of the editions in Cather, Brown, or Cagle]. \$120.00

Lafayette (Ala.) 1949 11. *Favorite Recipes*. By Chambers County Home Demonstration Clubs.

[Lafayette(?): The Clubs], June 1949. [Alabama Cooperative Extension Service (Chambers County, Ala.); Home Demonstration Clubs]. Octavo-size (21 x 13.75 cm.), 111 pages. Photoreproduction of typescript. Table of contents.



Evident FIRST EDITION. A community cookbook with two hundred recipes contributed by women resident in Chambers County and just over the border in Randolph County who participated in the home demonstration clubs organized through the United States Department of Agriculture Cooperative Extension Service. Among the entries: Deep South Ice Box Rolls, Cheese Loaf, Corn Pudding, Apple Raisin Slaw (with carrots), Green Tomato Pickle, English Pea Casserole, Pineapple Syllabub, Dried Apple Custard, Bacon Waffles, Blueberry Pancakes (with cloves), Tomato Cake, Parline (i.e., Praline) Cake, six versions of Blackberry Cake, and ten versions of Pecan Pie.

Home demonstration clubs, early examples of what is now called adult education, had become integral to the mission of the Department of Agriculture in the early twentieth century. Cooperative extension services grew out of agricultural experiment stations that had been established at land-grant colleges. In Alabama the first four county demonstration agents were dispatched, in 1906, to the Tuskegee Normal and Industrial Institute (from 1985 Tuskegee University) for the purpose of reaching African-American farmers in Macon County. In 1914 the Smith-Lever Act enabled states to coordinate programs on a larger scale and, as a result, by 1920 Alabama had demonstration agents in twenty-eight counties.

The “demonstrations” the agents provided – agricultural field methods for men and improved domestic practices for women – were designed to encourage efficiency and the adoption of safe and sanitary procedures. Demonstration work assisted women in fulfilling such household duties as gardening and canning, and at the same time provided conduits of information exchange beyond families and neighbors to the extent that entire counties could become interconnected communities.

Agents from the Department trained a local representative, who would in turn take responsibility for organizing demonstrations in designated communities – designated, for white clubs did not mix with black clubs, and the Department’s African-American agents worked only with African-American families. (Chambers County was white and segregated in 1949.)

It should also be noted that the clubs often took on lives of their own, as would appear to be the circumstances behind the Chambers County anthology of *Favorite Recipes*. In this sense the clubs can also be characterized as charitable associations, as women organized events and shared their understanding of such subjects as nutrition and food preservation beyond the Extension Service structure. All of the recipes in *Favorite Recipes* are accompanied by the location and name of the club attended by its contributor (e.g., “Myrtis Benton, Buffalo, Alabama, Hamburg Club”). In 1995, a statewide Alabama Cooperative Extension System was created to supersede the several historical arrangements of its land-grant educational institutions. The College of Agriculture, Environment, and Nutrition Sciences of Tuskegee University, heir to the pioneering cooperative program, still participates.

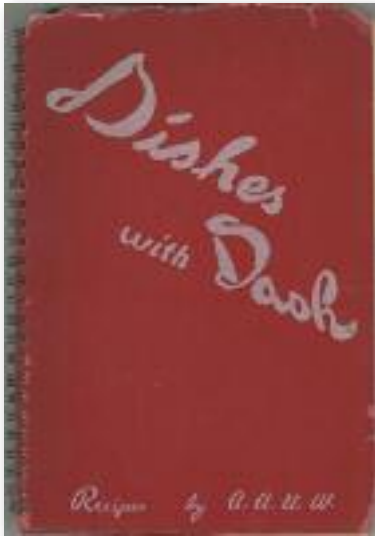
Stapled in publisher’s peach wrappers, lettered in blue; some slight soiling to the front panel, and a crease to the rear, but overall very good. Unrecorded. [OCLC locates no copies; not in Brown, Cagle, or Cather].

\$90.00

Tuscaloosa 1949

12. *Dishes with Dash*. [Recipes by A. A. U. W. Illustrations by Mary Schuyler Mosely and Hazel Waterman Brough.]

[Tuscaloosa]: Published by [the] Tuscaloosa Branch of the American Association of University Women; Birmingham, Alabama: Lithographed by Commercial Printing Co., 1949. [American Association of University Women; Tuscaloosa Branch]. Octavo (23.5 x 16 cm.), 150 pages. Photoreproduction of manuscript. Illustrated within text throughout and on chapter heads. Table of contents. List of Committee members. Subtitle from cover. Artist credits from page [2]. Place and date of publication from page [4].



Evident FIRST EDITION. A community cookbook by a local branch of the venerable American Association of University Women, an organization dedicated to the advancement of women through higher education. With one hundred fifty attributed recipes for “dishes with dash interspersed with Deep South dishes” (according to the foreword); included among them: Buttermilk Biscuits, Coffee Wreath, Southern Spoon Bread, Oyster Cauliflower Casserole, Shrimp and Noodles, Rice Jambalaya, Spengoric, Chicken Okra Gumbo, Black Cherry Salad, Tomato Jelly, Carrot Souffle, Baked Beets with Orange Sauce, Potted Red Cabbage, Black Bottom Pie, Spiced Apple Chiffon Pie, Sherry Almond Pie, Banana Ice Cream, Poppy Seed Cake.

In 1921, almost forty years after its founding, the Association of Collegiate Alumnae merged with the Southern Association of College Women, thereby establishing a nation-wide advocacy network that, within a decade, recognized 475 local branches. Among their early objectives was the guarantee that standards for women’s education would be equal to that for men, and would include all disciplines and levels of attainment. In the 1940s a political consciousness began to emerge, as the plight of refugee women from Nazi-occupied territories prompted the establishment of a War Relief Committee.

In Alabama, branches in Montgomery and Birmingham were chartered during the 1921 merger; four new branches followed in the next few years, including Tuscaloosa, organized in 1928. The immediate concern of the women behind *Dishes with Dash* is unclear. But discrimination against women by means of the Alabama poll tax and the campaign against it on the part of the A. A. U. W. are well documented, as is the return of the League of Women Voters chapters to cities in Alabama beginning in 1948. At the very least it can be noted that the Tuscaloosa Branch in 1949 was affirming a solidarity at a conspicuous moment, when women’s voices were struggling to be heard in Alabama, when confronting the status quo invited opprobrium, when merely associating could incur risk – sometimes called by historians “the second battle for woman suffrage” (cf Sarah Wilkerson-Freeman, “The Second Battle for Woman Suffrage,” *Journal of Southern History* 68, no. 2 [May 2002], 333-374).

Slight age-toning to the edges. Metal twin loop Wire-O binding with publisher’s red laminated cardstock covers, titled in white; worn especially at the top and bottom edges and fore-corners. Unrecorded. [OCLC locates no copies; not in Cather, Brown, or Cagle]. \$90.00

Birmingham 1951

13. *Beta Sigma Phi Sorority Cook Book*. [Compiled by Members of The Birmingham City Council of Beta Sigma Phi Sorority.]

[Birmingham: The Council], 1951. [Beta Sigma Phi; City Council (Birmingham, Ala.)]. Octavo-size booklet (21.75 x 14 cm.), 52 pages. Advertisements. Table of contents. List of donors. Title and date of publication from cover. Author from prefatory acknowledgements on page 1.



Evident FIRST EDITION. A contracted community cookbook, published “to enlarge our treasury so that we might help the poor, the sick, the needy, and the blind families here in our city.” With a group of sample menus followed by one hundred short, unattributed recipes; among them: Mushroom Canapés, Corn and Almond Soup, Green Rice, Ham Mousse, Carrot Nut Balls, Stuffed Artichokes, Tomato Mint Salad, Orange Soufflé, Pistachio Ice Cream, Black Bottom Pie.

Beta Sigma Phi began during the early years of the Great Depression as a reading club in Abilene, Kansas, at the initiative of a traveling reference-book salesman. Perceiving that many women sought yet lacked the means for self-improvement, Walter William Ross (1900-1969) envisioned a social and community-service association with chapters (councils) administered by local volunteers. In 1931, he founded a sorority that would claim no academic affiliation but adopt as its name the Greek initial letters for “life, learning, and friendship” (βίος, σοφία, φιλία).

Rituals and degrees (orders of service) accrued, in some ways analogously to those of such organizations as the Masonic Order of the Eastern Star. There were no religious requirements, however, nor any minimum level of educational attainment. The sisterhood’s popularity soared beyond the expectations of its revered founder, who remained engaged throughout the remainder of his life, and eventually established a management company for the provision of business guidance and operational support to the myriad councils that formed both in North America and abroad. A systematic history of the local councils and the circumstances of their foundings has yet to be undertaken, but the Birmingham Council is known to have been active in the 1940s, when Beta Sigma Phi members from across the country raised twenty-two million dollars in United States government war bonds – an extraordinary achievement at a time when those who could not afford to buy bonds outright could do so by turning in books of ten-cent stamps accumulated over time.

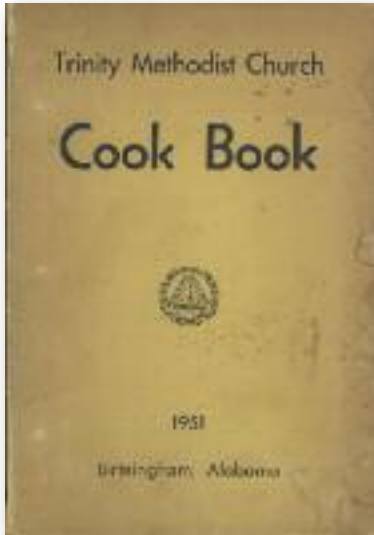
Age-toning to the edges and some dampstaining to several pages at the tail edge. Stapled in publisher’s pink foil-cardstock wrappers, titled in blue. Unrecorded. [OCLC locates no copies; not in Cather, Brown, or Cagle]. \$90.00

Homewood 1951

14. *Trinity Methodist Church Cook Book*. [Compiled by The W. S. C. S. of Trinity Methodist Church. Illustrations by Elizabeth Nielson and Loretta Williams.]

Birmingham, Alabama: [The Church], 1951. [Trinity Methodist Church (Homewood, Ala.); Women’s Society of Christian Service]. [Elizabeth Nielsen]. [Loretta Williams]. Loose leaves in three-ring binder (23 x 16 cm.), 156, [ii] pages. Typescript. Illustrated. Advertisements. Title and date of publication from cover. Author and illustrators from prefatory remarks on page 2.

Evident FIRST EDITION. A church cookbook undertaken in support of a burgeoning suburban community to the south of Birmingham.



With two hundred fifty attributed recipes; among them: Pear Relish (with onions and peppers), Black Cherry Salad, Sea Food Gumbo, Southern Pork Chops with Rice, Baked (Ham) Sandwich, Red Cabbage Casserole, Squash Souffle, Glazed Apricots, Whole Grain Banana Bread, Black Bottom Pie, Caramel Cocoanut Cake, Pineapple Torte.

Several small neighborhoods south of the Red Mountain ridge below Southside voted to incorporate, in 1926, under the name Homewood. Still in the same year, members of Trinity Methodist, a mission church at Sixth Avenue and 31st Street, saw the advantage of starting anew, and purchased property on Oxmoor Road in the new municipality. The new church's doors opened as the Great Depression descended and the community faltered; but it revived after the Second World War, and its sanctuary was renovated in 1950. Thus *Trinity Methodist Church Cook Book* appeared as construction invoices came due and as the silver anniversary of the congregation approached.

Formation of the Women's Society of Christian Service was the result of the merger of the Home and Foreign Missionary Societies of the Methodist Episcopal Church in 1939 (the year of the emergence of the Methodist Church from the amalgamation of several regional manifestations of Wesleyan Methodism in North America). In 1972, after the next denominational merger, the organization would unite with the Wesleyan Service Guild to form United Methodist Women. The illustrators, presumably members of the congregation, are otherwise unknown.

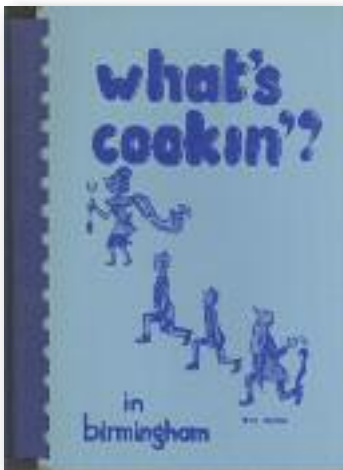
Interior clean, save for a few spot-stains and minor age-darkening at the edges; several pages loosened. Publisher's yellow ring binder, age-darkened, title in black. Unrecorded. [OCLC locates no copies; not in Cather, Brown, or Cagle]. \$60.00

an Alabama Jewish community cookbook

Birmingham 1955

15. *Personalized Recipes*. Compiled by Birmingham's B'nai B'rith Women. [Edited by Dodie Jaffe and Anita Lichter.]

[Birmingham, Ala.: B'nai B'rith Women; Printed by] Quality Press, 1955. [Independent Order B'nai B'rith District 7; Women of Lodge 368 (Birmingham, Ala.)]. [Dodie Bittner Jaffe]. [Anita Sacks Lichter]. Octavo-size (21 x 14.5 cm.), 499 pages. Photoreproduction of manuscript. Illustrations. Advertisements. Table of contents. Index. Cover title: *What's Cookin'?* in Birmingham. Editors from page 496 and *Catalogue of Copyright Entries* (July-December 1955). Printer from colophon.



Stated second edition. A community cookbook compiled by members of the Independent Order B'nai B'rith Birmingham Lodge; with four hundred attributed recipes. Representative among them: Beet Soup, Kraut Soup, Knaidleh (i.e., Knaidlach), Gefüllte Fish, Farfel Chicken Fricasee, Meat Blintzes, Pickled Brisket, Stuffed Cabbage, Egg Plant Salad, Horseradish Mold, Squash Ring with Peas, Kashe Varnishkes, Apple Coogel (i.e., Kugel), Hamantaschen, Honey Cake, Tayglesh (i.e., Teiglach), Almond Pudding, Passover Bagel, Matzo Charlotte.

America's oldest Jewish fraternal and service organization long resisted membership by women. An auxiliary chapter calling itself B'nai B'rith Women was established (to "promote sociability") in

1909 as adjunct to the San Francisco Lodge, and a dozen more followed suit in a number of cities before the outbreak of World War I. But despite women's expressed interest in filling patriotic service roles beyond the traditional knitting, sewing, and staging of entertainments for soldiers, the name B'nai B'rith Women was not officially recognized until 1957, which meant of course that, in the intervening years, women had neither voice nor vote at lodge conventions and thus could not influence the organization's course at a time when they wished to steer energies towards education, literacy, and the alleviation of poverty. However informally constituted, B'nai B'rith Women membership numbered some 130,000 in 768 chapters by the time official status was approved.

Birmingham's chapter produced *Personalized Recipes*, then, at a time of significant recognition for the philanthropic achievement of Jewish women – and of significant change within conservative Judaism with regard to social and political activism. There is nothing “auxiliary” about them now. Of an early generation in this context, Dodie Bittner (Mrs. Leo Arthur) Jaffe (d. 2007) and Anita Sacks (Mrs. Julian) Lichter (1927-2007) would witness the transformation of B'nai B'rith Women into a politically engaged – even feminist – force, when it became, for instance, the first and most outspoken Jewish organization to support the ultimately beleaguered Equal Rights Amendment of 1971. But they would also live to see the schism with B'nai B'rith International in 1990 over issues of autonomy, and the subsequent adoption of a new name, Jewish Women International, in 1995.

Plastic blue comb binding lightly soiled and with a narrow piece missing; in illustrated blue card covers. Scarce. [OCLC locates two copies of the second edition (and one copy of the first edition (1949); not in Cather, Brown, or Cagle]. \$50.00

a cookbook the size and shape of a 1 pound pack of beans



Mobile 1955x 16. *China Doll Finest Quality Beans*. Mobile, Alabama: China Doll, [circa 1955].

[China Doll Rice and Beans Company (Firm: Mobile, Ala.)]. Oblong (10 x 21 cm.), 72 pages. Illustrated. Photoreproduction of typescript. Title from front panel and place of publication from rear panel of wrappers. Estimated date of publication proposed from external evidence.

Evident FIRST EDITION. An advertising vehicle for a pioneer food packaging and distribution company associated for seventy years with Mobile and the Central Gulf Coast. With sixty unattributed recipes incorporating beans or lentils, including: Barbecue Baked Lima Beans, Lima Bean Chowder, Blackeye Pea Soup, Cranberry Bean Loaf, Savory Red Kidney Bean Cake, Navy Bean and Apple Casserole, Pinto Beans Dixie Style, Split Pea Soup with Noodles, Maple Baked Yellow Eyes.

The trademark phrase “China Doll” accompanied by an image of Chinese woman holding a fan was registered in November 1936 by Norman Webb Hutchings (1894-1960), the founder of the Rice Sales Company of Chickasaw, a neighborhood within Mobile. Hutchings saw the time fast approaching when dry foods such as rice might no longer be stored by retailers in bulk containers, then subsequently handled and weighed on site, but sold, instead, in packages of predetermined size. Approximately a decade after the company was established, dry beans were added to the company portfolio, and it may reasonably be surmised that *China Doll Finest Quality Beans* would have been supplied to retailers for promotional purposes. Its recipes called for quantities matching package sizes. Confirmation of an estimated *terminus post quem* in the 1950s – the so-called decade of measurement standardization – is supplied by the incorporation in some recipes of the long-familiar expression “moderate oven” to mean 350 degrees Fahrenheit.

By the 1950s China Doll was distributing twenty varieties of dry beans and six varieties of rice to markets throughout the Southeast. After Hutchings’s death in 1960 and the loss at sea of his son in 1967, the brand was acquired by the international concern Riviana Foods. In 2005 trademark assets were sold to the Marshall Biscuit Company, itself a subsidiary of the Lancaster Colony Company. Production equipment and business offices relocated to Saraland, a northeastern suburb within greater Mobile, some four miles to the north of Chickasaw, though some operations remained in the old single-story brick plant that stands today. China Doll continues profitably and has in fact expanded, now conjoined with the trademarks Dixie Lily and Big Bill (two firms with similar histories dating back to the 1930s) under distribution aegis of the Meador Company of Mobile.

Light discolorations to the final page. Produced to match the size and shape of a one-pound sack of beans; in red-printed yellow paper wrappers with original black cloth tape along the spine. Scarce. [OCLC locates one copy (listed twice); not in Cather]. \$90.00



Mobile 1975 17. *Recipe Jubilee*. [Compiled and] Published by The Junior League of Mobile, Inc[orporated in] 1964.

Mobile, Alabama: [The League; Printed by] Southern Lithographing, 1975. [Junior League of Mobile]. Octavo (24 x 15 cm.), 344 pages. Table of contents and index. Illustrated.



Stated sixth printing. An attractively designed charitable cookbook by a women's community-improvement association, with nearly one thousand attributed recipes – in fact, a late tribute to the ongoing tradition, in that many entries bear close resemblance to those in church and charitable cookbooks of prior generations in the region: Cheese Straws, Oyster Pie, Shrimp Jambalaya, Tennessee Ham, Turnip Greens, Buckwheat Cakes, Pecan Tarts, Grasshopper Pie, Cranberry Ice. Against these must be weighed a trove of relative novelties, including Avocado Soup, Liptauer Cheese, Crabmeat Croustades, Sherried Chicken, Hominy Pie, Apricot Loaf, Baked Grapefruit.

The sharing of recipes presumes a shared interest in preparing meals. Thousands of community cookbooks animate the truism that, however singular the sensate experience of eating, all cooking is social. Among them, a number warrant regard for their production by organizations that exist specifically to promote the ideal of volunteerism that set the tradition itself in motion. A prominent organization still, The Junior League of Mobile was founded as the Mobile Charity League, by twenty-five women, in 1925. Six years later the group joined the Association of Junior Leagues of America, and began to focus closely on education and mental health projects. In the 1970s, as *Recipe Jubilee* appeared in its sixth printing, the thriving League established a sort of volunteer operations center in order not only to manage their network but “to develop the potential of its members for voluntary participation in community affairs.” In recent years their members were in the news for mobilizing (with apologies for the pun) extensive relief efforts in the wake of Hurricane Katrina. *Recipe Jubilee* amounts to volunteerism in the service of volunteerism – a thoroughly successful effort at that: there were thirteen printings by 2002, and a total of one hundred sixty thousand copies sold.

In publisher's green and white decorated cloth, slightly bumped and sunfaded; otherwise near fine. [OCLC identifies one copy of the 1975 printing; not in Cather]. \$30.00

Ketchikan
Kookery
1913



Ketchikan 1912, item 18.

ALASKA

the second cookbook known to have been published in Alaska

- Ketchikan 1912 18. *Recipe Book*. This book is compiled by the Ladies' Aid of the Methodist Episcopal Church, Ketchikan, Alaska.

[Ketchikan: The Church], 1912. [Methodist Episcopal Church (Ketchikan, Alaska); Ladies' Aid Society]. Tall oblong (23.5 x 10 cm.), 32, [i] pages. Two illustrations. Advertisements. "Index" is actually a table of contents. "Officers of the Aid Society" listed on title page. Cover title: *Ketchikan Kookery 1912*.

Evident FIRST EDITION. The second cookbook known to have been published in Alaska, following the 1904 publication of the *Guild Cook Book* of Nome (see Cook, page 20); an earlier work, Tracy's *Klondike Edition of Scientific Cookery* was issued in 1898, but published in Seattle. An attractive church cookbook, narrow enough to slip into a pocket; with one hundred fifty attributed recipes, including: Cabbage and Potato Soup, Fish Pudding, Baked Herring, Tomato Jelly Salad, Carrots with Cream, Turnip Ragout, Mince Meat Pie, Apple Custard Pie, English White Plum Cake, Brunswick Sponge Cake, Orange Pudding, Cornelius Spiced Cherries.

Today a marine port and transportation hub, Ketchikan, on Revillagigedo Island in the southeasternmost corner of Alaska, was little more than a fishing and mining outpost with plank roads in 1900, when its Methodist Episcopal congregation was organized. A small building at Main and Grant Streets – the first church erected in Ketchikan, began Sunday School services the following year. The dedication of a larger sanctuary on the site was celebrated in 1910, and it may be more than coincidence that the community's *Recipe Book* appeared shortly after the arrival of a new permanent minister with his family.

Ketchikan is widely known for clan and kinship totem poles of historical significance preserved in the area (many at the Totem Heritage Center); about eighty reproductions are prominently displayed throughout the city, and the descendent church of Methodist Episcopal, First United Methodist, maintains (at this writing) a landmark example near the corner where Main and Grant meet – a new commission, apparently, as it does not match the line engraving on the cover of *Recipe Book*, but likely evident of a long association nonetheless. Another image should be noted, that of an indigenous Alaskan sitting on an ice flow against a dark sky and a low sun (page 32).

In publisher's green wrappers, decorated in black, with an image of a totem pole. Some age-toning to the front panel of wrappers, and the lower corner of the title page dog-eared; otherwise very good or better. Scarce. [OCLC locates three copies; Cook, page 20; in neither Brown nor Cagle]. \$900.00

- Ketchikan 1929 19. *Choice Recipes by Ketchikan Women*. Compiled [by the Hospital Guild] for the Benefit of the Ketchikan General Hospital.

Ketchikan, Alaska: [The Guild], 1929. [Ketchikan General Hospital (Ketchikan, Alaska); Guild]. Octavo (23 x 15.25 cm.), viii, 184 pages. Advertisements. Table of contents. Author from preface on page 5. Cover title: *Hospital Guild Cook Book*.



Evident FIRST EDITION. A charitable hospital cookbook from an emerging municipal center (on Revillagigedo Island in the Alexander Archipelago of southeastern Alaska). With eight hundred attributed recipes; notable among them: Alaska Salmon Roe Sauté Munière, Bouillabaise à la Marsellaise, Crab Flake Pie, Chillettes in Savory Dressing, Anchovy Canapes, Peanut Butter Soup, Cream of Cheese Soup, Chicken and Oysters à la Metropole, Casserole of Sausages and Apples, Perfection Kidney Sauté, American Chop Suey, Spinach with Horseradish, Hubbard Squash, Stuffed Beets, Walnut Bread, Cottage Cheese Pie, Blue Huckleberry Pie, Pumpkin Pie with Nuts (and orange juice), Christmas Fruit Cake, Hot Water Sponge Cake, Goose-nargh Cakes (with caraway seeds), Orange Macaroon Pudding, Baked Crabapples, Chilled Coffee Jelly, Mint Sherbet, Black Tea Ice Cream, Musk Melon Jam, Salmonberry Jelly, Plum Duff.

It was thanks to an early interest on the part of Catholic missionaries that a hospital was set on firm footing in Ketchikan at a time when streets were still made of spruce planks. The first Catholic church was established just to the north, in Wrangell, in 1879, during missions to the Tlingit (the town's name is a corruption of Tlingit *aachxaana*). The Sisters of Saint Anne (a foundation in Québec) were invited to establish a hospital in Juneau in 1886, and in 1895 they operated a second house to serve the mining settlement Douglas. The Catholic community of Ketchikan had been celebrating mass before the turn of the century in various public buildings, but in 1903 recovered a derelict schoolhouse and christened it Holy Name Church. A Catholic Society appears to have offered hospital beds as part of its mission, but in 1922 they purchased a building site and requested another spiritual congregation, the Sisters of Saint Joseph of Peace, to provide medical care for residents of the island. Two sisters arrived by steamship in February 1923, shortly after the opening of Little Flower Hospital, so named in honor of the recently deceased Carmelite nun Thérèse of Lisieux, then undergoing the process of canonization in Rome. There were never enough beds, several additions to the building were planned, and there can little doubt that *Choice Recipes by Ketchikan Women* was an expression of high ambitions, perhaps for the long-awaited pediatric wing that was eventually completed just before the Pacific Theater of World War II erupted.

The Sisters proved not only able but also adept in answering their call, eventually serving (from June 1951) under the aegis of the Catholic Diocese of Juneau. In 1960, a year after Alaskan statehood, they faced unnavigable financial straits, and negotiations began by which it was agreed that the city would build and lease a new facility, permitting the Sisters to administer it as a charity. In 1963, now formally under the name by which it was already known, Ketchikan General Hospital opened new doors once again. Today its origins are acknowledged in the expanded name PeaceHealth Ketchikan Medical Center, a constituent member of a still not-for-profit Catholic health organization operating in Oregon, Washington, and Alaska.

Some interior spot-staining and a few annotations in ink. In light blue wrappers, bumped and soiled, lettered in gilt and decorated

with caricatures of cherubic chefs. Wrappers and several pages loosening. Still good or better. Scarce. [OCLC locates one copy; in neither Brown nor Cagle]. \$250.00

Fairbanks 1944 20. *Favorite Recipes*. Compiled and Edited by Saint Matthew's Guild of Saint Matthew's Episcopal Church.

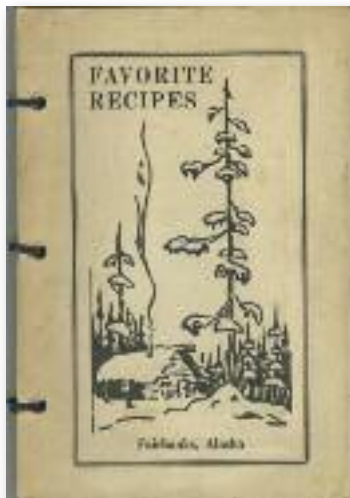
Fairbanks, Alaska: [The Church; Printed by Tanana Publishing(?)], 1944. [Saint Matthew's Episcopal Church (Fairbanks, Alaska); Saint Matthew's Guild]. Ring-bound octavo-size leaves (23 x 15.25 cm.), [ii], 160, [ii] pages. Advertisements. Table of contents. List of advertisers. Printer suggested from advertisement on page [128].

Evident FIRST EDITION. A church cookbook with more than two hundred recipes, many of them attributed. Among entries warranting notice: Black-Eyed Pea Soup, (Dried) Pear Bread, Bohemian Kolaches, Norwegian Horns, Okanagan Salad, Raw Turnip Salad, Green Rice Ring, Codfish Baked with Cheese, Alaskan Cranberry Pork Chops, Corned Moose Meat, Carrot Beef Loaf, Barbecued Lima Beans, Hominy Pie, Raisin Tarts, Pumpkin Cake, Potato Cake (with walnuts), Swedish Pepper Cookies, Apricot Mousse, Cranberry Ice, Salmonberry Preserve.

Favorite Recipes honors the fortieth anniversary of its congregation's founding, for Saint Matthew's Episcopal was one of three churches organized in 1904 (alongside First Presbyterian and the Catholic Church of the Immaculate Conception) in the wake of the great Fairbanks Gold Rush of 1902. Episcopalians claim a sort of precedence owing to reports of a service held by visitors from Circle (a mining town northeast of Fairbanks) in 1903, in the Fairbanks Saloon. Another assertion of priority concerns St. Matthew's Hospital – built of logs like the Church, on land adjacent – which administered, perhaps also as early as 1904, to prospectors and trappers, old-timers and chechacos of every nationality encountered on the trails, among them Canadians, Finns, Russians, Italians, Norwegians, Australians, and others (as recorded by a witness, one Deaconess Clara Carter, in *The Alaska Churchman*, no. 1 [June 1906]). A source of pride was a small church belfry holding a bell cast in Troy, New York in 1905, and inscribed with words of the first local bishop: "O ye Frost and Cold, bless ye the Lord; praise Him and magnify Him forever." Members of Saint Matthew's also started the first lending library (in a room at the rear of the church), initiated the first kindergarten, and organized the first troop of Boy Scouts in Fairbanks.

Shortly after publication of *Favorite Recipes*, in 1947, the log church burned, but the altar, communion rail, lectern – carved from Alaskan birch – as well as the 1905 bell were saved, eventually to be installed in a new wood frame structure dedicated on Christmas Eve, 1948. The congregation celebrated its centenary in 2004 and flourishes still.

Three-hole punched and loose plastic-ring bound, with original beige cover illustrated in a style reminiscent of Jugendstil woodcuts; lightly soiled front loosened from rings, as are several leaves. Still good or a bit better. Scarce. [OCLC locates two copies; in neither Brown nor Cagle]. \$50.00



Anchorage 1951

21. *Out of Alaska's Kitchens*. By Members of Alaska Crippled Children's Association, Territorial Headquarters, Anchorage, Alaska.

Anchorage: [The Association]; Printed by The Ketchikan Alaska Chronicle, 1951. [Alaska Crippled Children's Association; Recipe Committee]. Octavo (21.5 x 14 cm.), 241, [iii] pages. Eight color illustrations. Table of contents.



Stated third printing. A hospital-related community cookbook with nearly seven hundred recipes, many with refreshingly generous and detailed instructions. It might be taken as axiomatic that Alaskans are omnivorous, and so one finds here Ptarmigan, Goose, Reindeer, Caribou, Moose, Beaver, Muskrat, Mountain Goat and Bear. But it also turns out that they have an enriching knack for invention, for here too are Sourdough Hotcakes (a recipe that occupies a full page), Orange Rolls (made with boiled oranges), Grape and Cabbage Salad (served hot), Sauerruben (described as sauerkraut made with turnips), Rhubarb and Onion Relish, Salmonberry Preserves, Alaska Sweet Sea Pickles (made with kelp bulbs), Salmon Pie, Cardamom Cookies, Kelp Mint Marmalade.

The Alaska Crippled Children's Association was a women's charitable organization founded by Mrs. Marshall (Margot) Hoppin (1894-1976) in 1946. The wife of a captain in the U.S. Air Force, she was still serving as president at the time of the present printing of *Out of Alaska's Kitchens*. The cookbook was one of several fund-raising projects undertaken to support medical – especially orthopedic – care at Edgcombe Hospital in Sitka (about six hundred miles southeast of Anchorage) for the estimated twelve hundred Alaskan children in serious need. In 1948 the group established offices and a thrift store (The Gilded Cage) in Anchorage at Third and E Streets, and in 1953 they opened a Treatment Center on Fourth Avenue, thus expanding their medical and therapeutic work to Anchorage, and in 1956 expanded again to offer services in Fairbanks. Until 1969 ACCA was affiliated with what had been known as the National Society for Crippled Children, but had recently renamed itself Easterseals. ACCA sustained its acronym despite its own renaming in 1998 to Alaska Center for Children and Adults.

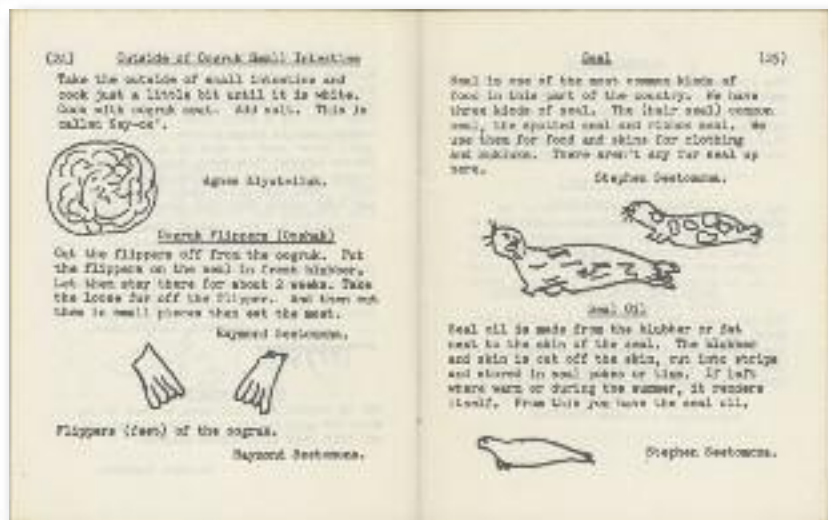
Pages slightly darkened but clean. Plastic blue comb-binding with illustrated yellow card covers; somewhat shelfworn, lower fore-edge rough, corners bumped. Near very good. [OCLC locates thirteen copies of the third printing; Brown 9 (1947 first printing); a revised edition dated 1961 is also known; not in Cagle]. \$30.00

*a cookbook from a community whose descendants face
existential threat from climate change*

Shishmaref 1952

22. *Eskimo Cook Book*. Prepared By Students of the Shishmaref Day School, Shishmaref, Alaska. [Compiled by Isabelle B. Bingham].

Anchorage, Alaska: Published exclusively by Alaska Crippled Children's Association, 1952. [Alaska Crippled Children's Association; Students of the Shishmaref Day School]. [Isabelle Batchelor Bingham]. [Raymond Seetomona]. Duodecimo-size, stapled booklet



(13.25 x 10.5 cm.), [iv], 36 pages. Photoreproduction of typescript. Illustrated. Table of contents. Title from cover. Publisher from page [i] and date of publication from page [iii].



Evident FIRST EDITION. A community cookbook with eighty attributed recipes gathered from Inupiaq students participating in a school project and electing "to share the profits with the Alaska Crippled Children's Association" (page ii). In some cases, latitude is required to explain the lack of detail in recipes contributed by children, for example: "Owl. Take feathers off from owl. Clean owl and put in cooking pot. Have lots of water in pot. Add salt to taste." But in other cases, details are generously given, as in the caution provided for Willow Meats (with seal oil): "Never eat green stuff on willows," and in another when preparing mouseleaves (Pick'Nick): "Maybe the white men don't like them." Other delicacies: Mazue Root (Eskimo potato), Eskimo Ice cream (with reindeer tallow), Baked Seal Liver, Walrus Stew, Oogruk (i.e., bearded seal), Intestine Soup, and Seal Flippers.

A cooperative venture between the public Day School in Shishmaref in the far north – on Sarichef Island (north of the Bering Strait) – and the Alaska Crippled Children's Association, founded by a women's organization in Anchorage to fund orthopedic care for some twelve hundred children in Alaska then in dire need. Mary Isabelle Batchelor Bingham (1900-1970) and her husband Herbert Cook Bingham (1893-1965) were Alaska Native Service schoolteachers who taught in Shishmaref, under the auspices of a Lutheran Mission, at various times between 1948 and 1956. In 1952 they assisted in the creation of a crafts cooperative called the Kivalina Caribou Hoof Jewelry Project, and in Shungnak, several years later, they helped to revive the tradition of jade carving among the villagers. Isabelle Bingham died in Anchorage in August 1970 (a memorial notice describing her as "a long-time rural school teacher" appeared in the *Fairbanks Daily News-Miner* [August 14, 1970], page 3). The drawings reproduced on the cover can be attributed to Raymond Wooksuk Seetomona (1937-2003), who likely was or had been a student at the school, and was known to have promoted the *Eskimo Cook Book* at local fairs.

The island remains, notably if sporadically, in national and international news, owing to tidal and geocentric sea-level monitoring

in Alaska. In 2002, and again in 2016, fearing that life would no longer be possible on Sarichef owing to the effects of global climate change, the inhabitants of Shishmaref voted in referendum to relocate. But moving a village of five hundred has proved daunting, and most residents as well as the school remain on the island as of this writing.

The printing is presumed to have priority owing to features that distinguish it from printings that are demonstrably later. Its pagination differs slightly, but more important are details of the cover artwork (in both cases by Seetomona), depicting a young woman sitting near a stove: the stylized lettering (with title letters formed from images of fish or seal drying on a line) is simpler, the young woman's haircut is short and stubby, and the pot on the stove has six heat lines instead of five. Later exemplars bear a revision of the images and lettering, and are printed in black on colored wrappers. The first printing concludes with an index on page 36, whereas later issues contain an order form (in various configurations), as well as lists of other items for sale. In stapled blue wrappers, printed in gold-tinged brown; light creasing and some age-toning to edges. Very good. [OCLC locates numerous copies, some (mis)credited to the teacher who penned the introductory note; later dated printings (1960; 1972) are documented; Brown 11 (undated); not in Cagle]. \$150.00



23. [– and a copy of a later printing]

Minor changes to the pagination: the “Consent to Print” is on the verso of the title page, and the final pages contain an order form and advertisements for additional sale items. The cover artwork depicts the same image of a young woman sitting near a stove, but the stylized lettering is clearer and a bit more complex, the young woman's haircut is longer and parted in the middle, and the pot on the stove has five heat lines instead of six. In stapled gray-blue wrappers, decorated in black; front panel stained at back corners; chip to lower right corner; rear panel with closed tear. Good. \$60.00

Kodiak 1955x

24. *What's Cooking in Kodiak*. Sponsored by the Officers' Wives Club, U. S. Naval Station, Kodiak, Alaska. Illustrated by Virginia O'Rourke [and] Martha Bolling.

[Kodiak, Alaska: The Club, between 1955 and 1959.] [Seventeenth Naval District (Kodiak, Alaska); Officer's Wives Club]. Octavo-size (21 x 14 cm.), [vi], 249, [vi] pages, with (unnumbered) chapter heads interleaved. Photo-reproduction of manuscript. Illustrations within text throughout and on chapter heads. Index. Date of publication from external evidence.

Evident FIRST EDITION. A community cookbook undertaken in support of the nursery operated on behalf of families stationed at the Seventeenth Naval District, on Kodiak Island in the Gulf of Alaska. With one hundred sixty attributed recipes, including: Alaska Razor Clam Chowder, Split Pea Soup with Herbs, Custard Corn Bread, Onion Shortcake, Meat Loaf Spiral, Apple Sauce Meat Balls, Kodiak Hare, Deep Dish Salmon Pie, Shrimp-Stuffed Peppers, Kodiak Devil Crabs, Wild Rice Casserole, Sweet Potato Puffs, Sourdough Hotcakes, Rhubarb Betty, Afognak Berry Pie, Sherry Pie, Kris Kringle Cake, Sand Tarts, Salmonberry Wine.



Reconnaissance for an advance operations command in the Aleutians had begun in 1938, in anticipation of possible military engagement in the North Pacific, and construction was underway by 1939. The Kodiak Naval Operating Base (later, the Seventeenth Naval District) was formally established in April 1941, as were Army coastal defense forces nearby at Fort Greely, both placed on alert after the attack on Pearl Harbor. After the Japanese landings at Kiska and Attu in June 1942, Kodiak's carriers and submarines played critical roles in the joint campaigns with Canada to secure them. Captain William Rhodes, the author of the "Acknowledgement" that serves as preface to *What's Cooking in Kodiak*, had been part of the original study team in 1938, thereafter had served on numerous carriers and as an air fleet commander during the War, and returned to command the naval station in August 1952. His wife is the contributor of a recipe for Filipino Style Fish (on page 177). The earliest date, however, that one of the illustrators, Martha Bolling, can be placed there – as the wife of a navy airman and instructor at a summer arts school – is 1955. The contributor of a recipe for Lemon Soufflé (on page 69), Alice Watson Estabrook, would have departed Kodiak in 1959 with her husband, William Sears Estabrook, who served for three years as inspector general at the Kodiak base before his retirement.

The Seventeenth Naval District was disestablished on 30 June 1971, during an overhaul of the entire administrative system, and in 1972 the site was turned over to the United States Coast Guard. Today the Naval Operating Base and Fort Greely form part of a National Historic Landmark on the National Register in recognition of the roles played by men and women stationed there during World War II.

White plastic comb holding blue and white covers, the front panel illustrated with a fanciful kettle wearing a chef's hat; with some edge-wear, and a crease to the lower front fore-corner. [OCLC locates one copy; in neither Brown nor Cagle]. \$45.00

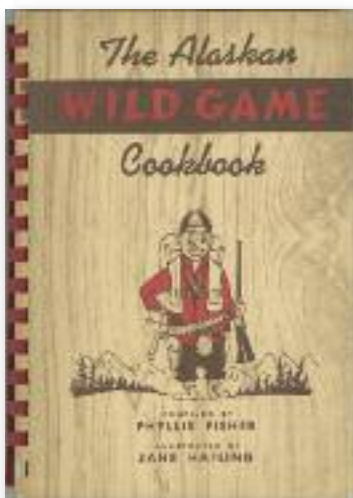
Anchorage 1961

25. *The Alaskan Wild Game Cook Book: Recipes from the Collection of Phyllis D. Fisher*. Illustrated by Jane W. Hafling.

Anchorage, Alaska: [The Author]; Printed by Color Art Printing Co., Inc., 1961. [Phyllis Diane Fisher]. [Jane Winifred Hafling]. Octavo-size (23 x 16 cm.), 104 pages. Illustrated. Table of contents. Author attribution on cover: Compiled by Phyllis Fisher.

Evident FIRST EDITION. A private initiative by a longterm Alaska resident and cognoscente, abetted by a cartoon caricaturist. One hundred thirty recipes emphasizing game and accompaniments associated with it, including: Sweet and Sour Moose, Caribou Meat Loaf, Curry of Reindeer, Savory Roast Sheep, Bear Rump Roast; Cranberry Apple Raisin Relish, Wild Berry Sauce, Peppy Marinade, and (for the sheep) Caper Sauce. Includes also chapters on fish preparation and breads, as well as a section on mushrooms credited to Marie Elizabeth Deisher. ~ The cartoonist Jane Winifred Hafling (b. 1923) contributed a column on daily life in Alaska to the *Anchorage Times* for many years. A fuller account of the compiler and presumed author of the recipes cannot be reliably sketched at present.

Red comb-binder, its bottom-most tooth broken, holding illustrated paper covers with brown and red lettering; corners slightly bumped. Good. [OCLC locates twelve copies]. \$50.00



Presbyterian
Ladies' Aid

Cook Book

RECEIVED

Price, 50 cents

Phoenix,
Arizona

Phoenix 1927x, item 26.

ARIZONA

Phoenix 1927x 26. *Cook Book*. [Compiled by Members of the] Presbyterian Ladies' Aid.

Phoenix, Arizona: [The Church; Printed by] Republican Job Print, [1927?]. [First Presbyterian Church (Phoenix, Ariz.); Ladies' Aid Society]. Octavo (22 x 16 cm.), 46, [ii] pages. Advertisements. Index. Printer from rear panel of wrappers. Date of publication proposed from external evidence.

Evident FIRST EDITION. A church cookbook from an anglophone urban center, expanding in the 1920s owing to rapidly evolving railroad connections. With some two hundred recipes, a number of them attributed, bearing witness to an Anglo-Hispanic culinary tradition that might best be described as nascent. Among the entries: Sardine Canapes, Tomato Loaf, Pot Roast and Macaroni, Mock Possum (with sweet potatoes and "Mexican chili peppers"), Cheese Pudding, Dressed Eggs, Guiso (stew), Chili con Carne, Enchiladas (with Chili Sauce). Many recipes embrace the promotion of specific products, specifying, for instance, Boss Flour, Simon Pure Lard, Golden Sunset Vinegar, Armour's Extract of Beef, or Munger Bros. Stuffed Olives.

Apart from evidence of preaching at Fort Whipple, the effective capital of Arizona Territory before the platting of Prescott, the earliest Protestant activity followed in the wake of pioneering Catholic *propaganda fide*. Presbyterians and Baptists moved into the region likewise – that is, as missionaries – during the decades after the Civil War. A Presbyterian mission to the O'Odham (Pima) in southern Arizona is documented to 1870. The first urban congregations in the new capital (Prescott) can be traced to 1879 and 1880, before the incorporation of Phoenix as a city. A territorial survey several years later estimated a total of only 32 churches of all denominations (as compared with 158 in the Territory of New Mexico), a majority of them still Catholic (Hubert Howe Bancroft, *Arizona and New Mexico 1530-1888* [San Francisco: The History Company, 1888], 607; 777-8).

Thus the expenditure of resources on Protestant missions meant that the founding of permanent churches was not yet a priority; most of the ecclesiastical cornerstones in towns swelling with new immigrants were laid well after the advent of the last century. Even then they adhered to their original purpose. The ladies of First Presbyterian long maintained a relationship with the Phoenix Indian School, according to newspaper accounts, and continued to support missionary outreach, especially among the Navajo. The Phoenix congregation's own foothold was finally established at 402 West Monroe Street: a building designed in 1927 – the fundraising date proposed here – by the Los Angeles architect Norman Foote Marsh, in the idiom known as Mission Revival, replete with arcade and courtyard. It remains a local architectural landmark of some distinction. In 2012 the property was sold to an evangelical entity called City of Grace; the dwindling Presbyterian congregation struggled to regroup but finally dissolved at the end of their lease in 2014.

Very near fine in publisher's printed gray wrappers. Rare. [OCLC locates one copy; not in Cagle, Cook, or Brown]. \$300.00

Prescott 1930 27. *The Baptist Cook Book*. Published by [the] Ladies Missionary Society of [the] Baptist Church.

Prescott: [The Church], 1930. [Lone Star Baptist Church (Prescott, Ariz.); Ladies Missionary Society]. Booklet (20 x 12.5 cm.), [20] unnumbered pages. Advertisements. Photographic illustration of the church on page [4]. Title from running header. Cover title: *Cook Book*. Author from cover.



Evident FIRST EDITION. A church cookbook with eighty brief attributed recipes. Includes many standards, but also: Health Bread (contrived by “a very good chiropractor”), Spice Layer Cake (for which “spices may be omitted”), Tomale Pie, Candied Yams, Bean Sprout Salad, Steamed Carrot Pudding (with apples and lemon sauce).

The Lone Star Baptist Church was named for an historic mission, lionized among Baptists, to the Telugu of southeast India, where a church had been founded in 1838 and a great missionary project begun (cf David Downie, *The Lone Star* [Philadelphia: American Baptist Publication Society, 1893]). Arizona Territory, too, was viewed by the American Home Missionary Society as a crucial mission project. In 1879 the Society chose Romulus Adolphus Windes (1849-1932) – a prodigy who had preached in his native Alabama before the age of five, and a recent graduate from seminary in Chicago – to prepare the way in Prescott. Arriving there by horse-drawn buckboard with his wife Magdalene and daughters, he inaugurated there the Lone Star Church in 1880, with a congregation of four individuals, but continued on shortly thereafter as a circuit rider, serving other settlements in the Verde Valley. The Missionary Society – originally composed of both men and women – was founded in 1894 by another mission designate and the church’s fourth pastor, Joseph Smale (1867-1926), now remembered as a founder of ecstatic Pentecostal revivalism.

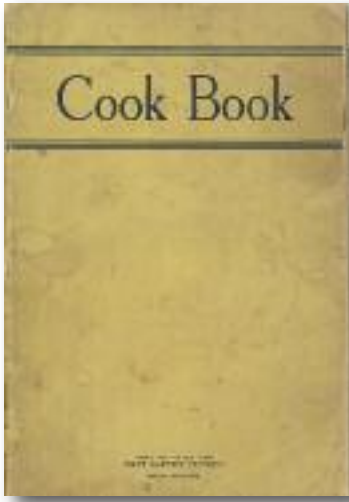
The congregation grew steadily. In 1922 property was acquired at the northwest corner of Goodwin and Marina Streets, and a new stone church dedicated five years later, after which of course altar furnishings and an organ were needed, should probable reasons for a fundraiser be sought. In 1934 the vote was sustained to take the name First Baptist Church of Prescott. Today the space is inhabited by an entity called Solid Rock Christian Fellowship.

Some staining and wear; several leaves loosened. One recipe (“for beets, canned”) handwritten in pencil across advertisements on initial page. In blue wrappers, lettered in black, spot-stained, with a one-inch closed tear through the spine. Pencil recipe scribbled to page of advertising. Good or better. Unrecorded. [OCLC locates no copies; in neither Brown nor Cagle]. \$200.00

Mesa 1933x 28. *Cook Book*. [Compiled by the] Kings Daughters Class [of the] First Baptist Church.

Mesa, Arizona: [The Church; Printed by The Mesa Journal-Tribune(?), between 1933 and 1940]. [First Baptist Church (Mesa, Ariz.); The Kings Daughters Class]. Octavo (22 x 15 cm.), 80 pages. Advertisements. Table of contents. Printer from full-page advertisement on page 2. Publication range of dates from external evidence.

Evident FIRST EDITION. A church cookbook from Maricopa County in south-central Arizona, with some two hundred attributed



recipes. Warranting a second look: Squash Square, Vegetable Pie, Green Tomato Relish, Chocolate Waffles, Coffee Spice Cake, Black Pepper Cookies, Banana Mousse, Pecan Pudding, Pineapple Cream Pie. With a separate section titled "Spanish Dishes."

Today Mesa is a relatively densely populated component within the complex of Phoenix suburbs, to the east of Tempe. But in the late nineteenth century it was a settlement, atop a mesa of some eighteen miles at its breadth, laid out by Mormons from Utah and Idaho in the late 1870s. Latter Day Saints congregations lived securely and peacefully alongside native Maricopa and O'odam (Pima) Peoples, who had already irrigated some of the land that the Mormons learned was arable. Baptists and Methodists joined them in the 1890s, and both set up one-room brick-and-mortar churches in the center of town. Between 1910 and 1915, a new Baptist church was built on MacDonald Street, a few blocks away from the original site. The property is known to have been sold in 1948; but details of its congregation's activities (which included a missionary component, to judge from the presence of a Kings Daughters chapter) await investigation. Today the descendent congregation meets in a modern structure at the corner of Brown and 48th Streets.

It is reasonable to posit a connection between the publication of the *Cook Book* and the interest taken in American Indian affairs from 1934 by members of the International Order of the Kings Daughters and Sons. The protection of treaty rights became a particular interest of the Order, which was outspoken in its support of the appointment of John Collier as federal Commissioner of Indian Affairs (1933-1945) under President Roosevelt. The proposed range of dates is corroborated by, on one end, an advertisement on page 26 for Lo Wright & Sons, a grocery that opened for business in 1933; and, on the other end, an advertisement on page 34 for the F. W. Woolworth Company store at 41 West Main Street, which vacated that address for larger lodgings in 1940.

A few pages soiled or damp-stained at the fore-edge. In stapled yellow wrappers, titled in black, with some staining, and loosening along the back. Unrecorded. [OCLC locates no copies; in neither Brown nor Cagle]. \$150.00

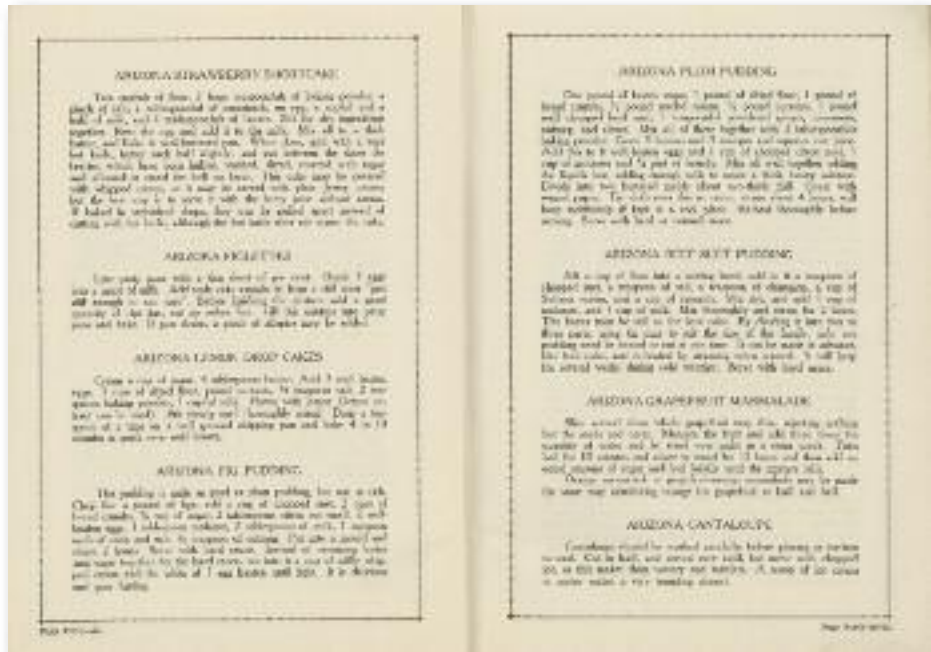
Phoenix 1940x

29. *Treasurer's Cactus Barrel Full of Arizona Recipes.* Compliments of William (Bill) Petersen.

Phoenix, Arizona: [The Author]; Printed by Sims Printing Co., [1940]. [William Petersen]. Octavo-size booklet (25 x 17.5 cm.), 55 pages. Illustrated meat-cut charts. "Table of Contents" is actually an index. Title from cover. Printer from page [ii]. Date of publication determined from external evidence.

Evident FIRST EDITION. A regionalist cookbook compiled by a former state representative of Maricopa County (resident in Phoenix), and an elected state treasurer (hence the first word of the title) during the years 1939-1941. With one hundred fifty recipes, a selection of them attributed to the wives of politicians and county treasurers of Arizona. Among the entries: Politician Salad, Yuma Fruit Salad, Cabbage and Radish Salad, Arizona Fruit Chop Suey, Arizona Baked Grapefruit, Arizona Squab à la Petersen, Maricopa County Chuck Wagon Dinner, Capon à la Mexico, Lake Mead Baked Bass, Covered Wagon Venison Pie, Salt River Valley Ox Tail.





Apart from the public record of his service, what is known of William Petersen at this writing is limited to the sketchy words of his prefatory notes, namely his claims to be descended from Danish forebears who were chefs in the employ of royalty, to have learned “culinary work” from their example, and to have been forced to give up the profession owing to injuries sustained in World War I. One vignette, without specifics of location and time, we also have: while wandering as a “prospector on the desert near death from thirst,” he “stumbled into and fell at the side of [a] barrel cactus,” whose pomace sufficiently hydrated him. *Treasurer’s Cactus Barrel Full of Arizona Recipes*, however, contains no recipes for the seeds, fruit, or pulp of any desert plants, or for any foods found uniquely in Arizona; it appears, rather, to have been an exercise for the amusement of political associates drawn into contact by virtue of their state employment.

Petersen served as the eponymous treasurer for two years, but it is possible to narrow the date of publication further still. The contributor identified as “the late Mrs. Henry Ashurst (on page 6) died in November 1939; John Nance Garner, Roosevelt’s vice president, whose wife is credited with a recipe (on page 5), served until January 1941. Eleanor Cook (*Culinary Americana*, page 2) saw evidence that Petersen used the cookbook to raise funds for the American Greek War Relief Association. The GWRA arose quickly after the Axis invasion of Greece on 28 October 1940 – by the end of November, there were 960 chapters – but a full accounting of the organization is a history that has not yet been written, and it must be assumed, for the present, that the charitable purpose was assigned after publication. (For clarity, it should be noted as an aside that the author is not the Danish immigrant and inventor William (Bill) Petersen of the same era, founder of Petersen Manufacturing in 1938.)

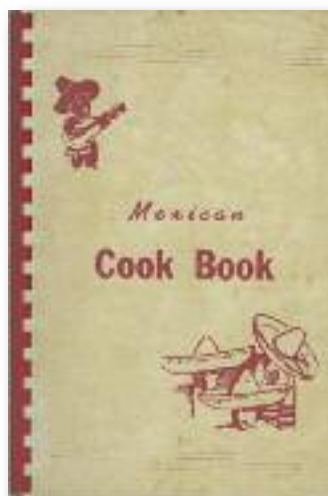
A small closed tear to the top corner of the first page. Stapled in publisher’s wrappers with an illustration of a barrel cactus (*Ferocactus wislizeni*), green with a red flower, against a blue sky; slightly soiled, especially at the fore-edges. [OCLC locates five copies; Brown 14; not in Cagle].

\$60.00

a compilation by missionaries with both ethnographic interest and practical experience in Mexican cuisine

- Tucson 1950 30. *Mexican Cook Book*. Compiled by Mr. and Mrs. P. V. Samano [with the assistance of an unnamed Committee associated with Southside Presbyterian Church].

[Tucson: The Authors, 1950]. [Theodosia Moreno Samano]. [Peter Vasquez Samano]. [Southside Presbyterian Church (Tucson, Ariz.); Committee]. Octavo (21.5 x 14 cm.), [vi], 57 pages. Illustrated. "Index" is actually a table of contents. Statement of corporate responsibility from foreword (page [iii]). Names of Committee members on page [i]. Place of publication from external evidence. Date of publication from U.S. copyright registry.



Evident FIRST EDITION. A church cookbook with a few more than one hundred recipes affectionately recorded by the Samanos during their missionary sojourn in central Mexico between 1936 and 1941. The initial section includes brief characterizations of the landscapes and peoples of Mexico alternating with recipes associated with regional cultures: the Quesadillas Oro associated with Coahuila, the Sopa de Aguacate of Queretaro, and – of specific relevance – the Enchiladas Potosinas with which Mrs. Samano would have become acquainted after, at the age of six, her family moved from Laredo, Texas to San Luis Potosi. (An anamoly to note: the recipe for Noodles a la Mexicana from Tamaulipas is accidentally misplaced (from page 29 to page 25).

The Reverend Peter Vasquez Samano (1899-1995) and his wife Theodosia Moreno Samano (1896-1973) were involved with Presbyterian missionary outreach throughout their lives. They had begun work with persons of Yaqui descent at the Guadalupe Indian Mission, where their interest in local food traditions was kindled, before embarking in 1936 on an opportunity to serve in Mexico City. There they again actively studied regional cookery and even opened a restaurant. In 1941 they were called to the Presbyterian Church of Bisbee. Pages 55-57 of *Mexican Cook Book* preserve a lecture on Mexican history and culture given by Reverend Samano to the Women's Club of Bisbee in 1945. In 1945 the Samanos moved again, now to South Tucson, charged with rebuilding a community whose church had burned, a Presbyterian mission chapel originally founded in 1906 to minister to the Tohono O'odam (at the time a people known to speakers of English as Papago). The rebuilt church, by now ministering to Americans of Native American, Mexican, and Chinese descent, would become known as Southside Presbyterian, and the Committee members who assisted the Samanos in the compilation of *Mexican Cook Book* can be traced to the Southside congregation.

Red plastic comb binding holding textured gold paper covers with red lettering and decoration. Mimeographed typescript on leaves of alternating colors; fore-edges slightly worn; one page perforated (a production flaw), else pages clean. Very good. Scarce. [OCLC locates two copies, albeit with place and date of publication misidentified; in neither Brown nor Cagle]. \$150.00

When The Worst Comes

We hope you try many of the recipes in this book and find them satisfactory. However, if you should make a mistake and become sick in eating the preparation, remember our ambulance service is at your instant command.

And in the event this sickness should prove fatal, we will put you away with the utmost respect.

L. C. Holt Furniture Company

FURNITURE AND UNDERTAKING

Auto Hearse and Ambulance Service

Two Graduate Embalmers

HARRISON, ARK.

PHONE 73

NIGHT PHONES 218 or 371

Harrison 1929x, item 31. Advertisement from inside rear wrapper panel.

ARKANSAS

Harrison 1929x 31. *The Hostess' Guide: Recipes of Proven Merit*. Compiled by the T. E. L. Class of the First Baptist Church.

Harrison, Ark.: [The Church; Printed by Headlight Printing Co.(?), circa 1929]. Octavo (22.5 x 15 cm.), 78 pages. Advertisements. Indexes. Title and author from cover. Printer suggested from advertisement on page 78. Publication date estimated from external evidence.



Evident FIRST EDITION. A church cookbook with nearly three hundred recipes, the majority attributed, some redolent of the era's interests: Spanish Rice, French Spaghetti, Creamed Macaroni, Ham in Cider, Sweet Potatoes with Walnut Meats, Cabbage au Gratin, Pea Salad, Ginger Ale Salad, Peanut Butter Bread, Inverted Cake, Coolidge Cake, Osgood Pie (a version of vinegar pie with raisins), Banana Delight (the much-loved layering with wafers, here topped by meringue).

Small Baptist churches, some hardier than others, dotted the southern rim of the Ozark Plateau within a half century of the Louisiana Purchase in 1803. An Arkansas Baptist Convention unified the settlements of the state's northeast by 1848, and Baptists thenceforward overshadowed other Protestant denominations there. They then waited out a hiatus (the years spent forcibly removing indigenous peoples, Osage and Cherokee, and prosecuting the twin traumas of National Rebellion and Jim Crow) before recovering and cementing their legacy.

Baptists succeeded in erecting a church in Harrison in 1892, but it was not long before the need for a larger home was evident. In 1929 the spacious building on the central square of town, pictured on page [1] of *The Hostess' Guide*, was completed, a circumstance that supplies not only the approximate date of publication but also a motivation. Corroboration of the timeframe is available: Millard Garage, for which an advertisement appears on page 16, sold its equipment and ceased to operate in the spring of 1930. Bible study groups occasionally adopted the initials T. E. L. in reference to a specific New Testament verse having to do with the intergenerational nurturing of faith. The letters stand for the names Timothy, Eunice, and Lois, invoked in verse 5 of the second pastoral epistle from Paul the Apostle to Timothy: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."

Harrison, in what would be called Boone County (still north, but farther west) was incorporated in 1876, the fraught centenary year just prior to events that compelled the abandonment of Reconstruction. In the last century, it earned a notorious reputation as a "sundown town" that pursued racial cleansing with zeal. Today the region is headquarters for the Ku Klux Klan and White Pride Radio.

Some age-fading and spot-staining. Very good in lightly marbled blue wrappers, lettered in black, with original cloth tape along the back. [OCLC locates one copy; not in Brown, Cook, or Cagle]

\$200.00

El Dorado 1953 32. *The Presbyterian Cookbook*. Edited by The Evening Circles of the First Presbyterian Church, El Dorado, Arkansas.

El Dorado, Arkansas: Published by the Evening Circles; Camden, Arkansas: Printed by The Hurley Company, Inc., 1953. [First Presbyterian Church (El Dorado, Ark.); Evening Circles]. Octavo (23.75 x 15.75 cm.), 364 pages. Illustration of the church on title page. Illustrated chapter heads. Table of contents.



Stated FIRST EDITION. An ambitious church cookbook from the middle of Union County, the epicenter of the 1920s oil boom in southern Arkansas that stretched along the Louisiana border – and still the population hub of the region. With some fifteen hundred attributed recipes, encompassing considerable variety; among them: Apricot Ice, Frosted Grapes, Shrimp Avocado Cocktail, Garlic Squares, Wimpies, Southern Goulash, Lumberjack Gumbo, Sub Gum Chow Mein, Baked Chili, Lima Bean Casserole, Brussel Sprouts with Herbed Butter, Brandied Sweet Potato Souffle, Bishop's Bread, Creole Cake, Persimmon Cake, Arkansas Christmas Cake, Peanut Brittle Chiffon Pie, Crumble Peach Pie, Plantation Pralines, Orange Pecans, Cherry Winks, Pineapple Souffle, Cranberry Compote, Mayhaw Jelly.

Presbyterians were well established in Arkansas as early as 1827, when the first ordained minister of the Territory, the Pennsylvanian James Wilson Moore, preached to a few families and slaves in Little Rock. Churches in Spring Hill, Washington, and Batesville established a circuit in quick succession, and the congregation of First Presbyterian in El Dorado itself dates to 1846. The continuity of its history was severed amidst the bitterness of the War of Rebellion: administration of the church was dissolved and the bronze bell of its tower melted for artillery. But in 1868 the congregation reorganized, and in time outgrew three new churches before the one that stands today. This red brick neo-gothic building on Main Street, pictured on the title page of *The Presbyterian Cookbook*, was commissioned in 1926 from the Chattanooga architectural firm of Reuben Harrison Hunt (1862-1937). The Evening Circles were observing a silver jubilee, one assumes then, to celebrate the new church's twenty-fifth anniversary. The building was placed on the National Register of Historic Places in 1991.

A few pages dog-eared, and some with light staining. An owner's signature in ink on flyleaf. In publisher's yellow cloth, lettered and decorated in brown and green, bearing an image of a cornucopia. [OCLC locates four copies; in neither Brown nor Cagle]. \$25.00

Bull Shoals 1970x 33. *Miz Jessie's Gatherin' of Old, Odd, Unusual Receipts*. [Compiled by Miz (Lee) Jessie Lanphere.

Bull Shoals, Arkansas: The Author, circa 1970.] [Lee Jessie Lanphere]. Octavo-size booklet (22.5 x 15.5 cm.), [vi], 42, [ii] pages. Photoreproduction of typescript. "Index" is actually a table of contents. Title from cover. Compiler and place of publication from prefatory note on page [i]. Date of publication estimated from newspaper notices circulating in 1971.

Evident FIRST EDITION. A cookbook offering recipes that "yer Maw or Grannie used to whop up," from the Ozark Plateau region of north-central Arkansas. With some one hundred twenty entries, in-



cluding: Sassafras Tea, Peanut Soup, Corn Pone, Flat Dumplings, Spiced Grunts, Skillet Catfish, Coon, Skunk, Rattle Snake, Poke Sallet, Hoppin' John, Leather Britches (beans dried in their pods and then reconstituted), Corn Cob Jelly, Sheepshire (i.e., Oxalis) Jelly, Sweet "Tater Jelly, Chokecherry Jelly, Paw Paw Cookies, Mulberry Pie, Sheep Sorrel Pie, Farkleberry Pie.

Porch Ice Cream is home-made ice cream that is kept on the porch until it freezes. But a dose such as this of understated humor cannot conceal the author's rudimentary deftness and seriousness of purpose – even when the hee-haw language sometimes threatens to tumble into the ditch of hayseed self-parody ("The next time your wrong about something er other and have to eat crow, try cookin ut furst"). Details regarding her biography are elusive.

Bull Shoals is a small city in Marion County, constructed by developers following the completion of a massive gravity dam project on the White River, and incorporated in 1954. Today it is perhaps best known for its Hillbilly Chili Cookoff competition held annually in October.

Stapled in publisher's pink wrappers, lettered in black; confetti-patterned tape repair to spine; otherwise very good. [OCLC locates two copies; not in Cagle]. \$50.00

Newport (Ark.) 1974

34. *Suggin Cookbook: Old Timey Receipts*. Found & Illustrated by Josus.

Newport, Ark.: Published by Suggin Productions, 1974. [Josephine Hutson Graham]. Oblong (20.5 x 22.5 cm.), 163 pages. Maps. Photoreproduction of manuscript. Illustrated. Table of contents. Cover title: *Suggin Cookbook: Receipts 1829 Handrunning*.



Evident FIRST EDITION. One hundred sixty traditional recipes drawn from the author's Suggin lineage or given to her by friends. The word "handrunning" on the cover is dialect for "in unbroken succession." Suggins – descendants of Irish settlers in the White River region of northeastern Arkansas – adapted to the lowland lakes, rapids, and sharp river bends of a highly mercurial Mississippi tributary, honing "larrapin [delectable] dishes from lowly, rough foods". The presence of Supper Chittlins (note the six cups of lard in addition to the bacon drippings) or Haslet (a stew of heart, kidney, pancreas, and lungs) should not surprise; but the journey to Newport made by Chicken Spaghetti (whose sour cream sauce requires green olives) must have been a bit circuitous. Expected too are Possum and Squirrel, Buffalo Fish and Frog Legs, but perhaps less commonly known are the various combinations of wild mustards, sorrels, purslanes, and poke sallets, not to forget the use of muscadines (whose skins are retained while the seeds are removed) in pies and pastry rolls. The tradition of starting out a new bride with "a tablet of neighborhood receipts" is represented by a Lucy Gregg Spice Cake, presented to the author upon her own marriage, and crowned with a "larrapin" gold star. While few may doubt that rustic and elegant can coexist, it's nice to be reminded: Addled Aigs. Bring 1 C water to bile in small skillet; add 1 tsp vinegar. Break aig in saucer & slide into boiling water. Pour 2-3 T sherry wine over aig as it poaches. Good at breakfast.

Josephine Hutson Graham (1915–1999) – a native of Newport in Jackson County – was a well-known artist who signed many of her paintings with her *nom de brosse* Josus, a childhood name that she

Mint Ice ★

4 c fresh mint leaves; 3 c boiling water
1½ c sugar; 1 c water; ½ c lemon juice
1 glass (10 oz.) mint jelly; 1 egg white beaten
1 pkg. plain gelatin dissolved according
to directions

Steep mint leaves in boiling water. Boil sugar
in water to make syrup. Dissolve mint jelly
in hot syrup. Add lemon juice, gelatin, infusion
where mint steeped & a few tiny chopped flakes
of mint leaves. Freeze in crank freezer for 10
min. Open freezer & add egg white; continue freezing
till finished. Halven receipt if to be frozen in
electric refrigerator tray.

Mint ice accompanies lamb roast at our
house.

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revived in honor of the grandmother who gave it to her. Admired mainly for her so-called primitive scenes and depictions of Depression Era folklife, Graham also painted portraits of such Arkansas luminaries as Hillary Rodham Clinton and Joe Edward Purcell. As an aside, she traced her ancestors in Arkansas to 1829, according to a note on the jacket flap.

White plastic comb-binding holding cardstock covers, printed in red and black. Additional dust jacket, with same design, shows general shelfwear; small chips to head and foot of spine; otherwise very good. Scarce. [OCLC locates nine copies]. \$150.00



HOW TO

Keep a Husband,

OR

CULINARY TACTICS.

"NOW, GOOD DIGESTION WAIT ON APPETITE,
AND HEALTH ON DUTY." *-Barbich.*

SAN FRANCISCO:

CURRY & COMPANY, BOOK AND ORNAMENTAL JOB PRINTERS,
226 Market Street, Opposite Second.

1872.

San Francisco 1872, item 35.

CALIFORNIA

one of the earliest and rarest of California cookbooks

San Francisco 1872 35. *How to Keep a Husband, or, Culinary Tactics.*

San Francisco: Cubery & Company, Book and Ornamental Job Printers, 1872. Octavo (21 x 13 cm.), [vi], 76, [iii], pages. Advertisements, including one green cancel leaf between pages 36 and 37.

Evident FIRST EDITION. A community cookbook dedicated to “the fair ones” – by which is surely meant transplants from the New England and Mid-Atlantic states – and, while uncredited, possibly issued for the benefit of an Episcopal church (a proposal advanced by Dan Strehl in his introduction to *Encarnación’s Kitchen* [Berkeley: University of California Press, 2003], page 26). One of the earliest and rarest of California cookbooks. With two hundred unattributed recipes, a representative sampling of which includes: Grandmother’s Soft Waffles, Irish Pancakes (with “a little spirits”), Green Corn Cake, Turkey in Chains (with sausage stuffing), Nantucket Chowder, Oyster Omellete, Broiled Mushrooms, Salad Dressing (requiring potato powder and cayenne pepper), Boiled Orange Pudding, Pickled Plums, Tutti Frutti Ice Cream, Spanish Flummery (gelatine with wine and lemon), Cherry Bounce.

Liselotte and William Glozer place *How to Keep a Husband* second in their chronology, following the similarly unattributed *Peerless Receipt Book* published by B. F. Barton & Company, which they date to 1869 or 1870. Both the Glozers and Dan Strehl record yet another community anthology, the *California Recipe Book*, issued by a collectivity identified only as “Ladies of California,” as exactly contemporaneous – that is, also published in 1872 – but no grounds for a closer publication order can, as yet, be posited. In *California Cookbooks* (Sacramento: California State Library, 1982), Joan Stoner also acknowledges this book but transcribes the title as *California Recipes*. Stoner identifies yet a third 1872 publication, *The Sacramento Ladies’ Kitchen Companion*, a church cookbook compiled by the Ladies of Grace [Protestant Episcopal] Church (a congregation that would disband in 1877). Thus the question of priority recedes in light of the evidence that community cookbook publishing itself takes center stage as an historical development meriting notice in California of the 1870s.

Erica Peters has observed that the committee who assembled *How to Keep a Husband* “embraced the idea that a woman should cook strategically” not only “to please her husband, rather than herself and her children” but also to “set the bar high for the level of cooking knowledge” expected among her peers (*San Francisco: A Food Biography* [Lanham: Rowman & Littlefield, 2013], page 147).

Strehl’s surmise regarding an association with an Episcopal church earns a modicum of support from the circumstance that the printer, William Cubery (b. 1836), not only printed a newsletter for the Episcopal Diocese (*The Pacific Churchman*) but was also serving at Trinity Episcopal in the early 1870s as a secretary within the Diocese hierarchy. A New Englander from Cambridge, Cubery wrote admiringly of the Union loyalty and civic-mindedness of the Massachusetts community in California in his valedictory-tinged memoir

Fifty Years a Printer (San Francisco: The Author, 1900), pages 8-9.

Original wrappers printed in red & black; minor soiling and a bit of faint red offset to rear panel of wrappers, and a three-inch closed tear along rear joint at spine and the same to the rear free endpaper; otherwise near fine. Rare. [OCLC locates eight copies; Bitting 565; Brown 23; Cook, page 22; Glozer 133; Strehl 2; not in Cagle or Stoner]. \$5500.00

“Inexperienced cooks often complain of recipes given them and say they don’t work out well. This oftentimes is due to the baking. Don’t trust to others the baking of anything. Watch it yourself. Study your stove and learn how to manage it in the most economical way.”

San Francisco 1879

36. *Helps for Young Housekeepers*. Prepared for the Fair Given by “The Bethany Band of Merry Workers,” Monday and Tuesday evenings, Dec. 20 and 21, 1875, [and] Revised for the Benefit of the Church Building Fund, January 1879 by Mrs. Helen W. Pond.

San Francisco: [The Church; Printed by] Bacon & Company Printers, 1879. [Bethany Congregational Church (San Francisco, Calif.); Merry Workers]. [Helen Woodhull Pond]. Small octavo (17 x 11.75 cm.), [ii], 82 pages. Advertisements.



Stated revised (thus second) edition. A fair-related fundraiser that was subsequently revised as a church cookbook; one of the earliest but less widely known among California cookbooks. With approximately two hundred brief recipes, unattributed, but tested by the compiler “in my own home.” A preponderance of baked-good entries not only testifies to the original context for which the contributions were solicited, but also clarifies the intended audience, namely, New Englanders transplanted to the West Coast: Hanover Cakes, Kittery Cakes, (White) Mountain Cake, Newburyport Cake, Bangor Cake, Indian Baked Pudding. New England is kept in view, as well, in various evocations of Codfish and Chowder. In addition: Rice Fritters, Sago and Apple, Squash Pie, Popped-Corn Pudding, Currant Jelly, Raspberry Vinegar. A rather nice chapter with “odds and ends” – expanded for the revision – includes recipes for tinctures, liniments, detergents, and stain removers.

Helen Woodhull Pond (1836-1913) was the second wife of the Reverend of Bethany Congregational, on Bartlett Street, William Chauncey Pond (1830-1925), a seminarian educated in Maine, and one of very few California pastors in the 1870s to be permanently installed over an urban church. Her compilation *Helps for Young Housekeepers* proved unusual among community collections in that its explicit purpose – to fortify the building fund – was declared in its very title. Bitting asserts that some of the recipes “are somewhat casual even for the period” – by which is meant not brevity, which was typical, but candor, even familiarity. Young housekeepers might well benefit from such advice as that contained in the instructions for Amber Soup: “This is a fine ‘company soup’ but you will not want company often.” For clarity’s sake it can be noted that, while the entries are not attributed, a “community” context is preserved nonetheless, in numerous recipes identified at least informally: Mrs. B’s Fruitcake, Mrs. H’s Silver Cake, Nina’s Gingerbread.

Sewn, in grey printed wrappers, with a small edge tear and a bit of light staining and age toning; otherwise very good. Rare. [OCLC locates three copies of the revised edition (and none of the first); Bitting, page 376; Brown 27; Cook, page 23 (noting that the first edition was known only by mention in the second; however, a copy of the original edition, published by Cuberry and Company, is retained by the State Library of Victoria, Melbourne); Glozer 250; Stoner, page 3; not in Cagle or Strehl]. \$2500.00

*the first book printed and bound in Los Angeles –
as well as the city's first cookbook*

Los Angeles 1881 37. *Los Angeles Cookery*. [Compiled by the Ladies' Aid Society of the Fort Street M. E. Church. Introduction contributed by Rev. M. M. Bovard.]

Los Angeles, Cal.: [The Church; Printed by] Mirror Printing and Binding House, 1881. [Fort Street Methodist Episcopal Church (San Francisco, Calif.); Ladies' Aid Society]. [Marion McKinley Bovard]. Octavo (20 x 15 cm.), 172 pages. Advertisements. List of contributors. Title from cover. Author from prefatory note, page [3].



Evident FIRST EDITION. The first book of any sort printed and bound in Los Angeles (*cf* Ward Ritchie, *A Bookman's View of Los Angeles* [Los Angeles: Zamorano Club, 1961], page 45). A church cookbook with some three hundred attributed recipes, representing a culinary repertory broader than is found in most contemporaneous church anthologies. One “department” (chapter), for instance, is French, with recipes submitted by one Madame Meyer (evidently Harriet Newmark Meyer, the wife of Marc Eugene Meyer, a wealthy immigrant from Strasbourg) and by a more mysterious Madame Chevalier. In addition, annulling Strehl's conjecture that *Clayton's Quaker Cook-Book* of 1883 contains “what may be the first printed Mexican recipe in a California cookbook,” *Los Angeles Cookery* includes an entire Spanish “department,” with entries for Estofado, Stuffed Peppers, Chili (Spanish) Zalza, Fricassed Tripe, Sopa Española, Tomato Sarsa – along with Squash with Corn, the dish that caught Strehl's attention in the later book. Other recipes of interest: Apple Sago Pudding, Bibifaux (with isinglass and vanilla bean), Young Corn Omelette, Squash Breakfast Cake, Green Tomato Higden, Stewed Pigeons, Chicken with Cauliflower, Martenas Beans, Pickled Limes, Blackberry Pickles, Euchred Fruit (which requires “all kinds of spices”), Peach Meringue, Walnut Cake, Boiled Sponge Cake.

Apart from the often stated goal of providing “tried and valuable recipes,” a straightforward impulse, too, is plainly announced: “to raise funds to help pay off the indebtedness of the church.” The author of the introduction (a sermon, more or less), the Reverend Marion McKinley Bovard (1847-1891), had assumed the pastorate at Fort Street Methodist Episcopal in 1878, but resigned in September 1880 to become the inaugural President (as well as Professor of Christian Ethics and History) at the University of Southern California. The University – a full-page advertisement for which appears on page 100 – opened one month later, with fifty students in attendance.

One of the oldest streets in Los Angeles, Fort Street followed the path, until its rechristening in 1890, of what is now the central thoroughfare Broadway. The Fort Street Church (later, First Methodist

Episcopal Church) was built between the intersections of Third and Fourth Streets in 1875. It may be guessed that *Los Angeles Cookery* fulfilled its fundraising mission, as a new Hutchings, Plaisted organ was installed a year after publication. The property was sold, however, in 1898, and the congregation prepared to remove to larger quarters. After yet another move, First Methodist Episcopal, a veritable castle with turrets, eventually towered over Eighth and Hope streets for sixty years, between 1923 and 1983. A condominium highrise stands there today.

Crimson cloth with gilt lettering to front board. Binding has been restored with matching new cloth spine. Boards slightly creased. Hinges repaired simply; endpapers show some discoloration. Previous owner's name on front free end paper, "Sophie Harvey." Rare. [OCLC locates eight copies; Cook, page 23; Crahan 634; Christian 206; Glozer 164; Streeter 2973, Strehl 6; not in Stoner, Brown, or Cagle]. \$3500.00

San Francisco 1883

38. Clayton's Quaker Cook-Book: Being a Practical Treatise on the Culinary Art, Adapted to the Tastes and Wants of all Classes. By H. J. Clayton.

San Francisco: Women's Co-operative Printing Office, 1883. [Henry James Clayton]. Octavo (21 x 14), xv, 80 pages. Advertisements. Illustration. Title continues: *With plain and easily understood directions of every variety of food in the most attractive forms. Comprising the result of a life-long experience in catering to a host of highly cultivated tastes.* "Index" is actually a table of contents. List of advertisers. Photographic portrait of the author on frontispiece.



Evident FIRST EDITION. An important California cookbook by a San Francisco caterer, inventor, and businessman who had not only been "born and brought up on a farm" but also learned how to cook as a child by "assist[ing] his mother in the culinary labors of the household." With more than two hundred recipes that – unusually for the era – promote the use of fresh ingredients available at local markets and from California farms and vineyards specifically.

Strehl admires the book for its "explicitly California recipes," as well as "instructions on how to cook steak California Style, 1849-50, and recipes calling for California oysters and quail." His entry, Strehl claims, "for Squash and Corn, Spanish Style, may be the first printed Mexican recipe in a California cook book." We now know that speculation to have proven premature (the claim was not repeated in Strehl's 2003 edition of Pinedo's *El cocinero español* [Berkeley: University of California Press], under the title *Encarnación's Kitchen*); but the Mexican influence is nonetheless conspicuous, for example in Clayton's Spanish Omelette – which additionally serves as an example of the author's self-promotion (*cf* Clayton's Beets, Clayton's Celebrated California Salad Dressing, Clayton's California Golden Coffee – the last to be brewed in an urn co-invented by the author). Suppliers of dairy and meat products are identified in numerous recipes, for "in these degenerate days of wholesale adulteration of almost every article of food and drink, it is eminently just and proper that the public should be advised where the genuine is to be procured." The author's loyalty to California wines – notably sherry, champagne, and port – is repaid, as the advertisements include significant producers of the time, such as Kohler & Frohling, Arpad Haraszthy, and J. Gundlach.

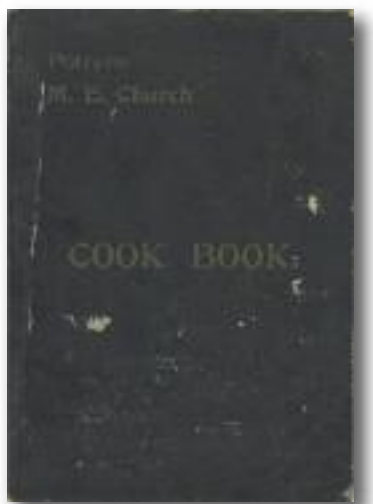
It is more than tempting to speculate regarding a link between Henry James Clayton and the complex posterity of the Quaker Claytons of Pennsylvania but, despite several references to farm life near Philadelphia (pages 49-51), at this writing the patrimony of the author's boyhood homestead evoked there remains as elusive as does a fully satisfactory explanation for the book's title.

A very slight bit of foxing within; otherwise fine. In bright, blind-stamped publisher's green cloth, lettered in gilt. Very near fine. Rare in the trade. [OCLC locates seventeen copies; Bitting, page 91; Brown 32; Glozer 65; Strehl 16; not in Stoner, Cook, or Cagle]. \$1200.00

San Francisco 1899

39. *Cook Book: Collection of Tested Receipts*. Compiled [by Lilly Hamilton and Grace Chilson] for the benefit of Potrero M. E. Church of San Francisco, Cal.

San Francisco, Calif.: [Methodist Book Concern], 1899. [Methodist Episcopal Church (Potrero Hill, Calif.)]. [Lilly Hamilton]. [Grace Chilson]. Octavo (19 x 13.25 cm.), 79, [i] pages. Advertisements. Table of "Contents" is actually an index. Compilers acknowledged on page [7]. Publisher from page [4].



Evident FIRST EDITION. An early California church cookbook, with three hundred attributed recipes. Some earn the label "scant" (an entry for Seed Cake calls for "one teaspoon seeds") but among those warranting a glance: Lemon Cake (layered with apples), Peppermint Creams, Prune Puff, Rhubarb Meringue, Asparagus (with white sauce), Pineapple Pudding, Fig Pickle, Stuffed Dates, Ginger Preserve.

The now partially gentrified neighborhood Potrero Hill – on the eastern side of the peninsula, in the historically significant industrialized complex abutting Pier 70 – was originally platted around 1850 to house immigrant longshoremen and factory laborers. A Methodist Episcopal congregation was organized in the more circumscribed Potrero district informally known as Dogpatch, a maze of warehouses, ironworks, and dormitories, in 1871. Within a decade a permanent church was erected on Kentucky (now Third) Street, on the west side of Tennessee Street, where it administered chiefly to Scots- and Irish-born shipyard workers. It appears not to have taken the name Potrero Church formally until 1889, which suggests that the *Cook Book* may have marked a tenth anniversary.

The Potrero Methodist Episcopal Church is listed in San Francisco city directories for several years after the 1906 earthquake, but streets were renamed and rerouted in the ensuing years, and evidence of the congregation's fate after 1890 remains unclear. The San Francisco branch of the vast enterprise known as Methodist Book Concern, located nearby on Market Street, survived as well, but was relocated during the rebuilding and recovery.

Roughly bound in original printed black, pebbled cloth. Some soiling throughout, and to covers. Still near very good and presentable. Unrecorded. [OCLC locates no copies; not in Cook, Brown, Stoner, Glozer, or Strehl]. \$750.00

Stockton 1899

40. *The Methodist Cook Book, Containing Over 500 Recipes Tried, Tested and Proved*. Published by [the] Ladies' Aid Society of the Central M. E. Church.

Stockton, Cal.: [The Church; Printed by] Mail Printers and Binders, 1899. [Central Methodist Episcopal Church (Stockton, Calif.); Ladies' Aid Society; Cook Book Committee]. Octavo (22 x 14 cm.), [ii], 162, [viii] pages. Advertisements. Portrait of the pastor and illustration of the church on inserted leaf between pages 84 and 85. Index. Printer from title-page verso. List of Committee members on page 162.



Evident FIRST EDITION. A church cookbook from one of the more densely populated cities in the San Joaquin River Valley. With four hundred fifty recipes, some of them attributed. Among those meriting notice: Oyster Soup, Scrambled Codfish, Clam Pie, Potted Beef, Pickled Chicken, Boston Baked Potatoes, Beet Greens, Escalloped Cauliflower, Baked Onions, Rye Biscuits, Apple Fritters, Watercress Salad, Palace Salad (made with apples and celery), Banana Pie, Orange Shortcake, Christmas Plum Pudding, Olive Jelly, Cocoanut Pudding, Baked Pears, Watermelon Cake, Coffee Pudding. There were comedians in Stockton, evidently; a recipe for Hard Money Cake (elsewhere known as Gold and Silver Cake, a name that alludes to separate layers made, respectively, with egg yolks and egg whites) concludes with the instruction: “Put in the baking pan alternately one spoonful of gold and one of silver.” *Caveat lector*: a number of advertisements masquerade as recipes. On page 38, for instance, an entry for Pastor’s Pie reads in its entirety “Buy good shoes and buy them at Garwoods.” On page 100 appears the nonsensical Cabbage with Vanilla Sauce: “Stew the cabbage, then boil it three hours and eat it raw. And ’rah for Garwood’s fine shoes.”

Three Methodist congregations rooted themselves in Stockton at very near the midpoint of the nineteenth century: Central Methodist Episcopal (organized in September 1849, exactly a year before statehood); Methodist Episcopal, South (founded in July 1850, shortly after the denominational schism over slavery); and Ebenezer African Methodist Episcopal (documented to at least 1854).

In 1887, the forerunner of the Ladies’ Aid Society, the Ladies’ Social Union, had ventured *The Cook’s Oracle: 450 Recipes Tried, Tested and Proved* in anticipation of erecting the splendid brick church depicted on the insert following page 84 of *The Methodist Cook Book*. But a retrospective rather than an aspirational motivation lay behind the 1899 publication: in that year the congregation of Central Methodist observed the fiftieth anniversary of its founding. The church’s “central” location, at the intersection of Miner Avenue and San Joaquin Streets, had also been the site of the congregation’s three prior homes, if the inaugural wall tent of 1849 is to be counted. The last services in this building, an iconic image in Stockton, were held in 1958, by which time Central Methodist had developed an affiliation with University of the Pacific, which had relocated to Stockton from the Bay Area in the 1920s. The congregation – from 1939, of course, under the banner of United Methodism – met in the campus chapel until the mammoth modern structure visible today, at Pacific and Fulton Avenues, was completed in 1964.

Age toning to text block; with printed lavender-colored endpapers. Near fine, in publisher’s pebbled maroon cloth, stamped in silver, with a bit of discoloration to the front board. [OCLC locates five copies; Cook, page 26; not in Bitting, Brown, Glozer, Stoner, Strehl, or Cagle].

\$250.00

*a Seventh-day Adventist vegetarian cookbook
originating in Australia*

Oakland (Calif.) 1899a

41. *A Friend in the Kitchen; Or, What to Cook and How to Cook it: Containing about 400 Choice Recipes Carefully Tested.* By Mrs. Anna L. Colcord.

Oakland, Cal.: Pacific Press Publishing Company, 1899. [Anna Colcord]. Small octavo (18.5 x 12.5 cm.), 126, iv, [ii] pages. Advertisements. Title continues: *Together with plain directions on healthful cookery; how to can fruit; a week's menu; proper food combinations; rules for dyspeptics; food for infants; simple dishes for the sick; wholesome drinks; useful tables on nutritive values of foods, time required to digest food, weights and measures for the Kitchen, etc.* Illustrated throughout with full-page plates, engraved chapter heads and illustrations in-text, and color frontispiece. Index. Table of contents.



Evident FIRST AMERICAN EDITION (published one year earlier in Australia) of an attractive and early vegetarian cookery book by an American Seventh-day Adventist living in Cooranbong, New South Wales. Among the four hundred recipes, apart from those emphasizing simple preparation of fresh ingredients, are chapters on “Specially Prepared Health Foods” and “How to Become a Vegetarian” as well as menus and recommendations for sabbath dinners. Apple Butter, Baked Parsnips, Stewed Turnips, and Vegetable Pie have their place, while puddings, eggs, and biscuits are not neglected. But the novelties grab attention: Prairie Fish (made with grits), Forcemeat Fritters, Granola Mush, Granose Fruit-Cake, Nut Butter Cream, Corn Coffee.

Anna (Langley?) Colcord (1883-1971) and her husband William Allan Colcord (1860-1936), both originally from Illinois, left for Australia in 1893 to join Ellen White on her mission to establish a Seventh-day Adventist presence and to assist in the foundation of the Avondale School for Christian Workers (later known as Australasian Missionary College, and today simply as Avondale College). They served as president and secretary of the Sabbath Day Association; Willard also directed the Echo Press, publisher of the 1898 Melbourne edition of *A Friend in the Kitchen*. During the 1890s the Adventists were able to acquire a vast tract of contiguous land where they built the Sanitarium Health Food Company, a concern still owned and operated by the Church. By 1902 the Colcords had returned to the United States, but in the meantime they had developed a considerable expertise in what might be termed alternative food sources. Recipes calling for protose (a tinned meat substitute) are the first culinary documentations of the product; also a first documented occurrence is the advertisement for malted nuts on the rear flyleaf (*vide* William Shurtleff and Akiko Aoyagi, *History of Soy Milk and Other Nondairy Milks* [Lafayette, Calif.: Soyinfo Center, 2013], pages 71-72).

Gift inscription in pencil on flyleaf: “Laura from Mama.” In publisher’s brown oilcloth with white lettering; slightly soiled and rubbed, otherwise very good. [OCLC locates thirteen copies of the 1899 edition; Bitting, page 93; Brown 53; not in Stoner or Cagle].

\$250.00

Oakland (Calif.) 1899b

42. *The Ladies' Superior Cook Book.* Compliments of S. Silliman, Successor to J. F. Waterhouse, Dealer in Staple and Fancy Groceries and Delicacies.

Oakland, Cal.: Enquirer Publishing Co., 1899. [S. Silliman Company (Oakland, Calif.)]. Octavo (23.5 x 15 cm.), 32 pages. Advertisements. Commissioning parties from cover, the words “S. Silliman, Successor to” applied by ink stamp.



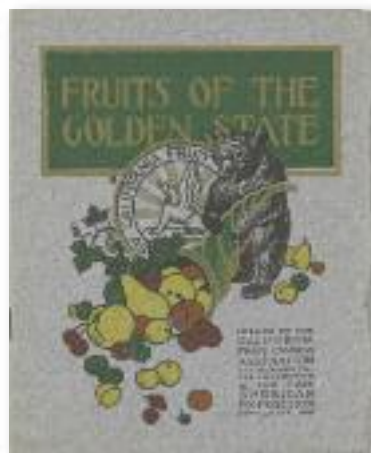
Evident FIRST EDITION. Advertising booklet containing “recipes devised by skilled cooks for practical use” (title page). Seventy unattributed entries, some of which merit notice for a level of detail in their directions that, in the aggregate – despite the marketing context – give an impression of polish, if not elegance. Green Cabbage, for instance, should be cooked in water to which soda has been added, in an uncovered saucepan. Broiled Quail should be served with currant jelly. Pineapple Trifle should be poured “into cups which have been wet with cold water.” Some discreet cheating is also permitted: if gravy for your Cannelon of Beef “is not a rich color, add a few drops of caramel.”

The address supplied on the title page (the corner of Tenth and Washington Streets) places the Waterman-Silliman store within the complex that would become known as the Oakland Free Market, the predecessor of today’s Swan’s Market Merchant Alliance. Washington Street was the premier retail center of Old Oakland. John F. Waterhouse and Samuel Silliman were prominent business investors and sometime associates whose names appeared together in various mercantile and legal annals. The phrase “Staple and Fancy Groceries” was almost routinely applied in California to indoor food markets. Silliman’s venture – “one of the finest appointed stores on the Coast” according to the cover of *The Ladies’ Superior Cook Book* – appears to have been short-lived, but for sixty years, Swan’s Market carried the torch as a prestigious purveyor of fine foods at the same address.

In stapled rose wrappers, lettered in red and black; torn, brittle, and separated at the back but for remnants of a transparent tape. One page missing a portion (presumably a clipped advertisement); otherwise internal surfaces clean and text unobscured. Good. Worthwhile for the density of its information and for its documentation of the business strategy of a leading food market. Unrecorded. [OCLC locates no copies; not in Stoner, Brown, or Cagle]. \$200.00

San Francisco 1901

43. *Fruits of the Golden State*. Issued by the California Fruit Canners Association for Distribution at the Pan-American Exposition, Buffalo, N. Y., 1901.



[San Francisco: The Association, 1901.] [California Fruit Canners’ Association (San Francisco, Calif.)]. Small pamphlet (16 x 13 cm.), [16] pages. Printed in black and green throughout; illustrated with ornamental borders. Title, author, and date of publication from front panel of wrappers.

Evident FIRST EDITION. An attractively produced promotional pamphlet trumpeting the recent formation of an association in San Francisco as the successor organization to eighteen companies with canneries in a dozen or so northern and central California cities (between, roughly, Marysville and Visalia).

The California Fruit Canners’ Association had been founded only two years before the Buffalo Exhibition, as a solution to the problem of widely fluctuating prices amongst growers’ cooperatives. Members constituted about half of the total number of cannery es-



establishments in the state. Before long the CFCA would control prices at every stage, from seed to consumer, and claimed to have become the largest commercial entity of its kind in the world. In 1916, however, it would be swallowed by the early corporate giant Calpak (the California Packing Corporation), an agglomeration of five canning operations – Del Monte was its premium brand – that controlled production from millions of acres in the American West, Alaska, and Hawaii.

The Association’s exhibit at Buffalo’s great Pan-American fair was housed in the Horticultural Building (the agricultural spaces were dominated by New York); therein, according to press reports, a great “fruit house” attracted attention – a pagoda-like structure built of nine thousand containers of tin and glass, stretching “about twenty feet in either direction” (*The San Francisco Call* 87173 (12 August 1901), page 4). A description of “Our Fruit Palace,” where visitors could meet an Association representative in a reception room within, can be read in *Fruits of the Golden State* (page [8]).

Near fine, stapled in grey wrappers with deckle edges, titled in gilt upon a green field, and an image combining the association’s seal with a cornucopia and the bear of the state flag. Scarce. [OCLC locates three copies; not in Stoner or Brown]. \$180.00

Salinas 1902 44. *The Twentieth Century Cook Book*. By California Caterers and Teachers of Cookery in Connection with the Ladies of the First Presbyterian Church.

Salinas, California: [The Church; Printed by] E. H. Green, Printer, 1902. [First Presbyterian Church (Salinas, Calif.); Ladies of the Church]. Octavo (23 x 15 cm.), 382, [x] pages. Advertisements. Cover title: *20th Century Cook Book*. “Index” is actually a table of contents.

Evident FIRST EDITION. A church cookbook with four hundred recipes, most of them attributed, from a region famous for its root and vine vegetables, its farm produce, as well as its long-established Mexican and Asian communities. Among items of note: a pureed Artichoke Soup; a flaming Rum Omelet; and Carne Abodaba with chilis and pork ribs hung “outdoors to dry four or five hours if weather is



warm.” On a separate note, when serving Chinese appetizers, the watermelon seeds “should be rubbed in a silk cloth.”

The Monterey area saw some of the earliest Presbyterian ministries in California. A congregation is thought to have formed in the watery region called Salinas (“salt marsh”) as early as 1873 – a year even before a town taking the name was incorporated – though whether it endured continuously is unclear. The era was one of vertiginous change, the marshlands being drained with the aid of Japanese and Mexican immigrant labor, and a town rising around a vast sugar processing plant supporting its own factory community. In 1898 a Presbyterian Mission Hall administered specifically to the Japanese population, evidently a project of the Presbyterian church documented on Main Street not very much before *The Twentieth Century Cook Book* saw light of day.

A satisfactory account of community life in Salinas, Presbyterian or otherwise, has yet to appear; nor is much known of individual food suppliers and itinerant teachers of cookery who collaborated with the Ladies of the congregation in so substantial an effort here. 1902 is, coincidentally, the year Salinas’s most celebrated (if controversial) son, John Steinbeck was born – in the so-called Connor House, four doors down from the Main Street Church. As of October 2015 the historic name First Presbyterian is suppressed, in deference to something called Compass Church, a commercial media entity severed from ecumenical Presbyterianism.

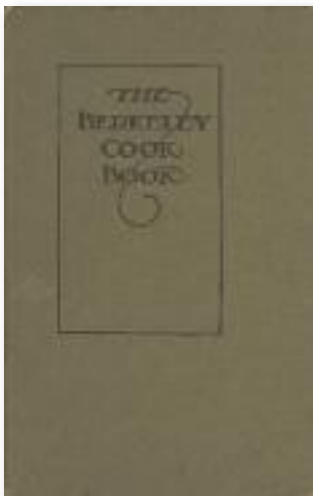
Some waterstaining throughout; isolated corrections in ink. In limp, pebbled maroon cloth, with gilt lettering. Near very good. [OCLC locates eight copies; not in Stoner, Brown, Cagle, or Cook].

\$300.00

Berkeley 1903

45. *The Berkeley Cook Book: Four Hundred Practical Recipes Used by Berkeley Women*. Compiled by the Women’s Association of the First Congregational Church.

Berkeley, California: [The Church; Printed by the] Press of Standard Publishing Company, 1903. [First Congregational Church (Berkeley, Calif.); Women’s Association]. Octavo (23.25 x 14 cm.), [iv], 171, [i] pages. Advertisements. Index.



Evident FIRST EDITION (but subsequent to an 1884 publication with different subtitle, author statement, and publisher). A generous church cookbook with seven hundred recipes; noteworthy among them: Squash Muffins, Celery Root and Hearts of Artichoke, Mussel Bordelaise, Clam Patties, Spanish Meat Pie, Coffee Fruit Cake, Lemon Coconut Cake, Cookies with Sherry, Monterey Pudding, Gooseberry Pudding, Pineapple Blanc-Mange, Strawberry Mousse.

Congregationalists answered the call from President Daniel Coit Gilman (1831-1908) of the University of California to build a hall and organize a fellowship of moral vision within reach of the campus community. The “local church” emphasis of Congregationalist governance had already attracted the largest Protestant presence in San Francisco. After ten years of planning, members of Berkeley First Congregational were called to new quarters by a recently cast bell, on 30 September 1884, at the corner of Durant Avenue and Dana Street. Thus the early version of *The Berkeley Cook Book* (subtitled *A Collection of Choice and Tested Recipes*) celebrated the dedication of the

1884 church, while its younger sibling of 1903 would have appeared in time to honor the building's twentieth anniversary.

In another twenty years, the congregation would move again, to a grander brick complex on Channing Way (still only a few city blocks from campus), designed by the young Bay Area architect Horace Gardner Simpson (1881-1955). It served successive generations for ninety years, but in September 2016 was gutted by fire, and the building's fate is undetermined as of this writing.

Clean and bright. Lightly worn at fore-corners and back. Stapled, in olive wrappers, titled in brown. [OCLC locates three copies (also four copies of *The Berkeley Cook Book: A Collection of Choice and Tested Recipes*, by the Ladies of Berkeley [Oakland: Pacific Press, 1884]); Cook, page 27; Brown 57 (with different pagination); not in Stoner or Cagle]. \$450.00

Los Angeles 1903

46. *The Landmarks Club Cook Book: A California Collection of the Choicest Recipes From Everywhere*. Compiled by The Landmarks Club (Incorporated), Including a Chapter of the Most Famous Old Californian and Mexican Dishes by Chas. F. Lummis.

Los Angeles, Cal.: The Out West Company, 1903. [Landmarks Club (Los Angeles, Calif.)]. [Charles Fletcher Lummis]. Octavo (24 x 15.5 cm.), [xvii leaves of plates], [iv], vi, 261 pages. Illustrated. With reproductions of photographs documenting site restorations. Decorated endpapers. Table of contents. Index.



Evident FIRST EDITION. A community cookbook undertaken to raise funds for the restoration of architectural landmarks of Southern California, and especially of the Franciscan missions, the dilapidated conditions of which can be seen in some of the accompanying photographic illustrations. Includes a foreword by Charles Fletcher Lummis (1859-1928), who had become the first City Editor of the Los Angeles Times after chronicling by dispatch his tramp across the continent during the fall and winter of 1884-85. With eight hundred attributed recipes, generous among them some enduring standards but also many entries of eye-catching interest, to wit: Chupé (a shrimp soup), Calabacitos con Queso, Colaché (with green pumpkin), Galloria, Migas, Papas con Aji, Capirotada, Atole de Piña (corn meal with grated pineapple), Ranfañote; and in the general chapters, Cream of Lima Bean Soup, Dried Apricot Soup, Abalone Fritters, Jugged Hare, Roasted Partridge, Chestnut Salad, Celery Root Salad, Artichokes al Inferno, Native Mushrooms in Brown Butter, Tortas de Huevos, Cherry Omelet, Nasturtium Sauce, Rothe Groetse [i.e., Grütze] (with red currants and palm sago), Banana Float, Burnt Almond Charlotte, Walnut Pudding, Sultana Cake, Anchovy Catsup, Greengage Jam, Guava Paste, Grapefruit Punch, Candied Rose Leaves.

As a newspaperman, founding publisher of *Land of Sunshine* (a successful magazine, renamed *Out West* in 1901), and – after 1905 – administrator of the Los Angeles Public Library, Lummis was well connected to promote The Landmarks Club, of which he appears to have been the driving force. By 1903 the Club had secured permissions and initiated repairs of San Juan Capistrano (in Orange County), San Fernando Rey (in Mission Hills), San Diego de Alcalá as well as San Luis Rey, the largest mission of the Franciscan Friars (both in San Diego County). Its achievements were considerable,

given that only a token fee was asked for club membership, and the average size of donations was small. In this connection, it would appear likely the network that produced the cookbook – all of the contributors save Lummis were women – played a significant role.

At least with respect to the entries from Mexican and Peruvian tradition, the publication reins were grasped by Lummis, a larger-than-life Angeleno – and president of The Landmarks Club – who had veritably shed his Yankee upbringing and embraced the Southwest with all the fervor of a convert. He lived for a time in – and may be considered an early ethnographer of – the Isleta Pueblo of central New Mexico. There he befriended the Swiss-American archaeologist Adolph Bandelier (1840-1914), whom he joined on an exploratory survey of Peru. His interests were wide-ranging, and his short essay here on “Spanish-American Dishes” served as a prescient English-language description of what would come to be recognized as an authentic (as opposed to an attenuated) Mexican cookery. More important, Lummis foresaw the threat posed by assimilation to the accumulated lore of the Native American and Colonial Spanish table – a recognition that likely accounts for the unusual level of detail provided in the forty or so Mexican and Peruvian recipes that constitute Chapter 1.

Shaken, the text block pulling away from the case at the front and rear hinges; text block nonetheless tight, nonetheless, and interior clean. In publisher’s decorated green cloth, lightly soiled, with a garland of ripe red chili peppers (*Capsicum annuum*) on the front panel, and a few separate peppers on the rear. Owner’s early gift inscription to free front endpaper. Near very good. Scarce. [OCLC locates thirty copies; Bitting, page 295; Brown 59; Cook, page 28; Glozer 150; Stoner, page 3; Longone I:6; Strehl 12; not in Cagle]. \$1500.00

San Francisco 1904

47. *High Living: Recipes from Southern Climes*. Compiled by L. L. McLaren. Preface by Edward H. Hamilton and Decorations by W.S. Wright.

San Francisco: Published for the Benefit of The Telegraph Hill Neighborhood Association [by] Paul Elder & Company; [Printed at the Tomoyé Press], 1904. [Telegraph Hill Neighborhood Association]. [Linie Loyall McLaren]. Squarish octavo (20 x 17 cm.), 58 pages. Illustrated. Includes index. Printer from colophon.

Evident FIRST EDITION. An unusual community cookbook, published two years prior to San Francisco’s Great Earthquake and Fire of 1906, on behalf of a neighborhood atop one of the city’s original seven hills. The one hundred seventy recipes within are drawn chiefly from the kitchens of immigrants “from far-flung lands who live upon the Hill” and include: Pimiento Bisque, Canape Lorenzo (with shallots and crabmeat), Escabeche (a boiled whitefish garnished with orange), Fish à la Guaymas (with sweet red peppers), Eggs à l’Ardenaise (with chives and thick cream), Oysters and Potatoes, Ripe Olive Salad, Estofado de Cordero, Chanfaina of Liver, Kidneys Los Angeles, Blanquette of Turkey, Chicken à la Bordeaux (in a bacon blanket), Ajiaco (Peruvian peppers), Artichokes à l’Inferno, Stuffed Squash, Baked Bananas, San Jose Prune Pudding, Apricot Bisque, Piepiele (sweet potatoes with cocoanut), Marrons à la Roma, Jessina Sultana, Turkish Sherbet.

Caroline Loyall “Linie” Ashe McLaren (1863-1941) and her hus-



band Norman, a legal accountant of British birth, were well-known in social circles of San Mateo County. Edward Hamilton, a newspaperman (and son of the controversial preacher Laurentine Hamilton of Oakland), had been recruited by William Randolph Hearst to write for the *San Francisco Examiner*. His preface waxes nostalgically of the ruminants for which the Goat Hill neighborhood had been known before the construction of a semaphore telegraph there. Elsewhere he invokes the women of the Neighborhood Association who chose to tend these creatures rather than to “the flower bordered paths, hearing the lark sing and stringing the daisy chains.” Another personality certain to attract attention was the cartoonist and decorative designer William Spencer Wright, who studied and worked as an in-house designer for Paul Elder between 1896 and 1906, and was among the bohemian artists and writers famously hired to decorate the walls of Coppa’s Restaurant (images of which survive only in photographs, the originals lost in the conflagration that followed the 1906 earthquake).

Near very good, in lightly soiled and sunfaded publisher’s decorated red and green cloth boards. A few small spots to some pages at rear. Still handsome. [OCLC locates twenty-eight copies of the 1904 edition; a second edition appeared in 1907 to raise funds for earthquake victims, and a reprint edition with a new preface by Louis Szatmáry was issued by the Arno Press in 1973; Stoner, page 3; Cook, pages 28, 30; Brown 62, 76; Cagle (second edition) 507]. \$120.00

Los Angeles 1908x

48. *The Times Cook Book — No. 2: 957 Cooking and other Recipes by California Women [...] Brought out by the 1905 series of prize recipe contests in the Los Angeles Times.*

Los Angeles, Cal.: Published and For Sale by The Times-Mirror Co., [1908?]. [Los Angeles Times : 1886]. Octavo (22 x 15.25 cm.), 105, [i] pages. Cover title: *One Thousand Toothsome Cooking and other Recipes, Including Seventy-nine Old-Time California, Spanish and Mexican Dishes, Recipes of Famous Pioneer Spanish Settlers*. Table of contents. Date of publication proposed by Glozer.

Stated second printing, its identifying price (35 cents) on the printed cover. Attributed recipes, numbered within category chapters, with a separate listing of contest winners. A hint of the undertaking’s richness and scope: there are one hundred nine recipes alone for soups and soup stocks, including: Sorrel Soup, Fruit Soup, Chestnut Soup, Clam Broth, Salsify Soup, Marrow Ball Soup, Chilean Wine Soup, Peanut Soup, Tapioca Soup, White (Almond Milk) Soup.

The second in a series of five recipe collections, assembling submissions from readers, and issued under the Los Angeles Times imprint between 1902 and 1923. Liselotte and William Glozer, in *California in the Kitchen* (Los Angeles: The Authors, 1960), posit that the second volume appeared in 1908, despite representing the results of contests held in 1905 (the estimated date favored by the Library of Congress and the Schlesinger Library).

Many newspapers of the time held recipe contests, not only as a marketing strategy to encourage a sense of readership community, but also to advertise more broadly, as contributions might be entered from across the country. Only in isolated instances was the result a published cookbook offered for sale (perhaps the best-known exam-



ple was the *Daily News Cookbook* of 1896, a compilation of submissions to the “menu for a day” contest sponsored by the *Chicago Record*). The *Los Angeles Times* contest remained popular into the 1920s – there were some seven thousand entries judged for the considerably more expensive book (75 cents) of 1923, from which two thousand were selected (*vide* Arthur Leslie Wyman, “Practical Recipes: Helps for Epicures and All Who Appreciate Good Cooking,” *Los Angeles Times* (May 12, 1923), section II, page 7). Culminating recipe anthologies, though, appeared but at irregular intervals.

Original publisher’s coated white boards stamped in black. Soiled, wear to some corners, joints starting, wear to top edge of title page, otherwise near very good. Manuscript recipes to endpapers and other blanks. Scarce in the marketplace. [OCLC locates twenty copies; Stoner, page 3; Glozer 173; Strehl 11; Cagle 485; not in Brown].

\$250.00



49. [– another copy].

Original publisher’s coated white boards stamped in black. Moderate cover soil, wear to some corners, joints starting, wear to edges of title page; otherwise good.

\$200.00

the earliest Jewish-related cookbook published in California

San Francisco 1909

50. *Council Cook Book*. Published by the San Francisco Section of the Council of Jewish Women. Compiled by Mrs. David Hirschler, Assisted by Mrs. Louis Van Vliet [...].

San Francisco, Cal.: [The Council]: 1908-1909; [Printed by] International Printing Company, 1909. [National Council of Jewish Women; San Francisco Section]. [Linda Salz Hirschler]. [Bertha Goodman Van Vliet]. Octavo (21 x 13.5 cm.), 192, [vi] pages. Advertisements. Table of contents. Errata list. Names of committee members listed on title page.

Evident FIRST EDITION (the dates 1908-1909 on the title page correspond to the Hebrew calendar year 5669, on the Gregorian calendar 26 September 1908-29 September 1909). A community cookbook, the earliest known Jewish-related cookbook published in California. With some four hundred unattributed recipes selected by committee, the majority – from Yorkshire Pudding to Coconut Pie, from Deviled Crab to Brandied Peaches – representative of their time without reference to ethnicity. That said, included is a chapter with “Passover Dishes” that has the frank appearance of an afterthought, appended following pages with “Household Hints.” Entries meriting notice: Eggs à la Council, Green Kern Soup, Leek Soup, Marrons Purée, Sweet and Sour Fish, Scalloped Fish Roe, Green Peppers with Oysters, Salpicons, Wiener Braten, Steamed Pigeons, Tomato Custards, Cauliflower with Shrimps, Herring Salad, Red Cabbage with Chestnuts and Raisins, Pimiento Salad, Cress and Apple Salad, Huckleberry Pudding, Black Bread Pudding, Dimpus Dampus, Pear Kugel, Vienna Prater Cake, Bremen Apple Torte, Honey Cakes, Pickled Figs, Raisin Wine.

The San Francisco Section was organized – by the wife of a de-



scendent of a Jewish Forty-Niner (Hattie Lina Hecht Sloss) – in August 1900, seven years after the National Council of Jewish Women had been founded in Chicago. It was not the first on the West Coast – that distinction belongs to Portland – but it was the first in California and among the earliest west of the Mississippi. The ideals to which they adhered were modeled on those articulated by the national committee under the leadership of Hannah Greenebaum Solomon, a close associate Jane Addams and Susan B. Anthony. Their first meetings were held at Temple Emanu-El, with Sherith Israel one of the two oldest Jewish congregations in California (both in San Francisco, both established in 1851, and both eventually affiliated with Reform Judaism as imported, in its outlines, from Germany).

It is likely that Mrs. David (Linda Esther Salz) Hirschler (1869-1938) had been among the 157 charter members drawn from prominent Jewish society and invited by Hattie Sloss, but in any event she would have encountered the Section at Emanu-El. The idea can be entertained that a fundraiser might have been undertaken on behalf of the congregation, as Emanu-El's building had been badly damaged in the San Francisco earthquake, and its members were meeting at Sherith Israel. Alternatively, the Council's progressive objectives provided challenges: skills training for immigrant women, the provision of low-income housing, and the regulation of child labor and child welfare. Here the *Council Cook Book* casts in sharp relief the social distances the Council workers endeavored to bridge. Assimilated women possessing social status necessarily worked with immigrants committed to Orthodoxy, whose observance of kashrut, adherence to the mikveh ritual, and devotion to halacha may at times have placed them at cross purposes.

A number of the advertisements compel comment. A dramatic full-page illustration on page [162] documents a campaign of several years, waged on numerous signs across San Francisco, on behalf of M. J. B. Coffee (that is, Max Joseph Brandenstein Coffee); the tag "Britton & Rey" reveals the engagement of Joseph Britton (1825-1901), of Yorkshire, and Jacques Joseph Rey (1820-1892), of Alsace, lithographers and collogtypographers who had joined the Gold Rush in 1849. The advertisement asks "Why?" and was alleged only to have been designed to attract attention and cause a stir. A smaller notice on page [193] for the McLean Company, grocers, might be judged discomfiting, at least in context, for its use of the tetragammadion, or right-facing swastika (though, of course, some years before the symbol would be irretrievably stigmatized).

The text block notably less brittle than often seen (exemplars of the *Council Cook Book* are known to be susceptible to age-toning); some light soiling to a few pages. In publisher's sandstone cloth, titled in black, edgeworn and rubbed, with a paint smear to the front board; otherwise near very good. [OCLC locates nineteen copies; Bitting, page 230; Cook, page 31; Brown 82; Stoner, page 4; Glozer 207; not in Cagle]. \$350.00



51. [– another copy].

Text block age-toned and brittle, as with most copies of the *Council Cook Book*; with edge chipping throughout; pages soiled. Some pencil scribbles to a few pages and to endpapers; final two leaves with a thumbnail-sized hole to top of page. In publisher's gray cloth, edgeworn and rubbed. Good only. \$300.00

San Francisco 1910a

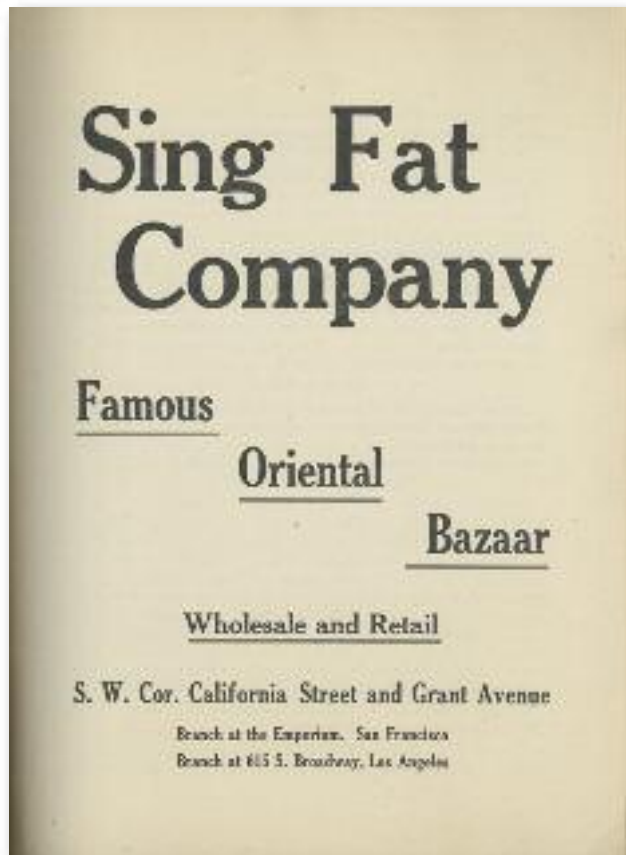
52. *The Baptist Church Cook Book*. Published by the Ladies' Aid Society of the First Baptist Church, San Francisco, Cal.

San Francisco: Matthews, 1910. [First Baptist Church (San Francisco (Calif.); Ladies' Aid Society)]. Octavo (20.5 x 15.5 cm.), 165 pages. Advertisements (some illustrated). "Table of contents" is actually an index. Subtitle on cover: *Containing 600 Recipes Tried and Proved*. Illustration of the church on the title page.



Evident FIRST EDITION. A compact but generous church cookbook with six hundred attributed recipes, entirely addressed to an anglo-phone readership expecting fritters and puddings. Potential stand-outs among them: Cream of Onion Soup, Panned Oysters with Green Peppers, Mutton Turnover, Stewed Tripe, Chicken Alabama, Mushroom Patties, Fruit Fritters, Brussel Sprouts in White Sauce, Baked Beets, Graham Raisin Bread, Tomatoes Stuffed with Pineapple, Strawberry Cottage Pudding, Prune Souffle, Fluff Fluff Custard, Potato Cake, Walnut Wafers (four versions), Apple Chutney, Date Sandwiches, Pickled Figs.

A curious counterpoint emerges between the Anglo-European standard fare, on the one hand, and the prominence of the advertising for Chinese-American businesses on the other – for instance, the Sing Fat Company (a full-page notice trumpeting its “Famous Oriental Bazaar”), the Sing Chong Company (another general wholesaler), Kong Nam Low (“first class Chinese restaurant, clean and respectable”), and Quan Yick & Co. (green grocers). The explanation,



as one might predict, has to do with First Baptist's location at the city's heart, just north of the Market Street bisector (on the corner of what is today Octavia Boulevard and Waller Street), within easy reach of the Mission District to the southwest as well as to the Financial District and China Town a few blocks northeast.

From the time of its founding in 1849, the congregation of First Baptist had grown into three churches when the last of them was lost in the devastation of 1906. Expenses would have been considerable, not only for the erection of new quarters but also for the purchase of a city lot during the effective redrawing of San Francisco's map. The Ladies' Aid instigated *The Baptist Church Cook Book* "to assist in furnishing the new church," whose grandeur still impresses. The building was to be responsive to the dawning age, with a broad dome to shield its sanctuary, the architectural style a lightly assimilated *art nouveau* – tellingly echoed, in fact, in the book's cover design.

In publisher's fallow textured wrappers with black decoration. A bit of light staining; otherwise very good. Three pages with recipes handwritten in ink. Scarce. [OCLC locates three copies; not in Stoner, Glozer, Cook, Brown, or Cagle]. \$500.00

San Francisco 1910b

53. *Hotel St. Francis Book of Recipes and Model Menus: L'Art culinaire*. By Chef Victor Hirtzler.

San Francisco: Putney Haight, Telegraph Press; Printed and Bound by the Hicks-Judd Company, 1910. [Hotel St. Francis (San Francisco, Calif.)]. [Victor Hirtzler]. Octavo (24 x 16 cm.), [31], 67-307 pages. Advertisements. Illustration of the Hotel on page [3]. Portrait of the author in chef's whites and smoking cap on page [6].



Stated subscription issue (thus FIRST EDITION). One of the more important and influential early California professional cookbooks, marking San Francisco's emergence as a world culinary center. Divided between a menu section (Part 1) with two hundred menus, and "Extraordinary and Secret Compositions in Culinary Art" (Part 2) with more than two thousand recipes. A dose of hyperbole can be assumed regarding the claim to secrecy, as at least some of the recipes had appeared in the author's column in *The Evening Post*, whose collaboration is acknowledged on page [18]. A sampling: Austrian Soup Bread, Berliner Pfannkuchen, English Crumpets, Velvet Soup, Cream of Chicory Soup, Green Walnut Confit, Bar le Duc, Crème au Kirsch, Coup St. Jacques, Chiffonade Salad, Salad Eugenie, Okra and Sweet Peppers (mistakenly printed twice), Tripe à la mode Caen, Baron of Lamb, Squab Michels, Quail Forestiere, Fondue Savarin, Pineapple Omelette, Bohemian Eggs, String Beans with Raisins, Viennese Carrots, Raspberry Souffle, Cream Puffs St. Francis.

The bibliographer Dan Strehl identified the Alsatian Victor Hirtzler (1874-1931) some time ago (in *One Hundred Books on California Food and Wine* [Los Angeles: The Book Collectors, 1990], page 21) as "one of the earliest celebrity chefs." Among other means of attracting restaurant clientele, "Hirtzler presented seasonal menus demonstrating the highly sophisticated hotel dining of the time," with menus heavily influenced by the *haute cuisine* of European royal courts. After a sidereal career that included posts at the Winter Palace in St. Petersburg and the royal Belém Palace in Lisbon, he had arrived at the St. Francis on Union Square in 1904, and thus endured the catastrophes of 1906, and remained after the rebuilding until 1925,

when he retired to Strasbourg. (A fuller account is available in David Shields's *The Culinarians* [Chicago: University of Chicago Press, 2017], pages 526-529.)

The didactic “models” presentation of *L'Art culinaire* is likely intended as a counter to Escoffier's *Le guide culinaire*, a reference text that had recently appeared in an abridged English translation in 1907. Hirtzler's subscription edition of 1910, which includes a list of the patrons who underwrote its publication, has become quite scarce. Stamped “Popular Edition” on the front cover, this exemplar nonetheless includes the list of patrons that, according to the edition note on page [9], was reserved for subscribers; all of these copies are missing two signatures, which accounts for the pagination gap. Presumably, therefore, an undistributed number from the original limited print run.

In publisher's blue cloth with black lettering. Small stain at top of spine running to top edge of rear cover, extending into upper (unprinted) margin of final text pages; light rubbing and extremity wear to covers, otherwise good or better. [OCLC locates thirteen copies of the subscription edition; Bitting, page 230; Brown 95 (undated); Glozer 127; Strehl 19; Cagle 362; not in Stoner]. \$250.00

San Francisco 1910c

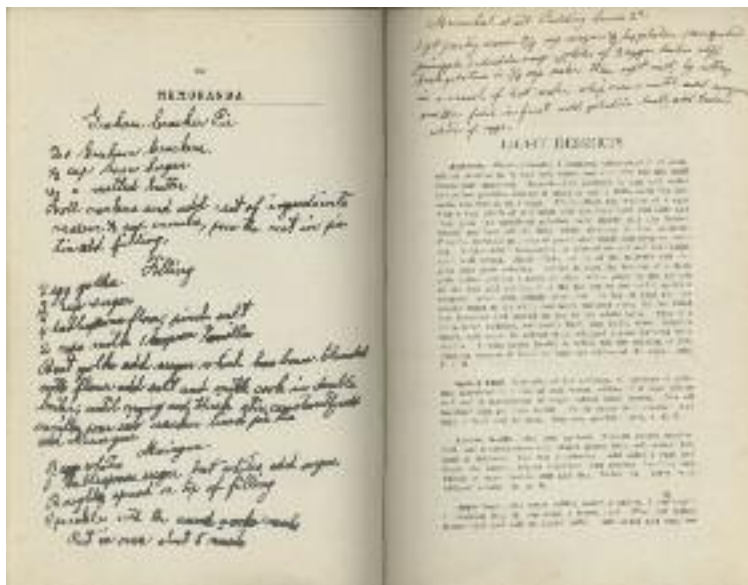
54. *Corona Club Cook Book*. [Compiled by members of the Corona Club.]

San Francisco: [The Club]; Rincon Publishing Company, 1910. [Corona Club (San Francisco); Household Economics Section]. Octavo (23.5 x 15 cm.), [18], 19-249, [xiii] pages. Advertisements. Table of contents. Author from volumes of the *Yearbook: City and County Federation of Women's Clubs*.



Evident FIRST EDITION. A charitable community cookbook designed to function as a comprehensive home reference, with nearly one thousand attributed recipes; presented by a women's civic-improvement association expressly for the purpose of raising funds to build a club meeting house. A sampling: Almond Cream Soup, Cucumber Soup, Tapioca Soup, Rechauffé Fish, Rock Cod with Lemon, Baked Smelts, Eel Stifle, Poularde Renaissance, Bobotee (Hamburg steak with nuts), Goulasch (three versions), Tagliarini, Shrimp Curry, Midnight Oysters, Corona Cecils, Orange Fritters, Banana Peanut Salad, Pickled Cherries, Pear Chutney, Stuffed Artichokes, Red Kraut, Eggplant à la Bourbon, Parsnip Souffle, Turnip Croquettes, Squash Colache, Prune Brown Bread, Potato Biscuits, Matzo Cake, Frangipan Pie, Sour Cream Pie, Rhubarb Turnovers. As is often the case, the *de rigueur* appendix with household tips has its share of nice surprises (“The disagreeable odor caused when cooking greens may be prevented by throwing a small piece of bread into the water while boiling”).

The San Francisco Corona Club was founded in 1898 and within a decade embraced two hundred members. Something of their history is accessible by dint of Section membership lists published in volumes of the *Yearbook: City and County Federation of Women's Clubs*. Their ambitions were considerable, with members establishing departments (or Sections) – Social Services, Book Review, Child Welfare, Dramatic, Household Economics – the better to focus their efforts “to make this great city a better place in which to live.” Although no chronicler has taken the pen on the Club's behalf, by all appearances it dissolved about 1965. (For the sake of clarity, it should be



noted that the Corona Club was unrelated to the exactly contemporaneous Corona Women's Improvement Club.)

In publisher's white oilcloth, rubbed and slightly bumped, with blue lettering and club insignia. Some light foxing and edge-wear throughout, otherwise very good. Includes twenty-seven recipes handwritten on blank leaves and in margins, other recipes added throughout, one laid in, one tipped-in. Owner's inscription on flyleaf: "Lilian F. John, 1015 Gough St. S.F." [OCLC locates thirteen copies; a second edition (1911) with the same publisher is also known; *Bitting*, page 537; *Brown* 93; *Cook*, page 32; not in *Stoner* or *Cagle*].

\$120.00



55. [– *another copy*].

Evident FIRST EDITION, likely second printing. Initial 13 pages of advertisements wanting, but the pagination nonetheless begins at 19, suggesting a later run. In publisher's white oilcloth, soiled and bumped, with blue lettering and club insignia. Tideline to the gutter at the bottom of textblock; some light foxing and edgewear throughout. Good.

\$60.00

an early African-American cookbook

Pasadena 1910x

56. *The Federation Cook Book: A Collection of Tested Recipes*. Contributed by the Colored Women of the State of California. [Compiled] by Mrs. Bertha L. Turner.

Pasadena, California: [The Compiler; Sacramento: Printed by the California State Printing Office(?), between 1910 and 1912]. [Bertha L. Turner]. Octavo (20 x 13 cm.), 94, [ii] pages. Advertisements. Indexes. Title and proposed printer from cover. Date of publication from external evidence.

Evident FIRST EDITION. An early example of a community cookbook whose premise of what constitutes community rests not on locality but rather on class and race. With two hundred recipes, many



of them attributed. Entries holding interest include: Turtle Bean Soup, Squash Soup, Oyster Fricassee, Fried Okra with Ham, String Beans à la Créole, Pepper and Grapefruit Salad, Blackberry Cobbler, Cherry Souffle, Strawberry Fluff (with macaroons), Potato Cake (with chocolate and cloves), Jim Jam (with mixed berries), Fig Sweet Pickles. A poem titled “Cookery Jingles” by the writer Katherine Davis Tillman (1870-after May 1922), then serving as an officer of the National Association of Colored Women’s Clubs, precedes the recipes.

From the latter years of the nineteenth century to the beginning of World War II, Pasadena was a first and foremost a winter resort destination for affluent Easterners, with a conspicuous number of tourist hotels and social venues, not to forget their attendant commercial and transportation services. Society events made up no small amount of the subject matter digested by readers of the *Pasadena Star News*.

Bertha Turner (1869-1938) would appear to have enjoyed at least two careers on the evidence of *The Federation Cook Book*. An advertisement for her catering business both identifies her fee category (“First Class”) and emphasizes her virtuosity (“Prompt Service on Short Notice”). She was reported in newspaper accounts to have supervised fifty employees, to have overseen wedding and holiday dinners for the wealthiest families of Pasadena, to have been regularly engaged by the Elks Lodge and the Shakespeare Club (the first woman’s club of Southern California), and to have held the food concessions at the Hollywood Bowl. That she also worked in the state educational system at an administrative level is trumpeted in the title displayed below her name on the front cover: State Superintendent, Domestic Science – no small responsibility in the years around 1910, as the public schools underwent both philosophical and financial restructuring under the fabled leadership of Edward Hyatt (1858-1919). Her contacts were numerous, her philanthropy was reported in the *Pittsburgh Courier* (the *de facto* national African-American newspaper), and her funeral was attended by eight hundred mourners. The family’s home on Winona Avenue was described in society columns as “palatial.” Yet details of her biography await discovery (neither her origins nor even her full name is known).

Advertisements assist in establishing the timeframe. The clothier W. O. Howe & Co. (advertised on page 25) announced its imminent opening (*Grain Dealers Journal* 25 [1910], p. 406) in July 1910; San Gabriel Valley Bank (advertised on page 10) was sold to Union Savings Bank of Pasadena, according to the annual state bank reports, on 31 January 1912.

Includes several handwritten recipes on interleaved blank pages. Some soiling throughout. Edge-wear and creasing to the printed wrappers. Near very good. Scarce. [OCLC locates eight copies; Cook, page 32; Glozer 324; Tipton-Martin, pages 26-27; not in Stoner, Brown, or Cagle]. \$200.00

Berkeley 1914

57. *The Twentieth Century Cook Book*. [Compiled by Members of] The Twentieth Century Club of Berkeley.

[Berkeley, Calif.: The Club]; Press of A. Newman, 1914. [Twentieth Century Club (Berkeley, Calif.); Home Economics Section]. Octavo (24 x 16 cm.), [ii], 146, [viii] pages. Advertisements. Table of contents. Corporate author from archival guide prepared by the Bancroft Library, University of California, Berkeley.



Evident FIRST EDITION. A community charitable anthology with nearly five hundred unattributed recipes, save for a modest number identified by one or more initials. Tilted no more than usual to baked goods and confections (though perhaps a proliferation of spice cakes), but arguably more than the usual attention to vegetables: Lima Bean Puree, Peapod Soup, Stuffed Cabbage, Squash Puff, Creole Tomatoes, Peas in (Turnip) Cases, Egg and Beat Salad. And a small yet noticeable interest – befitting the geography – in dishes of Hispanic origin: Rice Spanish, Tamales de Casuela, Spanish Beans, Spanish Omelette, Fried Bananas.

Some of the women’s cultural and philanthropic associations at the turn of the twentieth century announced a sort of optimism regarding modernity in the names they chose, however ironically laden the impulse may seem now. In this case a single founder is credited: the Twentieth Century Club of Berkeley was a project begun in December 1904 by Mrs. Henry Nesbit (Lucy Washburn) Baldwin, who hailed from New York, had been active as a member of the Daughters of the American Revolution, and wished to establish a social club in her adopted home, Berkeley. The original objectives were more self-than civic-improvement: “To find and foster the best in every member, to develop the hidden talents, to furnish a stimulus to continuous intellectual progress to provide a happy and satisfying social life for our membership, to express always the virtues of helpfulness and friendliness, and the grace of hospitality – these are some of our aims” (according to notes recorded by the club historian in 1910). But in the event, members did involve themselves in the community, contributing to orphanages, sanitarium for children and consumptives, relief sewing for the Red Cross, and similar causes. In the first decade of its existence, the Club booked a variety of locations in order to meet. The 1914 *Cook Book* was undertaken to defray costs for the purchase, in 1913, of a deed to property at 2716 Derby Street. There the Club met until its dissolution in 1989. In 1990 the sleek, stone building was purchased by the Berkeley Masjid and houses an Islamic education center.

Corner clipped from free front endpaper, just nicking the frame of a printed advertisement. Small bit of wear to the foot of the spine; otherwise fine. In publisher’s white oil cloth binding, with decorative title and insignia in green. [OCLC locates eight copies; Cook, page 34; Glozer 325; not in Stoner, Brown, or Cagle]. \$300.00

San Francisco 1915

58. *Pan-Pacific Cook Book: Savory Bits from the World’s Fare*. Compiled by L. L. McLaren.

San Francisco: The Blair-Murdock Company, 1915. [Linie Loyall McLaren]. Octavo (20 x 15 cm.), 170 pages. Illustrations. “Index of Subjects” is actually a table of contents. Separate alphabetical index also included.

Evident FIRST EDITION. To seize the opportunity for a bold pun – it may be safely ventured – is not every author’s dream, but showcasing six hundred samples of the “world’s fare” in time for the fair itself cannot have been a task undertaken lightly. Just under sixty countries are represented; recipes include those for Kipperd Herring Souffle, Avocado Soup, Casuelo (from Chile), Apple Soup (from Poland), Tavouk Gueunsis (from Turkey), Oyster Pickle (from Spain), Fujiyama Salad, Egyptian Salad, Eggs Caracas, Eggs Hindu, Brussel Sprouts with Chestnuts (from Switzerland), Spinach (“Arabian”), Pil-



men (“Siberian”), Bourequis (from Armenia), Chitchkee (from India), Rose Sauce (from New Zealand), Platanos Dulce (from Guatemala).

Except in its title, the contents of the *Pan-Pacific Cook Book* make no overt reference to the Panama-Pacific International Exposition held in San Francisco between February and December 1915, which ostensibly celebrated the completion of the Panama Canal during the previous year. That what was actually celebrated was San Francisco’s economic recovery from the catastrophe of 1906 can be read between the lines of the author’s proud preface: “In our cosmopolitan San Francisco we have singular opportunities of varying the monotony of our menus, and, in epitomizing this collection I have been struck with the divergencies in preparations which contain the same ingredients. [... In addition] I have included in these pages original contributions of certain resourceful housekeepers of our own State, which ordinarily would not have appeared in print.” Pride in California more generally is on display as well in the (uncredited) illustrations of antic grizzly bears in humorous poses on the front flyleaf and chapter heads; quasi-nationalist images alluding to the state’s Bear Flag featured in advertisements for the Exposition.

Caroline Loyall Ashe McLaren (1863-1941) had been named for her mother Caroline but baptised with the diminutive “Linie” favored by her father. Little is known of her other than that she and her husband Norman, a legal accountant of British extraction, were active in social and philanthropic circles of San Mateo County. *Pan-Pacific Cook Book* followed upon the success of her earlier book, *High Living: Recipes from Southern Climes* (1904), which similarly exhibited her interest in culinary traditions from around the globe.

According to Strehl, the “pictorial cloth binding mounted with pictorial card” borne by the present copy was the publisher’s standard, though some copies with a floral design are known; the rear panel bears a medallion with motto: *Culinaria praecepta pan-pacifica de obsoniis et condimentis* (=Pan-pacific culinary rules for foods and seasonings). Cloth soiled and a bit worn at the spine; with an owner’s inscription to front pastedown; otherwise near very good. [Bitting, page 302; Brown 123; Glozer 179; Strehl 21; Cagle 508; not in Stoner].

\$60.00

San Francisco 1919 59. *The Hotel St. Francis Cook Book*. By Victor Hirtzler.

Chicago: Published by The Hotel Monthly Press, John Willy, Inc., 1919. [Hotel St. Francis (San Francisco, Calif.)]. [Victor Hirtzler]. Large octavo (26 x 17.5 cm.), [iv], 430, [iv] pages. Photographic portrait of the author in chef’s whites and smoking cap (frontispiece). Publisher’s advertisements. Indexes.

Evident FIRST EDITION. A handsome reminting of selected material originally presented in the author’s *Hotel St. Francis Book of Recipes and Model Menus: L’Art culinaire* of 1910, an important and influential professional cookbook that marked San Francisco’s emergence as a world culinary center; includes, too, a sampling of menu files for corporate banquets and luncheons catered by the kitchen staff of St. Francis between 1915 and 1919 (that is, after the publication of *L’Art culinaire*). Composed as a series of menus, ordered according to the calendar year, at the head of each page, followed beneath by recipes – some detailed, some perfunctory – for selected items from the menus. The scope may be reasonably described as



considerable. That the general index lists two hundred named recipes alone for preparing eggs conveys some idea of Hirtzler's manifestly irrepressible capacity for invention.

It is useful to remember that, a century and more ago, many of the compilers of local cookery books could claim intellectual ownership of what they published only by stretching the notion of authorship beyond all recognition. Maids and cooks were the relevant repositories of knowledge and disseminators of practice. And when the privileged class traveled – sometimes staying in one place for weeks, months, or seasons – hospitality service was, for all intents and purposes, an elaboration of home. Staff, including those supervising the great hotel and resort dining rooms of the age, were servants. Chefs may have been well regarded, even *fêted*, but today it is easy to forget that, in yesterday's world, the road to celebrity was paved by servitude.

But their cookbooks were the expression of their own authorial voices. In this they must be counted as unrepresentative of early cookbook publishing broadly, however much their intricate arrangements garner attention. They may nonetheless be representative of *place*, revelatory of both the preferences of a community and of the extensive apparatus built to satisfy it.

The bibliographer Dan Strehl identified the Alsatian Victor Hirtzler (1874-1931) some time ago (in *One Hundred Books on California Food & Wine* [Los Angeles: The Book Collectors, 1990, page 21]) as “one of the earliest celebrity chefs.” Among other means of attracting restaurant clientele, “Hirtzler presented seasonal menus demonstrating the highly sophisticated hotel dining of the time,” with menus heavily influenced by the *haute cuisine* of European royal courts. After a side-real career that included posts at the Winter Palace in St. Petersburg and the royal Belém Palace in Lisbon, he had arrived at the St. Francis on Union Square in 1904, endured the catastrophes of 1906, and remained after the city's rebuilding until 1925, when he retired to Strasbourg. (A fuller account is available in David Shields's *The Culinaricians* [Chicago: University of Chicago Press, 2017], pages 526-529.) Thus it would not be far off the mark to describe the Hotel Monthly Press edition published in Chicago as a sort of monument or *Gesamtausgabe* honoring the career and achievement of an admired artist.

Near fine, in publisher's green boards, lettered and bordered in gilt. [OCLC locates ninety copies; Bitting, page 231; Brown 843; Cagle 363; not in Stoner]. \$300.00

Manteca 1920x

60. *Selected Recipes*. Contributed by Members of the Farm Home Department of the Farm Bureau, San Joaquin County, California.

[Manteca]: Manteca Bulletin Print, [circa 1920]. [San Joaquin County (Calif.); Farm Bureau; Farm Home Department]. Small octavo (18 x 12.5 cm.), 60 pages. “Index” is actually a table of contents. Title from cover. Date of publication estimated from external evidence.

Evident FIRST EDITION. A community cookbook by women of the recently formed Farm Home Department – and a primary source of rural history, as is of course the case for many publications of its kind. The essential role such works played was understood by the compilers. “Every Farm Home Center of the county was asked to contribute,” we learn from their introduction, “and the response was so



general that it was impossible to print all the recipes submitted. Those finally selected represent the more unusual dishes, and those that by long use have proved especially practical.” Recipes include: Carrot Walnut Loaf, Tomato Mincemeat, Celery Aspic (with pink cream cheese), Peanut Butter Chops (with rice and onion). Novel additions to the repertory were to be acknowledged, but the chief objective was helping to forge and affirm a sense of community in the first place.

Unknown to the compilers would have been the happy circumstance that their work would later serve as impetus for an ambitious (and more widely circulated) cookbook, published in 1941 as *Favorite and Original Recipes of the Members of the San Joaquin County Farm Home Department of the Farm Bureau*. The pioneer effort, then: *Selected Recipes* proved successful, if only a pamphlet by comparison, in bringing together women of several generations from the farms of San Joaquin County.

The County Farm Bureaus were established as a cooperative link between the University of California Extension and farmers of respective counties. A formal federation of bureaus was set into place in 1919, which date prompts the timeframe proposed here, though the San Joaquin Farm Bureau had met to exchange ideas as early as 1914. The Federation has continued to function up to the present day, promoting the search for common solutions to land use, water, and regulatory issues.

Stapled in brown wrappers, with black lettering; wrappers separated at hinge; evidence of early adhesive tape repair. Still, pages clean and unmarked. Scarce. [OCLC locates two copies; not in Stoner, Brown, or Cagle]. \$90.00

Long Beach 1922

61. *Choice Selection of Tested Recipes from Many Households*. Published under Auspices of the Ladies' Aid Society of the Grace Methodist Episcopal Church, Long Beach, California.

Long Beach: [The Church; Printed by The Standard Printers], 1922. [Grace Methodist Episcopal Church (Long Beach, Calif.); Ladies' Aid Society]. Octavo (19 x 13 cm.), [ii], 79 pages. Advertisements. Photograph of the Church on frontispiece. Place and date of publication from cover. Printer inferred from advertisement inside rear panel of wrappers.



Evident FIRST EDITION. A church cookbook, compact but offering three hundred recipes, the majority attributed. Many evince a dash of ingenuity, including a grouping dedicated to meat substitutes, as well as isolated specialties such as a cold Coffee-Rice Pudding that would soon be promoted by Betty Crocker, and a Three-P Salad (peanuts, pickles, and peas) that pre-dates the Seattle version of 1924, documented by Andrew Smith in *Peanuts: The Illustrious History of the Goober Pea* (Urbana: University of Illinois Press, 2002).

Long Beach embraces a history that veers dizzily from shipping commerce to sheep ranching to petrochemical refining to automotive manufacture, all amidst a churning population of considerable density. Mapping its history, to say nothing of that of Methodism there, will be a long time in coming. The Grace United Methodist Church that stands today on East Third Street may well serve a descendent congregation of the Grace M. E. represented here – if preservation of the name carries meaning – but the imposing cir-

cular structure that looms there was built in 1966, while the location of the modest chateau-like church depicted on the frontispiece has yet to be clarified. For the moment, then, an example of a floating community book, whose roots appear to have been severed.

Small stain to edge of textblock, and a bit of discoloration to publisher's printed blue wrappers; otherwise near fine. Scarce. [OCLC locates one copy; not in Stoner, Brown, or Cagle]. \$200.00

Los Angeles 1922a

62. *Young's Market Company Fall-Winter Catalogue 1922.*

Los Angeles, California: The Company, 1922. [Young's Market Company (Los Angeles, Calif.)]. Octavo (23 x 15.5 cm.), 104 pages. Illustrated. Index. Table of contents.



Evident FIRST EDITION. A seasonal catalogue of a significant Los Angeles food wholesaler and retailer. The eldest of the five Young brothers opened his first store in 1888, at a time when retail food markets were still dispatching clerks to wholesale grocers for the purpose of acquiring bulk staples sold by weight. A great many innovations were in the offing. In the area of wholesale, the arrangements known as “self-service” and “cash and carry” were pioneered in Los Angeles, as was the novel idea of locating smaller satellite stores nearer customers in their own neighborhoods. In addition, retailers were beginning to negotiate with suppliers and producers in order to sidestep wholesalers, until such time as the two realms converged. By the time the present semiannual catalogue appeared, Young's Market Company – “manufacturers, jobbers, wholesalers, retailers, importers, and exporters” – listed twenty addresses in Los Angeles County, as well as three in San Diego and one at Lake Arrowhead in the Arrowhead Woods.

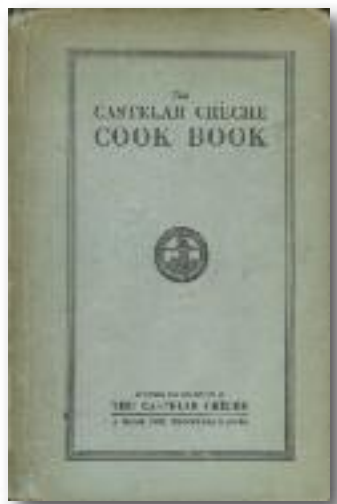
Though prices are included, the “booklet [was] not intended primarily as a price list” but rather as a comprehensive statement regarding goods available, domestic and imported, listed according to manufacturer. From Pacific Coast Biscuit Company, for instance, one could have Butterettes, Chocolate Daisies, Cocomnut Taffy, Panama Creams, Swastika Sodas (plain or salted), and Tango Chips, for prices (in this case) given by the pound. Foodstuffs predominate – fresh produce, cuts of meat (for which diagrams are provided), preserved foods, baked goods, and beverages – but ample space is also given laundry supplies, paper goods, cosmetics, metal polishes, and a fair assortment of cigars and cigarettes. A document of a moment of commercial transition, when large retail grocers began to offer a bewildering variety of manufactured items, and to compete openly on the shelves as producers with their own labels. Promoted here is Young's own brand of Best Butter, in a full-page advertisement on page 56, while at the same time an interest in selling products of competitors is declared: the Iris label, whose canned goods are advertised on page 16, belonged to the Los Angeles grocery firm Haas Baruch, whose history in southern California runs parallel to Young's.

Printed in brown ink on buff paper. In very lightly worn bronze textured wrappers, with de-bossed gilt lettering outlined in black; embossed blue and gold logo. Unrecorded. [OCLC identifies no copies of this printing, and one copy of an undated catalogue with different pagination]. \$180.00

Los Angeles 1922b

63. *Castelar Crèche Cook Book*. Edited and Compiled by The Board of Directors for the Benefit of The Castelar Crèche, A Home for Homeless Babies.

Los Angeles: Times-Mirror Printing and Binding House, 1922. [Castelar Crèche (Los Angeles, Calif.); Board of Directors]. [Mary Agnes Connell]. Octavo (23 x 15 cm), 296, [xl] pages. Advertisements. Index.



Evident FIRST EDITION. An ambitious anthology of some one thousand recipes, all but a few attributed, directed at an audience familiar with canapes, caviar, and cheese from Neufchâtel-en-Bray. A number were sent in by well-known chefs, presumably on request – for instance, Apricots With Rice and Delice Joseph Relish, both from Joseph Boggia of The Plaza in New York. The family of Secundo Guasti, at the time the largest producer of wine in California, generously contributed entries for fish, gnocchi, and ravioli, among others. Not to be outdone, the president of the Board of Directors (and moving force behind the *Cook Book*) stood her own Onion Soup against that of the chef of the California Club.

In much of the United States, homeless children were aided by little or no public policy assistance, to say nothing of legislation. Attempts to address child welfare increased in the 1920s, notably in the form of charities such as The Cradle in Chicago, founded in 1923, which facilitated adoptions in an effort to reduce the role of orphanages. The similarly named Crèche, which opened its doors in 1921 at 818 Castelar Street (lined with single-floor adobe houses in what was then Sonora Town), took a bold approach, endeavoring to board and provide healthcare for infants until such time as their families or nearest relatives acquired the means to bring them home. Doctors, administrators, and consulting staff donated services, and mothers paid only according to their ability. The purpose was two-fold: “Our object is to help these mothers to keep their children and not to abandon them, and not to have them become institutional babies”, recorded the president of the Board of Directors, Mary Agnes (Mrs. Michael) Connell (1870-1922). Originally from Boston, and the wife of an Irish-born copper mining magnate, Mrs. Connell had earned admiration as a prodigious supporter of enlisted veterans services after World War I. The Crèche story includes a tragic note, however, as she was killed in an automobile accident within months of ushering the *Cook Book* to the printer.

Castelar Street is now Hill Street in Old China Town, and the Crèche (shown in an engraving on page [8]) disappeared sometime after the commercial development of central Los Angeles began in 1938 (it is still listed in the Los Angeles City Directory for 1942).

Some very light foxing. In publisher’s light blue paper-covered cloth, with black lettering and circular logo with an image of an infant. Edges of boards bumped and lightly soiled. Near very good. [OCLC locates twenty-four copies; Brown 136; Cagle 129; not in Stoner]. \$90.00

Oroville 1922

64. *Recipes From Me To You: Greetings To Wish You A Merry Christmas and A Happy New Year*. [Compiled by the Union High School Home Economics and Printing Departments].



Oroville, California: Oroville High Print Shop, 1922. [Union High School (Oroville, Calif.); Home Economics and Printing Departments]. Small booklet (16 x 7.5 cm.), 44 pages. Illustrated. Table of contents. Title from cover.

Evident FIRST EDITION. An unusual community cookbook by any standard: a student project, unabashedly smart and sweet, with decorations befitting the season. The eighty recipes, it should be noted, have nothing to do with the Christmas or New Year's holidays; they may, rather, be thought of as curriculum staples, encompassing Vegetable Soup and Beef Stew, Tomato Salad and Stuffed Eggs, Meringue and Cream Puffs. Two entries are mistakenly printed twice (on pages 28 and 30).

In 1922 Union High School would have been celebrating the thirtieth anniversary of its founding, having thus been graduating students long before the incorporation of Oroville itself, as the seat of Butte County, in 1906. At least one of its first buildings dating to the time of *Recipes From Me To You* had been revered among the city's oldest structures, until earthquake review standards of recent years necessitated its replacement.

Printed in brown ink throughout. In stapled brown wrappers, with red and green lettering and image of a Christmas tree. Light soiling and edge-wear; faded pencil scribble on rear panel of wrappers. Near very good. Unrecorded. [OCLC reports no copies; not in Stoner, Brown, or Cagle]. \$120.00

Fresno 1922x

65. *Sun-Maid Jam & Preserves Recipes*. [Compiled by] Marie B. Hartman.

Fresno, Calif.: Sun-Maid Raisin Growers, [circa 1922]. [Sun-Maid Growers of California; Department of Domestic Science and Consumer Promotion]. [Marie Hartman]. Octavo-size booklet (21.5 x 13.5 cm.), bound on top edge, [28 pages]. Photoreproduction of typescript; rectos only. "Index" is an alphabetical list.



Evident FIRST EDITION. Advertising brochure bearing a version of the corporation's new name (as of 1922) with twenty-four recipes. The majority of entries, a few of remarkable distinction (e.g., Greening Marmalade), were devised by the compiler, but several attributed to M. A. Wilson ride the era's preoccupation with "orientalism" (for instance, Quince Sweetmeat (From a Shah's Household) and Allah's Quince Chutney). These may be supposed to have been provided upon Hartman's request – that is, newly presented here – as they do not surface in Wilson's then recent (and popular) *Mrs. [Mary] Wilson's Cook Book: Numerous New Recipes Based on Present Economic Conditions* (Philadelphia: Lippincott, 1920).

Marie Hartman was engaged by the California Associated Raisin Company in 1921 to test and develop recipes, answer queries, and hold classes and demonstrations for women's clubs, training colleges, and farm bureaus (her appointment to head the new Department of Domestic Science and Consumer Promotion was trumpeted in *The Western Canner and Packer* vol. 13, no. 5 [July 1921], page 30). Her more widely distributed *Recipes for Using Raisins* was first announced in 1922; two smaller volumes, *Sun-Maid Candy Recipes* and *Sun-Maid Jam & Preserves Recipes*, followed shortly thereafter, but were not as often reprinted, and survive in smaller quantities.

Cloth-backed, grey-printed wrappers. An owner's signature in

ink on cover (“Mary Bullis”); otherwise very good. [OCLC locates two copies; not in Stoner, Brown, or Cagle]. \$50.00

Los Angeles 1922x

66. *Recettes exquisés de La Californie*. Par Notre Chef, [de 'l]Ambassador Hotel, Cocoanut Grove. [Illustrations by Billy DeBeck and Carl Ed.]

Los Angeles: [The Hotel; T. V. Allen, *circa* 1922]. Booklet (20 x 13 cm.), [32] pages. Illustrated. Includes portrait of the chef captioned “Henri.” Title from cover.

Evident FIRST EDITION. A promotional booklet with fifty-four recipes attributed to the chef of the Cocoanut Grove, the nightclub within the mammoth hotel complex that was often described as “a city unto itself.” An actual “grove” – that is, with live palms – its allure astonished, and its fame skyrocketed in the later 1920s owing in large measure to live radio broadcasts of dance music featuring Gus Arnheim and His Cocoanut Grove Orchestra.

Illustrated with black and white photographs and reproductions of popular comic-strip characters of the time, including Barney Google and Spark Plug (drawn by Billy DeBeck) and Harold Teen (drawn by Carl Ed). The chef’s moniker Henri identifies Henri Bassetti, the chef not of the Los Angeles Ambassador, which opened in 1921, but rather that of the Alexandria, in the heart of Los Angeles, the most luxurious in the Ambassador system. Bassetti very likely attended to the debut of the Ambassador, but in early 1922 it was announced that he would be assuming a new post in Venice (*The Hotel World* [7 January 1922], page 39). In fact, although Bassetti was again associated with the Ambassador in later decades, the Cocoanut Grove chef throughout the 1920s was Rudolph Free.

Stapled in illustrated cream wrappers, titled in orange and brown; some age-toning but otherwise very good. [OCLC locates four copies]. \$60.00

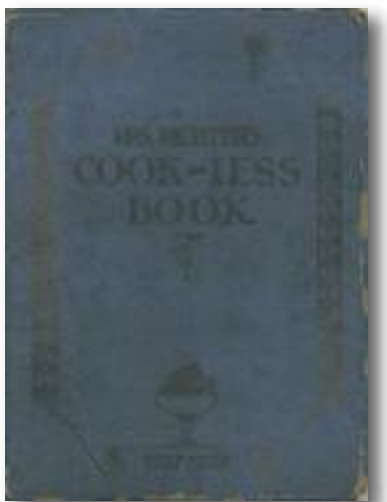
Los Angeles 1925

67. *Mrs. Richter’s Cook-Less Book, With Scientific Food Chart*. [By] Vera M. Richter.

Los Angeles, California: Published by Los Angeles Service and Supply Co. and Eutropheon, 1925. [Vera Richter]. Octavo (18.5 x 13.5), 59, [v] pages. Advertisements. “Index” is actually a table of contents.

Stated seventh edition. A health community cookbook; in addition, a pioneering work by an original contributor to American food and restaurant history, an advocate of raw foods as a fundamental component of healthy living. Of the one hundred seventy recipes, a considerable number will not likely surface elsewhere: Turnip-Olive Salad (with dried olives); Sorrel Salad (with watercress); Cabbage-Cocoanut Salad (with cucumbers); Tangerine Salad (with sweet peppers); Prune Whip (with pine nuts); Herbade (with beet greens); Carob Bread (with dates); Flaxseed Pemiken (with almonds); Celery Cream Pie (with apples); Chop Sticks (with dried bananas).

Vera Richter compiled her *Cook-Less Book* from recipes developed for The Eutropheons, at first called simply Raw Food Dining Rooms, which she and her husband John Richter, Doctor of Naturopathy, had launched in 1917 at two locations (on West Second and West Sixth Streets) in Los Angeles. By 1925, possibly earlier, they had



moved to addresses advertised as 833 South Olive Street and 209-11 South Hill Street. The restaurants – cafeterias, probably – used no salt, refined sugar, vinegar, alcohol, or prepared condiments, and above all, became known as the only restaurants in the country to operate “without the aid of a cook stove” (according to a zealous patron, the newspaper columnist and health-food writer Phillip Lovell [1895-1978]). ~ In 1932, Lee Shippey of *The Los Angeles Times* reported on a food club called The Trophers – evidently with thousands of members (and in fact founded two years before, on Dr. Richter’s birthday, according to the 1 February 1930 issue of *Vegetarian and Fruitarian* [page 2]). In 1941 the *California Health News Magazine* hailed The Eutropheons as meeting places for celebrities and tourists, able to boast of testimonials from Leopold Stokowski and his inamorata Greta Garbo (presumably in 1938) to William Pester (sometimes called the first hippie), the athletic coach Paul Bragg (whose health products are widely marketed still), and the so-called “nature-boy” Gypsy Boots (Robert Bootzin).

Not only restaurants, then, but also distribution and information centers, The Eutropheons are among the earliest documented institutions heralding the natural and health foods fixations taking root in California between the two World Wars. Los Angeles would shortly become a magnet for natural diet advocates of various stripes, among them Otto Carque, Mildred Lager, Frank McCoy, and Clarke Irvine – all of them known to or influenced by the “raw-fooders” (a term apparently coined by the Richters). The Richters themselves packaged solar-baked breads, dried-fruit confections, and raw pie crusts for sale, and invited the public to lectures and diet courses at their dining halls. The “scientific food chart” that concludes the *Cook-Less Book* – in essence, a list of raw foods and their attributes – derives from the content of their evangelizing, as does Dr. Richter’s collection of informal talks, *Nature, the Healer*, published in 1936.

Apart from birth and death dates from census records, little is known of Vera Richter’s background, or indeed of any details relating to her formative years, including her full name. It is thought she became the second wife of Theophilus John Richter (1863-1949) in 1917, before their move from Minneapolis to Los Angeles. John Richter had already espoused a diet of “live” (that is, uncooked) foods in his naturopathic practice, attaching the letters N.D. and Al. D. to his name (presumably Doctor of Naturopathy and Doctor of Alimentaria) in advertisements for his lectures on food in its relation to disease.

One page with a small stain. In stiff blue wrappers, titled in black and faded gilt; flaking on back and edges. Near very good. Scarce. [OCLC locates two copies of the seventh edition, also several other numbered editions dated 1925; Brown 146 (tenth edition); Stoner, page 6; not in Cagle] \$200.00

Colton 1927 68. *Colton Baptist Cook Book: A Collection of Tried Recipes*. By the King’s Daughters Circle of the Baptist Church of Colton, California.

Colton, California: [The Church], 1927. [First Baptist Church (Colton, Calif.). King’s Daughters Circle; Cook Book Committee]. Octavo (20.5 x 13.5), 107, [i] pages. Advertisements (some illustrated). Index. Subtitle and author statement from half-title page. Includes list of Committee members.

Evident FIRST EDITION. A church cookbook with three hundred



thirty recipes compiled by a circle of the International Order of the King's Daughters, formed by women of the First Baptist Church in Colton, San Bernardino County. Circles formed under church aegis often met at luncheon on days dedicated to prayer, witness, and bible study – and many entries signal their covered-dish context accordingly: Salmon Croquettes, Chicken Pie, Escalloped Potatoes, Luncheon Macaroni, and a rather pointedly named casserole, Baked Lunch. There is also, appropriately, a generous assortment of sandwich suggestions, to which is appended the handy note: “One loaf of sandwich bread makes 24 sandwiches; 1 pound of butter will spread three loaves of bread; a quart of sandwich filling should spread one loaf of bread.” As for luncheon confections, one need not know more than that a dozen fudges, so-named, are present – a number that swells if recipes with the word Divinity are counted.

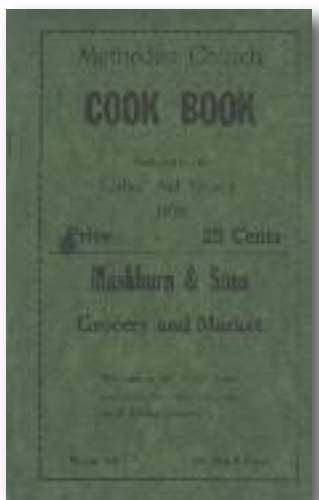
Although no mention is made, it would seem oddly coincidental if the proceeds for the sale of this 1927 cookbook had nothing to do with the completion in 1927 of the handsome, modern First Baptist Church at North 7th and West F Streets, for which new furnishings would have been necessary. The post-War story of the congregation's fate, however, cannot be traced; the building is now home to Centerpoint Church, a nondenominational member of a network called Transformation Ministries.

In stapled, somewhat mottled burgundy wrappers, with black titling; some light stains internally. Near very good. Unrecorded. [OCLC reports no copies; not in Stoner, Brown, or Cagle]. \$200.00

Colton 1928

69. *The Chef Says—These Recipes Are Good.* This little Cook Book was compiled by the Ladies of Jewell Memorial Church, and supported by the business men of Colton and San Bernardino.

Colton, Calif.: [The Church]; Edited and Printed by Hull's Eagle Printery, 1928. [Jewell Memorial Methodist Episcopal Church (Colton, Calif.); Ladies' Aid Society]. Booklet (20 x 12.5 cm.), [32] pages. Illustrations on title page and title-page verso. Cover title and author: *Memorial Church Cook Book*. Published by the Ladies' Aid Society.



Evident FIRST EDITION. A modest but amiable church cookbook with ninety attributed recipes, most of them brief, a few to the edge of perfunctory (a one-line recipe for Grape Ice has ten words). On the other hand, Peach and Grape Pudding gets a thorough write-up, as does Coronation Butterscotch Pie.

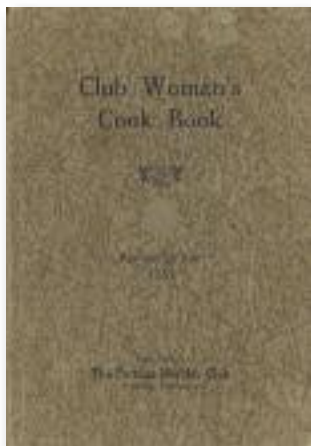
The Methodist Episcopal Church known as Jewell Memorial stood at 114 East G Street. It had been named for its first reverend, the English-born Isaac Jewell (1848-1908), who had served as pastor of the Federalsburg Circuit and Bethesda in Maryland before relocating to the West Coast, and was in the process of establishing the new church when he died. *The Chef Says* thus celebrated, one guesses, the twentieth anniversary of the church's founding. As registered in community notices of San Bernardino County newspapers, the congregation was active another twenty years, but no record of its survival is discoverable after 1950.

Stapled in textured green wrappers with black lettering; front panel with small stain. Tide mark throughout at bottom inner margin; otherwise clean and crisp. Near very good. Scarce. [OCLC locates two copies; not in Stoner, Brown, or Cagle]. \$120.00

Fortuna 1928

70. *Club Woman's Cook Book*. Compiled by The Fortuna Monday Club. Revised edition.

Fortuna, California: [The Club], 1928. [Fortuna Monday Club (Fortuna, Calif.); Committee in Charge]. Octavo (23 x 16 cm.), 139, [ii] pages. Advertisements. Table of contents. Edition statement and date of publication from cover. Committee from title page.



Stated revised (thus second) edition. A relatively ambitious community endeavor with nearly six hundred brief contributions, the majority attributed, emphasizing sandwiches, salads, casseroles, coffee cakes, and other luncheon specialties. A representative sampling: Apple and Pimento Salad, Baked Cucumbers, Egg Egleston (eggs baked in mashed potato nests), Krummerfort (date and walnut pudding), Peach Cream Cake. Uncharacteristic of the time is but a modest showing of pies and pastries. As if in partial compensation, general instructions for home-made fruit sodas are filed under Cream Soda.

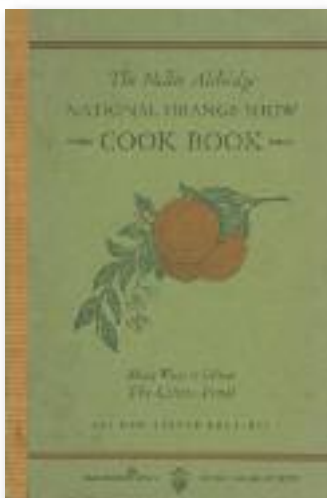
Founded in 1906, the Fortuna Monday Club was for many years an eminent group esteemed for its fund-raising for community improvement projects by, for instance, hosting socials and dances. The first edition of *Club Woman's Cook Book* appeared in 1922. Shortly thereafter plans were initiated to build a meeting house with a small stage and banquet room, and since the current building at 610 Main Street has been dated to 1929, it might reasonably be surmised that the revised edition was undertaken in support. The Club is fondly remembered but no longer active. Ownership of the house on Main Street was transferred to the city in 1996, and is still used as an event facility.

Stapled in brown textured wrappers, with black titling; lightly rubbed and edge-worn. One checkmark in pencil to a single recipe, otherwise very good. Gift inscription on front endpaper: "Mrs. Henry Craft, Lompoc, Calif. with compliments of Mrs. C. W. Seffens." [OCLC locates three copies of the revised edition, and one other so identified but with different pagination; not in Stoner, Brown, or Cagle]. \$120.00

San Bernardino 1928

71. *The Nellie Aldridge National Orange Show Cook Book: Many Ways to Utilize The Citrus Fruit: All New Tested Receipts*. By Nellie Aldridge.

[San Bernardino: Sun Printing and Publishing House], 1928. [Nellie Viola Aldridge]. Octavo (23 x 15 cm.), [viii], 57 pages. Index. Illustrated frontispiece. Place of publication and publisher confirmed from U.S. copyright registry (February 16, 1928).



Evident FIRST EDITION. An attractively executed cookbook with deep local roots, presenting two hundred twenty recipes in several formats, many with ingredients lists. Singular in its presentation is a recipe reported from a newspaper editorial (in the Portland Telegram) which turns out to be a circuitous means of including the author's own Grapefruit Pie. Sweets and salads compete for attention: Orange Whole Wheat Cake, Orange Walnut Pie, Pumpkin Lemon Pie, Grapefruit Candy, Calavo and Tomato Salad, Pea and Orange Salad, Alligator Pear and Grapefruit. An entry now and then evades classification; something called Sunshine Figment, for instance, which combines figs and lemons with "Chinese" ginger.

Nellie Viola (Ames) Aldridge (1865-1938) was a recognized culinary personality and participant in charity fund-raisers, *not* an in-

dustry invention as some food writers have theorized (e.g., Gregory McNamee in *Moveable Feasts: The Science and Lore of Food* [Westport: Praeger, 2006], page 135). She and her husband Jephtha Washington Aldridge (1863-1930), a physician, were natives and lifelong residents in San Bernardino. In this context it can be noted, as an aside, that Southern Californians attach significance to distinctions between avocados, calavos, and alligator pears, for they are differentiated (though without explanation) in the *National Orange Show Cook Book*.

Local Orange Shows had been held annually in San Bernardino since 1889. The first coordinated National Orange Show was held in March 1911, a civic fair organized by merchants and citrus growers of the San Bernardino Valley. A photograph of Nellie Aldridge's display of candies and desserts, reproduced as the frontispiece, supplies an idea of the eighteenth fair of 1928. Today the Citrus Fair is but one element of a virtually permanent National Orange Show that has considerably less to do with the citrus industry than with the region's commercial recreation and entertainment event schedule.

In publisher's green wrappers backed in orange cloth; slightly stained, with dark green lettering and illustration of a bough with oranges, blossoms, and leaves. A few very small spots; otherwise fine. [OCLC locates nine copies; not in Stoner, Brown, or Cagle]. \$120.00

Beverly Hills 1929

72. *Fashions in Foods in Beverly Hills*. Compiled by The Book Section, Beverly Hills Woman's Club.

Beverly Hills, California: [The Club]; Printed in Beverly Hills by the Beverly Hills Citizen, 1929. [Beverly Hills Woman's Club; Book Section]. Additional title on page [v]: *One Feast, One House, One Mutual Happiness*. Cover design and titles by Vivian V. Robeson. Foreword by Will Rogers. Octavo (21 x 15.5 cm), [xiv], 189 pages. Advertisements. Illustrated title page. Table of contents. Indexes.



Evident FIRST EDITION. A community cookbook, some of whose six hundred recipes are accompanied by starry names. Among the celebrities: Ina Claire, Joan Crawford, Mildred Davis, Douglas Fairbanks, Janet Gaynor, Lucile Gleason, Kay Johnson, Buster Keaton, Carol Lombard, Marilyn Morgan (*pseud.* Marian Marsh), Ramón Novarro, Mary Pickford, Zazu Pitts, Dolores del Río, Barbara Stanwyck, Erich von Stroheim, Norma Talmadge, Helen Twelvetrees, Henry Walthall. A great many recipes reveal that stars ate as economically as everyone else (basic Pie Crust is dispatched by Douglas Fairbanks), but a few oddities sneak in: Broiled Barracuda, Wakimoli Salad (guacamole, one assumes, evidently a novelty in Beverly Hills), Lima Bean Muffins, Peruvian Chicken, East India Squab Nest, Sweet Potatoes in Orange Cases. A "Childrens' Corner" appends recipes submitted by children – including an Orange Souffle Pie sent in by Chubby Chaney (of the television series *Our Gang*).

Today spelled "Beverly Hills Women's Club," the social organization was founded in 1916, just in time to undertake the role of an American Red Cross unit for the Los Angeles region upon the United States' entry into World War I. In the mid-1920s they embarked on a drive to fund a dedicated club meeting house, the same Spanish Colonial building that stands today at the corner of Chevy Chase and Benedict Canon Drives, north of Sunset Boulevard. The club still sponsors many social events on the Beverly Hills calendar; the house

itself was recently listed in the National Register of Historic Places.

Bound in white publisher's cloth with black and gray Art Deco design and lettering; shelfworn and soiled, and with corners slightly bumped. Fly-leaves foxed, and hinges shaken, but still sound; a few pages stained at the interior margin, and several checkmarks in blue pencil; a closed tear to the final leaf. Good plus. [OCLC locates fifteen copies of the first edition (second [1930] and third [1931] editions are known, as is a much later fourth [1963] under a different title); Stoner (page 6) acknowledges the 1931 edition only; Brown 169; Cagle 91; Glozer 30]. \$120.00

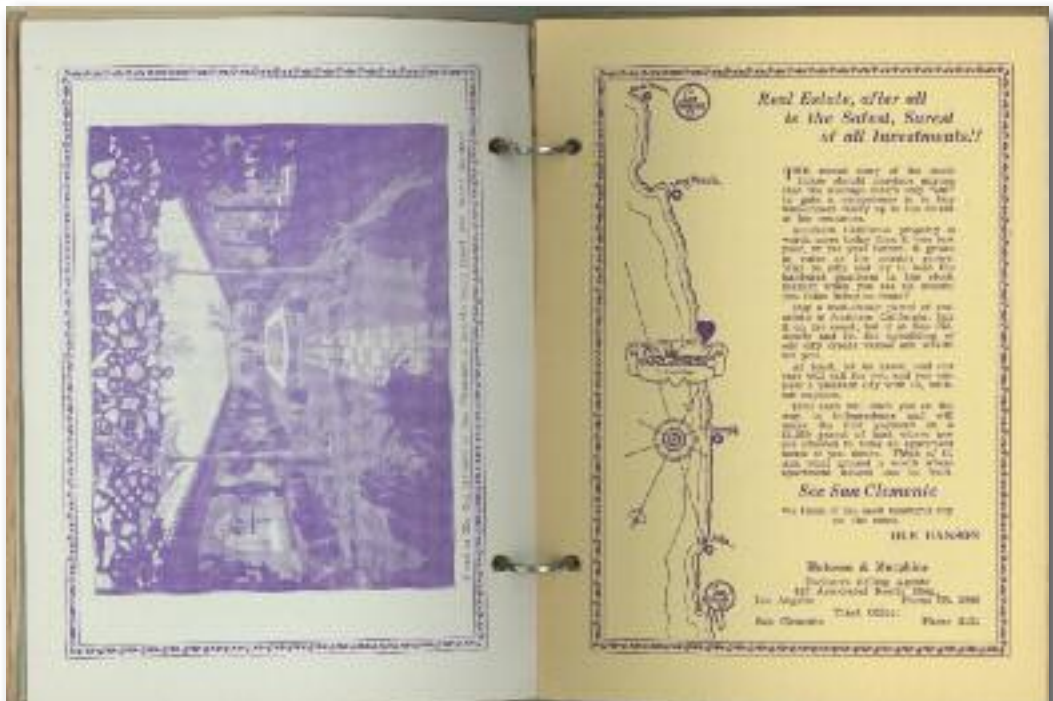
Sierra Madre 1929

73. *Sierra Madre Souvenir and Book of Recipes*. From Members and Friends of the Woman's Club.



Sierra Madre, California: [The Club; Printed by Sierra Madre Press, Inc.], 1929. [Sierra Madre Woman's Club (Sierra Madre, Calif.)]. Ring-bound octavo-size leaves (21 x 15.5 cm.), [lvi], 1-90, [ii] pages (including 34 pages of plates). Advertisements. "Table of Contents" is actually an index. Photographic illustration of the Woman's Club House on page [xiii]. Subtitle on cover: *Sub-Tropical Fruits: Their Culture and Uses*. Printer determined from acknowledgement (page [iii]) to "Messrs. [George] Morgridge and [Joe] Eastwood" – owners of Sierra Madre Press, Inc. and publishers of the *Sierra Madre News* (their full-page advertisement on page 83).

Evident FIRST EDITION. A community cookbook and civic-planning promotion compiled in support of "The Wistaria Town" (now "Wisteria City"), near Pasadena, in Los Angeles County. Among the artists identified in the plate credits is Lindley Eddy, a landscape photographer widely known in California, who held the Giant Forest concession at Sequoia National Park. Preceding the three hundred fifty attributed recipes are photographic illustrations and historical



notes, including the short essay “Tropical and Sub-Tropical Fruits” by Laura A. Hersey. A sampling from the entries: Cream of Squash Soup, Mushroom Bisque, Sweet and Sour Salmon, Chayote Salad, Persimmon Salad (with almonds), Sapote Salad (four versions), Stuffed Artichokes, Orange Bread, Frozen Plum Pudding, (Baked) Stuffed Pineapple, Grapefruit Pie, Persimmon Pudding, Feijoa Conserve, Avocado Ice Cream, Rhubarb Tonic.

Almost immediately following the incorporation of Sierra Madre as a California town in February 1907, the Woman’s Club was founded, in March, “to promote unity and good fellowship among its members and to strengthen philanthropic, creative, and civic effort.” A clubhouse was dedicated and a small cookbook compiled in 1909 – *Sierra Madre Souvenir and Book of Recipes* thus honors a twentieth anniversary – and networks were forged with sister organizations and women’s exchanges at the regional and state levels. Over the decades the Club has contributed to local police, firehouse, and scholarship funds, and supported institutional programs related to city parks, the public library, and Haven House, a shelter for battered women and children.

Text printed on yellow paper; plates printed on blue paper. Two-hole punched and metal-ring bound, with original illustrated cover printed in three-color silkscreen initialed “GST.” Wrappers rubbed and lightly soiled; still near very good. Owner’s signature on title page: “Mary L. Burgoyne, April 8th ’30.” [OCLC locates eight copies; Stoner, page 6; in neither Brown nor Cagle]. \$200.00

Los Angeles 1930

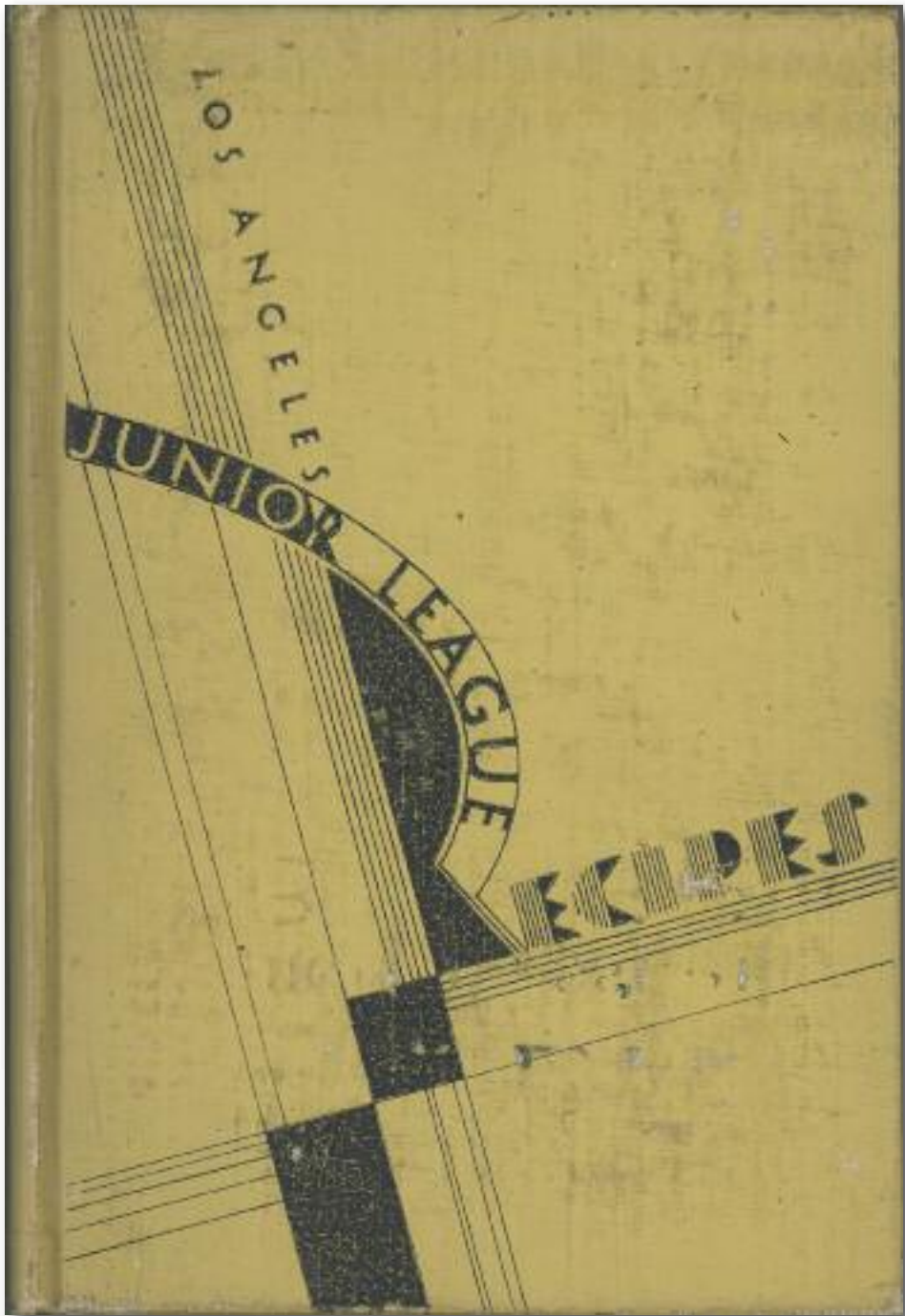
74. *The Junior League Recipe Book*. [Compiled by Members of the Junior League of Los Angeles; Selection of Recipes by Charlotte Moody.]

Los Angeles: [The League]; Privately Printed, 1930. [Junior League of Los Angeles]. [Charlotte Moody]. Octavo (24 x 16 cm.), [viii], 215, [i] pages. Illustrated chapter heads. Advertisements. Cover title: *Los Angeles Junior League Recipes*. Editorial attribution from page [3].



Evident FIRST EDITION. One of the earliest documented Junior League community cookbooks in a tradition that would not be firmly established until two decades later. Unusual in the context of charitable books, too, in that an outside consultant oversaw the selection of accepted contributions (Charlotte Moody was a nutritionist and home economics instructor for the San Francisco public schools system). With seven hundred attributed recipes running the culinary gamut from pancakes to caviar; selected items of interest: Water Cress Soup, Cream of Artichoke Soup, Litchi Nut Salad, Celery Root Ring, Wild Rice, Baked Oranges, Kaldomar, Polpetti, Apple Rings, Creamed Chestnuts, Zucchini with Dill, Chili con Queso, Frijoles, Spinach Frittata, Blueberry Pudding, Grape Juice Souffle, Marshmallow Gingerbread, Zabaione, Peppermint Sherbet, Almond Cake, Pappets, Cinnamon Coffee Bread, Red Pepper Jam, Brandy Snaps.

Junior Leagues began as charitable women’s associations in support of Settlement Movement work at the dawn of the last century. At the core of their success was a dynamic training leadership program that educated and empowered volunteers. News of the first Junior League’s successes in New York City inspired others, and by 1921 a group of thirty such urban Leagues formed to provide mutual support under the banner of a national organization. In 1912 a League formed in Montreal; in 1926 another was established in Toronto; and



in 1930, when the Los Angeles *Junior League Recipe Book* appeared, a League had formed in Mexico City, and the Association of Junior Leagues International had more than one hundred constituent organizations in North America.

Mirroring Toronto, the Los Angeles League also formed in 1926. Its cookbook may well be the first of its kind, although caution is in order until dates can be established for compilations issued by the Leagues of Dallas, Santa Barbara, and perhaps others yet unknown. More than two hundred books are known in all, but surveys of them usually claim that the tradition originated in 1940, the year League fundraising cookbooks appeared in Augusta (Georgia) and Omaha. Los Angeles revises the timeline, at least, and if it is not the first, it is surely one of the earliest.

In 1930 the principal recipient of the Los Angeles Junior League's charitable outreach was the Home for Convalescent Children at 1923 Ingraham Street – in fact the prior name of the charity, founded in 1925, had been The Convalescent Children's League. A few years hence, however, the League would donate the Home to Los Angeles Children's Hospital, and turn its attention to children's theater, producing and publishing a series called Junior League Plays – which diversion may account for the absence of further editions of the *Junior League Recipe Book*.

A striking aspect of this book is the uncredited Art Deco design of both chapter layout and covers. In publisher's cream cloth, titled in black. Some rubbing to edges and boards; otherwise very good. [OCLC locates fourteen copies; Brown 167; not in Stoner]. \$1600.00

Beverly Hills 1931

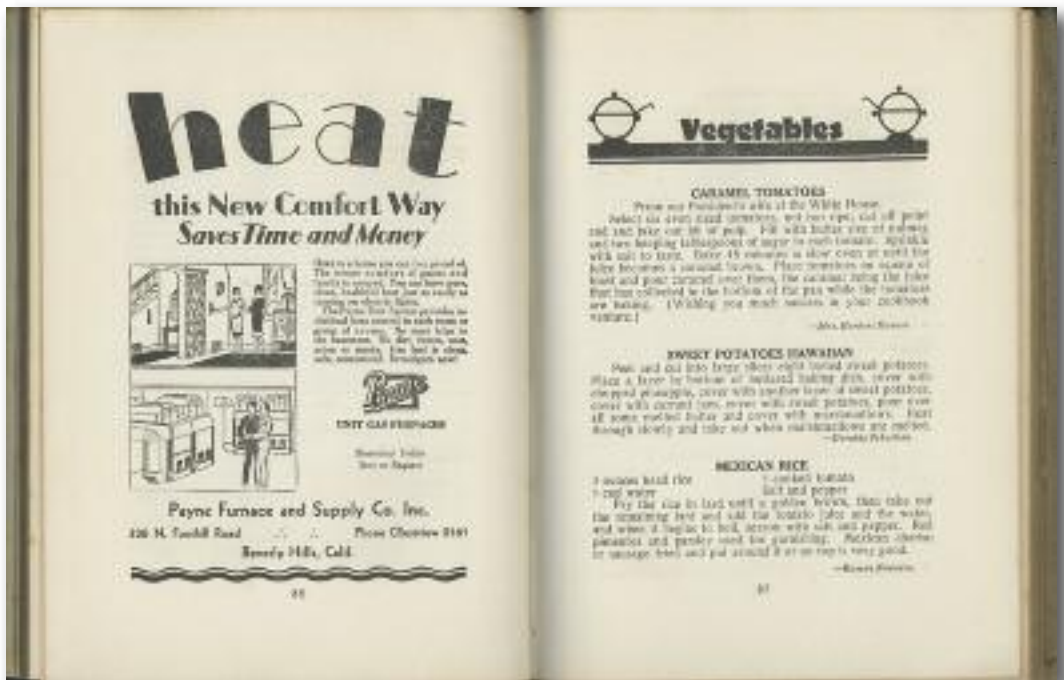
75. *Fashions in Foods in Beverly Hills*. Compiled by The Book Section, Beverly Hills Woman's Club.

Beverly Hills, California: [The Club]; Printed in Beverly Hills by the Beverly Hills Citizen, 1931. [Beverly Hills Woman's Club; Book Section]. Additional title on page [v]: *One Feast, One House, One Mutual Happiness*. Cover design and titles by Vivian V. Robeson. Foreword by Will Rogers. Octavo (21 x 15.5 cm), [xiv], 239 pages. Advertisements. Illustrated title page. Table of contents. Indexes.

Stated third edition. A community cookbook, some of whose six hundred recipes are accompanied by starry names. Among the celebrities: Ina Claire, Joan Crawford, Mildred Davis, Douglas Fairbanks, Janet Gaynor, Lucile Gleason, Kay Johnson, Buster Keaton, Carol Lombard, Marilyn Morgan (*pseud.* Marian Marsh), Ramón Novarro, Mary Pickford, Zazu Pitts, Dolores del Río, Barbara Stanwyck, Erich von Stroheim, Norma Talmadge, Helen Twelvetrees, Henry Walthall. A great many recipes reveal that stars ate as economically as everyone else (basic Pie Crust is dispatched by Douglas Fairbanks), but a few oddities sneak in: Broiled Barracuda, Wakimoli Salad (guacamole, one assumes, evidently a novelty in Beverly Hills), Lima Bean Muffins, Peruvian Chicken, East India Squab Nest, Sweet Potatoes in Orange Cases. A "Childrens' Corner" appends recipes submitted by children—including an Orange Souffle Pie sent in by Chubby Chaney (of the television series *Our Gang*).

Today spelled "Beverly Hills Women's Club," the social organization was founded in 1916, just in time to undertake the role of an American Red Cross unit for the Los Angeles region. In the mid-1920s they embarked on a drive to fund a dedicated club meeting





house, the same Spanish Colonial building that stands today at the corner of Chevy Chase and Benedict Canon Drives, north of Sunset Boulevard. The club still sponsors many social events on the Beverly Hills calendar; the house itself was recently listed in the National Register of Historic Places.

Bound in white publisher's cloth with black and grey Art Deco design and lettering; shelfworn and soiled, and with corners slightly bumped. Fly-leaves foxed, and hinges shaken, but still sound; a few pages stained at the interior margin, and several checkmarks in pencil, else pages clean and intact. Good plus. [OCLC locates twenty-three copies of the third edition; Brown 169; Cagle 91; Stoner, page 6; Glozer 30 (first edition only)]. \$90.00

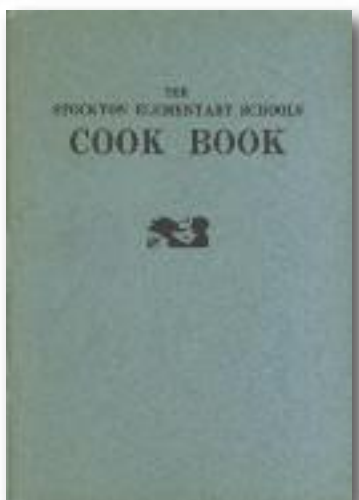
Stockton 1931

76. *The Stockton Elementary Schools Cook Book*. Arranged by Miss Barnett, Mrs. Glenn, Miss Jones, Miss Melville, Miss Wright.

[Stockton, Calif.]: Stockton High School Print Shop, 1931. [Stockton (Calif.); Public Schools]. Octavo (19 x 13.5 cm.), 64 pages. Table of contents. Place of publication from external evidence.

Evident FIRST EDITION. A pedagogical community cookbook, with an emphasis on general methodology ("Soaking whole cereals shortens time of cooking") and compositional analysis ("Gelatin is extracted from connective tissue, tendons, bone, and cartilage"), and incorporating some one hundred recipes tested in elementary school classrooms. Representative examples: Cranberry Salad, Eggs à la Goldenrod, Salmon Piquant, California Chicken Pie, Sunshine Cake, Sugared Popped Corn.

Stockton was the first incorporated town in Joaquin County, and its public school system dates to 1851. Over the course of a century it earned a reputation for innovation, boosted midway by a case study



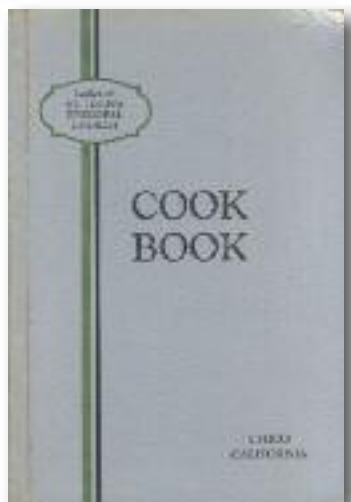
of its initiatives conducted by Sacramento in 1910. The Stockton High School Print Shop would make history on its own. A few editions of fiction and plays under its imprint survive, as does a special issue of the typography historian Douglas McMurtrie's *The Ultimate Fate of California's First Press* (1935).

The much-loved secondary school building on East Vine Street, built in 1904 and Stockton's only high school until 1942, succumbed – eventually – to the 1933 Field Act, which mandated that local school districts undertake seismic studies to evaluate the structural integrity of California public school buildings. Stockton's review condemned most of the complex in 1966, and it was demolished the following year. Shortly thereafter began the era of near universal collapse of urban public school education that has virtually obliterated the memory of a city campus once compared to that of a small college.

Several pages spot-stained, but overall clean and sharp. Fine, in stapled pale blue wrappers. Unrecorded. [OCLC locates no copies; not in Stoner, Brown, or Cagle]. \$150.00

Chico 1934 77. *Cook Book*. Compiled and Published by the Ladies of St. John's Episcopal Church.

Chico, California: [The Church], Published December 18, 1934. [St. John's Episcopal Church (Chico, Calif.); Ladies of the Church]. Octavo (22.75 x 15.5 cm.), [vi], 84 pages. Photographic illustration of the Church on frontispiece. Index.



Stated second edition. A church cookbook from the northeastern edge of the Sacramento Valley, with nearly four hundred attributed recipes, including: Organic Mineral Broth, Avocado Oyster Salad, Sunset Fried Trout, Baked Ham with Peaches, Tamale Pudding, Artichoke Ring, Spinach with Horseradish Sauce, Sweet Potato Biscuits, Chocolate Fruit Bread, Crushed Banana Cake, Tomato Soup Cake (with cream cheese), California Lemon Pie, Pineapple Ice Cake, Apricot Sherbet, Grapefruit Marmalade, Preserved Kadota Figs, Celery Mustard.

In 1934, the congregation of St. John's Episcopal would have been celebrating the thirtieth anniversary of the laying of the cornerstone of its first church, at Fifth Street and Broadway, in April 1904. They would have been celebrating somewhere else, however, for they had sold the lot in 1912 and moved to larger quarters. The picturesque new church at Third and Salem Streets achieved local notoriety for its eclectic design by the admired architect Arthur Burnett Benton (1858-1927), a native of Illinois but long resident in California. Celebrations might have been muted in any case, as the community fell into arrears during the Great Depression, and resorted to a new mortgage, which the *Cook Book* may well have been designed to offset (the debt was eventually repaid in the 1940s).

Today the congregation occupies a sleek modern building on Floral Avenue, having sold the Salem property in the 1980s. There is a small irony, perhaps, in the subsequent conversion of the Benton church into a Asian restaurant, as the population of Chico has had to outgrow its racist reputation as a sundown city, having repeatedly set fire to its "Chinatowns" (at least three historic neighborhoods), terrorized businesses that hired Chinese Americans, and prevented persons of Asian descent from resettling. The property was acquired

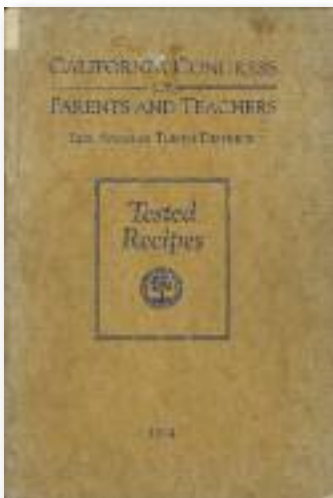
after a few years by its current owners, an Anglican congregation called St. Augustine of Canterbury. The restored building has been entered into the National Register of Historic Places.

Age-toning to page edges; interior otherwise clean and bright. In publisher's silver paper wrappers, decorated in green and black, with some creasing and light edge-wear. Scarce. [OCLC locates two copies (also three copies of the presumed first edition, also bearing the date 1934); not in Stoner, Brown, or Cagle]. \$75.00

Los Angeles 1934

78. *Tested Recipes*. [Compiled by the Cook Book Committee of the] Los Angeles Tenth District, California Congress of Parents and Teachers.

[Los Angeles: The District]; Printed by the Printing Department, Frank Wiggins Trade School, 1934. [California Congress of Parents and Teachers; Los Angeles Tenth District; Cook Book Committee]. Octavo (23 x 15.5 cm.), [ii], 217 pages. Table of contents. Portrait of District president on title-page verso. Committee and printer from rear inside panel of wrappers.



Evident FIRST EDITION. A community cookbook containing approximately fifteen hundred attributed recipes, including no fewer than eight versions of Persimmon Pudding and four of Carrot Pudding; nine variations on Bread and Butter Pickles and ten of Cranberry Salad; fourteen kinds of Banana Cake and seventeen of Ginger Bread. Multiple approaches to meat pies, stews, and loaves, and both baked and icebox cookies in greater number than average readers have leisure to count.

A capacious anthology, illustrative of how elastic the expression "community cookbook" can be: contributions of volunteers representing a membership roster of fifty thousand parents and teachers organized in eighteen councils and attached to more than two hundred schools. The Tenth District, comprising a relatively small portion of greater Los Angeles, is geographically circumscribed but historically among the most densely populated of districts in the California Congress (now of course known as the California State PTA). One institutional constituent, The Frank Wiggins Trade School, to whose Printing Department the production of *Tested Recipes* was entrusted, was perhaps not coincidentally the first adult vocational school in the nation to establish a culinary training program (today it is known as the Los Angeles Trade-Technical College).

Letitia Jordan (Mrs. James King) Lytle (1887-1959), whose portrait appears on page ii and to whom *Tested Recipes* was dedicated as a kind of Festschrift, actively campaigned for Community Chest funds to support underprivileged children. She went on to serve as President of the California Congress at the state level before the end of the decade, and later still as Social Welfare Commissioner for the City of Los Angeles.

In yellow wrappers, titled in blue; somewhat faded and soiled, chipped at the head of the spine; small closed tear to front fore-edge. Title page clipped. Several small closed tears and stains along page fore-edges, and a few notes of recommendation in pencil. Good. [OCLC locates seven copies; not in Stoner, Brown, or Cagle]. \$75.00

Berkeley 1936

79. *Recipes Used In Home Owned Business Cooking School*. [Compiled by] Berdine Phillips, conductor.

Berkeley: Home Owned Businesses of Berkeley, 1936. [Home Owned Business Cooking School (Berkeley, Calif.)]. [Berdine May Phillips]. Octavo (23.75 x 15.5 cm.), 35 pages. Advertisements. Title and date from cover. Index. Author statement derived from note across opening at pages 4-5: "Recipes submitted by Berdine Phillips unless otherwise indicated." Circumstances of publication clarified in banner across opening at pages 18-19: "Recipes in this book used at Home-Owned [here with hyphen] Business Cooking School, Berkeley, September-October 1936."



Evident FIRST EDITION. A publication with a dual purpose: an advertising vehicle for small Depression-Era businesses united in their commitment to rejuvenating the local economy; and a handbook specifically designed to accompany a series of public cooking classes. Just under sixty recipes, their ingredients and instructions both written with the objective of promoting brand names, product lines, or local retail businesses. Eggplant with Clams, for instance, calls for *Trupak* clams, *Challenge* butter, *Kirkpatrick's* breadcrumbs, and milk from the *Shuey Creamery*. Many recipes are not without interest, among them Layer Cake Salad, Stuffed Rolls, Grapefruit Pie, and Cantaloupe Ice Cream.

Following notices of her successful cooking lessons at Hink's Cooking School (sponsored by J. F. Hink & Son Department Store), Berdine May Phillips (1887-1979) – a graduate of the Thomas Home Economic School of Detroit – was invited to help promote the Home Owned Businesses of Berkeley, a newly chartered constituent member of the statewide association known as Home Owned Businesses of California. A series of four Wednesday-afternoon lecture demonstrations were conducted at the Veterans Memorial Building on Center Street, the first on September 16, 1936. The only price of admission was the purchase of the booklet *Recipes Used*. Some one thousand women (and girls over the age of twelve) participated.

In stapled blue wrappers, titled in dark blue; some edge-wear. A few spots and a bit of creasing. Near very good. Scarce. [OCLC locates one copy; not in Stoner, Brown, or Cagle]. \$90.00

Tehama (?) 1937x

80. *Cook Book*. Edited and Published by the Home Economic Club of the Four Counties Group, Composed of Tehama, Glenn, Sutter, and Butte Counties.

[Tehama?: The Club, after 1937]. [Home Economic Club of the Four Counties Group (Calif.)]. Octavo (23 x 15 cm.), [ii], 69, [i] pages. Advertisements. Table of contents. Title from cover. Statement of responsibility from page [68]. Date of publication proposed from external evidence.

Evident FIRST EDITION. Recipes from a community united under the umbrella of ten Grange memberships spread across four northern California counties. Two hundred thirty attributed entries, most including Grange affiliations (Chico, Palermo, El Camino, Corning, Jacinto, Biggs, Durham, Red Bluff, Willows, Oroville). Preponderantly baked goods and sweets, often delivered without perceivable ordering (recipes for Chess Pie appear on three noncontiguous pages). On the other hand, ingredients are enumerated first and many instructions



are satisfactorily detailed. Fresno Pudding, for instance, includes encouragement: "The liquid will seem entirely too thin, and you may think you will drown out your pudding, but don't be afraid: as it bakes, the batter rises through the syrup and mixes with it."

Three of the ten represented chapters of The National Grange of the Order of Patrons of Husbandry were established in 1932, namely Independent Grange No. 470 of Corning, Westside Grange No. 473 of Red Bluff, and Chico Grange No. 486. However, until 1937, the latter was known as Shasta Grange, a name that does not appear among the affiliations of the contributors. It seems likely that a place of publication would have been the cities with the printing resources of large newspapers – Red Bluff or Corning in Tehama County – but for the present the physical origins of the Four Counties Group's *Cook Book* cannot be established.

As an aside, two poems attributed to Alberta Jobe are printed (the first on the preliminary page following the table of contents, the second on page 40). They were lifted. "A Recipe for a Day" is by Amos Russel Wells, and "My Kitchen" originally appeared in literature promoting the streamlined "Kitchen Practical" by the American psychologist Lillian Moller Gilbreth.

In stapled green wrappers, titled in red; faded, worn, and tattered, with wrappers separated from textblock. Initial leaf loose; pages chipped at lower edge; a few pages stained but text not obscured. Good only. Scarce. [OCLC locates two copies; not in Stoner, Brown, or Cagle]. \$45.00

Oakland (Calif.) 1939x

81. *Prudence Tested Recipes*. Compliments of Eleanor Anderson, Associate Matron.

[Oakland, Calif.: The Author, *circa* 1939.] [Order of the Eastern Star; Prudence Chapter 484 (Oakland, Calif.)]. [Eleanor Anderson]. Small pamphlet (15.25 x 11.5 cm.), 24 pages. Typescript. Title and author from cover. Place and estimated date of publication proposed from external evidence.



Evident FIRST EDITION. A labor of love of the sort familiar to generations whose social lives revolved to some degree around auxiliaries to the Masonic Fraternity. With two dozen recipes (though one is accidentally repeated) offered without ascription other than to the "compliments of" in the title. Among them: Carrot and Celery Souffle, Cranberry-Pork Casserole, Spanish Bun Cake, Tomato Cake, Banana Pie.

It is thanks to the pencil inscription alone that it can be determined that the *Prudence* of the title refers to Prudence Chapter 484 of Oakland. On 20 September 1940, the *Oakland Tribune* carried a notice (on page 10) that Eleanor Anderson and her husband Olaf would serve as Worthy Matron and Worthy Patron at a Prudence Chapter function of the Order of the Eastern Star. The date 1939 is advanced here in light of the normal sequence of official service (associates accede to worthy status after one year).

In stapled orange wrappers, titled in black; bottom corners chipped. Owner's signature in pencil ("Grace M. Avery, organist, Prudence Chap. 484 Eastern Star Oakland"). Unrecorded. [OCLC locates no copies; not in Stoner, Brown, or Cagle]. \$90.00

Hesperia 1945x

82. *Kitchen Tested Recipes*. [Compiled by the Cookbook Committee of the] Mojave Valley Pomona Grange Home Economics Club.

[Hesperia: The Grange, *circa* 1945]. [Mojave Valley Pomona Grange (No. 33) (Hesperia, Calif.); Home Economics Club; Cook Book Committee]; [Leta Littler]. Small octavo (18.5 x 12.5 cm.), 96 pages. "Index" (page [4]) is a list of topics without page numbers. Members of the Cook Book Committee listed on title page. Proposed publication date based on external evidence.



Evident FIRST EDITION. A community cookbook with approximately four hundred fifty recipes compiled by representatives of several San Bernardino County Granges, led by Pomona 33, but including Phelan 607, Adelanto 603, Oro Grande 592, and Apple Valley 593. Recipes include their respective Grange identifications but are unsigned. A certain quantity of space is dedicated to fish and game (salmon, quail, pheasant, venison) but, apart from this, the emphases are familiar: puffs, cakes, pies, conserves, and a selection of soups and salads. Some details are noteworthy: a Bowl Salad entry recommends rubbing the interior of the serving dish with fresh garlic (an idea popularized by a food writer in a 1936 issue of *The Saturday Evening Post*); a Johnny Cake recipe advises mixing hubbard squash into the corn meal; and a frosting made with Nucoa, whose popularity rose in California during World War II, supplies evidence of a timeframe for a book that is but imprecisely datable.

The home of the Mojave Valley Pomona Grange is the city of Hesperia, in the Mojave Desert, in San Bernardino County (north of San Bernardino). (The name Mojave Valley here ought not be confused, incidentally, with the Mojave Valley of northwestern Arizona.) The Home Economics Club is known from newspaper notices at least as early as 1935. A few members listed here (Pearl Page, Carrie Lintner, Agnes Mairose) can be traced to Phelan or Pomona in the late 1930s and 1940s. Leta Mae Littler (1896-1978), the chair of the Cook Book Committee, was active for many years in the National Grange of the Order of Patrons of Husbandry; in the 1950s she officiated as Chaplain at meetings of the California State Grange.

There is no record now of a hall at the time of the Club's meetings in the 1930s and '40s. Newspaper announcements themselves sometimes refer to local Grange events at members' homes. But a Grange Hall was finally constructed (out of recovered lumber) in Hesperia between 1948 and 1950. As a group the San Bernardino Granges retained a presence until recently. In 2008 the Apple Valley and Hesperia Granges merged and relocated; the fate of the *circa* 1950 hall that now lies derelict seems unclear.

In pale green paper wrappers with black lettering; some soiling, and spine edgeworn. Intermittent staining throughout. Good. Unrecorded. [OCLC locates no copies; not in Stoner, Brown, or Cagle].
\$200.00

San Francisco 1995 (1952)

83. *Alcatraz Women's Club Cook Book: Collected Recipes [from] Alcatraz Island, California*.

San Francisco, California: Golden Gate National Park Association; Griffin Printing Co., 1995. [Alcatraz Women's Club]. Octavo (21.5 x 14 cm.), iv, 67 pages. Index.



Reprint edition. Not a facsimile edition, but rather an edited reprinting of *Cook Book 1952: Collected Recipes of the Alcatraz Women's Club, Alcatraz Island, California* (San Francisco: [The Club], 1952). One hundred twelve recipes documenting much standard fare of the 1950s, from Stuffed Peppers to Chow Mein, Barbecued Frankfurters to German Potato Salad, Pecan Pie to Peach Cobbler. What is California about California Slaw seems unclear (possibly the hard-cooked eggs). Presumably sherry is the surprise in Tuna Surprise.

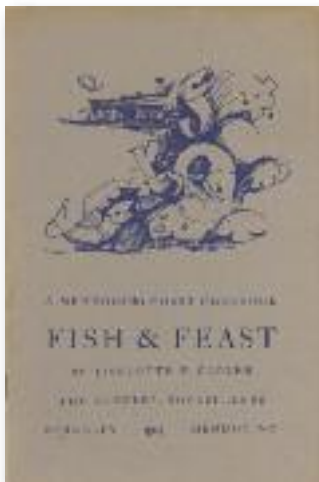
Women's Club meetings are mentioned briefly in J. Campbell Bruce's prison drama *Escape From Alcatraz* of 1963 (on which the famous film is based). Perhaps sixty or seventy families lived in private homes on the five acres allotted to employees of the prison, such that at any given time fewer than one hundred children might be seen on days off from schools on the mainland. The Women's Club compiled several cookbooks in the 1950s, and sold them through advertisements in *Sunset Magazine* to raise funds for an annual Halloween party, presents for the children from Santa Claus, and Sunday School activities.

Stapled in buff wrappers with brown lettering, a photograph of the island reproduced on the front cover. Small stains and slight edgewear. Very good. [OCLC locates five copies (and one of the original 1952 edition)]. \$25.00

Berkeley 1964

84. *Fish & Feast: A Mendocino Coast Cookbook*. By Liselotte F. Glozer. Drawings by Ray Rice. Cover by Barbara Moskowitz. Calligraphy by Cathy Manfredi.

Berkeley, Calif.: The Glozers, Booksellers, 1964. [Liselotte F. Glozer]; [Ray Rice]; [Catherine Manfredi Yronwode]; [Barbara Moskowitz]. Octavo (23.5 x 15.5 cm.), [ii], 30 pages. Illustrated. Index.



Evident FIRST EDITION. A collection of fifty seafood recipes highlighting animals associated with the coastal waters between Berkeley and Mendocino. Includes generic recipes (Cold Fish Mold, Sweet-Sour Fish, Fish In Harbor), as well as concoctions with more fixed requirements (Abalone Supreme, Broiled Eels Sole en Papilotte). A selection of sauce suggestions is appended.

The collaborators shared professional interests in bookselling and printmaking. Liselotte (Lilo) Franziska (Erlanger) Glozer (1915-2005) landed in California as a refugee from Germany in 1938, and eventually curated rare materials in the library of the University of California, Los Angeles. Her first husband was the Italian-American artist Giuseppe Manfredi; her second, William Kenniston Glozer (1921-2004). She combined a love of food with bibliography more than once. Her short checklist of early California cookbooks (*California in the Kitchen* [Berkeley: David Bros., 1960]) is often consulted; and, in 1969, she co-wrote with her daughter Catherine (the calligrapher for *Fish & Feast*) a small, hand-lettered fictional account of cookery in a manor house (*My Lady's Closet Opened*). Catherine Anna Manfredi (b. 1947), taking the constructed name Yronwode, became a sought-after graphic designer, editor, and publisher (associated with Marvel Comics). Ray Rice (1916-2001) was a well-known printmaker, illustrator, and filmmaker in California artist circles. Like the Glozers, Barbara Moskowitz (1922-2001) operated a bookselling shop on Shattuck Avenue, and during the same years encountered Rice as a fellow printmaker. By her own account, however, her

supreme achievement was the co-founding of Berkeley's famous – and still thriving – Walden School.

In stapled, dove-grey wrappers with navy blue lettering and cover illustration; some sunning to wraps, and internally a few very small stains. Near fine. [OCLC locates twelve copies, though the aggregate bibliographic record muddles the date of publication; Stoner, page 8]. \$35.00

Los Angeles 1965x-1970

85. *Peace de Resistance: A Cook Book*. Written, Designed, and Illustrated Voluntarily by Women Strike for Peace. Conceived by Mary Clarke. Written by Esther Lewin. Designed and Illustrated by Jay Rivkin.

Los Angeles: Women Strike for Peace; Printed by Anderson, Ritchie & Simon, [circa 1965]-1970. [Women Strike for Peace (Los Angeles Branch)]. [Esther Schaffer Lewin]. [Mary Clarke]. [Jay Rivkin]. Two volumes. Comb-bound squarish octavo-size leaves (20.5 x 21.5 cm.), [152], 147 pages. Illustrated. Index without page numbers (volume [1]). Table of contents (volume 2). Additional title on page [4] of volume [1]: *Bring the Boys Home for Dinner*. Additional title on page [3] of volume 2: *All the Flowers of the All the Tomorrows Are In the Seeds of Today*. Additional author credit for volume [1]: Edited by Kay Hardman [and] Jean Kovner. Printer credited on volume 2 only.



Evident FIRST EDITION(s). A pair of community cookbooks conceived in the mid-1960s as a single volume, whose success prompted a second volume, so designated, a few years later. With more than three hundred recipes, attributed only insofar as contributors are acknowledged on the title pages. Representative examples: Albondigas Soup, Olvera Street Casserole, Clams and Spinach, Ragout au Cumin, Saffron Chicken, Tzimmes, Artichokes Vinaigrette, Bean and Mushroom Salad, Dolmas, Celery Root Remoulade, Barbecued Lima Beans, Papaya Sour Cream Mold, Apricot Strudel, Cottage Cheese Pie.

Long before suffrage was won, women's organizations had focused on the ethics and ideology of peaceful conflict resolution as it overlapped with the duties of motherhood and domestic well-being in a world dominated by men. Women Strike for Peace was organized in response to escalated nuclear testing by both the United States and Soviet Russia in November 1961, at the height of the Cold War. Chief among its founders in New York were Dagmar Wilson and Bella Abzug, but affiliated branches arose in Southern California, the East Bay, Chicago, Philadelphia (where the national office was eventually constituted), Washington, D. C., Nassau County and Great Neck (New York). The organization was loosely coordinated, and the branches – the term was not used rigorously – operated with considerable autonomy. Mary Clarke (1916-1997), presumably the author of the preface (signing as La Wisp), was the instigator and force behind the Southern California (Los Angeles) WSP. It is here that doubt must be cast on a date of publication often assigned to the first volume, 1961, since the vigils, marches, and conferences therein mentioned could not possibly have been accomplished in so short a time after the national organization's founding. Esther Schaffer Lewin (1922-2008) had previously been affiliated with the more famous (and more hierarchically structured) Committee for a Sane Nuclear Policy. She would later find a sort of fame herself as the author of *The Women's Lib Cookbook* (published by the much admired Ward

Ritchie Press, the parent of the printer Anderson, Ritchie & Simon). Jay Rivkin (1916-2006) was a well-known artist in California, working in diverse media (including public murals, tapestry, and paper sculpture). She too would work with Ritchie in the coming years, and design more than twenty books, nine of them cookbooks.

The connection of Women Strike for Peace to the longstanding American tradition of women's progressive activism was declaimed by an early leader of the movement in Los Angeles, Kay Hardman, in a letter denouncing the House Un-American Activities Committee: "We have not progressed very far in 128 years since groups of American men mobbed the meeting in Philadelphia where the leaders of the Women's Antislavery Society were speaking, stoned the building, and subsequently burned it to the ground. [...] We are the new Abolitionists" (quoted by Amy Swerdlow, *Women Strike for Peace: Traditional Motherhood and Radical Politics in the 1960s* [Chicago: University of Chicago Press, 1993], page 107). WSP had been a target of HUAC suspicion and harassment from its inception, and many of its founding members had been confronted, detained, and called to testify. Nevertheless, the WSP's vigorous disarmament advocacy was held to be a motivating factor behind the nuclear test-ban treaty of 1963.

Members found new purpose during the Viet Nam War years, campaigned against the militarization of space, and marched in the vanguard of nuclear freeze advocacy during the 1980s. Despite declining numbers thereafter, and the closing of the national office in Philadelphia, some branches soldiered on, but by the turn of the last century they had figuratively passed the baton to Code Pink: Women for Peace (founded in 2002).

Publisher's wrappers (white with gilt lettering on volume 1, blue with white lettering on volume 2) over plastic combs; lightly worn and soiled, with a closed tear to the spine of volume 2. Gift inscription in ink on title page of volume 2. Near very good. [OCLC locates three copies of the set and five additional copies of volume 2; not in Stoner]. \$75.00

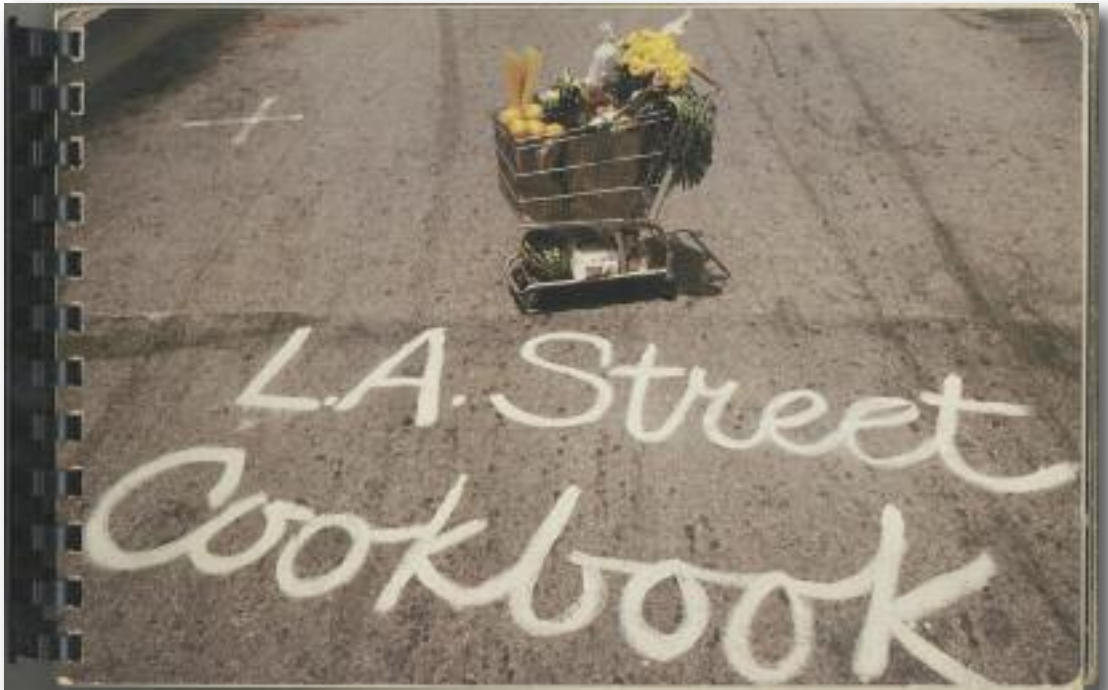
Los Angeles 1983

86. *L. A. Street Cookbook: Benefiting the Downtown Women's Center*. [Compiled by the Downtown Women's Center Cookbook Committee.] Presented by Civic Angels.

Los Angeles, California: Civic Angels, 1983. [Downtown Women's Center (Los Angeles, Calif.); Cookbook Committee]. [Civic Angels (Los Angeles, Calif.)]. Oblong (17.5 x 27 cm.), [61 laminated leaves]. Illustrated. Table of contents and list of Committee members. Author statement derived from verso of the third leaf.

Stated FIRST EDITION. A charitable cookbook issued under the banner of corporate philanthropy and metamorphosed by sharp, high-gloss graphics and street photography. With seventy recipes self-consciously designed to evoke a sense of place – for instance: Zuma Zucchini Soup, Malibu Rice Salad, Venice Beach Beans, Mulholland Muffins, Pershing Square Pudding, Flower Street Stew, Poppyseed Palisade, Lemon Bars Los Feliz, Tar Pit Pie, Chavez Ravine Chews.

The Downtown Women's Center originally at 325, today 333 South Los Angeles Street in Skid Row, was conceived by its founder Jill Halverson (b. 1952) as a refuge for homeless women with nowhere to turn, many stranded after escaping abuse, some with children, still



others suffering from mental illness. Its services expanded from the provision of hot meals and counseling to include permanent housing for forty-eight women. Civic Angels is an alliance of Los Angeles business and professional women who provide resources for financial, legal, and medical assistance to the Center. Both organizations were founded in 1978. Their synergy served as a model for similar non-profit centers specializing in services for homeless women in a number of American cities, among them Fresno, Washington, D.C., and Houston. Halverson's vision is still honored through the persistence of the Center and celebrated by its attentive corporate community nearly forty years later.

Corners lightly bumped; otherwise near fine, in publisher's covers with black comb. [OCLC locates seven copies]. \$50.00

Meringue Cake MacArthur

1 Box	yellow cake mix (or your favorite yellow cake recipe)	1 Tsp.	vanilla
6	egg whites	1 Cup	whipping cream
3/8 Cup	granulated sugar	1 Pint	strawberries

Preheat oven to 325°. Mix cake batter according to recipe, pour into two 9" cake pans that have been generously greased and floured. Beat egg whites until stiff. Gradually pour in sugar and add vanilla. Beat until creamy. Spread over top of batter and bake for 45-50 minutes or until done. Cool on rack. Whip cream and spread half on top of one layer. Top this with sliced strawberries. Add second layer and top with whipped cream. Garnish with whole strawberries. Chill until ready to serve.

Serves 10.

Elisa Davis
Crest, Azules





The Mesa Workers Cook Book.

COMPILED BY
THE LEADER OF THE MESA WORKERS
OF THE
MESA PRESBYTERIAN CHURCH
OF
PUEBLO, COLORADO.

*"The tongue can't be made to lie, / And,
like through their mouths, it's visible manifest."*

1897

"Mesa Workers."

LENNIE WOOD.

MATIE BAKER	JULIA HAWKE
LAURA BAKER	HATTIE PRADY
JULIA MCKELGAN	MAY LEWIS
MINA MCGREGOR	ADA BULLY
IDA WESSA	ONA COVEN
PLENSUK WILSON	EDITH WALKER
EDNA VATES	MARGARET MUNDRELL
HADIE MITCHELL	HUSSIE LIGHT
LOETIE LEWIS	LAURA STEPHENS
MRS. CHAR. N. HAYTON	MRS. ELIZABETH FLEMING

Pueblo 1897, item 91, title page.

COLORADO

a very early Colorado cookbook

Denver 1892 87. *300 Choice Recipes*. Compiled by the Ladies of the First Baptist Church.

Denver, Colo.: [The Church; Printed by the] Press of W. H. Kistler & Co., 1892. [First Baptist Church (Denver, Colo.); Ladies of the Church]. Octavo (19 x 13.5), [ix], 122, [xv] pages. Advertisements (some illustrated; including one inset). Table of "Contents."



Evident FIRST EDITION. A church cookbook from a prosperous community, still flourishing, with long-established roots in Denver; as far as can be established as of this writing, among the first half-dozen recipe anthologies of any kind published in the state. With two hundred fifty attributed recipes, displaying a preference for coffee cakes, berry puddings, and especially croquettes, which get their own chapter heading. Of more than passing interest: Okra Soup, Oyster Francalettes, Chicken with Mushrooms, (Baked) Egg Plant, Carrots à la Bruxell[e], Filled Cabbage, Rye Drop Cakes, Sponge Corn Cake, Hickory Nut Cookies (baked into squares), Sweet Rice Croquettes (with grated lemon rinds), Fig Cake (with "split figs, seeds up" placed on top), Wintergreen Wafers, Green Tomato Pickles, Sweet Watermelon Pickles.

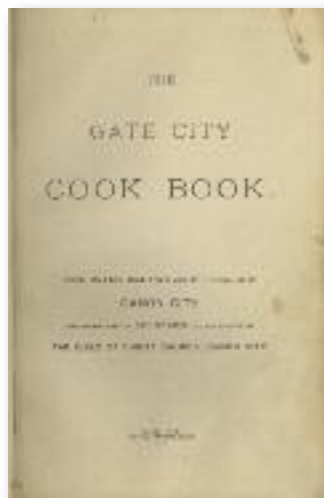
Organized during the Civil War, the congregation of First Baptist Church had just celebrated a quarter-century of growth when the Ladies of the Church undertook to compile *300 Choice Recipes*, which likely reflects a hopeful mood following the completion of their first building in the late 1880s. Though that church has not survived, the descendent congregation is still very much a presence in central Denver, thriving in its "new" Georgian Revival building on Grant Street (dedicated in 1938), benefitting from its location across from the State Capitol steps, and boasting a fabled 1944 Aeolian-Skinner organ (one hundred twenty-four ranks and more than six thousand pipes). Designed by the Denver architect G. Meredith Musick (1892-1977), the church was placed on the National Register of Historic Places in 2005.

Sewn in boards that at some point were covered with an adhesive paper, the latter now dried and flaking, with front hinge pulling clear. Sections loosened; pages with some stains, a few chipped, but text clean and legible; a small closed tear to the fore-edge of the title page; one annotation in pencil. Pages 117-122 wanting. Rare. [OCLC locates two copies, and one copy of a later edition (titled *Three Hundred Choice Recipes* [Denver: E. L. Wepf, 1895]); not in Brown, Cook, Cagle, or Streeter]. \$300.00

Cañon City 1894 88. *The Gate City Cook Book*. Compiled from Receipts Given by the Ladies of Canon City and Other Cities in Colorado for the Benefit of The Guild of Christ Church, Canon City.

[Cañon City, Colo.: The Church]; Toledo, Ohio: [Printed by] Barkdull Printing House, 1894. [Christ Episcopal Church (Cañon City, Colo.); Ladies' Guild]. Octavo (20.25 x 13.25 cm.), 152, [vi] pages.

Advertisements (interleaved on unnumbered pages). Index. Author from page [5].

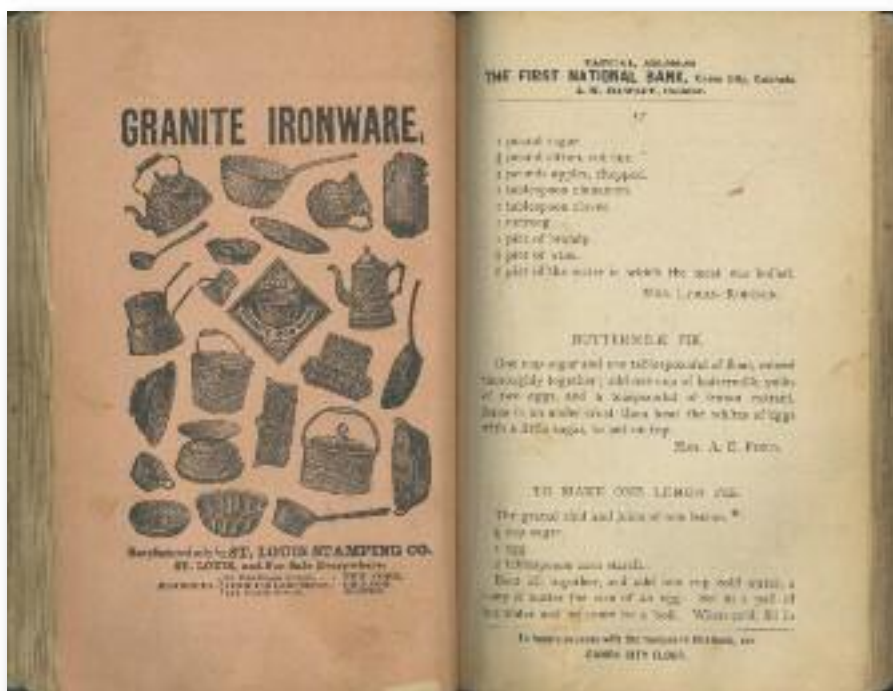


Evident FIRST EDITION. An early Colorado church cookbook with three hundred attributed recipes. Among the entries: Codfish Cakes, Chicken-Oyster Pie, Stuffed Potatoes, Macaroni Croquettes, Buttermilk Pie, Prune Souffle, Carrot Pudding, Hickorynut Cake, Coconut Jumbles, Euchered Plums, Raspberry Vinegar, Regents' Punch, Cream Walnuts.

Claims to provide an entryway, or "gate," for prospectors and equipment to reach the innumerable mining camps in the high elevations were made by more than one of Colorado's early settlements. The Gate City of *The Gate City Cook Book* – Cañon City, in Fremont County – nestles in the high desert just south of the center of Colorado. Initially laid out before the Civil War to support commercial mining along the Arkansas River (which it straddles), it was incorporated in 1872, also the year that a small band of Episcopalians first held regular services – every second Sunday, in the sanctuary of the Baptist Church. In 1877 they consecrated a mission church of their own, sharing resources with sibling mission congregations in Rosita and Silver Cliff. Christ Church would have been looking forward to an anniversary, then, in 1894, but more to the point, the building of a rectory was underway, in recognition of the creation of a full parish.

But by the time the new rector assumed duties in 1900, the need for a larger church was felt. The current church, at 800 Harrison Avenue, was built in 1902 by the Scottish architect Thomas MacLaren (1863-1928). Today the congregation has its sesquicentennial sights set; the Ladies' Guild, moreover – now called Episcopal Church Women – has supported mission work the while, in recent years holding an annual Festival Fair and contributing blankets to the neonate wing of St. Thomas More Hospital.

Includes several handwritten recipes and annotations in pencil. Owner's signature on rear flyleaf: "Louise Mesmer." Fore-edges soiled and worn, some interior staining, and a few fore-corners torn. A gash



to the front free endpaper; rear paste-down crumpled. In well-worn and loosened publisher's boards, with faded gilt lettering. Rare. [OCLC locates one copy; Cook, page 37; Streeter, page [7]; in neither Brown nor Cagle]. \$300.00

Fort Collins 1896 89. *Our Best Receipts*. Published by the Ladies of the First Baptist Church.

Fort Collins, Colorado: [The Church; Printed by] The Argus Printing Company, 1896. [First Baptist Church (Fort Collins, Colo.); Ladies of the Church]. Octavo (24 x 16 cm.), 126 pages. Advertisements (some with recurrent illustrated figures). Table of "Contents" is actually an index.



Evident FIRST EDITION. A church cookbook with approximately five hundred recipes, many of them attributed. Among those meriting a second look: Cream Asparagus Soup ("with juice of powdered spinach"), Tongue Salad, Fried Sun Fish, Souse, Quail Pie, Euchered Plums, Spiced Crab Apples, Pickled Blackberries, Mint Vinegar, Turnip Croquettes, Succotash, Rice Pie, Green Currant Pie, Cinnamon Pie, Baked Quinces, Cherry Dumplings, Hickory Nut Cake, Tomato Jelly.

Methodists, Presbyterians, and Episcopalians preceded Baptists in establishing communities at Fort Collins, sometimes holding "union services" in the presence of multiple clergy. Baptists organized in 1879, meeting soon after – in 1888 – in a modest brick church at the corner of Magnolia and Remington Streets. The compilers of *Our Best Receipts* would thus have been looking forward to a tenth anniversary.

At the same location today stands a neo-Gothic church with a finely cut ashlar façade and a deep-set rose window – an imposing replacement completed in 1904. In the 1960s the congregation, unable to sustain the historic property, moved to a modern structure on Prospect Road, at some considerable distance from the town cen-



ter. Even here modern pressures took their toll. A succession of *sui-generis* exhortative network churches has occupied both buildings in the decades since, as the controversies over traditional Baptist stances on the role of clergy, mission work, and liturgy have riven the denomination.

Clean and bright. Better than very good, in white oilcloth boards, slightly soiled, with red lettering. Rare. [OCLC locates one copy; not in Cook, Brown, Cagle, or Streeter]. \$750.00

Denver 1897 90. *Choice Recipes*. Compiled by Mrs. John C. Mitchell of Denver, Colorado.

Denver: W. H. Kistler Stationery Co. Publishers, 1897. [Clara Goodell Mitchell]. Small octavo (17.5 x 13.5 cm), 161, [vii] pages. Cover title: *The Way to a Man's Heart*. "Index" is actually a table of contents.



Stated FIRST EDITION. A locally popular recipe anthology, to judge from the self-referential title pages of the subsequent third and fourth editions (1915 and 1916): *The Original Book: The Way to a Man's Heart*. Chestnut Puree Soup, Oyster Poulette, Spinach Souffle, Macedoine Salad, Pistachio Mousse – not all of the two hundred fifty recipes exhibit such aspiration to elegance as do these, and so Corn Bread and Boston Baked Beans also get their due. In evidence is an early interest in the (relatively) exotic, for instance, an entry for East Indian Chicken Curry, and another for Pousse Cafe, a digestif, with "curacoa" (curaçao) and chartreuse.

Mrs. John Clark (Clara Matteson Goodell) Mitchell (1865-1944) and her husband, a banker since the 1880s and president of the Denver National Bank after 1913, were Denver socialites, originally from Illinois, who often entertained in their grand home at 680 Clarkson Street, which still stands (though converted to apartments, in 1973). Mrs. Mitchell was a noted member of the Daughters of the American Revolution, tracing her lineage from the seventeenth-century Sills and Goodells originally of Connecticut.

The present copy of her *Choice Recipes* was still in use a generation later, in the kitchen of one Mrs. Arthur Bruce (Clara Schmidt) Daniels (1893-1991). Some light soiling throughout, one page with an adhesion from something laid-in. Owner's signature, partially erased, on front fly. In light gray publisher's oilcloth, shelfworn, soiled and flaking, with the text, "The way to a man's heart" printed in blue-green on the front panel. Good or a bit better. [OCLC locates four copies of the 1897 edition; Bitting, page 326; Brown 235; Streeter, page [19]; not in Cagle]. \$200.00

Pueblo 1897 91. *The Mesa Workers' Cook Book*. Compiled by The Leader of The Mesa Workers of the Mesa Presbyterian Church of Pueblo, Colorado.

[Pueblo(?): The Church], 1897. [Mesa Presbyterian Church (Pueblo, Colo.); The Mesa Workers]. Octavo (23 x 15.5 cm.), iv, 88 pages. Table of contents. Lists of compilers and contributors. Possessive apostrophe in title on cover only.

Evident FIRST EDITION. A densely filled church cookbook with four hundred attributed recipes, weighted to baked goods and sweets. Among them: Hominy Muffins, Steamed Maizene Loaf, Hickory Nut



Custard Cake, Date Cake, Almond Macaroons, Stuffed Figs, Citron Preserves, Red Currant Jelly, Apricot Sponge, Peach Pudding, Pop-corn Candy.

Presbyterians are documented in the Kansas and Nebraska Territories at the height of the Pike's Peak Gold Rush, just before the federal incorporation of Colorado Territory in 1861. An itinerant missionary (and purveyor of geological curiosities) by the name of Lewis Hamilton (1810-1881) was even credited with founding a church at the Irwin mining camp at an elevation of 10,500 feet. It was his hand, too, that guided the first Presbyterian congregations in Denver and Central City, but by then several other colorful figures were furthering the cause. By 1890 there were four Presbyteries governing eighty churches, as well as a Presbyterian College at Del Norte. The consolidation of Pueblo from four previously incorporated towns came comparatively late (1886-1894), as did the formation of its Presbyterian congregation.

A list of the compilers appears on the title page, and it seems probable that the name Jennie Weed, set off and centered, might indicate the "Leader" in the title-page attribution. The Mesa Presbyterian church, a handsome stucco building at the corner of East Routt Avenue and Michigan Street, dates to 1886 (a date that connects the *Cook Book* to the tenth anniversary of its consecration). Any argument that the intervening years have been kind to it would be strained. The congregation dissolved in 1966, and in 1974 the church was converted into a restaurant, with table seating in the former sanctuary. In 2014, the building was sold to The World Mission Society Church of God, a bitheistic Korean movement that acknowledges Ahn Sahng-hong and the Mother of God Zahng Gil-jah as deities.

Includes five recipes handwritten in ink on blank "memoranda" leaves. Some staining and edgewear; one leaf loosened. Still good, in mock lizard-skin green boards, bumped and abraded, titled in black. Scarce. [OCLC locates no copies of the 1897 edition (but six copies of a later edition dated 1907); Cook, page 37; Streeter, page [19]; in neither Brown nor Cagle]. \$300.00

*a Gold Rush-era cookbook from the "City of Mines"
in central Colorado*

Victor 1897x 92. *Choice Recipes*. Compiled by the Ladies of St. Mark's Guild, Victor, Colo.

Victor, Colo.: [The Church; Printed by] Leary-Poole Job Print, [circa 1897]. [St. Mark's(?) Episcopal Church (Victor, Colo.); Ladies of St. Mark's Guild]. Octavo (20.5 x 13.5 cm), 81 pages. Advertisements. Corporate affiliation and date of publication proposed from external evidence.

Evident FIRST EDITION. A modest document of a community now lost to history: one hundred eighty recipes, most of them attributed. Many settlers, having originated in New England, brought with them a preference for Spider Corn Cake, with its veins of custard, and for plattered meats (Beef Rolls, Cecils, Rissoles, and Salmon in the Mould). Upon arrival, adjustments must have been made, to judge from something called High Altitude Nut Cake.

Vergers guilds named for St. Mark the Evangelist are often a feature of Anglican service work, although it must be admitted that attaching the guild identified on the title page of *Choice Recipes* to the



Episcopal Church of Victor qualifies as speculation. There were perhaps seven churches founded in Victor in the 1890s, but only two – a Baptist Church and a Catholic Chapel – were rebuilt after the great fire of 1899, which reduced the entire center of town to cinders. Virtually the only thing that is now known of the Anglican community is that its church once stood at 110 South Sixth Street near West Victor Avenue.

Already known as the “City of Mines” before its formal incorporation in 1893, the town of Victor came to life on the southwestern slope of Pike’s Peak – still at an elevation of nearly ten thousand feet – in anticipation of the rush that would soon follow the discovery of gold veins in 1891. It took its name from the Victor Mine, in the Cripple Creek Mining District of central Colorado. The town’s fortunes have risen and fallen with mining interests, intimations of which can be seen in advertisements for mining supplies in the pages of *Choice Recipes*. In recent years, Victor has succeeded in restoring many historic buildings, and in the process documented lost structures as well, such as the once famous Grand Opera House, but thus far not even a photograph of the Episcopal Church has come to light.

Pages for the most part clean; slight chipping at several forecorners. Stapled in paper wrappers covered by black oilcloth with grey lettering, abraded, the front panel showing traces of a pasteover. Good. Rare. [OCLC locates two copies, one dated “1897?”; Cook, page 39, proposes an unlikely date (“1915?”), accepted by Streeter, page [23]; in neither Brown nor Cagle]. \$250.00

Denver 1903

93. *Mrs. Snow’s Practical Cook Book for Home and Schools*. By Mrs. Mary B. Snow.

Denver, Colorado: A. J. Ludditt Press, 1903. Octavo (23 x 15 cm.), 195 pages. [Mary B. Snow]. Diagram. Table of contents. Index. Author (in copyright statement) and publisher from title-page verso.



Evident FIRST EDITION. A general household reference – and a community cookbook of a sort – with two hundred recipes presented meticulously, their measurements and ingredients listed above their instructions; includes advice as well on cooking equipment, making a fire, serving, table settings (with illustration), etiquette, and nutrition. Some of the recipes are attributed, presumably nods to the names of students and associates. The fare must be described as standard, but the provision of detailed information on how ingredients interact and rudimentary steps that can ensure success (the discussion of raising dough includes both an “oven test” and a “stove test”) represent an early didactic stage: books embedded in a community but addressing a broader audience beyond them. A chapter with “inexpensive” menus is appended.

Little can be sketched at present regarding Mary Snow. Shortly after graduating in 1897 with a Certificate in Domestic Arts from the Pratt Institute in Brooklyn, she was holding courses for the Colorado Domestic Science Association, an organization supported by the Denver Woman’s Club, with its own instructional facility on Glenarm Street. According to newspaper notices, she also supervised the menus for fundraising dinners in Denver, and by her own account (page [8] of the *Practical Cook Book*) taught not only at the Domestic Science School of Denver but also at a similarly-named school in Louisville, Kentucky.

Previous owner's name in pencil on front flyleaf; some light spotting throughout. In attractive blue cloth, decorated in white. Near very good. [OCLC locates five copies; not in Cook, Brown, Cagle, or Streeter]. \$90.00

Loveland 1905 94. *Columbine: A Book of Choice Recipes*. Compiled by the Guild of All Saints Mission, Loveland, Colorado.

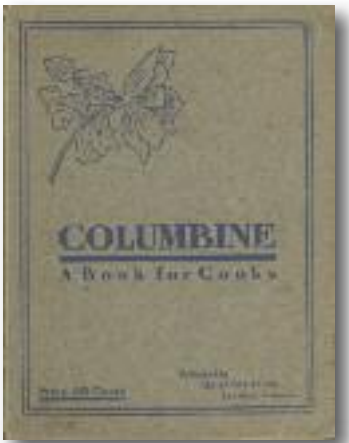
Loveland, Colorado: [Published by All Saints Guild; Printed by the Press of Register Publishing Co., 1905. [Episcopal Diocese of Colorado; All Saints Mission; Guild]. Small octavo (17 x 13 cm.), 122, [ii] pages. Advertisements. Title in running header: *Perfection Recipes*. Cover title: *Columbine: A Book for Cooks*. Publisher statement from cover. "Index" is actually a table of contents.

Evident FIRST EDITION. A handsome mission-related church cookbook with four hundred brief recipes, some of them attributed (if only by contributor's initials). Entries meriting notice include: Egg Plant à la Romain, Endive Salad, Grape Salad (with dates and almonds), Celeried Oysters, Jugged Chicken (baked in a crock), Kohlrabi, Savory Baked Beans, Cherry Tart, Pecan Cake, Colorado Pie, Apples on the Halfshell, Stuffed Quinces – and homemade Vanilla Extract.

Loveland, in the north-central county of Larimer, lies in the foothills at the base of the Colorado Front Range. A small group – four worshippers – organized All Saints Mission in 1902, in a meeting hall of the fraternal order Woodmen of the World. *Columbine: A Book of Choice Recipes*, then, must figure among their earliest successes, for one year after its publication the Diocese of the Episcopal Church of Colorado purchased land and materials for the construction of a small chapel. For nearly half a century the congregants were served by lay readers and visiting deacons from Longmont or Fort Collins.

In 1961 the Diocese assigned the Mission parish status, and the original site was sold in anticipation of the need for a larger presence in Loveland. In 1964 All Saints Episcopal Church was completed, on North Taft Avenue, where its community not only thrives but continues to expand.

Small stain to fore-edge of textblock, otherwise very good or better; sewn in grey wrappers with blue titling and an image of wild Columbine leaves, flower, and seedpod on the front panel. Unrecorded. [OCLC locates no copies; not in Brown, Cook, Cagle, or Streeter]. \$350.00



Cedaredge 1906 95. *The Delta County Cook Book*. Compiled and Published by the Ladies' Auxiliary of the Cedaredge Baptist Church of Cedaredge, Colorado [i.e., Colorado].

[Cedaredge: The Church]; Paonia, Colo.: Printed by Oliver & Verback, 1906. [First Baptist Church (Cedaredge, Colo.); Ladies' Auxiliary]. Small octavo (17.75 x 13.5 cm.), 105 pages. Advertisements (some illustrated). Table of contents. Printer from colophon.

Evident FIRST EDITION. A church cookbook with a genial introduction by Cornelia Johnson (1869-1909), an Ohioan who, on account of ill health, had settled in the "mountain-sheltered valleys of



Delta County [where] winter is just long enough to make spring lovely” (page 11). With one hundred fifty attributed recipes, including: Cream of Celery Soup, Baked Trout, Chicken Pie, Sweet Peach Pickle, Black (Sorghum) Pudding, Buttermilk Pie, Orange Charlotte – and seven different approaches to doughnuts.

Cedaredge nestles within a small agricultural region of western Colorado known for its fruit orchards, in the Surface Creek Valley. Homesteaders claimed the arable land after United States troops expelled the Ute Peoples of the Colorado River Basin in 1880, but it would be nearly thirty years – 1907 – before incorporation defined a city there. *The Delta County Cook Book* appeared the year before as part of a fundraising campaign to erect a church by a congregation that had been meeting in provisional spaces (including a great tent dubbed “The Tabernacle”) since 1904. The efforts of the Ladies’ Auxiliary bore fruit: Christmas services were held in the uncompleted structure in 1908, and the new church was dedicated in October of the following year – sadly, however, unwitnessed by Cornelia Johnson, who died on 18 September 1909.

Johnson’s recognition of contributions by ladies of nearby North Fork and Surface Creek underscores that Cedaredge Baptist had a certain local priority, but the cookbook’s title is somewhat misleading, for at least a half dozen Baptist communities had been organized between 1899 and 1906 in towns farther away but still within Delta County. The adobe church building has suffered trials – notably a fire that gutted its interior in the 1940s – but the congregation has revived, starting off the twenty-first century with a renovation of the sanctuary.

Some damp-staining to bottom edges at the rear, with small tear to the lower corner of the title page; otherwise bright. In clay red wrappers with fading gilt lettering, slightly soiled and faded. Rare. [OCLC locates one copy; not in Brown, Cook, Cagle, or Streeter].

\$200.00

Pueblo 1906

96. *Mrs. Lawton’s Original Chocolate Cream Instructor.*
By Emma V. Lawton.

Pueblo, Colorado: [The Author; Printed by the] Chieftain Press, 1906. [Emma Smith Lawton]. Octavo-size booklet (20 x 14 cm.), [8] unnumbered pages.



Evident FIRST EDITION. A simple instructional cookbook outlining a sequence of steps – headed To Cook, To Cool, To Stir, To Flavor, To Mould, and To Dip – devised by the author to make chocolate confections at home. An early document, too, of individual entrepreneurship driven by print-media marketing at the dawn of the self-help movement around 1900.

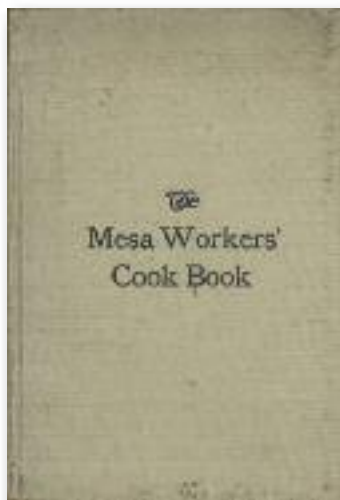
Emma Viola Smith Lawton (1858-1908), the daughter of a miller, hailed from Carthage, Missouri. There she met her husband, Charles, originally of New York, who had journeyed west to work for his uncle, another veteran of the Missouri flour mills. It is not clear (as of this writing) why they settled in Colorado, nor how chocolate earned a role in the household, but it is clear that engaging the *Pueblo Chieftain* newspaper press was propitious, for it enabled Mrs. Lawton to market the lessons by mail in installments. Her readership extended beyond her community as a result, if her 1906 advertisements in the Home Department section of *Success Magazine* – whose brief

was to assist individual entrepreneurs – can serve as gauge. Tipped on to the rear paste-down is a reply form, for inquiries “to perfect the making of Mrs. Lawton’s Original Chocolate Creams.”

Includes the copyright registration stamps from the Library of Congress, dated 1906. In limp, natural linen-covered boards, titled in brown on the front panel. Some fraying to the linen on the top edge; otherwise very good or better. Unrecorded. [OCLC locates no copies; not in Brown, Cagle, or Streeter]. \$350.00

Pueblo 1907 97. *The Mesa Workers’ Cook Book*. Compiled by the Leader of the Mesa Workers of the Mesa Presbyterian Church of Pueblo, Colorado.

Pueblo, Colo.: [The Church; Printed by] The Franklin Press Co., [1907]. [Mesa Presbyterian Church (Pueblo, Colo.); The Mesa Workers]. Octavo (23 x 16 cm.), [vi], 106 pages. Index. Publication date and edition statement derived from the foreword (page [v]).



Stated second, enlarged edition. An ambitious church cookbook, with nearly five hundred recipes, intended “to raise funds for missions.” Most entries are credited, though some to monikers such as “Ormie”, “Fancy Cook”, or “A Friend.” In some cases an aspiration to fine dining is implied, unless inclusion of the Victorian favorite Nesselrode Pudding is to be deemed usual fare. Of interest, too: French Pea Salad (with walnuts), Cress and Egg Salad (with mayonnaise and paprika), and Stuffed Beats (with celery). Hickory Nut Custard Cake deserves notice, as do the entries for Yellow Egg Tomatoes and Quince Balls.

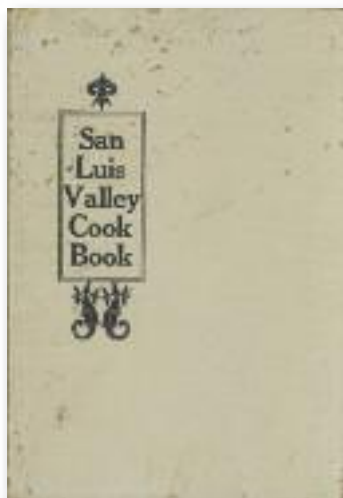
A list of the Mesa Workers who compiled the original edition in 1897 is provided, and it seems probable that the name Jennie Weed, set off and centered, might indicate the “Leader” in the title-page attribution. Pueblo’s Mesa Presbyterian church, a handsome stucco building at the corner of East Routh Avenue and Michigan Street, dates to 1886 (a date that connects the *Cook Book* to the twentieth anniversary of its consecration). Any argument that the intervening years have been kind to it would be strained. The congregation dissolved in 1966, and in 1974 the church was converted into a restaurant, with table seating in the former sanctuary. In 2014, the building was sold to The World Mission Society Church of God, a bitheistic Korean movement that acknowledges Ahn Sahng-hong and the Mother of God Zahng Gil-jah as deities.

The present copy of *The Mesa Workers’ Cook Book* was owned by Elsbeth (“Else”) Franziska Eilers (1864-1949), a pianist from Long Island, and a sister of the American painter Emma Eilers (1870-1951), a co-founder of the National Association of Women Artists. The Eilers siblings had spent a number of years in Colorado, where their father worked as a mining engineer.

Pages somewhat age-toned but clean. Bound in grey publishers’ oilcloth with black lettering; soiled, and corners slightly bumped. Owner’s inscription on front flyleaf, “Else F. Eilers, Christmas 1912.” Near very good. Scarce. [OCLC identifies six copies of the second edition (and none of the first); Cook, page 38; Streeter, page [19]; in neither Brown nor Cagle]. \$300.00

Monte Vista 1909x 98. *A Compilation of Choice Recipes, All Carefully Tested and Proved to be Thoroughly Adapted to Use in This Altitude.* By the Monte Vista Library Association.

[Monte Vista: The Association]; Clinton, Iowa: [Printed by] Allen Printing Co., Printers and Binders, [circa 1909]. [Monte Vista Library Association (Monte Vista, Colo.)]. Octavo (21.5 x 15 cm.), 129 pages. Table of contents. Cover title: *San Luis Valley Cook Book*. Date of publication determined from external evidence.



Stated revised and enlarged edition of an unrecorded first. A community cookbook undertaken in support of a public library funded and maintained entirely by a women's improvement society. With more than three hundred fifty attributed recipes, many of them recountings of familiar tales: Baked Whitefish, Fricasee of Chicken, Roast Turkey, Yorkshire Pudding, Squash Pie, Rhubarb Pie, Hickory Nut Cake, Apple Sago Pudding, Transparent Pie – but including also variants: Mountain Trout Salad, Cauliflower Sweet Pickles, Brambles (raisin and walnut turnovers), Ginger Beer, Marshmallow Cake.

Originally platted by canal developers as Henry, Colorado, Monte Vista was redesignated in 1886 with a name appropriate to its location in the San Luis Valley desert basin within the Rio Grande Rift. Thus it was even before incorporation that the Ladies Literary Club of Monte Vista established themselves – in August 1885 (in some sources the year given is 1884) – specifically for the purpose of providing a public reading room and lending library (an early acknowledgement in Grace Espy Patton's *State of Colorado Libraries: Their Establishment and Management* [Denver: Smith-Brooks, 1897], 40). At first books were housed in the rear of a general store, but sufficient funds were raised, in part through sales of a cookbook, to erect a building in 1895. Fortuitously, the building, if small (sixteen feet deep and twenty-two feet wide), proved durable on account of its structural composition out of rhyolite, a locally quarried igneous volcanic rock that hardens upon exposure to the elements. Today it houses the archives of the Monte Vista Historical Society.

A report filed a century later (May 1995) in application for the preservation of the library building noted in its historical narrative: "On Saturday evening of August 3, 1895 the ladies of the Monte Vista Library Association gave their annual reception at the new library building. The *San Luis Valley Graphic* reported that 'guests were invited to bring suitable books for the library and the request was liberally responded to. Refreshments were served, the proceeds of which are to go to the purchase of new books.' The president, Mrs. H. H. Marsh, provided a historical review of the association's patient work throughout the years to build up a fine library only to see it entirely destroyed by the Bonner block fire." Despite this and other calamities, the women persevered, and in 1916 applied to the Carnegie Foundation for funds to expand yet again. The result – a new building opened in 1919 bearing the name Monte Vista Carnegie Library – provides the latest probable date for the publication of *A Compilation of Choice Recipes*. But an owner's inscription on the front flyleaf concluding "September 1909" requires the estimate to shift a full decade earlier.

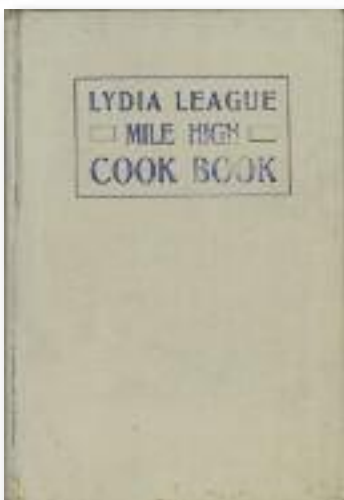
It is worth noting that such a date, while hard to discount, produces an eyebrow-raising conundrum. For on pages 96 and 97 ap-

pear two recipes contributed by the “K. K. K. Woman’s Club.” History attests to no such organization before the 1920s. The “reborn” or “second” Klan had no bureau or headquarters until 1915; the first Colorado Klan was not founded until 1921 (by Grand Dragon John Galen Locke [1871-1935] in Denver); and, at least as far as history records, no women’s auxiliaries or independent chapters had formed anywhere before 1923, nor in Colorado before 1924 (*vide* Robert Alan Goldberg’s *Hooded Empire: The Ku Klux Klan in Colorado* [Urbana: University of Illinois Press, 1982]). Thus *A Compilation of Choice Recipes* raises a question that has not been assayed in the historical documentation of the Ku Klux Klan – if, that is, the inscription found here can ultimately bear the weight of its implication, namely, that women were openly active in the preservation of the Klan’s perpetuation between Reconstruction and the height of its national renewal in the early and mid-1920s. For the moment, the inscription cannot be reconciled either with documentation of the Klan before 1920 or with the existence of K. K. K. women’s clubs more specifically.

Includes blank lined pages, several of which contain recipes handwritten in pencil. Owner’s inscription on flyleaf: “Mrs. Wallis J. Morrill, Colorado Springs, September 1909.” A few pages with small tears to the upper edge; interior otherwise bright. Very good, in ivory oilcloth-covered limp boards, titled in black, lightly soiled and edge-worn. Unrecorded. [OCLC locates no copies; not in Cook, Brown, Cagle, or Streeter]. \$450.00

Denver 1911x 99. *Good Recipes*. Compiled by The Lydia League of the Twenty-Third Avenue Presbyterian Church.

Denver, Colorado: [The Church; Printed by] The Merchants Pub. Co., [between 1911 and 1913]. Octavo (23.5 x 16 cm.), 126 pages. [Twenty-Third Avenue Presbyterian Church (Denver, Colo.); Lydia League]. Advertisements (some illustrated). Cover title: *Lydia League Mile High Cook Book*. Printer from colophon. Date of publication from internal evidence.



Evident FIRST EDITION. A church cookbook with five hundred recipes, a few of them attributed. Representative entries meriting notice: Waffles with Sour Milk, Rice Crumpets, Cream Scones, Baked Cauliflower, Escalloped Cabbage, Green Corn Croquettes, Mushroom Coquilles, Turnip Salad, Hubbard Squash Pie, Salted Cherries, Clove Cake, Wintergreen Fudge.

The span of dates when *Good Recipes* was published is surmised from advertisements for The Struby-Estabrook Mercantile Company (flyleaf and page [30]), a general grocer that was bought by the C. S. Morey Company in 1913, and who quickly retired the Struby brands; and for Mapl-Flake (page [112]), a product developed by the Hygienic Food Company and first placed on the market in 1911.

The Lydia League, named after the first Christian convert documented in the New Testament, was one of several women’s missionary societies of the Twenty-Third Avenue Presbyterian Church, a stately brick edifice built in 1906, with arched windows and battlements atop its bell tower. Though Presbyterians maintained a high profile elsewhere in Denver, the post-War years were unkind to the church at Twenty-Third and Ogden Street. The building was sold to the congregation of New Hope Baptist in 1948; and in 2012 it was

converted to apartments called Bell Tower Lofts (actually one of two converted churches in Denver with this name).

A number of handwritten annotations throughout, with fourteen recipes in ink and pencil written to blanks and endpapers. Owner's signature in pencil on flyleaf ("Mrs. Maude Osborne"). In cream oilcloth with blue-printed titles. Hinges a bit shaken. Near very good. [OCLC locates one copy; Cook, page 39, records a different copy, accepted by Streeter, page [22], but evidently no longer extant; in neither Brown nor Cagle]. \$300.00

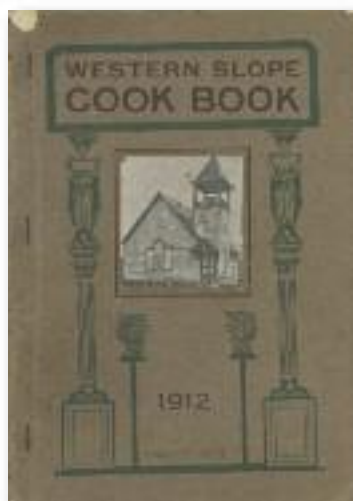
Gypsum 1912 100. *Western Slope Cook Book: A Souvenir Commemorating the Building of Gypsum M. E. Church.* Compiled and Published by The Ladies of the Methodist Episcopal Church, Gypsum, Colorado. Edited by George T. Haubrich.

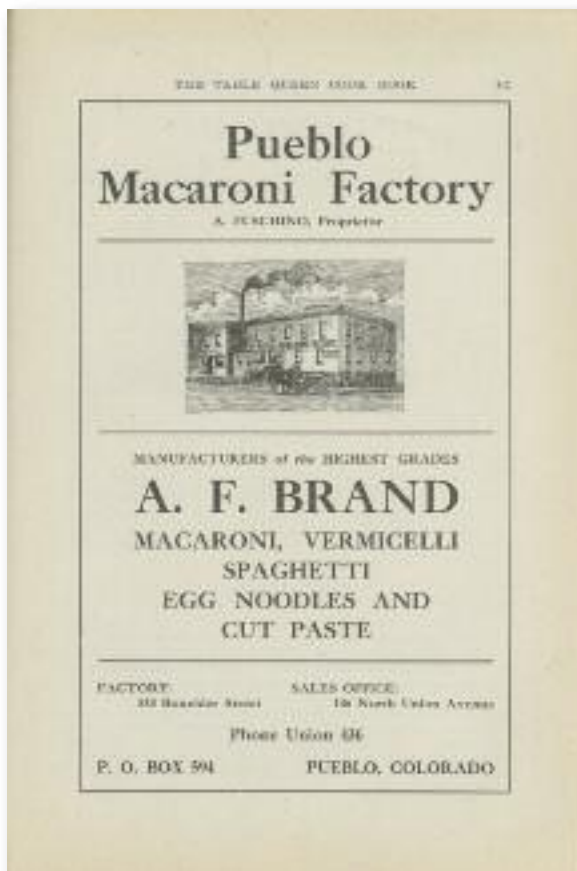
Eagle, Colo.: [The Church; Printed by] Eagle Valley Enterprise, 1912. [Methodist Episcopal Church (Gypsum, Colo.); Ladies' Aid Society]. Octavo (24 x 17 cm.), 90 pages. Advertisements. Table of contents.

Evident FIRST EDITION. An attractively produced church cookbook from the great forested elevations west of central Colorado. More than four hundred attributed recipes, an appreciable number of which might claim a purchase on the ladder a rung or two above routine: Fruit Soup (with currants, gooseberries, and cherries); Saffron Bread; Cabbage and Apples; Cranberry Dumplings (with grated nutmeg); Bean Sandwiches (with cold beans, celery, and horseradish).

Gypsum, named for its mineral deposits, may not be the most accessible of towns in Eagle County, a region with a boreal climate in the northwestern quadrant of the state. In the 1890s, Methodists and others reached such areas by means of circuit-riding preachers (the Methodist-Episcopal Eagle River Circuit took nine days to cover by stagecoach). In 1897 a Ladies' Aid Society is documented as having raised fifty-five dollars to support a permanent pastor. According to local land records, the Gypsum Church at 118 Eagle Street was built in either 1913 or 1915, a discrepancy rendered moot by the photograph on the cover and title page of the *Western Slope Cook Book* above the date 1912. Preference goes to the compilers, for – as was probably typical on the frontier – the small congregation had not only financed the building, but had also assembled the materials and executed the construction. George Haubrich (1884-ca. 1940) was a newspaperman still remembered in Colorado as the printer of several papers in Eagle County, as well as for his support of civic projects. Years later he would found Parish Action Magazines, a publisher of church bulletins and prayerbooks (now of Quincy, Illinois).

Two upper page corners torn; lower wrapper puncture in evidence on final pages; text unmarked and pages otherwise clean. Stapled in brown wrappers with maroon lettering and green decoration, and a photograph of the church pasted down; head and foot of spine chipped. Near very good. With a gift inscription to an early leaf. Scarce. [OCLC locates four copies; Streeter, page [15]; not in Brown, Cook, or Cagle]. \$250.00





Pueblo 1914 101. *The Table Queen Cook Book: A “Blue Book” of the Favorite Recipes of Pueblo’s Most Famous Cooks.* Compiled by the Ladies’ Aid Society [of the] First Methodist Church, Pueblo, Colorado.

Pueblo: Published by The Franklin Press, 1914. [First Methodist Church (Pueblo, Colo.); Ladies’ Aid Society]. Octavo (21.5 x 15 cm.), [ii], 128, [iii] pages. Advertisements (some illustrated). “Index” is actually a table of contents.

Evident FIRST EDITION. A church cookbook with approximately five hundred attributed recipes, many of them invoking brand name products. Representative entries: Salt Rising Bread (described as a “masterpiece of baking”), Rice Muffins, Chicken Puffs, Peach Pudding, Chocolate Cream Cake, Missouri Spice Cake, Nougat Loaf, Strawberry Pineapple Preserves, Creamed Grapes, Nut Croquettes, Gooseberry Relish, Farina Tarte, Boiled Apple Dumplings, Almond Sticks, Banana Salad, Peanut Soup, Sweet Potato Bowlettes, Stuffed Beats (with olives) – and a summer Meade derived from hops and flour left in the sun and subsequently stirred in a pail of water with brown sugar, cinnamon, and cloves.

There is a temptation to seek the origins of the phrase “table queen” as pertinent to Pueblo’s geographical designation as a semi-arid “tableland,” but readers will find no support for the inference in *The Table Queen Cook Book*. In fact the phrase surfaced in the branding of many products – Table Queen Quality Foods, for instance,



marketed by the Smart & Final Company of Los Angeles, or the nationally distributed Table Queen Bread produced by Spaulding Bakeries of Binghamton, New York; and in fact a Table Queen Baking Company operated shops in south-central Colorado towns, including Pueblo. But in the end the reference may be no more than a sort of popular atavism denoting the mistress of the feast. Product names recurring (printed all upper case) in multiple entries include Diamond M (for Morrison) Flour, F. F. O. G. (that is, Fight For Old Glory) Coffee, and O. K. (that is, Open Kettle) Rendered Lard.

There were two First Methodist Episcopal Churches in Pueblo, owing to the legacy of the 1844 schism over slavery. Several names of contributors confirm that *The Table Queen Cook Book* coincided with the thirtieth anniversary of a brick church with a broad bell tower erected by the “northern” congregation at 9th and Main Streets in 1884. (The more elaborate – and more famous – Methodist Episcopal, *South* building, now a National Register site, is located on Broadway Avenue.) Ten years later, the need for a more capacious structure asserted itself, yet despite the later timeframe, this newer home on West 11th Street might also be said to have relevance here: for as mortgage payments loomed, the Ladies Aid again took to the kitchen, this time opening a cafeteria to provide lunch for inner-city high school students and denizens of the downtown business district, with servings priced at a nickel or a dime. Under the modern name United Methodist, the descendent congregation serves its community still.

Near fine, in publisher’s yellow-brick textured cloth, titled in navy blue. Scarce. [OCLC locates one copy (also two copies of a later edition)]; not in Cook, Brown, Cagle, or Streeter]. \$300.00

Denver 1923 102. *Cook Book: Directions, Cautions and Recipes for Use with the Denver Pressure Cooker.*

Denver, Colorado: Pressure Cooker Company; [Printed by] The Globe Printing Company, 1923. [Pressure Cooker Company (Denver, Colo.)]. Duodecimo (18.5 x 11.5 cm), 43, [iii] pages. One illustration. Table of contents.



Stated second printing. An advertising booklet whose connection to Colorado is of historic interest for its advocacy of a desirable technology at higher elevations where the atmospheric pressure is lower. With general instructions for high-temperature cooking with steam pressure and seventy-five numbered recipes for meat roasts, stews, soups, puddings, beans, vegetables, and jellies. The advantages for advocates are reduced cooking times (e.g., five minutes for Turnips, fifteen minutes for Kraut and Spare Ribs, twenty-five minutes for Boiled Navy Beans) and economy: the method was often promoted by relief agencies as a portable means by which groups of families could share a single, inexpensive cast-aluminum device.

An eminent observer of the compensation that cooking under pressure can provide at high elevations was Charles Darwin, who had famously documented in his expedition diaries how potatoes had failed to boil, at an elevation of 11,00 feet, in the “lofty country” of Mendoza (*The Voyage of the Beagle*, chapter 15 [March 1835]). But safe and practical models for home use were slow in coming, and uncommon until the 1930s. The earliest cookbook dedicated to the subject thus far reported in the literature appears to be the *Manual practico* compiled by the inventor of the olla exprés (“express cooking

pot”), José Álix Martínez (usually cited by its cover title *360 fórmulas de cocina* [Zarazoga: Alfredo Uriarte, 1924]).

“It is not necessary to devote half a day to cooking a pot roast or stew,” ran an advertisement in the *Lewiston* (Maine) *Evening Journal* in 1925, “when it can be done with the aid of the Denver Pressure Cooker.” “Simple to use, smooth inside, nothing to get out of order,” appended a notice (offering a free wire canning rack with every order) in the *Spokane* (Washington) *Daily Chronicle* in 1921. Worthy of further investigation is to what degree the pressure recommendations in the *Cook Book* differ for Denver (at five thousand feet above sea level) from those for, say, Lewiston (two hundred feet) or for Spokane (one thousand feet). The Denver Company designed its Cooker in 1909 and, two decades later, claimed to be shipping “in great quantities to all parts of the world.”

In stapled, brown wrappers, titled in black; front panel of wrappers has one very small abrasion, rear has evidence of mild creasing. Some minor staining on last two pages; otherwise clean and sharp. Near fine. Rare. [OCLC locates one copy dated 1923 and another dated 1919 with identical pagination; Library of Congress reports an undated copy with fewer pages; Streeter, page [9]; in neither Brown nor Cagle]. \$75.00

Limon 1926 103. *The Prize Winning Cook Book*. [Compiled by Members of the Baptist Ladies Aid Society of The First Baptist Church.]

Limon, Colorado: [The Church]; Coldwater, Kans.: [Printed by] Western Star Print, 1926. Octavo (22.25 x 15 cm.), 116 pages. Advertisements. Photographic illustration of the church on interior front panel of wrappers. Author from preface (page 2). Printer from cover.



Evident FIRST EDITION. A church cookbook from the ranch and farm country of eastern Colorado, with some five hundred attributed recipes. Among the entries: Roast Beef Pie, Deviled Steak, Pork Chops with Apples, Cabbage Pudding, Brown Parsnips, Lima Beans with Cheese, Beet Salad (with green pepper), Oatmeal Muffins (made from leftover porridge), Kolaces (i.e., kolá e), Moonshine Pie, Lemon Sponge Pie, Mashed Potato Cake, Banana Cream Cake, Chocolate Plum Pudding, Butter Taffy, Loganberry Jam.

Train enthusiasts know the town of Limon by its historical distinction as the union depot for the Chicago, Rock Island, and Pacific lines and Union Pacific Railways, and for serving countless local passengers on the Kansas City-Denver and Omaha-Colorado Springs circuits. The depot building on First Street is preserved as a landmark on the National Register of Historic Places. The town itself traces its origins to a railroad workers’ camp established in 1888. In the virtually self-replicating story of the American West, places for people to congregate (also known as churches) followed in short order, although the Baptists arrived notably late. A small group of individuals were served for a time by a railway chapel car, in all likelihood the earliest, known as the *Evangel*, whose mission it was to serve railway workers (*vide* Wilma Rugh Taylor and Norman Thomas Taylor, *This Train is Bound for Glory: The Story of America’s Chapel Cars* [Vally Forge: Judson Press, 1999], chapter 5). Some part of the woodframe building pictured on the inside panel of the wrappers of *The Prize*

Winning Cook Book was apparently habitable by 1915, but even then Baptists were too few in number to sustain a congregation. The structure sat dormant, and again a chapel car visited Limon, this time the Emmanuel, the longest and perhaps best-known of the Baptist fleet (*idem*, chapter 6). In 1921, a reorganization proved qualifiedly successful: the pastor's appeal below the image carries a plea of unusual directness: "we are somewhat burdened financially and the hopes of the Society in the preparation of this booklet is to secure funds with which to meet a part of our indebtedness."

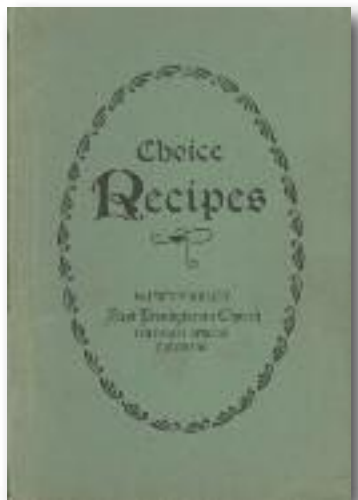
The community eventually stood on its feet, for the First Baptist Church of Limon is mentioned in newspaper obituaries late into the last century. The fate of the original wood church is, at the present writing, unknown. For a time the location at 630 E Avenue was occupied by an entity called Life Inside Christ Church, after which, in 2015, the name changed again to Lighthouse Worship Center.

Age-toning throughout, and a few corners bumped, but interior clean. Stapled in brown wrappers, separating along the spine, with black titling and an image of a woman kneading dough (also reproduced on the title page). Unrecorded. [OCLC locates no copies; not in Brown, Cagle, or Streeter]. \$200.00

Colorado Springs 1931x

104. *Choice Recipes*. [Compiled by the] Women's Society, First Presbyterian Church, Colorado Springs, Colorado.

Colorado Springs: [The Church, between 1931 and 1933]. [First Presbyterian Church (Colorado Springs, Colo.); Women's Society]. Octavo (20 x 14 cm), 84 pages. Advertisements. "Index" is actually a table of contents. Title from cover. Date of publication determined from external evidence.



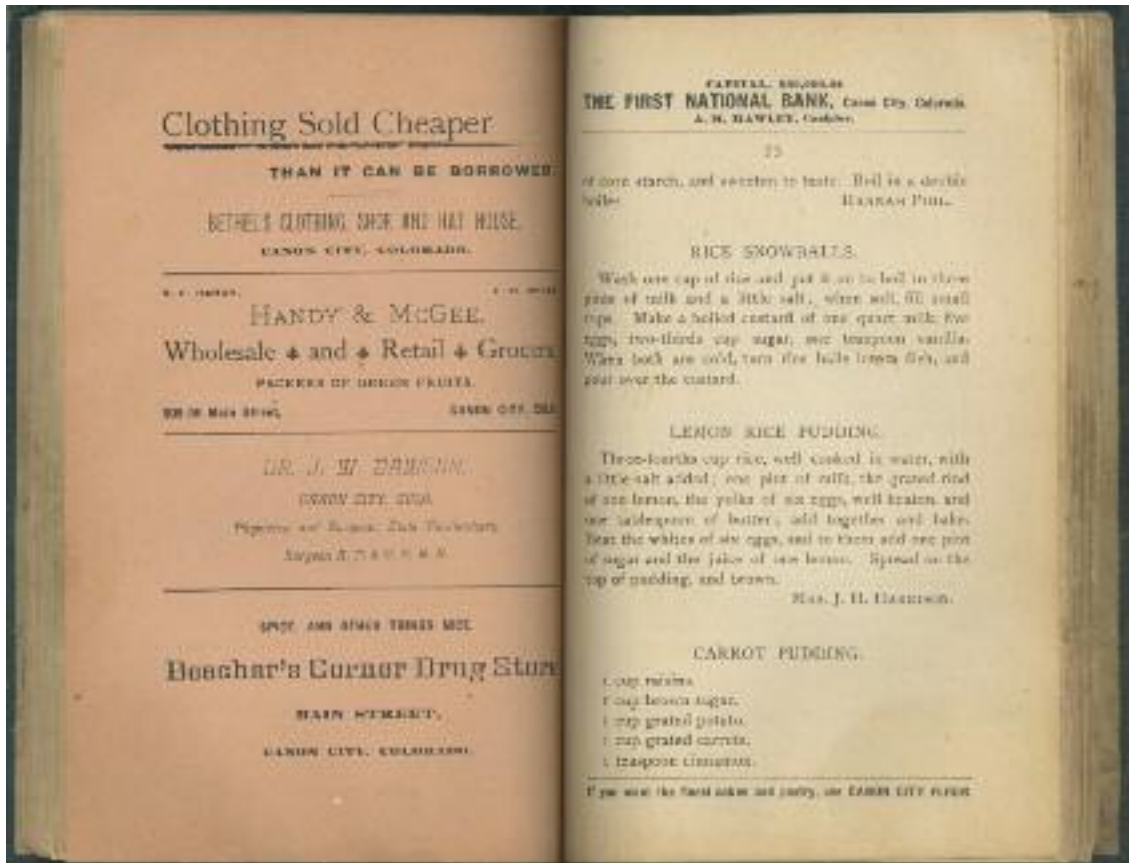
Evident FIRST EDITION. An attractive if modest church cookbook from that part of Colorado Territory that would become El Paso County, emanating from a congregation that had formed in 1872. More than five hundred short attributed recipes, gathered almost certainly under austere, if not desperate circumstances. Not altogether unusually, economy surfaces as a matter to be addressed: a Lima Bean Loaf promises to serve twelve, a Boston Roast appears as a "meat substitute" (with navy beans), and a Mock Chicken will suffice for "about 15 people." There are surprises, too (entries for Turkish Mousaka, Black Walnut Pie, and Watermelon Relish deserve notice), and for those with the means, an abundant selection of cakes, puddings, custards, and ices. At least four recipes alert readers to the necessity of an "electric refrigerator" or "frigidaire" for successful preparation.

Advertisements supply the span of dates for likely publication: that for General Foods products (page [44]) bears the copyright date 1931; that for Ball Brothers Jars (page 74) depicts a label introduced in 1933.

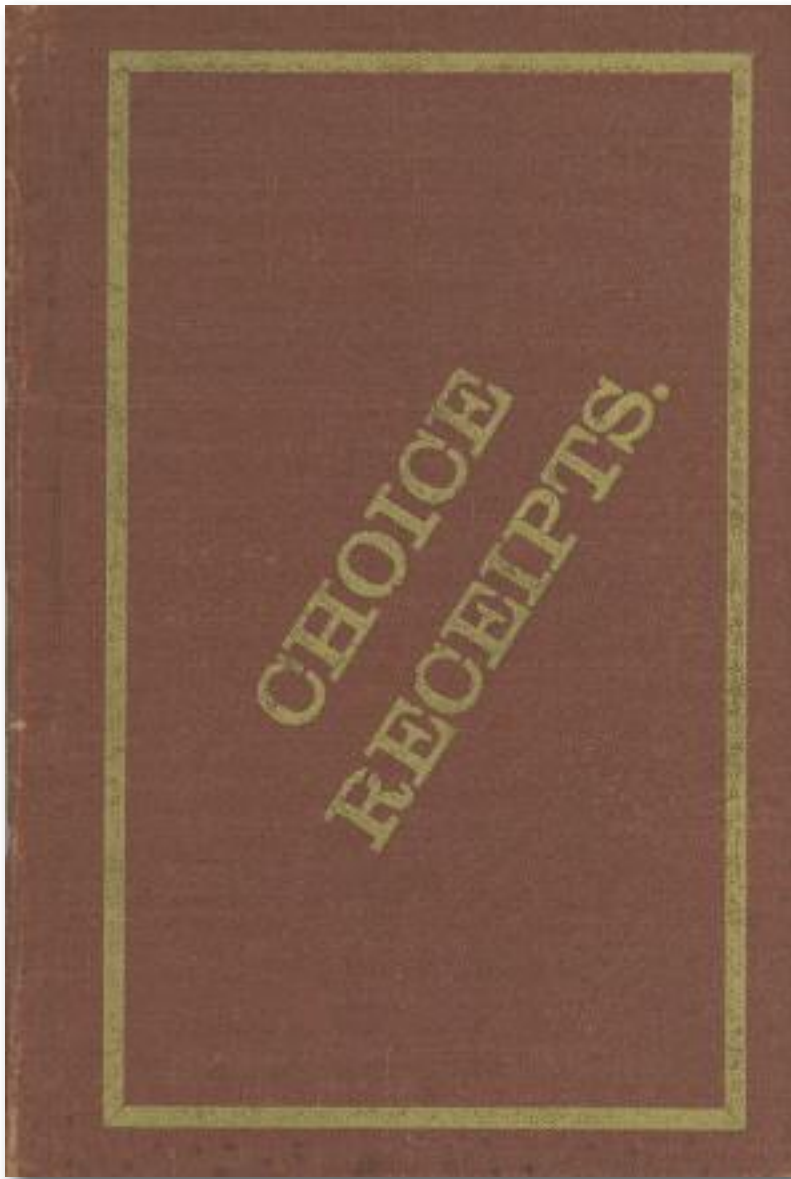
It is recorded in the ledgers of the First Presbyterian Church that, in 1932, the Great Depression had found accounts in arrears, and some families of the congregation so bereft that children could not attend school for want of shoes. In the same year, women were called for the first time to leadership positions on the Board of Deacons. Little wonder, then, that a new Women's Society enacted a fund-raiser at the very moment when the sale of a cookbook might raise between

a quarter and half a dollar, roughly the early Depression-era price for a child's pair of shoes.

Internally clean and sound. In publisher's green wrappers, titled in black; two closed tears to rear panel; faint staining and slight crease to front fore-corner. Near very good. Scarce. [OCLC locates three copies; not in Brown, Cagle, or Streeter]. \$150.00



Cañon City 1894, item 88.



Bridgeport 1878, item 105.

CONNECTICUT

*one of the earliest of Connecticut charitable cookbooks,
partly in service of a scheme by P. T. Barnum*

Bridgeport 1878 105. *Choice Receipts from Experienced Housewives, to be Sold for the Benefit of the Fair.* [Compiled by] A.W.H.N.

Bridgeport: Standard Association Press, 1878. Duodecimo, [2], 38, [viii] pages. Advertisements. Author attribution from preface.

Evident FIRST EDITION. An early community cookbook – Cook (*America's Charitable Cookbooks*) acknowledges two earlier Connecticut collections, also titled *Choice Receipts* (both from Hartford) – and an early fair-related publication, a category of fundraiser that won favor in the 1870s. Some one hundred sixty short recipes, many documenting preferred preparations of the time, such as glacéed, stuffed, and boiled meats. Includes such favorites as Johnny Cake, Sally Lunn, Indian Pudding, and Oyster Pie, but also a number about which one would like to know the origins, such as Aunt Ophelia Bancroft's Queens Cake, which requires “one gill of wine, one gill of brandy, one gill of cream.” Perhaps of greater interest still: Rondoletia (lavender perfume) and Flaxseed Jelly (for a cough).

The identity of A. W. H. N. remains shrouded. (The temptation is to assimilate the initials to a contributor and prominent citizen of Bridgeport, Mrs. William Henry Noble, the wife of a famous Civil War brevetted general; however she can be identified as Harriet (Jones Brooks) Noble (1818-ca. 1890), leaving the first initial unaccounted for.)

Whoever she was, her question posed in the preface, “What shall I do for the Fair?” – that is, the charity proclaimed in her title – pertains to a controversial enterprise that divided the community of Bridgeport. In order to raise funds to excavate and landscape the acreage that would become Fairfield County's Mountain Grove



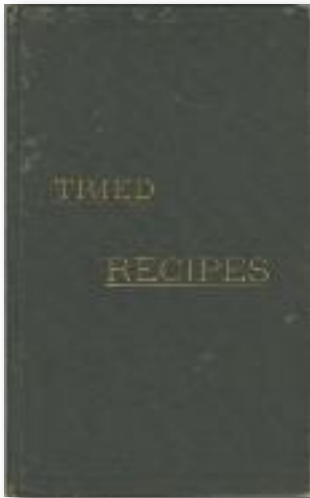
Cemetery, in December 1878, a raffle was proposed to award cemetery lots during the course of a market fair. Anti-gambling grievances and accusations against the Committee were publicly aired. That the showman and politician Phineas Taylor Barnum was instrumental in the proposal played a role. The matter is meticulously documented in *Lots for Lots; or, The Great Fair and What Preceded It* (published without attribution [Bridgeport: Farmer Office Presses, 1879]).

One advertisement on front paste-down with an illustration of the sewing machine invented by the Fair's president, Nathaniel Wheeling. Clean, in gilt-stamped red cloth. Hinges delicate. Near fine. Rare. [OCLC locates one copy; not in Brown, Cook, or Cagle].

\$750.00

Old Saybrook 1882 106. *A Collection of Tried Recipes*. Compiled by the Ladies of Grace Church, Say Brook, Conn.

[Say Brook: The Church]; Hartford: [Printed by the] Press of the Case, Lockwood & Brainard Company, 1882. [Grace Episcopal Church (Old Saybrook, Conn.); Ladies of the Church]. Octavo (20 x 13 cm.), 44, [xiv] pages.



Evident FIRST EDITION. An early Connecticut church cookbook with nearly two hundred unattributed recipes. New England favorites – soups, stews, pies, croquettes, and dishes featuring fish, clams, and oysters – predominate; several that catch the eye: Lake George Corn Pone, Rod Grod, Denmark via Fayal, Marlborough Pie, Vitement Fait, Annie's Clam Soup, Oysters a la Poulette, not to forget Crunchers (that is, croutons). The final fourteen pages reserved for "Additional Recipes" are filled – with seventeen handwritten recipes set down in a handsome script (which include an amiable entry for Mock Mince Pies that ends, helpfully, with "Eat when hungry").

Episcopalians gained a strong purchase in Connecticut Colony. By the end of the eighteenth century there were forty-four parishes. The nineteenth century saw its share of defections to congregationalist reformism, but Grace Church of Say Brook (today Old Saybrook) remains the oldest Episcopal church still standing in what is also the oldest Episcopal diocese established in the New Republic. The elegant stone English Gothic building was consecrated in October 1872, which suggests that *A Collection of Tried Receipts* commemorates its tenth anniversary.

The Hartford printing firm founded before mid-century by Newton Case (1807-1890) and operated through several lengthy partnerships had become the largest press in Connecticut and one of the largest in the country, owing in part to its exclusive contract with G. & C. Merriam of Springfield for the printing of Noah Webster's *American Dictionary*. Its incorporation as Case, Lockwood & Brainard dates to 1873, and the company operated under this name in Hartford until 1947, when it merged with the lithographic printing firm Kellogg & Bulkeley to form Connecticut Printers, Inc.

Some age-toning throughout; a few pages with chips to top edge. Endpapers darkened, and rear endpapers have punctures from items formerly pinned-in. In publisher's dark green cloth, with front panel gilt-titled and blind-ruled. Some rubbing and mottling to the cloth, otherwise near very good. Present in addition are a number of handwritten recipes on slips of paper, several of them sewn together by hand. One slip is a handbill fragment advertising an event: "Saybrook



Town Hall / [W]ednesday, Feb. 19th / [illeg.] Benefit Victory Girls Fund / Louise M. Alcott's / Famous Story / [Littl]e Women". Rare. [OCLC locates one copy; Cook, page 41; in neither Brown nor Cagle]. \$500.00

Lakeville 1888

107. *Tried Receipts*. [Compiled by residents of] Lakeville, Conn., 1888.

North Canaan, Conn.: [Printed by the] Press of Connecticut Western News, 1888. Octavo (18.5 x 13 cm.), 76 pages.

Evident FIRST EDITION. A New England community cookbook, unusual for its omission of any statement of ownership, responsibility, or purpose. With approximately two hundred attributed recipes, including Scalloped Tomatoes, Creamed Oysters, Liver Paté, and a reliable complement of doughnuts, baked goods, and confections.

Lakeville is one of the so-called twin towns, with Salisbury, leading into the Berkshires highlands, situated in Dutchess County near the banks of Lake Wononskopomuc. The best candidate for the community that spawned *Tried Receipts* may be Lakeville's Methodist Episcopal (now United Methodist) Church, whose congregation was founded in 1789, but whose nascent membership within the Columbia Circuit of itinerant preachers dates to December 1788. That a centennial observation of some sort lay behind the venture must be counted, nonetheless, as no more than a speculative avenue for future enquiry.

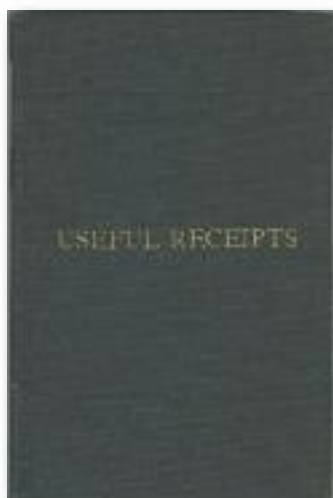
Very small water spot to the foot of the spine; otherwise a truly fine copy, in printed blue paper wrappers. [OCLC locates four copies; Cook, page 42; in neither Brown nor Cagle]. \$350.00



*a bridge linking the community cookbook tradition
with the escalating influence of cooking schools*

- Hartford 1892 108. *Useful Receipts: Simple Directions for Practical Housekeepers, Including Contributions of Special Dishes from Many Sources and a Few Choice Receipts Now Little Known.* By Elizabeth Sluyter Ayres.

Hartford: [The Church; Printed by] The Fowler & Miller Company, Printers, 1892. [Elizabeth Lee Sluyter Ayres]. Octavo (19 x 13 cm.), 141, [ii] pages. Index.



Evident FIRST EDITION. A hybrid collection of more than three hundred recipes, presented by a single author who, nonetheless, has gathered favorite recipes from “ladies who have for years made a practice of collecting the rules for dishes that they have found especially attractive.” Exceptional among the attributions are those to a manuscript cookbook of 1820 compiled by the author’s grandmother, identified by the word “Dutch” in curves next to the entry titles. Several recipes are marked “First Principles” – nods to Maria Parloa’s groundbreaking work (both the editions of 1879 and 1882 are acknowledged, with “thanks for her courtesy in this matter”). Another title (“Live and Learn”) recurs often enough in what appears to be another attempt to recognize priority, if a failed one, as no further clue is provided. A representative sampling of the contents: Purée of Celery, Oysters with Sherry, Deviled Clams, Stewed Eels, Broiled Squabs, Stuffed Onions, Baked Hominy, Fricasee of French Beans, Parsnip Fritters, Rice Muffins, Huckleberry Cake, (Apple) Pan Dowdy, Almond Custards, Baked Quinces, Strawberry Dumplings, Wine Jelly with Nuts and Figs; and – not necessarily for the sickroom – two versions of Caudle with mace and lemon.

At the time of her cookbook’s publication, Elizabeth Lee Sluyter Ayres (d. 1932) had recently become the second wife of William Augustus Ayres (1841-1923), a reporter and managing editor for several newspapers in Hartford County. Charitable rosters from the 1890s identify her as a “Teacher in a Cooking School.” Given her assertion of acquaintanceship with Miss Parloa, as well as the timeframe (Parloa returned to Boston in 1887), it is tempting to speculate that her credentials may have been earned under Parloa’s tutelage.

Fine, in publisher’s green cloth, stamped in gilt. [OCLC locates six copies; in neither Brown nor Cagle]. \$350.00

- Derby 1901 109. *The Unxld Cook Book.* Published by The R. S. T. U. V. W. Committee.

[Derby, Conn.: The Church; Waterbury: Printed by] Mattatuck Press [of the] Waterbury Blank Book Mfg. Co., 1901. [First Methodist Episcopal Church (Derby, Conn.); Ladies of the Church; R. S. T. U. V. W. Committee]. Octavo (23.5 x 15 cm.), 88 pages. Advertisements. Photograph of a kitchen with credit to Curtis Publishing Co. on title page. Author statement on cover: Published by Ladies of the First M. E. Church, Derby, Conn. Image captioned “Derby Methodist Episcopal Church” on title-page verso.

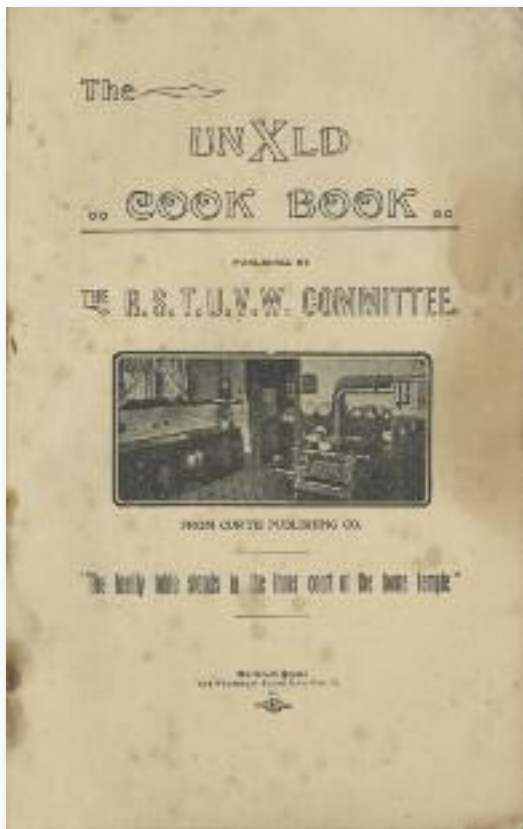
Evident FIRST EDITION. A church cookbook with roughly three hundred fifty brief, attributed recipes, arranged so as to be, in the ag-

gregate, *unexcelled*. In view of the contraction wordplay in the title, the alphabetic name of the Committee in charge may well have communicated jovial intent, though for now its meaning can only be guessed. Categories are well bulked out – not a universal trait of church cookbooks at the turn of the century – with ample representation of meats and seafood alongside the myriad baked goods, confections, and conserves. Puddings take the preponderance prize: there are at least sixty.

The center of Derby, in New Haven County, was originally called Birmingham, a name that survives in that of Birmingham Green where the Methodist Episcopal Society first erected a church in the town, in 1837. The Society had organized in 1793, dependent for guidance on the extensive circuit system and the ability to hold revivals in the homes of members. The fact of the new church’s geographical centrality has some significance in light of the intense persecution of Methodists but a few decades earlier, according to accounts in which hostile neighbors attempted to seal their chimneys or drop “squibs of powder” (i.e., explosives) onto their fireplaces (as per Samuel Orcutt & Ambrose Beardsley, *The History of the Old Town of Derby, Connecticut, 1642-1880* [Springfield, Mass.: Springfield Printing, 1880], at page 462).

The grand redbrick neo-Romanesque building that still serves the descendent United Methodist congregation at the site today dates from 1894. Curtis Publishing, which furnished the photograph of a kitchen with a cast-iron range, was the Philadelphia-Indianapolis publisher of *Ladies’ Home Journal* and *The Saturday Evening Post*.

Stapled in black wrappers with silver lettering, heavily chipped



and frayed, the front panel separated. Pages foxed and stained throughout, though text legible. Good only. Rare. [OCLC locates one copy held within a Connecticut consortium, joined in a binder's volume with another cookbook; in neither Brown nor Cagle]. \$150.00

Stafford Springs 1902

110. *Choice Recipes*. Arranged by the Ladies of Grace Church, Stafford Springs, Conn.

Stafford Springs: [The Church; Printed by] The Press Job Print, 1902. [Grace Episcopal Church (Stafford Springs, Conn.); Ladies of the Church]. Duodecimo (15.5 x 13 cm.), 106 pages. Advertisements. Cover title: *Grace Church Recipes*.



Evident FIRST EDITION. A church cookbook with one hundred fifty recipes, most of them attributed, with space dedicated to entries for meat and fish dishes that is unusually ample for the time. Noteworthy among them: Swedish Baked Fish, Potted Shad, Pressed Chicken, Beefsteak Pie, Stewed Liver, Glazed Sweetbreads. A question or two might arise, such as why canned salmon in cream sauce was thought to be Chinese (page 25). Still, the expected complement of snaps, cakes, puffs, crumbles, and kisses all take their places among the baked goods and confections.

The Choice Recipes “arranged” by the Ladies of Grace Church come with their best advice enclosed: the title page states “Grandmother’s Rule: Use Your Judgement”; but, giving “judgement” a boost in the end, a helpful “Kitchen Time Table” supplies baking, boiling, broiling, and frying durations “especially prepared by Mrs. D. A. Lincoln, author of *The Boston Cook Book*.” The note is of some historical interest, for Mrs. Lincoln (she later signed herself Mary J. Lincoln) in fact recommended against the use of timetables in her famous book. Vegetables, for instance, ought to be cooked “until soft and tender, and no longer. This is better ascertained by watching them carefully and piercing with a fork than by depending upon any timetable” (Mrs. Lincoln’s *Boston Cook Book*, 1894 edition, page 291).

The first Episcopate in the United States was formed in Connecticut, and the first ordinations of Anglican clergy on American soil took place in Middletown (at Christ Church, in 1785). The cornerstone of Grace Episcopal Church, in the rural mill town of Stafford Springs, all the way to the north in Tolland County, was laid comparatively late – by a century, then – in September 1877. *Choice Recipes* would appear to celebrate the twenty-fifth anniversary of Grace Church’s beginnings. As an aside: the mineral springs in the town’s name, known for their curative powers since the mid-1700s, are located adjacent. John Williams (1817-1899), the fourth bishop of the Anglican Communion in Connecticut (and later the eleventh presiding bishop of the United States) laid the cornerstone of Grace Church on 7 September 1877. A nice tribute, then: Bishop Williams’ Receipt for Corn Pone –in verse, no less– leads off (pages [5]-6).

Stapled in brown oilcloth wrappers with black lettering, and illustrated with a photograph of the church. A bit of edgewear, and some staining at the staples. Unrecorded. [OCLC locates no copies; not in Brown, Cook, or Cagle]. \$250.00

*a charitable cookbook compiled in support of a
community fall festival*

Bridgeport 1906

111. *Book of Recipes*. Arranged by The Ladies of Charity of St. Vincent de Paul.

Bridgeport, Conn.: The Joyce & Sherwood Co. Printers, Binders, and Publishers, 1906. [Society of Saint Vincent de Paul; Ladies of Charity (Bridgeport, Conn.)]. Octavo (22.75 x 15.5 cm.), [ii], 104 pages. Advertisements. Cover title: *Book of Choice Recipes* [i.e., *Receipts*]. Place of publication from cover. Photograph of St. Vincent's Hospital on title-page verso.



Evident FIRST EDITION. A charitable anthology, assembled as a "souvenir cook book and program" on behalf of the Harvest Festival of October 1906. The Ladies of Charity *Book of Recipes* represents something of a feat of threefold purposefulness: a grateful accounting of the legion of volunteers, an acknowledgment of corporate sponsorship, and a still generous offering of two hundred recipes. Warranting attention: Tomato Marmalade (with ginger), Creamed Walnuts (with nutmeg), St. Cadmus Puffs (baked in an iron-drop pan), Rice and Apple Pudding (the apples stuffed whole), Currant Meringue Pie (with fresh berries).

The earliest and largest presence in the United States of the venerable Vincentian orders, dedicated to care of the indigent, is in Missouri, where it was welcomed in 1847 by the Basilica of St. Louis, the first cathedral west of the Mississippi. But the lay order known as the Ladies of Charity established chapters, many still active, in Knoxville, Milwaukee, and Washington, D.C., among others. That in Bridgeport allied with St. Vincent's Hospital (now Medical Center), the beneficiary of proceeds raised at the festival documented here.

Stapled in tan wrappers, titled in black; with a light stain to the spine and a bit of edge-wear; otherwise very good. Scarce. [OCLC locates two copies; not in Cook, Brown, or Cagle]. \$150.00

Bridgeport 1907

112. *The Temperance Cook Book*. Published by Pequonnock Lodge No. 30 [of the] International Order of Good Templars.



Bridgeport, Conn.: [The Lodge], 1907. [International Order of Good Templars; Pequonnock Lodge No. 30 (Bridgeport, Conn.)]. Octavo-size booklet (23 x 15 cm.), [24] pages. Advertisements. Date of publication from list of officers on title page.

Evident FIRST EDITION. A temperance-lodge community cookbook with one hundred short, unattributed recipes; likely also an example of a contract cookbook, given the formatted title page, the absence of contributor names, and the omission of credit to a local printing house. Among the standard entries on offer: Oatmeal Cakes, Rice Muffins, Cabbage Salad, Fish Croquettes, Potato Soup, Ginger Bread, Apple Puffs. Includes the Order's temperance pledge (page [23]).

An accurate count of the number of civic groups devoted to temperance and prohibition during the quarter centuries surrounding 1900 would be hard to achieve; Pequonnock No. 30 was not even the only Good Templars lodge in Bridgeport! As for the sudden need for a fundraiser – statements of purpose, of course, were seldom

deemed necessary – one can but point to the fact that, in 1907, the Grand Lodge of Connecticut had elected Bridgeport as the location of the next meeting of the National Grand Lodge (as per *The International Good Templar* 20, no. 1 [January 1907], page 93).

Light staining to first pages. A bit of chipping to bottom corners of the stapled wrappers, title in black; otherwise near fine. Unrecorded. [OCLC locates no copies; in neither Cook, Brown, nor Cagle; it remains to be determined whether the publication history of this book overlaps with an identical title published by the Templar Lodge of Brockton, Massachusetts, bearing the same title and pagination (Brown 1328)]. \$250.00

Simsbury 1907 113. *Cook Book*. [Compiled by the] Abigail Phelps Chapter D. A. R., Simsbury, Connecticut 1907.

Hartford, Conn.: The Smith-Linsley Company, 1907. [National Society of the Daughters of the American Revolution; Abigail Phelps Chapter (Simsbury, Conn.)]. Octavo (22 x 15 cm.), 47 pages. Table of contents.

Evident FIRST EDITION. An efficient charitable cookbook with two hundred forty unattributed recipes, noteworthy for its concise instructions and separately listed ingredients. Abigail Phelps Rusks serve an inaugural sally – a recipe described as “over a hundred years old.” Quenelles of Fish also merit notice. Some local allegiance surfaces (among the Simsbury bakers): Massacoe Spice Cake, Roxbury Cake, Simsbury’s Old Fashioned Loaf Cake, Simsbury Light Fruit Cake.

The town of Simsbury, in Hartford County, traces its official origins to a Colonial settlement of 1670. The Abigail Phelps Chapter of the D. A. R., organized in 1893, was named for Abigail (Pettibone) Phelps *suite* Strong (1706-1787), the mother of three Revolutionary War military officers. (The form of her name connects her to her sons, before she took the name of her second husband, David Strong, sometime after 1771.) The chapter remains vigilant today, identifying and maintaining memorials and cemetery markers and raising funds for educational scholarships.

In stapled blue wrappers, titled in black; some light fading, bottom corner of front panel with small chip. One page with markings in ink; otherwise clean. Near very good. Scarce. [OCLC locates one copy; not in Cook, Brown, or Cagle]. \$150.00

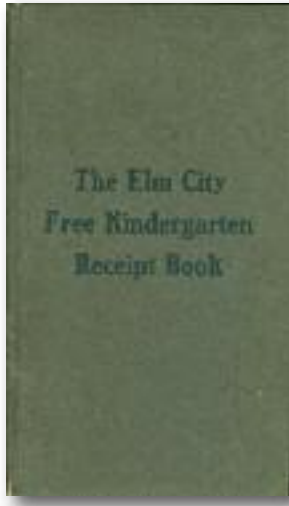
an early nondenominational school-related fundraiser

New Haven 1909 114. *The Elm City Free Kindergarten Receipt Book*. Compiled by Mrs. Mary Twining Gridley, with the assistance of The Board of Officers and Friends.

[New Haven]: The Tuttle, Morehouse & Taylor Press, [1909]. [Elm Tree Free Kindergarten Association (New Haven, Conn.)]. [Mary Twining Gridley]. Small octavo (18 x 11 cm.), xi, 102, [xxviii] pages. Advertisements. Date of publication from prefatory note. Errata slip laid-in.

Evident FIRST EDITION. A compact school community cookbook with nearly three hundred recipes, the majority of them attributed.





Notable among them: Cucumber Soup, Creamed Sardines, Fig Sandwiches, Cymling, Cabbage Pudding, Lemon Wafers, Belgrader Brod (i.e., Brot), Kum Baba Cake, Nanepashemet Fruit Cake, Rice and Apple Pudding, Current Meringue Pie, Yellow Tomato Preserve, Pieplant Marmalade.

The Elm City Free Kindergarten Association organized and supervised nondenominational kindergartens in spaces made available by arrangement with churches and civic halls. Their mission was not only to provide instruction for small children but also to permit teachers in training to acquire experience before establishing schools of their own. The first opened in the early 1890s, in rooms let by Welcome Hall Settlement on Oak Street, which operated under the auspices of the Congregationalist Church of the Redeemer. A second followed, on Lloyd Street in Fair Haven, and by the turn of the century a third also, in Trinity on the Green, an Episcopal Church in the heart of New Haven.

Mary Twining Gridley (d. 1915) was the widow of a professor at Hamilton College and a patron of the arts in Clinton and New Haven, who had served as president of the Mission Circle of Center Church Congregationalist – a likely conduit for a connection to Welcome Hall.

Owner's signature in ink on flyleaf: "Elizabeth Louise Beecher, Feb. 25, 1911." Very small stain to fore-edges and several pages darkened; otherwise near fine. In publisher's green cloth, titled in hunter green. [OCLC locates six copies; Cook, page 45; Brown 308; not in Cagle]. \$200.00

New London 1910

115. *Sunshine Cook Book. A Collection of Valuable Recipes and Menus Gathered from Various Sources.* By Mrs. Jennie E. Underhill.

New London, Conn.: Copyrighted and Published by Jennie E. Underhill, 1910. Octavo (23 x 15 cm.), 173, [xx] pages. [Jennie E. Barnes Underhill]. Advertisements. Table of contents. Index.



Evident FIRST EDITION. An independent venture with approximately three hundred recipes. Among those exhibiting promise: Rice and Onion Soup, Oyster Ramekins, Clam Pie, Baked Blue Fish, Mutton Stew, Dutch Casserole, Noodles with Chicken, Rissoles, Fried Whole Potatoes, Sweet Potatoes in Syrup, Melon Croquettes, Brussel Sprouts with Celery, Peas in Turnip Cups, Sour Milk Biscuits, Squash Muffins, Parsley Eggs, Baked Apple Salad (with stewed prunes), Cranberry Pie, Talpicon of Fruit. Attention is paid also, beyond the usual, to luncheon fare, sandwiches, and leftovers.

Jennie Barnes Underhill (1859-*ca.* 1925) had occasion to "gather" recipes "from various sources." She hailed originally from Illinois, though traced her lineage to a Revolutionary-era Barnes clan of North Haven, Connecticut. In 1880 she married a Vermonter while sojourning in Kansas, one Julius Eugene Underhill (1851-1925), a specialist in livestock husbandry. Toronto was home briefly, where Julius earned a degree in veterinary medicine, with an emphasis on horses. After settling in New London he was, for a time, professionally attached to a stable, but a conversion to small animals is apparent from the full-page advertisement for his clinic on Golden Street in *Sunshine Cook Book*.

A few pages dog-eared, otherwise a fine copy in publisher's

printed brown paper wrappers, with cloth-backed spine. [OCLC locates seven copies; Bitting, page 472; Brown 312; not in Cagle]. \$50.00

Portland (Conn.) 1910x

116. *Good Things To Eat*. By the Ladies of the Congregational Church, Portland, Conn.

[Portland, Conn.: The Church, circa 1910]. [First Congregational Church (Portland, Conn.); Ladies of the Church]. Octavo (23 x 15.5 cm.), 32 pages. Title from cover. Place and date of publication undetermined.



Evident FIRST EDITION. A compact church cookbook, approaching two hundred brief recipes, all of them attributed; containing almost entirely baked goods, puddings, pies, and preserves. Commonplaces, to be sure, but also: Squash Biscuits, Green Tomato Pie, Huckleberry Pudding, Poached Apples, and two versions of Pear Chips (with crystallized ginger).

Portland, Connecticut, to whose quarries the brownstones of New York owe their existence, lies opposite the Connecticut River from Middletown, in Middlesex County. Its earliest Ecclesiastical Society (as the Congregationalists had incorporated themselves since the early 1700s) encompassed nearby Chatham, East Hampton, until 1843, when the parish's name was formally changed to First Ecclesiastical Society of Portland. Its members as well as their meeting house, where all town business was transacted in the eighteenth century, had played a central part in Portland's history. The imposing church that stands today was dedicated shortly thereafter, in December of 1850, its elegant clock tower and historic Hook & Hastings (1876) pipe organ following on within the next decades.

Good Things To Eat contains no advertising, brand names, or topical references in its recipes, nor any other external means of establishing a date of publication, which must for the present remain a matter for conjecture. The guess of an assignment to the first decade of the last century has to do with the overall conservative nature of the contents, as well as the frequent call for lard or apposite qualifications to the word *shortening* ("half lard, half butter"), suggesting a time before the word acquired its specific association with hydrogenated vegetable oils during the first decade of the last century.

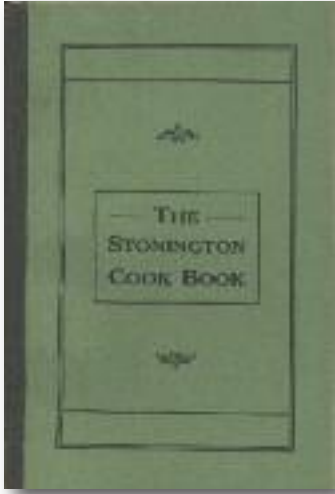
Stapled in sepia wrappers, titled in black, with a few splatterstains; rear panel chipped and creased. Small amount of staining and darkening to several pages, but for the most part clean; central fold loose from staples. One handwritten recipe in pencil on final page. Unrecorded. [OCLC locates no copies; not in Brown or Cagle].

\$200.00

Stonington 1911

117. *The Stonington Cook Book*. Published by the Young People's Society of Christian Endeavor of the Second Congregational Church of Stonington, Conn.

[Stonington: The Church]; New London, Conn.: [Printed by] Bingham Paper Box Co., Printers, 1911. [Second Congregational Church (Stonington, Conn.); Young People's Society of Christian Endeavor]. Small octavo (20 x 13.5 cm.), 90, [ii] pages. Advertisements. Photographic illustration of the Church on frontispiece. Table of "Contents" is actually an index.



Evident FIRST EDITION. A church cookbook undertaken on behalf of a local chapter of the Christian Endeavor Society; with more than three hundred attributed recipes. Includes: Cream of Lima Bean Soup, Bon-Ton Oysters, Stewed Mushrooms, Fried Squash, Tomato Salad (with peanuts), Sour Milk Rusk, Berry Tea Cake, Lemon Raisin Pie, Quince Pie, Cranberry Pudding, Rhubarb Tapioca, Marshmallow Tortoni, Pear Marmalade, Orange Nut Squares. There is also a brief chapter dedicated to fireless cookery.

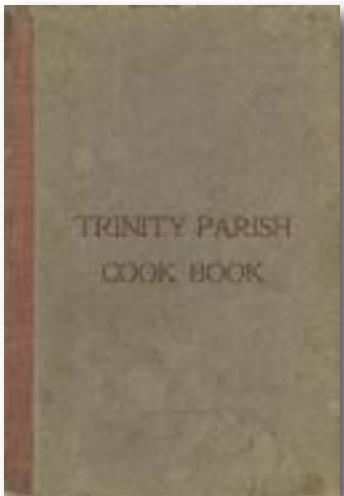
The Road Meetinghouse (First Congregational Church) of Stonington, in the southeastern corner of Connecticut, was established under British rule in 1674, at a time when Ecclesiastical Society congregations identified themselves simply as Churches of Christ. A permanent structure was erected in the 1720s and the pastoral chain persisted for a century, despite divisions characteristic of Congregationalist governance, until a contingent of members seceded, in 1833, to establish Second Congregational in a part of town called The Borough that projects into Little Narragansett Bay. In 1950, the modest church with its historic Hook & Hastings pipe organ and squared-off clock tower on Main Street, built in 1834, united with First Baptist Church to form the dually-aligned United Church of Stonington. (The Baptist Church building was later sold and converted into a private residence and art gallery.)

The Young People's Society of Christian Endeavor was founded in 1881 in Portland, Maine by the pastor of Williston Congregational Church, Francis Edward Clark (1851-1927). A Congregationalist effort to encourage youth of Christian families "to increase their mutual acquaintanceship," Christian Endeavor disseminated publications, devised fellowship programs, and organized events. The rapidity of its rise can fairly be described as phenomenal: by the end of the first decade of the twentieth century, when *The Stonington Cook Book* appeared, there were more than seventy thousand local societies in North America with more than three-and-one-half million members.

Near fine; stapled in green wrappers, titled in black, with original black cloth tape along the back. [OCLC locates five copies; Cook, page 46; in neither Brown nor Cagle]. \$120.00

Torrington 1911

118. *Trinity Parish Cook Book*. [Compiled and Edited by the Ladies of Trinity Parish.



Torrington, Conn.: The Church; Printed by] The Torrington Printing Company, 1911. [Trinity Episcopal Church (Torrington, Conn.); Ladies of the Church]. Octavo (23.25 x 15.75 cm.), 99, [iii] pages. Advertisements (some illustrated). Author from prefatory remarks on title page. Printer from rear panel of wrappers.

Stated second edition, "revised and enlarged." A church cookbook with more than four hundred recipes, many of them attributed. Included among the entries: Sweet Rusk, Asparagus Soup, Green Pea Soup, Oyster Fritters, Turbot à la Crème, Frizzled Ham and Eggs, Scalloped Apples, Kohlrabi, Cabbage Salad (with nasturtiums), Fruit Cottage Pudding, Yorkshire Pudding, Coffee Layer Cake, Belden Cake, English Eccles Cake, Apricot Souffle, Dandelion Wine, Hot Cross Buns.

Like most hillside settlements along the roiling Naugatuck River, Torrington began as a British mill town in 1740, excelling first in the production of wool, and later – exceptionally – in the processing of

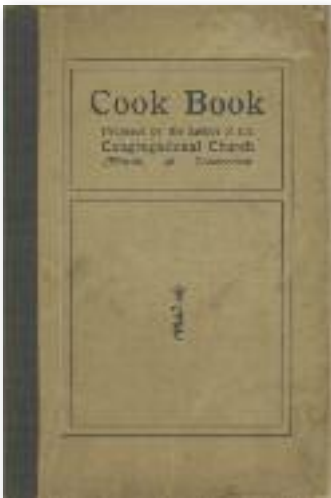
brass. Under English rule, towns were ecclesiastical entities – or to put it another way, aggregations who agreed to be taxed to support a church were conferred the administrative status “town.” Torrington’s first church was a nondenominational Church of Christ in the Congregationalist mold. The better part of a century later Baptists and Methodists gained a foothold, and following them several families of Episcopalians organized, taking the name Trinity Parish and meeting in a communal space called the Academy in 1843. By the end of 1844 there stood a wooden church, consecrated by the bishop – the same Thomas Brownell who founded Trinity College in Hartford – at the corner of Water and Prospect Streets.

In 1875 a fund was established to build a stone church in the grand Victorian manner, the planning for which was eventually turned over to the famous architect Henry Martyn Congdon (1834-1922). The original church was moved back from the street and preserved for parish use, and on the original lot was erected a neo-Gothic structure with a turreted bell tower housing a clock by the Connecticut Seth Thomas Company. *Trinity Parish Cook Book* appeared shortly after the tenth anniversary of the installation of the high altar, stenciled ceilings, marble baptistry font, and themed stained-glass windows.

Some edge-wear and staining; several pages dog-eared. Still better than good in stapled grey wrappers, titled in red, the original red cloth tape along the back loosening; corners bumped, and rear panel creased. Scarce. [OCLC locates three copies; Cook, page 46, acknowledging also an undated (earlier?) edition; Brown 313, and the undated edition (391); not in Cagle]. \$90.00

Morris 1913 119. *Cook Book*. Prepared by the Ladies of the Congregational Church, Morris, Connecticut.

Waterbury, Connecticut: The Mattatuck Press, Incorporated, 1913. [Congregational Church (Morris, Conn.); Ladies of the Church]. Octavo (22.75 x 15.5 cm.), 82 pages. Advertisements.



Evident FIRST EDITION. Eight variations on Sponge Cake, eight sorts of Cruller, and similar multiples from Oatmeal Bread to Apple Sauce Cake: a church cookbook with approximately three hundred thirty attributed recipes, weighted to custards, puddings, frostings, fillings, floats, whips, and mousses – none of which, of course, include final baking details. Which is not to say that all entries are simply commonplace. Mother’s Dried Apple Cake, for instance: “Three cups of dried apples soaked overnight in a little water, chopped fine. Stew two hours in two cups molasses. When cool, add one egg, two-thirds cup milk, two-thirds cup shortening, one cup sugar, one tablespoonful each of cloves and cinnamon, one nutmeg, one cup raisins, one tablespoonful soda. Stir in flour till quite thick. Makes two loaves.”

Morris, known at first to history as South Farms, lies just south of Litchfield County’s center. Its Congregational Church originated as a descendent of the Litchfield Congregationalists, finally dedicating its own meeting-house in 1764 “opposite the blacksmith’s shop at the [town] centre” (according to an anonymous account, *History of Litchfield County*, published Philadelphia, 1881). A newer and more robust building was situated on the green by the time South Farms incorporated as Morris in 1859. (The new name honored First Lieutenant (later Captain) James Morris, originally of Litchfield South Farms,

who had marched with George Washington to Philadelphia in October 1776 and, moreover – after years as a prisoner of war – commanded troops during the decisive Siege of Yorktown.)

Internally a bit age-toned, a few with minor creases, but unmarked, firm, and clean. Stapled in tan wrappers, now faded and stained, with a simple, forthright design and black titling; black cloth-backed spine; corners slightly bumped. Unrecorded. [OCLC locates no copies; not in Cook, Brown, or Cagle]. \$250.00

Seymour 1913x 120. *Cook Book*. [Compiled by the] Ladies' Aid Society [of the] Congregational Church.

Seymour, Conn: [The Church, 1913]. [Seymour Congregational Church (Seymour, Conn.); Ladies' Aid Society]. Octavo (23 x 15.5 cm.), 56 pages. Advertisements (some illustrated). Title from cover. Date of publication from internal evidence.

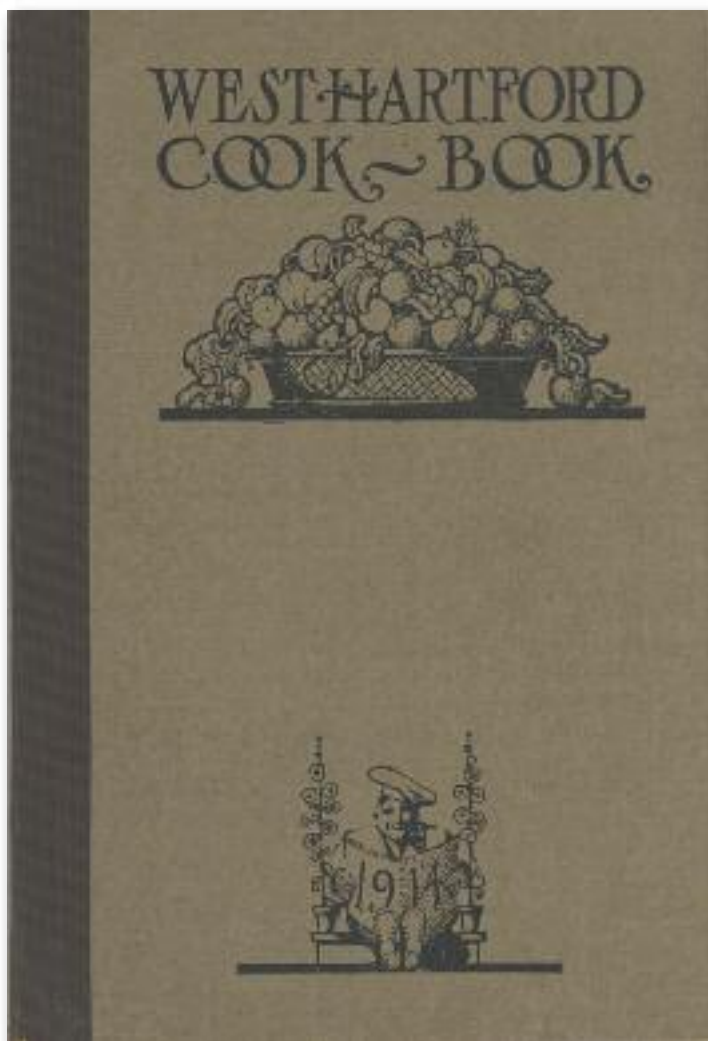


Evident FIRST EDITION. No frills for Seymour – no title page, no cherished image of the church. A desultory title sandwiched between advertisements on the front cover ushers some two hundred short recipes, perhaps half of them attributed. Includes a standard complement of cakes, breads, puddings, and preserves. But several of the instructions register impressions of the era. A Walnut Bread ought to “stand before the oven about twenty minutes before baking.” If Potato Croquettes are “allowed to stand a few hours before cooking, they are less likely to crack.” And for reasons unclarified, an Alpine Cake “must be eaten with a fork.”

The invention of the starter motor assists in narrowing the estimated date of publication. Though the first electric starter had been patented in 1911 (by Charles F. Kettering), development by automobile manufacturers took a bit of time. Moon Motor Cars of Missouri announced its adoption of an electric self-starter in 1913 and was marketing models within the year. Rambler Motor Cars of Wisconsin advertised its Cross Country model with self-starter in January 1912; the name Rambler, however, was replaced in 1914 with the name Jeffery. The relevant advertisements in the *Seymour Cook Book* are on pages 20 and 40, respectively.

The original Ecclesiastical Society in the lineage of the present congregation was formed in 1789 in what was then Chusetown (later Humphresville) within the town of Derby, in the southeastern county of New Haven. The present church on Broad Street – the third in as many centuries – was dedicated in April 1847, then enlarged in 1890, at which time it was renamed Seymour Congregational. A century later still, in 1955, just after the installation of a new Skinner organ, it was severely damaged in a series of floods. The congregation rallied nonetheless and restored what serves today as the home of Congregationalist progeny under the name United Church of Christ.

Stapled in charcoal wrappers, titled in red and black; spot-stained, chipped, and separated along the back; the upper with a small perforation at the fore-edge. Page corners bumped; fore-edges soiled, and several pages creased; otherwise for the most part clean; text block solid. Good. Unrecorded. [OCLC locates no copies; not in Cook, Brown, or Cagle]. \$200.00



West Hartford 1914 121. *The West Hartford Cook Book*. Compiled by the Ladies of the Gray Stone Church, West Hartford, Conn. Republished with additions.

Hartford, Conn.: [The Church; Printed by] The Burr Index Co., Printers, 1914. [First Church of Christ (West Hartford, Conn.); Ladies of the Church]. Octavo (23.5 x 15.5 cm.), [xiv], 80, [xxii] pages. Advertisements (some illustrated). Index is actually a table of contents.

Evident third edition; first appearance under this title. An enlarged revision of two earlier editions, of 1890 and 1895, both titled *Bazaar Cook Book*. Three hundred attributed recipes, gathered (one surmises) on the occasion of the two hundredth anniversary of the congregation's recognition as a parish of the "West Division" of Hartford. Among items of interest: Turbot á la crème (baked in layers), Beau regard Eggs (visiting from points south?), Dolly Varden Cake (a still-circulating tribute to a character from Dickens), Ripe Currant Pie, Hickory Nut Macaroons, Crab Apple Ginger.

At the turn of the eighteenth century, the townspeople of Hartford supported three Congregationalist churches: First Church, Sec-

ond Church (now South Church), and Third Church (today known as First Church of East Hartford). In 1711, approval was obtained to create a parish in the West Division, and by 1713 a Fourth Church stood at what is now the corner of Farmington Avenue and Main Street. Several meeting houses would accommodate members in succession there and, later, on the opposite corner of the intersection.

After the separate incorporation of West Hartford in 1854, the fourth parish became the First Church of the new town. In June of 1882 a Gothic Revival edifice of Monson granite – Greystone Church – was dedicated, noted for its grand stained glass windows and the pipe organ, which had been salvaged from its predecessor across the street. One of its rooms served as West Hartford’s Free Library (until 1917, when the church’s books were relocated to form the nucleus of the Noah Webster Public Library’s collections). Which is to say that Greystone Church had become integral as a landmark of the town. One that perished, sadly, in a tumultuous fire, in early January 1942.

Fine in publisher’s light brown wrappers, titled in darker brown, backed in brown cloth. Scarce. [Title registered in OCLC but identifier of holding institution deleted; in neither Brown nor Cagle].

\$250.00

East Hartford 1914x

122. *W. R. C. Economical Cook Book*. Published in the Interests of [the] D. C. Rodman Woman’s Relief Corps, No. 19, Department of Connecticut.

East Hartford, Conn.: [The Corps, between 1914 and 1920]. [Woman’s Relief Corps; D. C. Rodman Post, No. 19 (East Hartford, Conn.)]. Octavo-size booklet (21.25 x 14 cm.), 28 pages. Advertisements. Title and author from cover. Date of publication determined from external evidence.



Evident FIRST EDITION. A charitable cookbook produced as a contract publication, with nearly one hundred unattributed recipes. Includes entries for Split Pea Soup, Creamed Codfish, Sour Milk Ginger Bread, Graham Drop Cookies, Banana Salad, Maple Taffy, Coconut Creams (with cochineal syrup).

The Woman’s Relief Corps was one of several service groups ancillary to the Grand Army of the Republic, a veterans’ organization founded to perpetuate the memory of the Union Army. The G. A. R. and its auxiliaries were organized in quasi-military arrangements and divided into posts. Primary concerns were the establishment of soldiers’ homes, the provision and maintenance of soldiers’ graves, and advocacy for pension benefits. But their influence was wide and varied; they played a role, for instance, in establishing Memorial Day as a national holiday. In 1949, their core membership dwindling, the veterans held a final meeting (or “encampment”) in Indianapolis and voted to dissolve after the last of their members died. The organization ceased to exist in 1956. After formal dissolution, in 1962, the Woman’s Relief Corps reconstituted as a distinct corporate entity in order to continue its advocacy and charitable work.

The East Hartford unit of the Department of Connecticut takes its name from a Civil War veteran, Daniel Clarke Rodman (1826-1881), who had served as Lieutenant Colonel of the Second Brigade, Seventh Connecticut Infantry, and was brevetted Brigadier General after the War on account of his valor during a celebrated assault – dubbed “forlorn hope” – on Fort Wagner in South Carolina.

The framing dates of publication are proposed on grounds that The Manternach Company, advertised on page 10, was incorporated in 1914, and that The Hubert Fischer Brewery advertised on page 8 closed its doors in 1920.

Clean and bright. In publisher's stapled brown wrappers, lettered in black. Fine. Unrecorded. [OCLC locates no copies; not in Cook, Brown or Cagle]. \$200.00

Coventry 1916 123. *Coventry Grange Cook Book*. Compiled by the Ladies of Coventry Grange Fair, No. 75, P. of H.

Coventry, Conn.: [The Grange], 1916. [Coventry Grange, No. 75 (Coventry, Conn.); Ladies of the Grange]. Small octavo (17.5 x 12 cm.), 31 pages. "Index" is actually a table of contents.



Evident FIRST EDITION. A fair-related cookbook with one hundred fifty attributed recipes. Entries meriting a look: Rye Muffins, Brambles, Summer Squash Pie, Elderberry Pie, Apple Sweet Pickles, Beet Jelly.

Coventry nestles near the banks of Lake Wangumbang, in the north-central county of Tolland, some forty miles due east of Willimantic. On the green facing the lake was its first church, erected in 1715, an Ecclesiastical Society (later known as Congregationalists), whose priority and influence in many Connecticut towns would be difficult to overestimate. Historians remember one of its descendent meeting houses as the spiritual home of the Revolutionary Army's revered, if ill-fated spy, Nathan Hale.

After some prompting from the Master of the State Patrons of Husbandry (the "P. of H." of the title page), a group of Coventry's citizens purchased a lecture hall from the Ecclesiastical Society in 1890 to serve as the home of Grange No. 75. Many surnames (Loomis, Kingsbury, Pomeroy) of the founding membership rolls are reflected in the ascriptions appended to recipes in the *Coventry Grange Cook Book* – that of Cottage Pudding to Mrs. William C. (Lucy) Haven, for instance, whose husband was a physician and state senator, and who served several terms as Worthy Master and Overseer of the Grange. As of the present writing, members of No. 75 continue to meet on the first and third Thursdays of every month at Coventry Grange Hall, on State Route 44.

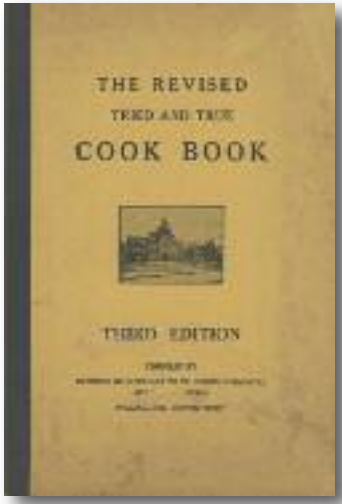
Several pages spot-stained; a few annotations in pencil; very good in tan wrappers, titled in black, with the P. of H. insignia. Unrecorded. [OCLC locates no copies; in neither Brown nor Cagle].

\$150.00

Willimantic 1925x 124. *The Revised Tried and True Cook Book*. Compiled by Members of Auxiliary to St. Joseph's Hospital and Their Friends.

Willimantic, Connecticut: [The Auxiliary; Printed by] Chronicle Print, [circa 1925]. [St. Joseph's Hospital (Willimantic, Conn.); Auxiliary]. Octavo (25.5 x 17.25 cm.), 91 pages. Table of contents. Date of publication proposed from external evidence.

Stated third edition. A hospital charity cookbook with four hundred fifty recipes, a majority of them attributed; with credits to compilers of each chapter. Entries warranting attention: Asparagus Soup, Char-



treuse of Rice and Meat, Poor Man's Loaf, Corned Beef Salad, Quaker Salad, Eggs and Mushrooms, Parsnip Cakes, Tomato Jelly, Stuffed Eggplant, Baba Cakes with Apricots, Green Tomato Pie, Huckleberry Pudding, Rice Cones, Peach Mousse, Grape and Orange Jam, Muscatel Caramels.

Once a separate village, Willimantic is today a neighborhood enfolded within the town of Windham. In the 1850s Irish Catholic immigrants established a small parish after purchasing a derelict church from the Baptists. After the Civil War, the Irish population surged and, joined by French Canadians seeking work in the textile mills, St. Joseph's Parish flourished. A new, neo-Gothic church of granite and brick was dedicated in 1874 – a veritable cathedral, with nave, side-aisles, clearstory, and clustered columns.

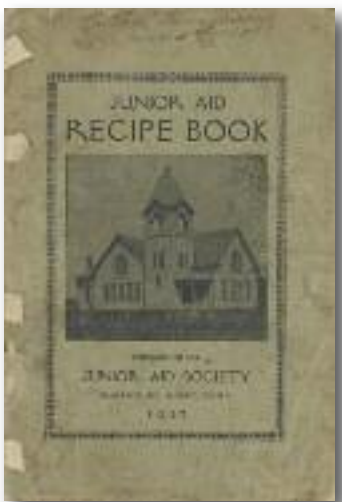
In 1908 the parish invited the Sisters of Charity to open a hospital, a charitable venture almost entirely supported by the congregation. But by the mid-1920s, the demand for beds and the costs of modernization were more than the parish could sustain, and St. Joseph's asked civic leaders to consider the alternative of a nonsectarian hospital supported by the community. Construction of the newly-named Windham Community Memorial Hospital began in 1931. This sequence of events determines the date of publication proposed for the third edition of the *Tried and True Cook Book*, for the Sisters of Mercy were recalled in 1926.

Staining to bottom edges throughout and to top fore-corner of title page; otherwise clean, and textblock solid. In publisher's yellow wrappers, foxed and abraded, titled in black and with a photograph of the hospital. Near very good. [OCLC locates one copy of the third edition (and one each of two other editions, none of them dated); Brown 387; not in Cagle]. \$120.00

Warehouse Point 1927

125. *Junior Aid Recipe Book*. Compiled by the Junior Aid Society of the Wesley M. E. Church, Warehouse Point, Conn.

[Warehouse Point, East Windsor, Conn.: The Church], 1927. [Wesley Methodist Episcopal Church (Warehouse Point, Conn.); Junior Aid Society]. Octavo (23 x 15.5 cm.), 92 pages. Advertisements. Table of contents.



Evident FIRST EDITION. A church cookbook with two hundred eighty attributed recipes, from the North Central Connecticut community of East Windsor. Meat dishes document the “international” interest of the 1920s: English Hotch Potch, Hungarian Goulash, Italian Spaghetti, Dutch Casserole, and (jarring though it always seems) Arabian (Pork) Chops. Elsewhere an effort to include local American regions crops up: Virginia Vegetable Soup, Philadelphia Cinnamon Buns, Vermont Canned Chicken. A reference to whole grain in baking seems evident in one recipe calling for “entire wheat.”

Warehouse Point is a historic neighborhood in what, since 1768, has officially borne the name East Windsor. The area had been known as Warehouse Point since the mid-1600s, when it functioned as a river transport station at the southern edge of Springfield, Massachusetts Colony.

Though some ladies' aid societies divided into senior and junior groups, the phrase “junior aid” more likely allies the Wesley Methodist women with nineteenth- and early twentieth-century chil-

dren's aid philanthropies, some of which formed under the aegis of churches. They interested themselves in projects that benefitted impoverished children, including the regulation of foster care and the provision of medical services. The first Wesley M. E. Church was built in 1832, according to a pamphlet distributed on the occasion of the dedication of its replacement at 55 Main Street (*Historical Sketch of Warehouse Point* [s. n., 1900], at page 23). Now Wesley United Methodist Church of East Windsor prospers, its white clapboards, rounded chancel, stunning stained glass, and historic baroque organ, not to forget the bell dedicated in April 1900, all faithfully maintained.

The signature of the book's original owner may have belonged to Ruth Ethel Humason (1893-1949) who, according to census records that place them in Warehouse Point, had a younger sibling named Ina Louise (1895-1982). The identification rests on the slender evidence that a handwritten recipe labeled "Ina's Choc Frosting" is folded on a loose leaf within the pages of *Junior Aid Recipe Book*.

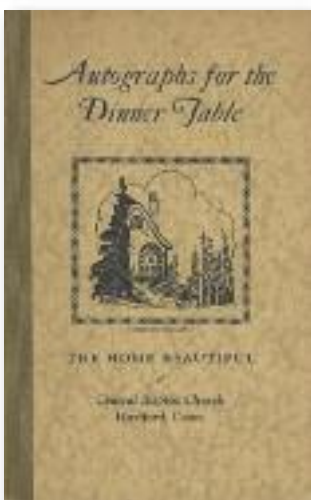
Stapled in green wrappers, now soiled and shelfworn, with black lettering and a photograph of the church within a black border; back chipped and separated, save for four strips of white cloth tape applied by a previous owner. Some pages splatter-stained, and page fore-edges soiled, with chipping and marring of text. Owner's name in ink on front cover: "Ruth E. Humason, June 3rd 1927." Good only. Unrecorded. [OCLC locates no copies; in neither Brown nor Cagle].

\$120.00

Hartford 1928x

126. *Autographs for the Dinner Table*. Collected and arranged by The Home Beautiful of Central Baptist Church, Hartford, Conn.

[Hartford, Conn.: The Church, 1928]. [Central Baptist Church (Hartford, Conn.); Esther Woman's Circle; The Home Beautiful]. Small octavo (20.25 x 12.75 cm.), [iv], 60 pages. Advertisements. Title from cover. Date of publication from external evidence. "Index" (page [iii]) is actually a table of contents.



Evident FIRST EDITION. A church cookbook with two hundred seventy-five brief attributed recipes, some of them evidently solicited from households of public officials (among them an ambassador in Paris, the wives of sitting governors in Georgia, Indiana, Kansas, Maine, Michigan, Minnesota, and Washington, and the President-General of the National Society of the Daughters of the American Revolution). A recipe for Cinnamon Buns ought to be noted for its pedigree in "Mrs. Pike's family since early Colonial days." It was Mrs. Pike, too, who contributed a State of Maine Johnny Cake and Maine State Baked Beans. Also Fried Beets, which "must be watched, as they burn quickly." Alexandra Parfait Ice, appearing under the name of Ambassador Myron Herrick, is given "as prepared by the chef at [the] American Embassy in France."

There was once a fashion for nostalgic projects called "The Home [or House] Beautiful" involving the transformation of a hall or other fellowship space into a replica of a sitting room from Colonial times. The foreword to *Autographs for the Dinner Table* is signed "E. W. C. Class"—the letters conjectured here to stand for Esther Woman's Circle—who assure readers that the "proceeds from the sale of this book" will go to support efforts "that we might have The

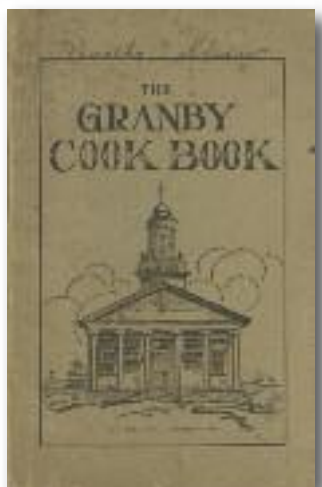
Home Beautiful.” The date of publication is derived, on one hand, from a handwritten recipe reproduced in facsimile (page [ii]) dated December 5, 1927 and, on the other hand, from the presumption that two of the submissions from governor’s wives (Mrs. Ralph Brewster of Maine, page 26) and Mrs. Edward Jackson of Indiana, page 46), would not have been signed as they were after January 2, 1929, when their husbands left office.

Central Baptist traces its Hartford lineage to 1790. The imposing modern edifice on Maine Street, with its six signature pillars, would have been new, having been completed in 1926. The gift presentation is to Audrey (Smith) Casstevens (b. 1933), the wife of Reverend Robert Clifton Casstevens (1934-2000), who served at Central Baptist in the 1960s, and later as president of American Baptist Churches of Connecticut.

Stapled in textured tan wrappers, with brown lettering and an image of a cottage and garden; brown oilcloth tape along back; corners faintly bumped. Textblock edges very lightly soiled, otherwise clean and sharp, showing few if any signs of use. Very good. Gift inscription in ink on front flyleaf: “Mrs. Robert Casstevens, Greetings and Best Wishes from E. W. C. Class at Central, 1963.” Unrecorded. [OCLC reports no copies; in neither Brown nor Cagle]. \$200.00

Granby 1929 127. *Granby Cook Book*. Published by The Ladies’ Aid Society [of the] South Congregational Church.

Granby, Conn.: [The Church], 1929. [South Congregational Church (Granby, Conn.); Ladies’ Aid Society]. Small octavo (20 x 13 cm.), 55, [xiii] pages. Cover title: *The Granby Cook Book*. Advertisements.



Evident FIRST EDITION. A church cookbook with just over two hundred attributed recipes, intended in part to show off the fare (and bounty) of church suppers at South Congregational. For those preparing to cook in volume: a Baked Beans supper for one hundred requires eight quarts of beans and four pounds of salt pork baked in four milk pans; an Escalloped Oyster supper for the same number calls for five gallons of oysters; and a Chicken Pie supper for three hundred fifty will need twenty pies with four chickens per pie. The side dishes are accounted for too, among them potatoes and turnips measured by the bushel, not to forget the need for squash and mince pies in quantity rounded up to fifty.

Congregationalists were firmly established in southern and western Connecticut by the late 1600s, with parishes early on in Branford and followed by Stamford, Norwalk, New Canaan, and elsewhere. The now populous counties to the north, on the other hand, such as Hartford, enter the picture later, and the Granby community known locally as South Church opened its doors, centered between six white pillars, at 242 Salmon Brook Street only in the post-Civil-War era – in 1872. It is not always possible to note a continuity in the surroundings, but in this case the well-tended building on a rolling green looks very much today as it did then.

Several pages with short annotations in pencil, one opening darkened, otherwise clean. One leaf (pages 23-24) wanting. In faded tan wrappers, titled in dark brown, with an image of South Church’s front façade; some foxing to the front; rear partially separated. Owner’s signature on front cover (“Martha C. Shaw”). Scarce. [OCLC locates one copy; in neither Brown nor Cagle]. \$60.00

Bridgeport 1937x

128. *Cuisine Suggestions*. [Compiled by] The Semper Fidelis Class of the Second Baptist Church.

[Bridgeport, Conn.: The Church, 1937]. [Second Baptist Church (Bridgeport, Conn.); Semper Fidelis Class]. Large booklet (30.5 x 23 cm.), 28 pages. Advertisements. Date of publication inferred from prefatory remarks.



Evident FIRST EDITION. A charitable cookbook with elevated fare for family and friends in 1930s New England: twelve menu suggestions accompanied by twelve recipes for each month of the year, supplemented by an additional selection of salad, sandwich, and cookie recipes, all addressed to the gracious hostess embarking on a “mission of friendship.” Among the (unattributed) “suggestions”: Rice Waffles with Honey Butter or Eggs [baked] in Tomatoes (for breakfast); Stuffed Cymling (pattypan squash), Onion Sandwich, or Turnip Coleslaw (luncheon options); Cheddar Pennies or Artichoke and Asparagus Salad (alongside the dinner casserole).

In 1874 a Second Baptist Church, located at the corner of Kosuth and Arctic Streets, sprang from Connecticut’s mother church of Bridgeport – a sponsor of many congregations following the influx of Baptists to the state beginning in the 1830s (including churches dedicated to Swedish, German, and Hungarian communities). The Semper Fidelis Class was a woman’s Sunday School charitable group initiated in 1919. Five of the original members were still contributors in 1937. The Second Baptist congregation is documented as late as 1988, by which time the laity’s “mission of friendship” was but a half-remembered notion. Today the building is occupied by a branch of the Pentecostal Church of God.

Stapled in gilt-foil wrappers with a mother of pearl effect; printed in navy blue, and tied with a blue cord. Corners lightly chipped. Near very good. Unrecorded. [OCLC reports no copies; in neither Brown nor Cagle]. \$90.00

East Hartford 1946

129. *Hillstown Grange No. 87 Cook Book*.

[East Hartford, Conn.: The Grange], 1946. [Hillstown Grange No. 87 (East Hartford, Conn.)]. Octavo (23 x 15.5 cm.), 78 pages. Advertisements. Place of publication determined from external evidence.



Evident FIRST EDITION. A straightforward community cookbook with one hundred thirty recipes, the majority of them attributed, issued at a time when two of the original twenty-four charter members were still serving as officers. Cakes and confections in abundance, among them Honey Brownies, Hickory Nut Cake, Orange and Raisin Cake, Pear Pie, and Hillstown Mystery Pie, whose secrets will, respectfully, not be revealed here. A recent coinage shows up, too – if not mysteriously – as the first word in the entry Whacky Cake (which reads: 1 3/4 cups flour, 1 cup sugar, 3 tablespoons cocoa, 1 teaspoon soda, 1/4 teaspoon salt. Sift all [dry ingredients] in square pan. Make 3 holes in mixture; in one put 5 tablespoons melted shortening, [in] another 1 tablespoon vinegar, and [in] the third put 1 teaspoon vanilla. Over all pour 1 cup cold water. Stir all together and bake at 375° F. about 30 minutes).

The meeting hall for Hillstown No. 87 was built in 1889, a year after the founding of the Grange chapter in what is now East Hartford, in the north-central county of Hartford. In its early years, for

congregations who needed a home, it also functioned as a church. It seems an understatement to say that the community still remains active: in addition to frequent needlework and food-preserving get-togethers, there is still a "seed give-away" every March, a blue-grass night in April, and a harvest fair in September.

Stapled in blue wrappers, titled in black, with a cover photograph of the Grange House. Several pages spot-stained, and a few recipes checked in pencil, otherwise clean. Near very good. Unrecorded. [OCLC reports no copies; in neither Brown nor Cagle].

\$90.00

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A picture is made or marred with the framing, and if it is worth the framing it is worth doing well.

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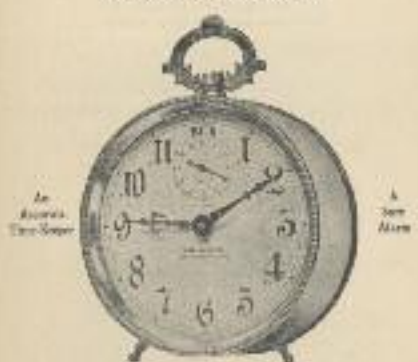
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4 1/2 inch Nickel Plated Seamless Brass Case.

Alarms instantaneously every 20 seconds (or 15 minutes) on a 4 inch bell-rod going in back of clock.
Has search for snooping alarm.

Ask your Jeweler to show it to you.

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New Haven 1909, item 114.

Blue Hen's Chickens' Cook Book

Containing a number of long used recipes, embracing
all popular dishes and a variety of miscellaneous
recipes of more than special value to housekeepers.

R V T H E
COOK BOOK COMMITTEE
Of the Milford New Century Club



The Blue Hen's Chickens' Cooking Book
Should be in every household nook—
For you will find on its pages fair
Good, tried receipts, both rich and rare,
The knowledge of which in days to come
Will be fully enjoyed by every one.

Virginia Gentry Lloyd.

Printed at the CAULK PRESS, Milford, Del.



Milford 1904x, item 130, title page.

DELAWARE

- Milford 1904x 130. *The Blue Hen's Chicken's Cook Book, Containing a Number of Long Used Recipes, Embracing All Popular Dishes and a Variety of Miscellaneous Recipes of More Than Special Value to Housekeepers.* [Compiled] By the Cook Book Committee of the Milford New Century Club. [Mary Louise Marshall, Chairman.]

Milford, Del.: [The Club]; Printed at the Caulk Press, [circa 1904]. [New Century Club (Milford, Del.); Cook Book Committee]. [Mary Louise Donnell Marshall]. Octavo (23.25 x 16 cm.), 134 pages. Advertisements. Errata list tipped in. Chairman from Introduction (page 17). Date of publication determined from internal evidence.

Evident FIRST EDITION. A community cookbook undertaken by a recently formed women's social activist club; with more than four hundred attributed recipes. Entries whose details hold promise: Corned Shad, Celeried Oysters, Creamed Dried Beef, Glazed Sweet Potatoes, Succotash (requiring one third more corn than beans), Delaware Biscuits, Potato Rolls, Crab Salad, Moonshine Pudding, Frozen Cherry Custard, Quince and Pear Marmalade, Preserved Cantaloupe Rind, Peach Wine, Homemade Hoarhound.

Encoded in the title is a sort of hybrid of local pride and patriotic fervor: the Delaware Blue Hen is a traditional landrace (analogous to a cultivar) – that is, not a breed, but rather a stock variety – whose origins are alleged to date to the Revolutionary Era. (A perennial symbol of tenacity, it would be adopted in 1939 as Delaware's state bird.) A prefatory note (page 18) provides one clue to the date of publication, in a reference to the “six years and more of the existence of the Club,” which “was organized February 14th, 1898.” Confirmation is supplied (on page 8) by an advertisement for Walter Pardoe's furniture store, which brackets its years of service to the community as 1877-1904.

Mary Louise Donnell (Mrs. George William) Marshall (1853-1933) married into a prominent family of physicians who were instrumental in establishing the first hospital in Milford and in codifying its emergency care. She served as president of the Delaware State Federation of Women's Clubs during the first decade of the last century, thereby energizing the membership of the Milford Club through her connections across the state and her engagement of speakers on subjects as wide-ranging as agriculture and nutrition.

The Milford New Century Club took its name from one of the earliest documented women's clubs founded in the United States, the New Century Club in Philadelphia, organized as a direct result of interest in the Women's Pavilion of the Centennial Exposition. In its wake, social activists found common cause in promoting vocational training for women, reforms in public education and child labor laws, and women's suffrage. Women of the Milford New Century Club set about raising funds to purchase a schoolhouse known as the Classical Academy – which George Marshall had attended – for use as their meeting house. Thanks in part to the success of *The Blue Hen's Chicken's Cook Book*, they completed the purchase in 1905.



The clubhouse was listed in the National Register of Historic Places in 1982. Almost exactly thirty years later, in 2012, the building was gravely damaged by Hurricane Sandy. Amidst the tumult that followed, a Milford couple arranged to purchase and restore it through procurement of grants from the National Park Service. The building was rededicated in June 2015.

Some age-toning, especially at the edges. In publisher's yellow cloth, rubbed and soiled, with lettering and an image of hen and chicks in blue. Signature in ink of the collector Eloise Schofield to the front flyleaf, and with her embossed "ex libris" on the title page. [OCLC locates one copy of the first edition (and seven copies of the second edition printed by Milford Publishing in 1921); Cook, page 48 (with different pagination); Bitting, pages 520-521 and Brown 399 acknowledge the second edition only; not in Cagle]. \$350.00

Dover 1907 131. *Cowgill Cook Book: Choice Delaware Cookery.* By Dover Ladies.

[Dover, Del.:] Thomas F. Dunn; [Printed at The Index Printery], July 1907. [James Cowgill & Son (Firm : Dover, Del.)]. [Thomas Francis Dunn]. Octavo (21.25 x 14.5 cm.), 47, [i] pages. "Table of Contents" is actually an index. Title from cover. Printer from rear panel of wrappers.



Stated second edition (at the head of the title on the cover). A community cookbook issued, according to the publisher's preface, as a kind of salvage proposition, to preserve recipes collected by the Dover merchants James Cowgill & Son, and published "about 1883" (as printed on the front panel of the wrappers). "I have endeavored to reproduce the recipes, and every one of them," the author of the preface clarifies, "exactly as they appeared in the original. [...] I have also collected a few additional choice ones from the present residents of Dover, and have sufficient confidence in the experience and reputation of these contributors to justify the hope that they will stand the test of the most critical." Two hundred recipes, then, some attributed if only by initial (Mrs. C., Mrs. D., and Mrs. R. winning the ribbons for generosity). Included among the entries: Orange Fritters, Apples à la Religieuse, Pickled Oysters, Pumpkin Custard, French Puffs, Clabber (sour milk) Muffins, Timber Wheels, Turbot à la Crema, Turtle Bean Soup, Rice Soup (with wine and walnut catsup), Sponge Ginger Cake, Blackberry Cordial.

Thomas Francis Dunn (d. 1919) was the publisher of the *Dover Index*, a weekly newspaper founded by his father that had competed successfully in Dover since 1887. Copies of the cookbook that caught his attention do not appear to have survived; if his estimate of the date of publication is held to be accurate, it would presumably have been compiled by the son in the firm's name, Albert Cowgill (1829-1906) – as James Cowgill himself (1802-1879) had died four years before the proposed date. It is reasonable to guess that Dunn and Cowgill the younger were acquainted, and that the second edition of the *Cook Book* stood as a memorial to the man who had died only a year before its publication.

Interior bright and clean, with slight edge-wear. In publisher's faded light green crêpe with deckle edges, titled in black; edges, almost yapps, extend over the text block and are worn as a result; otherwise very good. Scarce. [OCLC locates one copy (and no copies of

“the original” cited in the publisher’s preface); neither book in Bitting, Cook, Brown, or Cagle]. \$300.00

PREFACE.



THIS little cook book is reprinted for the simple reason that it became a favorite among the people of Dover and the supply had not only been exhausted, but those who had copies of the original edition found them now almost beyond use, owing to their tattered and torn condition.

The first edition was published by Jas. Cowgill & Son, Pharmacists, Dover, Delaware, about 1883. The publishers have both since died. In offering the book to the public, the publishers said: “In any old town good cooks and good recipes rapidly become known, and this is certainly true of Dover. * * * We say, with confidence, that all these recipes are first of their class, the recipes being from ladies who, in social standing, are the peers of any in Delaware or elsewhere.”

I have endeavored to reproduce the recipes, and every one of them, exactly as they appeared in the original. It is not claimed that these recipes are original with the contributors, but they have been tried and are recommended by them.

I have also collected a few additional choice ones from the present residents of Dover, and have sufficient confidence in the experience and reputation of these contributors to justify the hope that they will stand the test of the most critical.

THOMAS F. DUNN,

Publisher The Index.

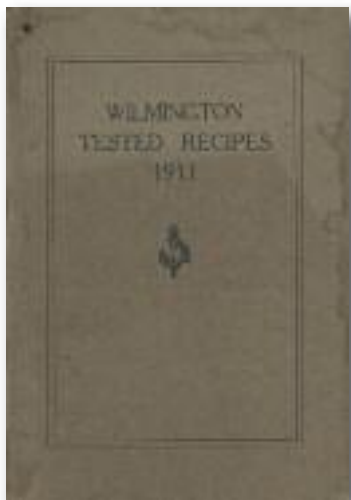
Dover, Delaware, July, 1907.

“Never leave any trimmings at the butcher.”

Wilmington 1911

132. *Wilmington Tested Recipes 1911*. [Compiled by the Philanthropic Committee of the Society of Hicksite Friends.

Wilmington, Del.: The Society, 1911.] Octavo (19.75 x 13.75 cm.), 100, [viii] pages. Advertisements. Table of contents. Author and publication information from external sources.



Evident FIRST EDITION. A Society of Friends meeting house cookbook with three hundred twenty attributed recipes, including a number with references to thrift and the judicious use of leftovers (a foundational Soup entry entreats: “Never leave any trimmings at the butcher,” and “Save every scrap of vegetable left from a meal”). It may seem reassuring that Quaker Oats Bread and Quaker Oats Jumbles met with favor (the company’s association with eyebrow-raising racial stereotypes had not yet percolated). Additional entries of interest: Cusk á la Crème, Apple Sauce Croquettes, Coddled Eggs, Cucumber Cups, Rice Waffles, Yankee Cream Pie, Coffee Custard, Snecken Doodles, Crocans, Snipdoodle, Burnt Almond Ice Cream. But it would be hard to reserve more enthusiasm for any single recipe than that for Swiss Chard, which begins: “Buy 3 bunches of Swiss Chard from a woman standing at 8th and King Streets on market days.”

Friends communities have a long history in the area owing to its proximity to eastern Pennsylvania. A Wilmington Monthly Meeting had been established in 1738 by members of the Chester (County) Quarterly Meeting, who traced roots further to the Meeting House in Kennett Township, southwest of Philadelphia – among the settlements mapped out by William Penn himself in 1682. In accordance with Quaker commitment to the education of children, a Friends School was also supported from 1748, and would continue to operate for almost two centuries. After the doctrinal Hicksite-Orthodox Separation (or Schism) of 1827-28, which bitterly divided the Philadelphia Yearly Meeting, two Monthly Meetings organized at Wilmington. The larger Hicksite, or West Street, Meeting aligned with the abolitionists, regarding what would come to be called Orthodox Quakerism too narrowly committed to Biblical authority to permit calls of social conscience. Reconciliation took nearly a century, but meetings in New York, Baltimore, Philadelphia, and Wilmington eventually reunited. In 1945, the West Street Meeting merged with the Orthodox Harrison Street Meeting of Wilmington, and formed a new Monthly Meeting that remains active today.

Beginning in the 1820s, members of the Wilmington Meeting abetted the Underground Railroad, assisting more than two thousand fugitives. After the Civil War, the Hicksite Meeting House at Fourth and West dedicated its resources to aiding freemen, a practice that was still resonating when *Wilmington Tested Recipes* was published. Local announcements trumpeted the Meeting House members’ mission to aid the “colored people” of Delaware. In fact, without the advertisements placed by the Philanthropic Committee (such as that in the Philadelphia newspaper *Friends Intelligencer* 68, no. 44 [4 November 1911], page 703), the impetus behind the otherwise anonymous publication would still remain shrouded, as its authors probably intended. Doubtless Cook, in *America’s Charitable Cooks* (page 48), owed the information she gleaned to such contemporaneous notices. The only clue supplied between the covers of *Wilmington Tested*

Recipes itself is an advertisement for the Fourth Street Friends' School, on page 35.

Very good or better, in brown wrappers, titled in black, with some stain lines, especially near the edges. [OCLC locates one copy (with title mis-transcribed), one of two copies reported by Cook (the second, however, no longer extant); not in Brown or Cagle]. \$250.00

Wilmington 1920

133. *What and How: A Practical Cook Book for Every Day Living*. [By] Mrs. Walter D. Bush.

Wilmington, Delaware: Published by Greenwood Book Shop; [Printed by] Mercantile Printing Company, 1920. [Rebecca Gibbons Tatnall Bush]. Octavo (21 x 14 cm.), 350 pages. Advertisements (some illustrated). Index. Author credit and date of publication from copyright statement on title-page verso.



Evident second (revised) edition. A clarifying testament to the success of an important Mid-Atlantic single author cookbook whose first appearances in 1910 and 1911 have created significant bibliographic confusion (cf Brown, *Culinary Americana* 397, 398, and 421). At the same time an acknowledgment that cookbooks by single authors are distinguished from community cookbooks chiefly by convention; for, after thanking the prolific writer Marion Harland (1830-1922), her “pathfinder, counselor, and friend” (as the dedication reads in the early edition), the author expresses further indebtedness “to many good friends who have passed along that which they found good” and thanks them “for the suggestions that I should do the same.” Some eight hundred recipes, many brief, but many also with ingredients and amounts listed beforehand. Among them: Iced Coffee, Apollinaris Lemonade, Clam and Tomato Bisque, Kornlet Soup, Shad Roe, Beauregard Cod, Braised Mutton, Sausage and Fried Apples, Chicken Pilau, Butter Beans, Poke Stalks, Baked Onions, Spinach Souffle, Squash Rolls, Corn Slappers, Huckleberry Cake, Minquedale Cookies, Mint Marshmallows, Greengage Marmalade.

The overall conceptualization proves practical indeed, entailing helpful notes that fulfill the promise of the title – on both “how” (for instance, on using a fireless cooker as an alternative) and “what” (for instance, on scraps and small quantities that might be saved back for later use, such as sour milk for biscuits and oatmeal for hotcakes). Mrs. Walter Danforth (Rebecca Gibbons Tatnall) Bush (1853-1927) had been a lifelong Wilmingtonian from a literary family, when she turned to her cookbook project after the death of her husband in 1903. In addition to her culinary ambitions, she retained an interest, as did Marion Harland, in the fate of emancipated slaves long after the failures of Reconstruction, serving for a number of years as synodal Secretary for Freedmen on behalf of the Presbyterian Women’s Home Missionary Society.

Textblock age-toned; hinges starting. In publisher’s tan cloth, with corners bumped, spine darkened, and head and foot of spine lightly chipped. Good. [OCLC locates seven copies; Bitting, page 70; this clarifying edition not in Brown]. \$90.00

Wimodaughsis Cook Book

Aunt Susan's Recipe.

It takes two grains of common sense in putting together the ingredients, and eternal vigilance in cooking them, from the moment of starting the process.

Good recipes amount to nothing in the hands of an ignorant, negligent cook, man or woman.

This is my best word for cooks, for housekeepers, for everybody.

Sincerely yours,
17 Madison St., Rochester, N. Y.

SUSAN R. ANTHONY.

SOUPS.

Clam Chowder.

Two large sliced onions, fried with one cup of finely-chopped salt pork. Add to it three pints of boiling milk and juice of one can of clams, in which has been cooked two large potatoes thinly sliced; a pinch of red pepper, salt, two tablespoonfuls of flour rubbed smooth with one tablespoon of melted butter. Stir in the clams, heat well, and serve at once.

LINA M. RUSSIA.

Elko, Nev.

Lady Manager World's Fair.

A Delicate Onion Soup.

Ingredients: Six onions, one pint of milk, one heaping teaspoonful of butter, one small tablespoonful of flour; salt and cayenne pepper to taste. Having boiled the onions to a pulp, put the milk on to boil. Mix the butter and flour with the onions and water in which they were cooked (there should not be too much of this water), previously passed through a sieve. Stir this into the boiling milk, continuing to stir for a few moments. Season well with salt and a dash of cayenne pepper. This quantity will serve four people.

Washington, D. C.

Mrs. SENATOR DOLPH.

Barley Soup.

One teacup of barley, well washed; two quarts of stock. Cook slowly three hours.

CARRIE GRAY.

WASHINGTON, DISTRICT OF COLUMBIA

- District of Columbia 1887 134. *A Practical Cook Book, Compiled From the Choicest Recipes of Many Good Housewives for St. Aloysius' Church Fair, May, 1887.*

Washington, D.C.: Rufus H. Darby, Printer & Publisher, 1887. [St. Aloysius Catholic Church (Washington, D. C.)]. Small octavo (18.25 x 10.5 cm.), 70 pages. Advertisements. Cover title: *A Friend in Need*. Table of contents.



Evident FIRST EDITION. A fair-related charitable cookbook with nearly two hundred recipes, many of them attributed, some quaintly (“An Old Housekeeper”; “An English Cook”). Includes several attributions tying *A Practical Cook Book* to a community whose memory of the War of Rebellion was still vivid, for instance: Lieut.-Com. [Thomas] Perry (page 21) and Surgeon-General [Joseph] Barnes (page 55). Entries meriting a look: Bedford Corn Bread, Okra Stew, Codfish and Cream, Salade de[s] Œufs Farcies, Chopped Lemon Pie, Conscience Meringue, Mount Vernon Cake, Olikoeks – and Canadian Milk Punch (made with Jamaican Rum; but note: “reaches perfection in two years”).

Some of the District’s most esteemed institutions are Jesuit (Georgetown University and Gonzaga College – named for the same Aloysius Gonzaga – spring immediately to mind). Administered by the Society of Jesus since its founding just before the Civil War, St. Aloysius parish played a valuable role by constructing and staffing a hospital north of the Church, in September 1862, just after the Second Battle of Bull Run, part of the fateful campaign that emboldened the Confederate Army. The offer, of course, prevented the Church from being requisitioned outright, but the service was critical nonetheless, and the hospital provided quartermaster’s barracks until after the War’s cessation. As for the fair of 1887, it may be supposed that the rectory built in that year may have inspired the parish’s “many good housewives” to come to the aid of “a friend in need.”

In 2012 Jesuits of the Maryland Province dissolved the parish of St. Aloysius, and its congregation merged with that of the Holy Redeemer Church several blocks away.

Front fly-leaf scored and chipped; rear endpapers stained and with child’s scribble. Hinges separated but text block holding. In age-worn brown pebbled cloth, with blind-stamped title to front panel. Good only. Previous owner’s inscription to front fly: “From Beall Ewing, Nov. ’93.” Scarce. [OCLC locates two copies; Cook, page 49; in neither Brown nor Cagle]. \$350.00

- District of Columbia 1890 135. *The Way to a Man’s Heart: A Cookery Book.* Compiled by Mrs. A. G. Valk and Miss M. E. Newton, a Committee of St. Paul’s Church Guild, Washington, D. C.

Washington: [The Church; Printed by] Judd & Detweiler, Printer, 1890. [St. Paul’s Church (Washington, D. C.); Church Guild; Committee]. [Anna G. Valk]. [Mary E. Newton]. Octavo (19.5 x 13.5 cm.),

110 pages. Advertisements. Subtitle on cover and flyleaf: *A Cook Book*. "Index" is actually a table of contents.



Evident FIRST EDITION. A church cookbook with two hundred twenty attributed recipes, gathered in support of a beloved urban space where "The seats in the church are free at every service." Entries bear echoes of a British and conservative culinary orientation: Clam Chowder, English Rice Pudding, Farciéd (i.e., stuffed) Tomatoes, Shrove Tuesday Pancakes, Apple Roly-Poly, Pickled Lemons, Shrewsbury Cakes, Soft Gingerbread, Fig Pudding. Included is a Plum Pudding that made the rounds in post-Civil War cookbooks, attributed to Mrs. General Sherman.

Seldom is the immediate fund-raising goal of a church cookbook forthrightly stated, but Anna Valk and Mary Newton left no doubt: "The ladies who have compiled this little volume hope that it may accomplish the double mission of helping to conserve domestic serenity and of pushing forward the good work to which its proceeds are to be devoted – the erection of St. Paul's Parish Building."

The community now known as St. Paul's Parish at K Street was born of the missionary fervor that swept Washington in the aftermath of the Civil War. The first church was constructed in 1868, on 23rd Street, between Pennsylvania Avenue and I Street NW, not far from Washington Circle. No photographs of this first building appear to have survived. At once resolutely Anglo-Catholic and "free" – that is, without reserved or rented pews – St. Paul's has since that time embraced an urban mission at the heart of the District. After the federal government seized the location by eminent domain in 1944, the St. Paul's community built the church it now occupies on the south side of K Street.

A number of pages spot- or splatter-stained, a few with marks in pencil. Some soiling to edges; textblock firm despite shaken covers. In publisher's red cloth, stained, with black titling and blind-stamped decorative pattern; corners bumped. Good. Scarce. [OCLC locates two copies; Cook, page 49; in neither Brown nor Cagle]. \$350.00

*a cookbook undertaken to provide support for
Suffrage organizers*

District of Columbia 1892 136. *Wimodaughsis Cook-Book: A Collection of Tried Recipes*. Contributed by the Wives, Mothers, Daughters, and Sisters of America, prominent among whom we name with pride: Mrs. President Harrison, the Ladies of the Cabinet, the Lady Managers of the World's Fair at Chicago, and the Stockholders of "Wimodaughsis." Edited by Mrs. Ella M. S. Marble.

Washington, D.C.: [The Society; Printed by] Stormont & Jackson, Printers, 1892. [Wimodaughsis Society (Washington, D.C.)]. [Ella Marie Smith Marble]. Octavo (23 x 14.5 cm.), 60 pages. Advertisements. Editorial statement and publisher's information from cover. Includes prefatory note by Susan B. Anthony.

Stated revised edition (of an unrecorded first). A community cookbook with approximately two hundred attributed recipes offered to the founding chapter of an important women's suffrage organization.



Includes recipes noteworthy for the thoroughness and specificity of their instructions (that for Vienna Bread, for instance, occupies almost three pages). But comparatively simple fair food is also well represented, with submissions from managers of booths in anticipation of their participation in the Chicago extravaganza of 1893. Cakes, ices, puddings, and custards abound – but some have clout of sorts, bearing attributions to (for instance) the Reverend Anna Howard Shaw, president of the Society, an ordained Methodist minister and physician; Lucy Stone, the abolitionist and editor of *Women’s Journal and Suffrage News*; Olive Risley Seward, daughter of Lincoln’s Secretary of State William Henry Seward; Isabella Beecher Hooker, the founder of the Connecticut Woman Suffrage Association and sister of Harriet Beecher Stowe; Caroline Scott Harrison, the wife of President Benjamin Harrison; and above all the tireless suffragists Rachel Foster Avery, Ellen Battelle Dietrick, and Hannah Bassett Sperry.

Wimodaughsis – the name is an amalgam of wives, mothers, daughters, sisters – was a women’s organization dedicated to behind-the-scenes support for the National Woman Suffrage Association. The District of Columbia chapter was incorporated in 1890 at 1328 I Street Northwest, with the objective of holding classes for women in areas of practical significance and providing physical space for headquarters of organizations headed by women. The building opened in 1892, the year of the *Cook-Book’s* publication; the stockholding members alluded to in the statement of responsibility – which included Elizabeth Cady Stanton and Susan B. Anthony – contributed five dollars per share towards the establishment of the clubhouse.

Dr. Ella Marie Smith Marble (1850-after 1900), originally from Gorham, Maine, was a journalist and editor who served as financial secretary of the Society. At the age of forty she undertook to study medicine at the (short-lived) medical school of National University in Washington, D.C., completing her studies in 1895 and training in gynecology at Emergency Hospital. Her fate after 1900 is unknown at the time of this writing. That she may have had a sense of humor, at least, is suggested by her recipe in the *Wimodaughsis Cook-Book* for Marble Cake.

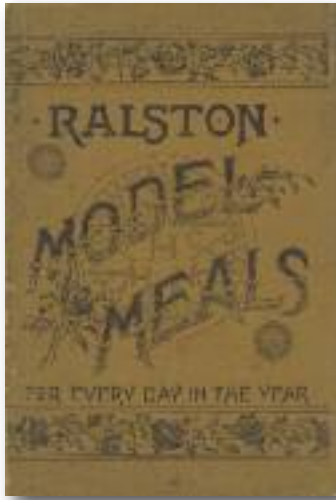
Stapled front panel of printed buff-colored wrapper remains; rear panel lacking. Closed tears to fore-edges of several pages; top and bottom page corners and edges chipped; text nonetheless unmarred. Good only. Unrecorded. [OCLC locates no copies of this or the earlier edition; not in Cook, Brown, or Cagle]. \$500.00

a cookbook of Washington’s Ralstonite community

District of Columbia 1895 137. *Model Meals for Every Day in the Year and How To Prepare Them: What to Eat To Strengthen Brain, To Make Muscle, To Establish Health.* [Compiled by the Ralston Health Club.]

Washington, D.C.: Published by Ralston Health Club, 1895. [Ralston Company (Washington, D.C.)]. [Ralston Health Club (Washington, D.C.)]. [Webster Edgerly]. Octavo (23.5 x 15.75 cm.), [3]-46, [ii] pages. Cover title: *Ralston Model Meals for Every Day in the Year.*

Stated third edition (“re-arranged and enlarged”). A health community cookbook with suggested meal menus (numbered 1-168) and



one hundred recipes for “wholesome dishes.” Grains are to be understood as the “meat food of the human race,” and while “animal foods” such as butter, honey, fowl, and fish are acceptable, “we believe that sin, sickness, and sores are the direct heritage of meat-eating” (page 30). Strict vegetarianism is, however, not advised, pending further investigation as to the “food values” of the grains (a word that appears to include legumes) that might substitute for meat. Among the recipes: Ralston Health Bread, Bread, Barley Soup, Stewed Beans, Corn Oysters, Boiled Hominy, Fried Mush, Rice Custard Pie, Ralston Blanc Mange, Hubbard Squash Pie, Iced Sponge Cake.

A document of the curious social movement, geographically anchored in the District of Columbia, known as Ralstonism. The Ralstonite system of model meals – here summarized in fifty-four chapters – rested on a “philosophy” of digestibility, the determination of which necessarily involves factors such as the presence in foods of albumen and starches and the order of foods ingested during a meal. “Laboring” and “sedentary” persons must follow differing seasonal regimes. The pronouncements on fresh and dried fruits, vegetables, and grains can seem well founded, if hyperbolic. On balance, nonetheless, a trove of dubious science.

Devised by Webster Edgerly (1852-1926), writing under the pseudonym Edmund Shaftesbury, Ralston was an acronym meant to stand for principles of healthy living (Regime, Activity, Light, Strength, Temperation, Oxygen, Nature) – or perhaps more accurately a backronym, designed to fit out the surname of another concocted alias: Everett Ralston, if the labyrinthine story related in the 1900 edition of the Club’s membership book can be believed (*Book of Star Ralstonism*, 12th nominal edition; 77th actual edition [Washington, D.C.: Ralston Publishing]). Odd though its origins may seem, the name survived for decades as that of a breakfast cereal marketed by the Purina Mills Company of St. Louis.

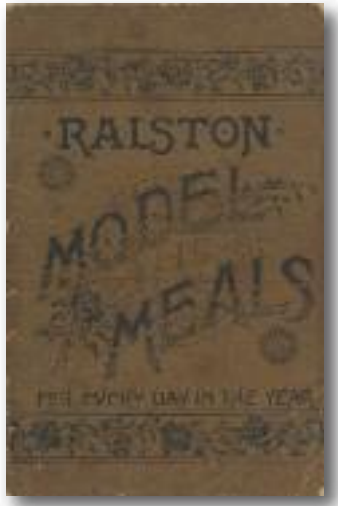
Some foxing and staining. Stapled in publisher’s faux-leather mustard wrappers with brown lettering and decoration; moderate soiling; corners bumped. Owner’s signature on free front endpaper. Scarce. [OCLC locates seven copies of the third edition; Brown 407; not in Cagle]. \$90.00

District of Columbia 1905

138. *Ralston Meals for Every Day in the Year and How To Prepare Them: The Luxury of Eating for Health Without Dieting.* [Compiled by the Ralston Health Club].

Washington, D. C.: Published by Ralston Company, 1905. [Ralston Company (Washington, D. C.)]. [Ralston Health Club (Washington, D.C.)]. [Webster Edgerly]. Octavo (23.75 x 15.25 cm.), 63 pages. Cover title: *Ralston Model Meals for Every Day in the Year.*

Evident fourth edition. A health community cookbook with recipes numbered 30 to 253 (numbers 1-29 enumerate minimally prepared foods such as Bouillon Tea as well as selected grains and fruits). A propensity can be seen for broiled meats and boiled vegetables, but the coverage is broadly standard for its time, as baked goods and puddings do not necessarily “interfere with the health of the stomach” (page 29). Interest lies less in the entries themselves than in the recommendations for their consumption (yams ought not be eaten more than once per week; pearl tapioca should be avoided, as should dried currants, as both cause appendicitis).



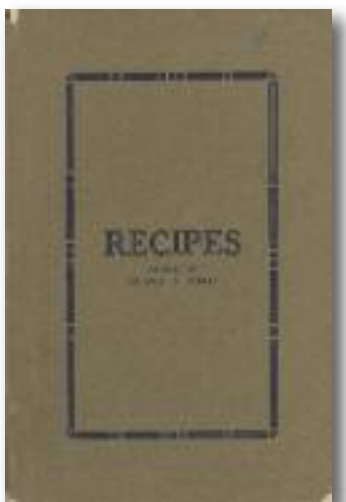
A document of the curious social movement, geographically anchored in the District of Columbia, known as Ralstonism. The Ralstonite system of model meals – here summarized in fifty-five chapters – rested on a “philosophy” of digestibility, the determination of which might involve many factors. “A hard boiled egg will digest,” we learn for instance, “every bit of it, but will take much more time [than will a soft boiled egg]. This extra amount of time that the egg is in the stomach, so that it is not fermenting, will furnish staying power [...]” (page 59). The pronouncements on fresh and dried fruits, vegetables, and grains can seem well founded, if hyperbolic. On balance, nonetheless, a trove of dubious science, proffered on the basis of “the many experiments made by the Ralston Health Club” (page 60).

Devised by Webster Edgerly (1852-1926), writing under the pseudonym Edmund Shaftesbury, Ralston was an acronym meant to stand for principles of healthy living (Regime, Activity, Light, Strength, Temperation, Oxygen, Nature) – or perhaps more accurately a backronym, designed to fit out the surname of another concocted alias: Everett Ralston, if the labyrinthine story related in the 1900 edition of the Club’s membership book can be believed (*Book of Star Ralstonism*, 12th nominal edition; 77th actual edition [Washington, D.C.: Ralston Publishing]). Odd though its origins may seem, the name survived for decades as that of a breakfast cereal marketed by the Purina Mills Company of St. Louis.

Slight soiling; a few checkmarks in pencil; central opening loose. In publisher’s stapled faux-leather brown wrappers with black lettering and decoration; moderately scuffed and corners bumped. Good. Scarce. [OCLC locates two copies of the 1905 edition, as well as several copies of similarly titled editions dated 1894 and 1895; Brown 416; not in Cagle]. \$90.00

District of Columbia 1911 139. *Recipes*. Compiled by Clara S. Lord.

Washington, D.C.: Press of the Hayworth Publishing House, 1911. [Clara Sophia Lord]. Octavo (23 x 15 cm.), 100 pages. Advertisements. Index.



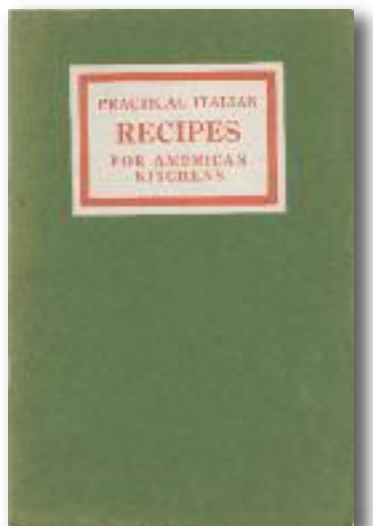
Evident FIRST EDITION. A single author cookbook by a nutritionist with an emphasis – though not an exclusive one – on recipes for easily digestible dishes and on remedies for common ailments that can be prepared at home. Apart from broths, teas, wheys, and gruels, methods for broiling meats and fish accompany purees, mashers, junkets, and custards. A Treatments chapter offers advice on rubs, sponges, baths, and plasters.

A Clara S. Lord is listed in *Boyd’s Directory of the District of Columbia* for 1912 (page 941) as a nurse residing at 1321 M Street Northwest, the same address supplied on the final page of *Recipes* for those wishing to order copies (to be paid “in silver or two-cent stamps”). Little else can be established regarding Clara Sophia Lord (1872-1926), but her publication achieved some notice, and was reviewed in a number of dietetics and nutrition columns (e.g., the *Buffalo Medical Journal* 67 [1912], 297-298).

A number of rear pages chipped. Stapled, in brown wrappers, titled in black, loosened from text block; otherwise very good. Scarce. [OCLC locates two copies; Brown 424; not in Cagle]. \$250.00

District of Columbia 1917 140. *Practical Italian Recipes for American Kitchens, Sold to Aid the Families of Italian Soldiers.*

[Washington D.C. The Author; Janesville, Wisconsin: Printed by Gazette Printing Co.], 1917. [Julia Susan Lovejoy Cuniberti]. Octavo-size booklet (25 x 15 cm.), 32 pages. Author from conclusion of Foreword (page 4). Place of publication and printer from *Catalogue of Copyright Entries* (new series, volume 15, part 1).



Evident FIRST EDITION. A charitable cookbook in the service of war relief, undertaken on behalf of Italian families after the harrowing retreat of the Italian army from the Julian Alps in 1917. In addition, one of the earliest cookbooks of any genre to introduce tenets of Italian cooking into American kitchens. With sixty recipes, presented in unusual detail with unusual care, emphasizing fruits and vegetables (“with a minimum of meats and sweets”). Included among the entries: Vegetable Chowder (Minestrone alla Milanese), Soup with Little Hats (Cappelletti all’uso di Romagna), Fried Celery (Sedano Fritto), Gnocchi of Farina (Gnocchi alla Romana), Spaghetti alla Napolitana, Ravioli with Meat (Ravioli alla Genovese), Codfish Stufato (Stufato di Baccalà), Mont Blanc (Monte Bianco, Dolce di Castagne). There is North-American culinary history here, too. An early instance of the Italian variation on Persian eggplant was contributed by a chef from the Chicago restaurant Roma Pavilion: Baked Eggplant with Cheese (*Tortino di Melanzana alla Parmigiana*).

“The housewives of the old world have much to teach us in thrift, especially in the kitchen. Italian cooking – not that of the large hotel or restaurant, but the *cucina casalinga* of the roadside hostelry and the home where the mother, or some deft handmaid, trained in the art from infancy, is priestess at the tiny charcoal stove – is at once so frugal and so delicious that we do well to study it with close attention.” Julia Susan Lovejoy (Mrs. Fernando) Cuniberti (1888-1987), originally from Janesville, Wisconsin, was the wife of a diplomat attached to the Italian embassy in Washington, D.C. She knew whereof she wrote, having spent a number of years in the region of her husband’s birth, Pavullo nel Frignano in the central province of Modena. Donations from the sale of the cookbook were channeled through the embassy to war relief agencies in Italy; some later printings amend the preface to clarify that funds were directed to help refugee children and orphanages.

Printed on fine laid rag paper, with the watermark Alexandra. Stapled in green paper wrappers bearing a white label with red lettering; very light age toning. Near fine. Rare. [OCLC locates two copies of the first printing from late 1917 (and twelve copies of subsequent printings issued over several months beginning February 1918); Bitting, page 110; Brown 4383; not in Cagle]. \$1200.00

District of Columbia 1923x 141. *Pouring Tea for Profit.* [Issued by the] Tea Room Institute of The Lewis Hotel Training Schools, Washington, D.C.

[Washington, D.C.: Lewis Hotel Training Schools, ca. 1923.] [Lewis Hotel Training Schools; Tea Room Institute]. [Mary Catherine Lewis]. Octavo (23.5 x 15.5 cm.), 48 pages. Illustrated. Title from

cover. Date of publication estimated from sample membership card reproduced on page 46.



Evident FIRST EDITION. An illustrated advertising brochure addressed to women, produced at the height of the fashion for tearooms during the years between the Great War and the Great Depression. “Here is a pleasant, dignified, enjoyable profession,” we learn, through which “you will know what it really means to be independent” (page 41). “Hundreds are making \$35 to \$50 a week and many have incomes of from \$3,000 to \$5,000 a year or more.” Portraits of administrators and descriptions of course materials are interwoven among photographs of tearooms and testimonials from satisfied students.

Little is known at present regarding the couple – Clifford Morgan Lewis (1873-1941) and Mary Catherine Lewis (b. 1878) – who founded the Lewis Hotel Training Schools of Washington, D. C. in 1916. Both claimed to have gained comprehensive knowledge of hotel management from childhood, in fact literally to have been born in hotels (to families in the business). Clifford Lewis had managed hotels in Washington before overseeing, in 1915, the inauguration of the legendary Glacier Park Hotel in Montana. Mrs. Lewis may have been born Mary Catherine Burke. If the story recounted in publicity interviews can be believed, her grandfather Edward Burke served as steward in the White House under Abraham Lincoln (in *Pouring Tea for Profit* [page 15], Burke is invoked – improbably – as her *father*). In any case, no record of her after 1956 has surfaced.

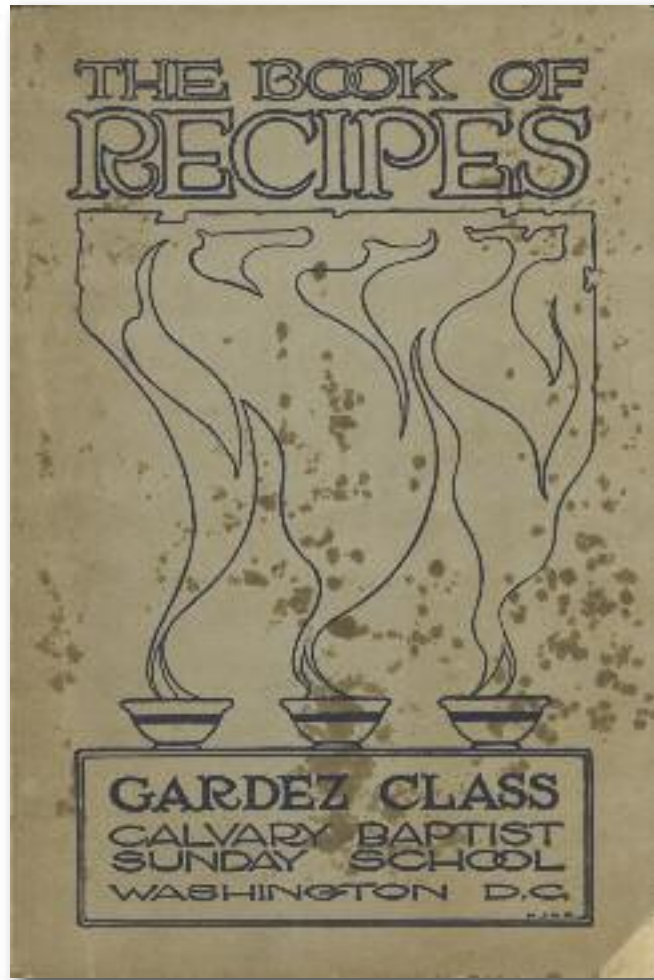
The Tea Room Institute formed early among the modules of the Lewis Schools’ rapidly expanding correspondence-course curriculum, supported by lesson books ranging in subject matter from menu planning to bookkeeping (pictured in *Pouring Tea for Profit* on page 35). By 1920 they had opened a residency program, for which the various mail-order instruction manuals developed thus far were adapted as textbooks. Speakers were drawn from the District of Columbia hotel trade, among them Maxime Huguét, Chef of the Hotel Washington, and one Jacques Haeringer, evidently a representative of the Alsatian restaurant dynasty still celebrated in the Washington of recent days. In November 1922 the Schools moved into larger quarters at 1340 New York Avenue, by which time they were advertising a cohort of eight thousand students “in all parts of the world.”

A small recipe collection published by the Institute, *Secret Recipes of Famous Tea Rooms* – similarly undated but evidently from the 1920s – is also known. The original owner of the present booklet can be identified as Apollonia Regina Antonik (d. 1954) of Hazleton, Pennsylvania, a public school teacher who had worked for a time as a dietician.

Page edges lightly soiled. Stapled in buff wrappers, lightly soiled, with blue and orange lettering and decorative illustrations. Previous owner’s handwritten name on front cover, “A. Regina Antonik”. Scarce. [OCLC locates one copy (an edition with different pagination is reported, dated 1926)]. \$60.00

District of Columbia 1924 142. *The Book of Recipes*. [Compiled by the] Gardez Class, Calvary Baptist Sunday School.

Washington, D.C.: Press of Judd & Detweiler, Inc., 1924. [Calvary Baptist Church (Washington, D.C.); Sunday School; Gardez Class]. Octavo (23 x 15.5 cm.), 150 pages. Advertisements. Index. Includes list of contributors.



Evident FIRST EDITION. An expansive church cookbook with six hundred attributed recipes. Among those warranting a second glance: Navy Punch, Hawaiian Punch, Waikiki Punch, Fruit Punch – all requiring pineapple in some form or other; Ginger Ale Salad, Pineapple and Cucumber Salad, Pineapple Loaf Salad, not to forget Perfection Salad. For relief from pineapple, there is Washington City's Favorite Salad (with macaroni, celery, and ham). For luncheon: Maple Tea Cakes, Virginia Walnut Cakes, Date Cakes, Christmas Cakes (for those recovered: Pineapple Filling). It may be of some interest to note that the single full-page advertisement (page [64]) is for the recently introduced KitchenAid model H-5 of 1922, the first of its kind marketed directly to home cooks.

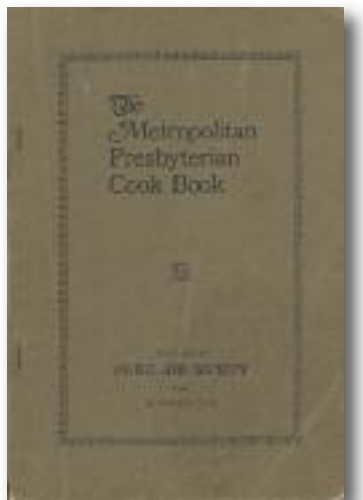
Calvary Baptist Church emerged during the American Civil War, establishing itself in the center of Washington in 1862. It was the locus of the forge for the Northern Baptist Convention in 1907 and calls itself still "the founding church of the American Baptist Convention." Education has been chief among its missions. The origin of the Gardez Class name is not explained, but its membership – the 1924 roster appears on page 3 – was exclusively female. It is hard to resist speculation that the name derives from a famous nineteenth-century parable chronicling the life and moral temptations of a young working woman, namely, Ariel Ivers Cummings's *The Factory Girl, or, Gardez la Coeur* (Lowell: J. E. Short, 1847). Apart from the subject matter, the fate of the novel's author, a surgeon with the 42nd Mas-

sachusetts Regiment who had perished at his post in 1863, would surely have resonated with a church whose founding had been so entwined with the Civil War and the epochal Proclamation on 1 January of that year.

In grey wrappers, titled and decorated in blue, with images of three steaming soup bowls; edges chipped and panels stained. Good. Scarce. [OCLC reports one copy; Brown 451; not in Cagle]. \$150.00

District of Columbia 1927 143. *The Metropolitan Presbyterian Cook Book*. [Compiled and] Published by [the] Guild Aid Society.

Washington, D.C.: [The Church; Printed by] The Printing House of Jas. C. Wood, 1927. [Metropolitan Presbyterian Church (Washington, D.C.); Guild Aid Society]. Octavo (22.25 x 15.25 cm.), 83 pages. Advertisements. Title from cover.



Evident FIRST EDITION. An amiable church cookbook from Capitol Hill. Fried Cymlins (pattypan squash), Verdant Spinach, Tomato Foam, Yoda-Yoda Salad, Spiffy, Imp Cake, Nutmeg Melons, Quaker Sweetbits – with such headings, some of the two hundred thirty recipes simply ask for attention. One can be grateful for the whimsy while at the same time recognizing the ample “tried and true” territory it interrupts: staid and reliable loaves, rolls, custards, and pies make up the remainder.

Today known under its founding name, Capitol Hill Presbyterian Church, the congregation was one of many new churches that organized in the District of Columbia in response to the movement of populations during and after the Civil War. Beginning in April 1864, members met in various rooms on the Hill, including the House Post Office and Post Roads Committee Room of the Capitol Building. In 1868, a stalled project to establish a National Presbyterian Church made building funds available, on condition the name of the congregation change to Metropolitan Presbyterian Church. A cornerstone was laid the following year, at Fourth Street and Independence Avenue Southeast, and a dedication service held in 1872, both with President Ulysses S. Grant in attendance.

In 1955, the Metropolitan Church merged with Eastern Presbyterian, in the process resurrecting the old name Capitol Hill Presbyterian. The ambition of establishing a National Presbyterian Church had at long last been realized when Covenant-First Presbyterian was officially declared the National Church in October 1947.

Stapled in brown wrappers, titled in black with a decorated border; foot of spine chipped and a bit of edge rubbing. Some short annotations in pencil and ink; one page darkened. Overall near very good. Unrecorded. [OCLC reports no copies; in neither Brown nor Cagle]. \$350.00

District of Columbia 1945 144. *Favorite Recipes of a Famous Hostess*. By Daisy Breaux (Mrs. C. C. Calhoun).

Washington, D.C.: Polytechnic Publishing Company, 1945. [Daisy Breaux Calhoun]. Octavo (20.25 x 14.5 cm.), [ii], 183 [i.e., 204] pages. Illustrated. Table of contents and index. Photoreproduction of typescript with irregular pagination.

Evident FIRST EDITION; signed by the author and numbered “27”



of an unspecified print run. A peculiarly American, socially ambivalent work associated with the national capital; half-cookbook, half-memoir, with three hundred fifty recipes arranged by what today would be called a professional event-planner for high-society functions. The recipes, mercurially, run the gamut, ranging from regional American dishes and casseroles to buffet salads and cocktails. Having learned from servants – one is named “Mom Hannah” in an anecdote – in the frankly unreconstructed South, the author’s sensibilities were Dixie upper-crust, but at the same time she was as much participant as supervisor – both emic and etic in later ethnographic parlance – in the kitchen as well as at table. She describes the dish “Hoppin’ John,” for instance, as “another New Year superstition about the thing to eat for goodluck on that day [...] in South Carolina among the ‘Buckra’, as the darkies call the white aristocrats, as well as among their own color. [...] It is so well known in Charleston that the born Charlestonian is home-sick for it when away. For me it has always seemed a little flat, so in my kitchen I generally had it pepped up with a dash of onion, a clover of garlic, and red pepper.” Some entries of interest: Peanut Butter and Bacon, Crabmeat Newburg, Vichyssoise, Oxtail Soup, Kedgeree, Jambolaya, Carolina Cracklin’ Bread, Broiled Okra, Sweet Potato Pone, Peanut Corn Oysters, Fried Chicken à la Maryland, Virginia Ham, Smoked Tongue, Tomato Soup Cake, Coconut Meringue Cake, Crepes Suzettee Gauloises, Peach Sublime, Mint Julep.

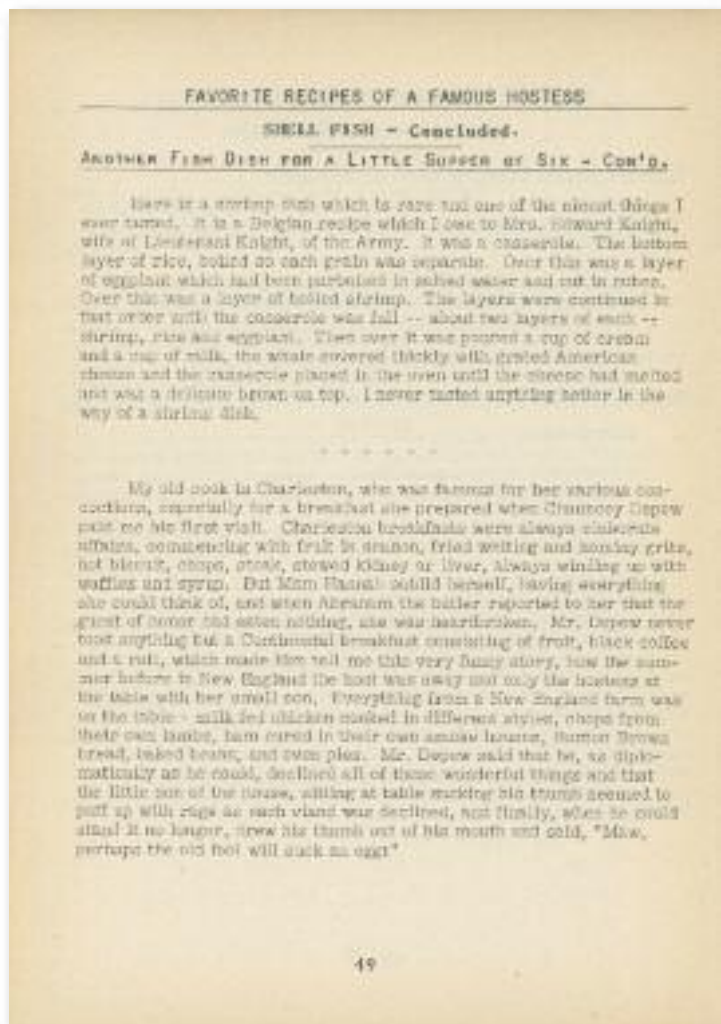
Margaret “Daisy” Rose Anthony Julia Josephine Catherine Cornelia Donovan O’Donovan Breaux (1864-1949) was born in Philadelphia, spent her childhood in New Orleans, and attended the Convent of the Visitation school in the District of Columbia. She outlived three husbands, and designed three respective manorial abodes into the bargain. They all figure prominently, in photographs and as subjects of reminiscence, in *Favorite Recipes of a Famous Hostess*. The first was in Charleston, a manse with Renaissance columns built ten years after her marriage to Andrew Simonds, a banker. After his death in 1905, she converted the house into an inn called Villa Margherita (or Daisy, in Italian), whereafter it surfaced in the news as a destination for heads of state. Her second husband was Barker “Sam” Gummere, another banker, with whom she built Rosedale, outside Princeton. After his death in 1914, she converted that estate into a private academy for girls. In 1918 she married Captain Clarence Crittendon Calhoun, a lawyer practicing in Washington, D.C. and a veteran of the Spanish-American War, originally from Owensboro, Kentucky. Apotheosis ensued: a thirty-room replica of a Scottish castle in the middle of one hundred wooded acres in Chevy Chase – for when it was convenient to escape from the townhouse on Hampshire Avenue. In the event, however, they did not escape often, as their fortunes declined after the 1929 economic crash. The castle became a nightclub, Calhoun died in 1938, and the castle was demolished in 1957 (although the turreted gatehouse survives).

At ease in the presence of position and wealth, Daisy Breaux frequently presided over luncheons and dinners at the behest of financial leaders and visiting dignitaries, including President Woodrow Wilson and the Prince of Wales (later Duke of Windsor). Though it cannot be said to characterize her generally, she could at times be attracted to good works; an anecdote recounted in *Favorite Recipes of a Famous Hostess* involves efforts by Queen Marie of Romania to raise funds for medical relief during World War I. Inspired by the events culminating in passage of the 19th Amendment, she founded the

Women's National Foundation in 1921 (as well as its international arm, the Women's Universal Alliance). It was to have no ideological agenda other than to further the influence of women in society, and it represented a transformation in her own thinking: "[The Foundation] first suggested itself to me at the Democratic convention at San Francisco," she recalled in an interview. "I had gone out merely as a spectator, and with very little interest in suffrage – I was reared in Louisiana and I confess to still nursing the old traditions of the South as to men doing the work and the big things and women confining their influence to the home and community. As the convention progressed, my eyes were opened. I was simply amazed at the speeches made by the women. They were by far the most forceful and inspiring talks I heard. And when I saw how the men treated them every prejudice I had been harboring was overturned" (*Cambridge Sentinel* 18, no. 40 (3 December 1921), page 7).

Such causes, of course, were not typically taken up by southerners (support for women's suffrage foundered in the South), and her connections provided few lifelines for her organizations, neither of which was long-lived. Mrs. Calhoun returned to Charleston in 1948 and died the following year, at the age of 85.

Former owner's heraldic bookplate; otherwise fine, in green cloth, with gilt-stamped titling above an outline of a daisy. [OCLC locates twenty-two copies; in neither Brown nor Cagle]. \$350.00



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Alabama – District of Columbia

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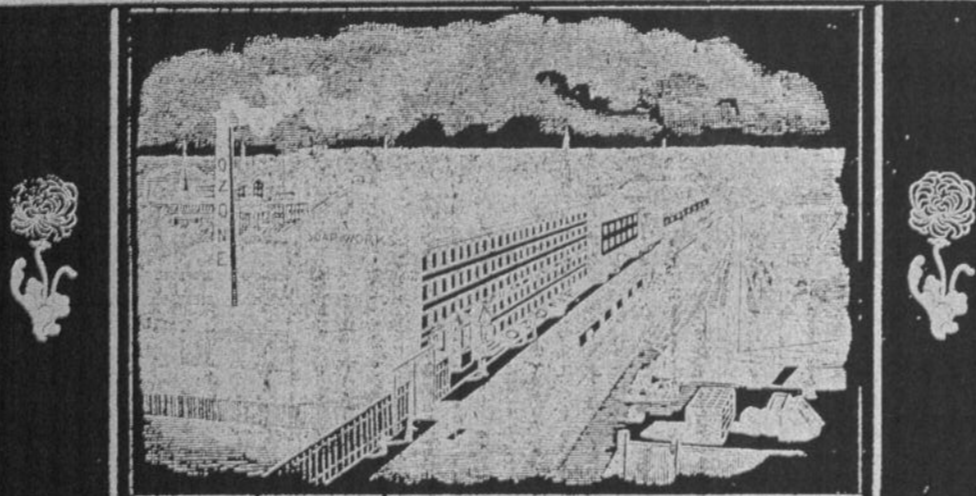
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