The History of Table Manners and Customs and the Influence upon Manners and the Customs of South Louisiana

Mary Sada Carey

Louisiana State University and Agricultural and Mechanical College

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THE HISTORY OF TABLE MANNERS AND CUSTOMS AND THE
INFLUENCE UPON MANNERS AND CUSTOMS OF SOUTH LOUISIANA

A THESIS
SUBMITTED TO THE FACULTY
OF THE
LOUISIANA STATE UNIVERSITY
AND
AGRICULTURAL AND MECHANICAL COLLEGE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR
THE DEGREE OF MASTER OF SCIENCE
IN THE
DEPARTMENT OF HOME ECONOMICS
BY
MARY SADA CAREY
BATON ROUGE, LOUISIANA
1933
FOREWORD

South Louisiana is a land with a background rich in tradition and distinguished from the rest of the state in its type of manners and customs. These early Latin peoples, who settled Louisiana, brought with them the manners and customs of the courts of the countries which they represented. The mixing of these manners and customs with the addition of the culture of the American Indian made of this section a place peculiar unto itself in the manners and customs which resulted.

As the colony grew in wealth, produced by the great plantation system, the plane of living changed from that of the simple style of pioneer days to one of luxury.

These human, affable and hospitable people gave great entertainments. They lent themselves to pleasure in excess. Life became idle and luxurious but with the fall of the economic order the plane of living changed.

Peoples have moved to this section who are indifferent to the traditions of the past. Many of the descendants of the old Creole families still hold themselves aloof from the common rabble and still retain the manners and customs of the old days but upon a simpler plane.

Individuals and associations have bought and restored some of the old buildings of the Vieux Carre, the cradle of the old traditions of Louisiana. It is hoped that more of these old places will be restored and preserved for the future generations. The visitor does not think of New Orleans as the important port and commercial center that it is, but rather carries away with him the impressions of its
former culture, its quaint old architecture, its cosmopolitan atmosphere, and its graceful social customs.

It is the purpose of the author to show how the manners and customs brought here by the many peoples who came to settle were developed in those countries represented; how they were changed in South Louisiana to meet living conditions in a new land and how the plane of living of the Creole people which was at first simple changed to one of luxury and later returned to a simple plane which is the order of the present day Creole life.

The Department of Home Economics with its faculty and the Louisiana State University Library, with its many volumes of old Louisiana history, furnish the ideal incentive for this study. The fact that Baton Rouge is one of the first Spanish settlements and is rich in manners and customs reflecting the older regime adds to opportunity for study of present day manners and customs.

This study is a part of a project of the Foods and Nutrition Department which has for its object the preservation of some of the traditions of the people of South Louisiana as expressed in the manners and customs and recipes found in use today.

The first of this series, completed in 1931, was *Louisiana Cookery, Its History and Development* by Reed. The second and third, completed in 1933, are *Fish Cookery in South Louisiana with Influencing and Contributing Factors* by Hatfield and this thesis, *The History of Table Manners and Customs and the Influence upon Manners and Customs of South Louisiana Today*.

The method used by the author was a study of the literature in
this field, association with Creole families in their homes, and personal visits to public eating places to study the atmosphere and to examine the guest books.

The author wishes to express thanks to the librarians of Louisiana State University for their courtesy and help in getting books not only from their own shelves but through library loan, particular thanks to Mr. James A. McMillen, Miss Gladys Morris and Mrs. Ruth Campbell; also to Mr. Robert Usher of the Howard Memorial Library and to the several librarians of the City Public Library, New Orleans Louisiana and the Louisiana Library Commission, Baton Rouge, Louisiana.

Special thanks is given to Miss Marguerite Hays, Instructor in English, Louisiana State University for her careful reading of this thesis.

Acknowledgment is also made to the managers of Antoine's, La Louisianas and Kolb restaurants, New Orleans, Louisiana, for furnishing early historical and present day data concerning the manners and customs of their restaurants.

The author wishes particularly to express appreciation to Miss Susanne Thompson, Assistant Professor of Home Economics, Louisiana State University, for her inspiration, helpful guidance and untiring patience in making this work successful.
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ABSTRACT

The table manners and customs of South Louisiana are different from those of the other parts of the United States and from those of the European countries represented.

It is thought that the people who settled here brought with them manners and customs and that these manners and customs are different from those of other sections of the United States because of the type of settlers. It is also thought that the environment of South Louisiana caused these manners and customs to be changed to meet the needs of the people in a new country and that they were blended with the manners and customs of the American Indian.

It is the purpose of this writer to try to show how the manners and customs brought over and adjusted to suit the needs of the environment have influenced the present day manners and customs of South Louisiana.

The writer proposes to discuss (1) the beginnings of fixed habits of eating; (2) the evolution of the art of eating through these civilizations: Egyptian, Jewish, Grecian and Roman, Mediaeval Italy, France, Spain, Germany, England, American Indian, Modern European and American (3) and, finally, present day manners and customs found in Louisiana, showing that these are an outgrowth of previous practices and conventions.

The information on this subject has been collected from the literature and the history of the nations represented in the settlements of Louisiana, from local history and stories, and from the messages.
recorded in the guest books by the various visitors who have come and enjoyed the atmosphere of the famous old restaurants of New Orleans.

Early in the eighteenth century, a hundred years after the English had been on the eastern coast of what is now the United States, the French came to Louisiana to establish homes. Some of these early French settlers and many of the peoples from other countries who came to the colony to live were from the high born families, and many, having lived at the courts of their native countries, brought court manners and customs with them. In as much as this territory was settled by the French for French people, a definite French influence can be noted in all the manners and customs. This mixing produced something a bit different from that of European France.

This Creole people, which was produced in South Louisiana, made famous a Creole style of cookery and dining. These high born people who had been accustomed to a life of ease and luxury in their European homes readily turned to the use of the many slaves, which were dumped on our shores, to produce food products on the richest of lands. Life became easy for all and during the early years was very simple. The homes of that day were not much more than cabins, yet were elegantly furnished with the beautiful furniture and fixtures brought from Europe. Later, not to be outdone by the English neighbors who had come to South Louisiana to live, the Creole grew luxurious.

Easy incomes and the use of slaves soon made an idle and extravagant people. Great entertainments were given and the families spent a part of each year in the city where their wealth was squandered. The wreck of the economic basis upon which this splendor was founded caused
a change in the plane of living yet the descendants of these people have retained many old customs. The family still takes the daily siesta after a dinner at noon. The spirit of hospitality survives but on a more simple plane, since living conditions will not permit of the magnificent entertainments which was the custom in the "Golden Age" of Louisiana history.

Conclusions

1. The table manners and customs of a people depend upon the development of cookery and the social and financial status of the people.

2. The manners and customs of the people of South Louisiana are a combination of those of the old world changed to meet existing conditions in a new country.

3. The Creole lived a simple life during the greater part of Colonial days but after Louisiana entered the Union of States and became a center of wealth, the plane of living changed to one of elegance and extravagance.

4. The destruction of Mississippi River commerce and the freeing of slaves changed the economic conditions until more simple living became necessary.

5. Hospitality remained but on a smaller scale; table manners remained the same with less formality; table service became less elegant, because of loss of property and loss of servants. The one o'clock dinner and the siesta have been retained in the Creole family.
6. Apparently manners and customs have changed but little within themselves. The plane of living has changed, becoming less extravagant and less elegant than formerly. This affects the grandeur of entertainment.

7. In the entertainment of friends there is still retained a semblance of the old elegance of manners, the old hospitality, the old courtesies, and the old menus and recipes found in family life of the early days of South Louisiana.
American customs have been determined largely by our inheritance from European nations, and nowhere is this more apparent than in the conventions governing our table manners and practices. The Continental influence on eating habits is most marked in South Louisiana.

The South Louisianians have inherited the rich, varied, and widely differing civilizations of several European nations. We find table usages and manners distinct from those in other parts of the United States because of the type of peoples who came and the environment in which they settled.

In this thesis, the author proposes to discuss (1) the beginnings of fixed habits of eating, (2) the evolution of the art of eating through these civilizations: Egyptian, Jewish, Grecian and Roman, Mediaeval Italy, France, Spain, Germany, England, American Indian, Modern European and American (3) and, finally, present-day manners and customs found in Louisiana, showing that these are an outgrowth of previous practices and conventions.

With the dawn of history the methods of eating were crude, indeed, but as civilization advanced, more attention was given to the preparation and serving of foods. Customarily, the quantity and the rarity of foods were given more consideration than the refinement in methods of service. In the households of the upper classes of "Imperial Rome" fortunes were wasted in dining, yet the table manners and customs, as compared with those in use today, were very coarse and intemperate and lacked the nicety which is ordinarily expected among the upper classes.
After the fall of Rome the art of dining, which was lost to the public, but preserved through several centuries in the monasteries, began to emerge as we know it today through the influence of the Crusades, the establishment of trade routes, and the growth of cities. Through these, table manners and customs were carried from country to country, and foreign practices were mixed with local until each settlement had developed and accepted a code of its own.

These established table manners and customs of several nations were brought to Louisiana with the beginning of colonial days, as many types being brought as there were types and classes of people represented.

The Creole people of Louisiana had their origin in the mixing of many peoples, mostly Latins of which the greater number was French. Therefore the predominating type of table manners and customs is of French origin, though there are other influences to be seen, all of which have made South Louisiana a section peculiar unto itself.

The information on this subject has been collected from the literature and the history of the nations represented in the settlements in Louisiana, from local history and stories, and from the messages recorded in the guest books by the various visitors who have come and enjoyed the atmosphere of the famous old restaurants of New Orleans.

The author has found from this study that the above mentioned factors have made of South Louisiana a section distinctively different from any other place in the people produced and in the table manners and customs which have resulted.
Table Manners and Customs of Other Days

The Prehistoric Age

Primitive man had two great problems to face: First, to protect himself from the many wild animals that roamed the forests and, second, to find food to sustain life.

Before the dawn of history we find very little about man, yet it is known that his lot was not easy; he dines all alone on berries, roots, raw fruits, or insects. Food was very scarce and hard to get, he had no tools to cultivate the land and no weapons to kill the game. Probably, the only meat he had consisted of the pieces of some carcass which had been killed and left by another animal after it had eaten its fill, or the parts of some animal which had died from natural causes. He knew nothing of table manners and cared less. As soon as he had found food, he gazed quickly around to see that others were not near to disturb him and began to devour his find. He tore his food apart as we see some starving animal do today. As soon as he had eaten his fill, he sprawled on the ground and fell asleep, where he usually remained until hungry again—nothing to do and nothing to do with, this primitive ancestor of ours.

Man develops slowly with passage of the years, and the next time we see him he has guests. He has killed a large beast of some kind from which all are tearing huge pieces of flesh and devouring by great mouthfuls. They crack the marrow bones and suck out the juices—they have no eating implements, only a few crude weapons with which to kill the required food.
After finishing this meal, they sit under the trees for a while, in perfect silence since at this time, it is thought, there was no spoken language. Later, they enter their cave and pull a large stone across the opening to keep out all enemies and are soon sound asleep. As soon as food was plentiful, men ate in groups, but if anything happened to cause a shortage, guests were not welcomed, just as today you often see the small boy slip behind some corner to eat his cake or candy because he hasn't enough to share with his friends.

Habit after long use becomes a custom, and today we find people who eat by themselves. "The King of Abyssinia still dines alone. In Loango any person who sees the king eat is put to death. In Tongo everyone turns his back upon the king while he eats or drinks. The king of the Congo always eats and drinks in secret. It is said that the Emperor of Germany never ate in public, but sat out every banquet before an empty plate." (1)

Some think that it was fear of enemies who envied them their power rather than the fear of losing the food which led many early rulers to eat alone, but as we trace the eating customs of men, we believe that, in many cases, at least, it originated solely from the habits of primitive times.

Before there was food to satisfy all, man did not eat in a leisurely way and in groups, but ate to satisfy hunger just as any wild animal does today. Sufficient quantities of food originated the spirit of hospitality. Man early found pleasure in dividing, probably not so much because he wished to share with his fellow man but because he wants to show his skill in the

Refer. 1. Eichler, Lillian, The Customs of Mankind, p. 349.
killing of some great animal and to hear praises of his deed, he had done more than others.

At first, man ate ravenously. He thought of what he ate and not how he ate. After man had learned to cook his food, we see him squatting around his camp-fire preparing his meal before he devours it. By this time he has a few stone implements, one of which is a flint knife which he used to cut apart the roasted meat. He eats more slowly now but still in his same crude manner.

It is thought that bread making began about this time. The grains were probably pounded or crushed into a coarse flour which was made into a dough, placed on a hot stone, and covered with hot ashed to bake it.

"With the cultivation of wheat, oats, and rye, and with the use of yeast, bread-making became an art. The baker became a highly respected member of the community. Bread, in many varieties, of course, became the foundation food of mankind." (1)

With the development of higher standards of living, man developed a pampered appetite. By the time of the Greek and Roman civilizations, man was eating not only to satisfy his hunger, but to please his palate. (2)

"But as a rule early peoples, savage or semi-civilized, gave little thought to table appointments. There was more interest in food than in the manner in which it was served. The Greeks and Romans were possibly an exception

Refer. 1. Eichler, Lillian, The Customs of Mankind, p. 353
2. Ibid., p. 355
to this rule; but even they, gourmands that they were, looked to the contents of the dish before they concerned themselves with the dish itself."

Egypt and Some of Her Neighbors

In the "Land of the Nile" the life and the fare of the people were very simple in the beginning; but as the country prospered and the time passed, the life of the upper classes became luxurious and idle, whereas that of the poorer people was the reverse.

Bread, which was the food common to all classes, was made from commonly grown grains, ground between two stones and then made into a dough by kneading in a trough with the feet. This dough was then formed into loaves of cakes and baked before a brazier. Ovens were later used in the homes and also in the public bakeries.

"The early Egyptians used a charcoal fire to cook their meats ... like the Israelites they were highly advanced in the art of preparing food, ... Four thousand years ago the Egyptian noonday meal 'usually consisted of a soup made of onions, garlic, and beef, although the flesh of the ibex or gazelle were used as favourite dishes.' " (2)

"The Egyptians were fond of entertaining, and the Egyptian host delighted in pleasing and amusing his guests ... The food, the best that the host was able to afford, was placed in the center of the table and the guests helped themselves."

Refer. 1. Eichler, Lillian, The Customs of Mankind, p. 375.
2. Ibid., p. 353.
3. Ibid., p. 381.
These early peoples feasted in long halls and sat on chairs. A whole chair was supplied for each single guest, but married people had but one between them. "We see here a very early form of 'coupling' guests." (1)

As life became more luxurious, feasts and banquets became the order of the day, "dining couches and smaller tables were provided, and the guests regaled themselves with geese, game, fish, bread and wine. During the progress of the meal household slaves stood behind the guests waving ostrich plumes." (2)

These dinners usually lasted several hours, and the guests ate most of the time while they enjoyed the music and other entertainment which the host had provided. These hosts had some rich table appointments, and at this time often invited women as well as men.

"When invited to a dinner, the ancient Egyptian brought his servants. One carried his stool, another his writing tablet, another his sandals. It was considered polite for the guest to bring with him whatever he would need during his stay." (3)

The guest was welcomed by a special servant who washed his hands and then anointed his head with oil. Sometimes this hand-washing process was repeated during the course of the dinner, and before leaving the table the hands were always washed.

The guests gathered in the sitting room, where they were welcomed by the host and hostess, who sat side by side; after this the dinner guests joined

Refer. 1. Eichler, Lillian, The Customs of Mankind, p. 382.
2. Ibid., p. 326.
3. Ibid., p. 381.
other guests and were given a goblet of wine while they enjoyed
the music and dancing which was provided for their amusement.

"Both the Egyptians and the Greeks considered
it ill-bred to sit down to table immediately upon
arrival. They felt that it was a form of politeness to assemble for a period of chatting and
entertainment . . . .

It is interesting to note that the host and
hostess never entered the dining room until all
their guests had preceded them ... ." (1)

"The dining-table of the Egyptians was sometimes
covered with a linen cloth imitating palm-leaves,
sometimes left uncovered. Plates and knives, but
not forks, were in common use. . . . . The dining
table was circular; ornamented rolls of wheaten
bread were placed before each guest; supplies of
the same were heaped in gay-looking baskets on
the side-board, where also were kept the wine,
the water, ewer, and napkins, which slaves, fair
or swarthy, Greek or Negro, were ready to present
at the bidding of the guests. (2) It is thought
that these people rose from their seats to drink,
to propose toasts or healths, or to make speeches.

Frail and fragile Cleopatra, like some thin people ate heartily; and it is said that, when she treated Caesar with a banquet,
it was such that slaves died to procure it and the guests present
wondered at the rarities which they ate. (3)

The Egyptians were among the first to realize the pleasure
to be derived from dinner-hour conversation. The Egyptian host
felt it his duty to keep the conversation interesting and animated,

2. Doran, Dr., Table Traits with Something on Them, p. 343.
3. Ibid., p. 343.
and the guests felt it their duty to respond." (1)

In Pharoah's time and in his palace all important guests had their names and symbols engraved on the 'guest wall'. "Modern guests inscribe their names in the guest books." (2)

These were a scrupulously religious people, who rarely sat down to meals without saying grace and, like the Israelites, offered food to their gods before eating of it themselves.

With a part of the Egyptian history, we find the Israelites very closely connected as captives. Their food while in Egypt included grains, many vegetables, some fruits, fish and manna or lichen, which is still known as a food in that locality. In Canaan they ate milk, honey, butter, bread both leavened and unleavened, and locusts. They, like the Egyptians, washed their hands quite often; in fact, they made a kind of ceremony of handwashing.

"The Israelites appear to have been among the first to offer prayer before eating, out of gratitude for having food to eat." (3)

These people had a simple hospitality, yet they, too, gave great feasts which, however, were much simpler than those of other countries.

Near these peoples was the kingdom of Babylonia, where great feasts were common among the higher class. Their preparations and utensils were elaborate. Some of their vessels were of silver and gold, richly wrought and skillfully shaped. In the ruins of their buildings are found spoons and forks. A law in that country prohibited cooking on the Sabbath.

Refer. 1. Eichler, Lillian. The Customs of Mankind, p. 386
2. Ibid., p. 329
3. Ibid., p. 376
Another near neighbor was Persia, whose early beginnings show the
greatest moderation and simplicity of living; their chief foods were
vegetables, many fruits, rice, milk, cheese, and a little flesh. As in
other countries, the life of these people gradually became luxurious;
we read of great feasts and today find the ruins of great banquet halls.
As trade with other countries became more extensive, more elaborate methods
of cookery developed. The luxury of that country consisted in skill in
preparation of foods and in bringing out delicacy of the flavor rather than
in profusion of viands and the magnificence of mere bulk.

Before we leave this section of the world, it is well to mention some­
thing of the peoples of the eastern side of Asia. We do not know how old
China is, and for many reasons little is known about the early home customs
there. It is known that neither stool, chair, nor couch was used for seat­ing
those who dined. If it were possible for us to peep into these early
homes, either there or in Japan, we should see the people sitting on the
floor while they dined, eating with their chopsticks. These sticks were
used in pairs and held between the thumb and the fingers of the right hand
as tongs to take up portions of food. These implements for eating were
usually made of wood, bone, or ivory and are still used today by the
Chinese. There are complex rules for using these chopsticks just as there
are conventions for the use of the fork, spoon, and knife. Chopsticks are
also used for signalling. "For instance, to place the chopsticks across
the top of the bowl and leave them so is a sign that the guest wishes to
leave the table. With us it was at one time the custom to indicate the
same thing by turning the plate upside down.

Refer. 1. Barrows, Anna and Shapleigh, Bertha E., An Outline on the
Chinese use chopsticks because they consider the knife and fork barbaric. "We sit at table to eat, not to cut up carcasses," they say. (1)

The food there is brought to the dinner cut up in small pieces.

From the earliest times the Chinese have offered wine to their guests before eating, yet drunkenness is considered a disgrace by these people.

The Chinese, Japanese, and other Oriental peoples even today eat in silence so far as conversation is concerned, but Julia Burke in "Table Customs Here and There" says that the inhabitants of China, India, and Africa show their appreciation of a well-cooked meal by long indrawn suckings, smacking of their lips, and other noises, but with us such audible appreciation of one's food is strictly taboo, absolute silence being preferable.

Greece

Across the Mediterranean Sea from Egypt lies a little country which was really the cradle of modern culture.

In early Greece the occupations of the men were husbandry, cattle-raising, and fighting, whereas the women spent their time in caring for the household, in spinning and weaving, and in the care, preparation, and storage of food. In that early time the meals of the day were three: breakfast, dinner (the hot meal of the day was served at noon), and supper, which was a simple and light repast.

The Spartans in their early days were a very frugal people; in a later time the men were required to eat at public tables to prevent extravagance.

The early Athenians were also frugal; fifty cents per day according to our values for four adults was considered extravagant.

Ionia was the home of luxurious lives; Sybaris was noted for its refinements and love of dainty cookery.

As the life of all the Greek peoples became more luxurious, there was a profusion of food, and the rarity of the food was considered more than was the flavor. In Athens in 470 B.C. the Cooking Society awarded a prize to the one who had produced the most excellent dish. At this period there was much food imported from distant countries.

In early Greece the tables were rude boards and trestles. The chairs with arms were for the important persons, and the stools for the common people. At a later period much more elaborate tables were used.

"The tables were, like ours, either round, square or oblong, and for these the most costly woods were imported from the East. There were no table-cloths; but the tables were wiped down with sponges. Chairs, ottomans, and couches, of every variety of stuff and in the most elegant styles, adorned the room. In the Homeric times, the men sat at the table; but afterward they adopted the Oriental custom of family reclining on a luxurious couch. They had the greatest variety of earthen and metallic plates, cups, and goblets . . . . Drinking cups were the objects of special attention. Their forms were elegant, and of wonderful variety; and their size would have astonished a testotaller." (1)

"The common meals were prepared, under the direction of the mistress of the house, by her slaves, one of whom was usually a cook; but at dinner parties, or symposia, professed cooks were employed. It is supposed that generally the men and women in a family took their meals apart; but this could not have been universally the case, since Menander introduces a young dandy complaining what a bore it was to be a family

party where the father, holding a goblet in his hand, first made a speech, abounding with exhortations, the mother followed and then the grandmother prated a little; then afterward stood up her father, hoarse with age, and his wife, calling him her dearest, while he meantime nodded to all present." (1)

"The occasions for more formal entertainments were numerous among the wealthier class. Public and private sacrifices were at all times celebrated by convivial meetings, as were birthdays of members of the family and of distinguished individuals, living or dead; also the leave-taking of a friend, or his welcome home after a long absence." (2)

Socrates’ conversation with Critobulus shows the life of the times to a certain extent. Socrates says,

"Because my property is sufficient for my wants; but your style of living, and the figure you make in the world, are such that, if your estate were three times as great, it would not equal the demands upon it: ....; you have to receive and entertain sumptuously a great many strangers, and to feast the citizens: ....; whereas your friends, though much better able to bear their own expenses than you yours, are always expecting to be benefited by you." (3)

It is said that Socrates had little more than one hundred and fifty dollars per year for household expenses. He lived on bread and water, except when invited out.

"Parties given by individuals at their own houses and at their own expenses were the customary occasions of social intercourse. The host would go out to the usual places of resort, .... and, meeting his friends there, request them to visit him without further ceremony at such or such a time; or, if he intended to make a more formal affair of it, he gave a list of the guests he proposed to invite to a slave, whose business it was to deliver the invitations in person. It was not the fashion to invite the women to these parties, at least at Athens. The fashion

Refer. 1. Felton, C.C., Greece, Ancient and Modern, Vol. 1, p. 363
2. Ibid., p. 357
3. Ibid., p. 357
appears to have been different at Sybaris; for Plutarch states that the Sybarites used to ask the ladies a year before hand, that they might have time to dress . . . .

The guests were expected to dress in their best, and to be punctual at the appointed hour, tardiness being justly considered as a piece of impoliteness and presumption." (1)

Parasites and mountebanks always took the liberty of dropping in wherever they found a feast was going to be given, which fact they ascertained by walking through the fashionable streets, and snuffing at the kitchens. These characters were sometimes called flies, and sometimes shades. (2)

The Greeks provided for the comfort of the guests; servants brought in ewers of water as soon as the guests arrived, so that they might refresh themselves. It was considered ill-bred for the Grecian guest to sit down to table immediately upon arrival, so there was a period of entertainment first. Before the guest took his place at the table, a slave removed his shoes and washed his feet in wine and perfumed essences and then washed his hands -- this was done for those of highest rank first and those of lowest last. Cocktails were offered the guests before they entered the dining room.

"It would seem to have been the Athenian custom for the giver of the entertainment to assign the places of the company, the place of honor being next his own, which was at the upper end of the room, or farthest from the door. The position they took was so as to let the left arm rest on the cushion, keeping the right arm free and ready for action . . . . When the guests were duly placed, the slaves brought in water to wash their hands, which Philoxenus, a fly, said was the best use that could be made of water. Generally a table was placed before each couch, and the provisions laid upon it, though some of the dishes were

Refer. 1. Felton, C.G., Greece, Ancient and Modern, Vol. 1, P. 364
2. Ibid. p. 364
carried around. Diners had no knives and forks, but helped themselves with their fingers, which, according to the ancient saying, were made first; but as soups could not be managed in this way, necessity, ... led to the manufacture of spoons. It was not consistent with good manners to talk much until the substantial dishes had been duly honored; ... The room was brilliantly lighted with lamps and chandeliers, and the guests were crowned with wreaths and garlands." (1)

The entertainment commenced with sweetmeats, cakes, lettuce or pungent herbs, oysters and thrushes, followed by several kinds of fish, poultry and meats. The second course consisted of honey, milk products, fruits and confectionery. Frozen desserts were unknown. It is said that it required much practice to dine well without a knife and fork.

"The more skillful gourmands prepared themselves.... by playing with hot pokers... or hardened their fingers by dipping them in boiling water, and gargled their mouths and throats with it, that they might seize the delicate slices cooking hot, and swallow them without serious inconvenience; and one of them is reported to have worn metallic finger guards. ... There was no table cloth or napkins. Crumbs of bread or dough, served for the purpose, were used for wiping the hands, when that process became necessary, as it often did. At the close of the course, the tables were removed, and water, with towels, was carried round to wash the hands. Until this period in the feast, silence had been maintained; but now wine was brought in; .... this wine was usually mixed with water as it was considered barbarous to drink it unmixed." (2)

Cup-Bearers and attendants kept the wine cups filled and much drinking was done while the guests were entertained by music, juggling, and dancing by hired female entertainers. Healths were drunk

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2. Ibid., p. 366.
to the guests, the host drinking first. The diners often had learned or polite discussions at these feasts and these called out the wit and thought of the company. This was probably the reason that the great Socrates was so often a guest in the wealthy Grecian homes.

After midnight, all who had not fallen asleep left for their homes—it is said that when the guest was ready to depart a gift was bestowed upon him.

In order to banish effeminacy and luxury, and the love of riches from Sparta, Lycurgus "made a regulation to suppress the magnificence and extravagance of private tables, and ordained that all the citizens should eat together of the same common victuals... and expressly forbade all private eating at their own houses." No one was excused from these tables and, a long time after the making of these laws, "king Agis on his return from a glorious expedition, having taken the liberty to dispense with the law in order to eat with his wife, was reprimanded and punished." 

The very young were present at these tables so that they might hear grave discourses upon government and other interesting subjects of the day; these conversations were never mixed with any vulgar or disgusting ideas and neither were jests ever directed at persons.

Through luxurious living and wars among themselves the states of Greece later exhausted themselves, so that when other peoples invaded this fair land, they were overcome and their former greatness was no more.


2. Ibid., p. 246.
On the Mediterranean Sea lies another country which in ancient days reached a greater height in some ways than those previously mentioned. However, some authorities tell us that this country was a great borrower from those with whom she later came in contact.

The living in very early Roman days was quite frugal, the national dish being porridge. Cato says that the garden was the second meat supply for the farmer. In those early days the preparation of the food was also very simple, and this preparation was usually done by the women of the household, as even the wealthiest Romans at this time had no especially trained cooks. If any one entertained, he hired a cook who brought with him his utensils and helpers.

The Roman culina, or kitchen was located in the rear of the house and contained a small charcoal burner or brazier, a table with a top of marble or masonry, and, in the wealthiest home, a sink. The walls were frescoed with paintings of the household gods.

"When the meal was ready, it was placed in the atrium or main living room. The dishes were usually of earthenware or wood, though sometimes a silver salt cellar was seen. Forks and knives were unknown. The family sat around on stools or benches. After the war with Antioch, the Roman soldiers brought home ideals of luxury in food and in daily living which were heretofore unknown in Italy. Before that time hot dishes were partaken of only once a day. After the return of soldiers, hot dishes were served at the second meal (the pradium or lunch); and at the principal meal, or dinner, the two courses formerly in use were no longer sufficient. The rich now aping the luxury of the Greeks, but lacking their
refinements, became gluttons. They hunted the world over for rare and unusual foods... The separate dining room triclinium was developed, some fine houses having two or more. The couch replaced the dining room stool; slaves served the food; a special dinner dress was designed; and every family of wealth now employed a highly trained chef who had a staff of trained helpers."

The Romans now became noted for their hospitality, and nothing was too rich or costly for their guests. They had elaborate tables which closely resembled the modern table, except that they had to be much lower to accommodate those who reclined. Most of these tables were square, with four legs, or oval, with three connected legs, and the most of these legs had claws at the end. The materials from which these tables were made were wood, bronze, precious metals, and ivory.

The Romans used chairs until they borrowed the couch idea from the Greeks. Three of these couches were placed at the table, the fourth side being left open to receive the service. Authorities disagree as to the number of persons who could dine from one couch; however, four seems to be the most frequently mentioned number. These couches were low without backs and were covered with rich fabrics. Those for the oval tables seem to have been made in the shape of half moons.

"The guests came with their servants and remained several hours. Guests were rarely invited to the noon (dinner) meal, as it was usually a simple repast. They were invited for supper, which was the important meal of the day. These early Roman suppers held from three to seven courses. The host gave each guest an exact list of the courses and all the dishes of

of which the feast was composed, a forerunner of the menu card." (1)

Upon their arrival guests gathered in the sitting room. The host and hostess sat side by side and each guest, as he arrived, approached them to receive their welcome and good wishes. Then he joined the others, was given a goblet of wine, and enjoyed the music and dancing provided for his entertainment.

Each guest here, as in Egypt and Greece, washed his hands at the table before eating; "this ceremony began with the highest in rank and ended with the lowest." (2)

The host and his wife, with the guest of honor, sat at the head or honor table, and the other guests sat at the other tables according to rank. "Foods were brought in and placed, as to-day, before the man at the head of the table. Fruits were brought in baskets, which were placed on the floor beside the table." (3)

The meal lasted a long time while all gorged themselves. Brannagan says that the Roman regarded gluttony more than Epicurianism as the end and aim of eating. Their feasts remain unrivaled for sheer profusion of elaborate and expensive good, and for the vulgarity and intemperance of food habits displayed.

"Table cloths were used by the Romans during the period of the last Emperors. They were of linen striped with purple and gold. There were napkins, too, which were used for a purpose very different from our purpose today. The guests at a dinner would wrap delicacies from the table and fruit baskets in his napkin, and so carry them home.

2. Ibid., p. 360.
3. Ibid., p. 360.
It was a general custom to carry away food in this manner; the guest who neglected to do so took the risk of hurting his host’s feelings." (1)

In Rome under the last days of the Empire, luxurious extravagance and self-indulgence were the order of the day. This change came about after the conquest of the East and the development of the corrupt provincial system. "The colossal fortunes quickly and dishonestly amassed by the ruling class marked the incoming at Rome of such a reign of luxury as perhaps no other capital of the world ever witnessed" and, too, no other wealth has been more grossly misused than that of this period. But a dark shadow was appearing against the horizon of the Roman world which grew until it overspread all civilization. "These rude barbarian hordes spread banquets in the villas of the Roman nobles from the stores of their well-filled cellars and drank from jeweled cups their famed Falerian wines."

Refer. 1. Eichler, Lillian, The Customs of Mankind, p. 361

2. Wilson, Isabella C., A Glimpse into Old Roman Cookery
   Practical Home Economics 9:60. February 1931.
Part 2.

The Development Of Table Manners And Customs In The Countries Which Later Influenced Louisiana

From the study of the ancient countries one will find that growth was step by step—from a very simple beginning until an age of great luxury was reached. Ideas came one from another; as soon as there was intercourse between any two countries, immediately there began the use of borrowed customs.

The destruction of the Roman Empire by the barbarians is one of the great events of history and was a turning point in the fortunes of mankind. The period following this was one of race mixing, which resulted in a new people who have made modern civilization more progressive than that of any age which preceded it.

We find that during these turbulent times the monasteries were the only places where there was any peace, and here was kept alive some of the early arts. Men who still possessed some of the early love for a quiet, cultural life often were attracted to these monasteries, and since these were the only inns of this time, the hospitality of their tables became famous. These places were widely scattered, and dignitaries from both church and state were entertained there; thus ideas were carried from one province to another. The arts of dining were partly recovered through these peoples and partly through the influence and example of Charlemagne in the eighth century A.D., who personally supervised the processes of his kitchen and prepared the menu for his table.
"Through the Dark Ages, succeeding the fall of Rome, Europe had scant time to pay attention to table delicacies or table etiquette, and had neither the wish nor the resources for anything but the crudest of foods. Bread and meat and porridge were the chief articles of diet, eaten greedily at unclean tables. There were no forks; each man used his hunting knife to hack off a piece of meat which he ate in his fingers, and every one brought his own spoon—made of horn or wood. A man who possessed a silver spoon was so proud of it that he mentioned it in his will. Wine or beer was served in huge loving cups, passed from mouth to mouth around the table and refilled to pass around again, and even one plate or dish per person was unheard of."

Italy

Since the peak in the World’s art of living in ancient days was reached by the great Roman Empire, the center of which was the "Eternal City" of Rome, one would naturally expect that within this city and neighboring territory would be found the revival of this art.

"Cookery as we know it today cannot be said to have started before the Renaissance in Italy; and Italy was indeed its birthplace. Possibly because of the traditions surrounding Rome, possibly because of the geographical location and the natural products, possibly because of a natural skill in cookery, the Italians became highly advanced in the art. It is, apparently, to these Italians that the development of cooking in Europe is due." (2)


2. Eichler, Lillian, The Customs of Mankind, p. 356
"According to the records that have come down to us, the Italians developed not only the art of cookery, but also the art of dining. They were among the first to use spoons and forks." (1)

"We cannot be certain when the fork was first introduced to the table for eating purposes, but we can be reasonably sure that it was not until after the Christian era. Leonardo Alberti, in 'Urbis Venetae Descriptio' (Venice, 1625) mentions that the wife of the doge Domenico Silvio (sister of the Emperor Nicephorus Botaniates, 11th century) was too dainty to touch her food with her fingers. Therefore she used a small golden fork for eating. She is described as being 'luxurious beyond belief,' and we are told that 'instead of eating like other people, she had her food cut up into little pieces, and ate the pieces by means of a two-pronged fork.' " (2)

"A Milanese friar, known as Fra Bonvicino da Riva, wrote (about 1290) and left us a curious, versified manual of fifty common courtesies for the table. Mention of the fork appears nowhere in the poem; but the use of a spoon as a fork is indicated: 'Suck not with the mouth when thou eatest with a spoon.' It appears that one spoon is given the guest at the beginning of the meal, and it must suffice throughout. It is also clearly indicated in this rare old manual, that each guest is expected to bring his own knife." (3)

"A 16th-century writer says:

'At Venice each person is served, besides his knife and spoon, with a fork to hold the meat while he cuts it, for they deem it ill manners that one should touch it with the hand.' " (4)

An Englishman named Coryat while traveling in Italy in the

Refer. 1. Eichler, Lillian, The Customs of Mankind, p. 358
2. Ibid., p. 364.
3. Ibid., p. 364.
4. Ibid., p. 264
early part of the seventeenth century gives the following account of the usage of forks at table: He says,

"I saw a custom in all those Italian cities and towns through which I passed, that is not used in any other country that I saw in my travels, neither do I think that any other nation of Christendom doth use it, but only Italy. The Italian, and also most strangers that are commorant in Italy, do alwaies at their meals use a little forks, when they cut their meat. For while with their knife which they hold in one hande they cut the meat out of the dish, they fasten their forks, which they hold in their other hande, upon the same dish, that whatsoever he be that sitting in the company of any others at meales, should unadvisedly touch the dish of meat with his fingers, from which all at the table do cut, he will give occasion of offense unto the company, as having transgressed the laws of good manners, insomuch that for his error he shall be at the least browbeaten, if not apprehended in wordes. This forme of feeding I understand is generally used in all places of Italy, their forkes being for the most part made of iron or steels and some of silver, but those are used only by gentlemen." (1)

"In olden times the Florentine people lived in great sobriety: the food was simple, and the dishes coarse; but as the people grew rich from manufactures and foreign trade and exchange, they naturally wished to display the result in magnificence about them." (2)

An account of the wedding feast of Lorenzo d' Medici gives an idea of the extravagance of the entertainment of that day:

Refer. 1. Wright, Thomas, Esq., The Homes of Other Days, p. 462
2. Scalfie, Walter B., Florentine Life During the Renaissance, p. 96.
"The festivities commenced on Sunday and con-
tinued until noon Tuesday, during which time prac-
tically the whole city was feasted by the Medici. . . .
there were consumed of sweetmeats alone 5000 pounds,
and that in the house of Carlo d'Medici, who undertook
the entertainment of the townspeople, there were 100
kegs of wine consumed daily." (1)

"At the table of the great Lorenzo, we read
that there was no recognition of rank in the order of
seating, but that each took his place according to the
time of arrival, whether he was a grandee of the city
government or the poor student of sculpture.----" (2)

"The most complete and delightful picture of the
country life of the Florentines, however, comes to us
in connection with the life of that true, old aristocrat
Agnolo Pandolfini . . . .Having lost his wife while still
a young man, his old age was here made comfortable by
the presence of his two living daughters-in-law, who did
the honors of the house for him; .........................

"When his sons returned from the city on Sundays and
holidays without bringing company with them, he reproved
them, and on week days, he would send out to persons
passing the villa, about meal time and have them invited
to dine with him. Water to wash their hands was offered
them on entering, and they were then seated at table,
no questions being asked as to their business or social
position. After dinner, he would thank them for the pleasure
of their company; and not desiring to detain them longer,
would take a courteous leave of them." (3)

This was in 1434.

Up to the sixteenth century Italian cooks reigned supreme.

A strike among the Italian artists of the kitchen and the discov-
ery by their employers, the Genoese Merchant princes, that their French

Refer. 1. Scofield, Walter B., Florentine Life During the Renaissance, p. 95
2. Ibid., p. 75
3. Ibid., p. 92
servants were excellent substitutes, started the Franco-Italian rivalry which

"reached its height when Catherine de Medici in 1533 brought from her Florentine home a set of cooks, who complained that their Paris colleagues had sucked their brains and extracted from them all they knew and more than they had any intention of imparting. They predicted that at this rate the world's gastronomic capital will soon be transferred from the Tiber to the Seine." (1)

"Coffee houses were .... introduced at Venice 1645."

While traveling through Italy from Siena to Rome about the middle of the nineteenth century, Charles Dickens stopped at the Osteria La Scala.

"We had the usual dinner in this solitary house; and a very good dinner it is, when you are used to it. There is something ...., which is sort of shorthand or arbitrary character for soup, and which tastes very well, when you have flavored it with plenty of grated cheese, lots of salt, and abundance of pepper. There is a half fowl of which this soup has been made. There is a stewed pigeon, with the gizzards and livers of himself and other birds stuck all around him. There is a bit of roast beef, the size of a small French roll. There is a scrap of Parmesian cheese, and five little withered apples, all huddled together on a small plate, and crowding one upon the other, .... Then there is coffee; and then there is bed." (3)
"The distinguishing characteristic of the Italian kitchen is patience. Pazienza is the word the foreigner hears most frequently from the lips of all classes in Italy." (1)

"A characteristic of Italian food is harmony, corresponding to atmosphere in art. Sliced ham is served with fresh figs to bring out flavor, cheese with pears...... Peaches are soaked in wine at table. Strawberries are never eaten with cream, nor washed in water. They are washed in wine and served with claret or lemon juice and sugar. Blackberries and watermelons are never served at table; there is a prejudice against these." (2)

Bread in Italy is still considered the 'staff of life'. Most of the bread is made in the bakeries, the loaves are usually round, and flat, crisp and light and unsalted. Vienna bread and rolls are served at hotel tables.

The peasantry live chiefly on cornmeal, either as mush or made into a flat cake without yeast and baked on the hearth between two red hot stones. Salt is very expensive in Italy, and so peasants do not have it.

The Tuscan and Umbrian peasants live almost exclusively on a soup which is made of vegetables without stock. ......The peasants never serve meat or wine except at Christmas and during the haying season. These peasants still work under the feudal system. (3)

The Italian national dish is macaroni. There are many varieties, each taking its name from what it most closely resembles. The legume most used by these people is the lentil which is a product of ancient Egypt.

2. Ibid. p. 338
3. Ibid. nn. 337-343
In Italy the food can be bought in very small quantities, such as the breast or wing of a chicken. This is well, since there are no refrigerators to keep left-over foods.

Other countries may be today far ahead of Italy in some respects, yet it is through the Italian people that other countries began the development of cookery and serving.

France

The dining room or hall in the palaces of the Frankish kings was the largest room in the building. Usually, two rows of columns divided it into three parts, one for the royal family, one for the officers of the household, and the third for guests. It is said that no person of rank when visiting the king could leave without sitting at his table or drinking a cup to his health.

The great Charlemagne was most simple as regards food and drink, and had pious and historical works read to him during his meals.

"He dined at twelve o'clock with his family, the dukes and chiefs of various nations first waited on him, and then took their places at the table, and were waited on in their turn by the counts, prefects, and superior officers of the court, who dines after them. When these had finished, the different chiefs of the household sat down, and they were succeeded lastly by servants of the lower order, who often did not dine till midnight, and who had to content themselves with what was left." (1)

Refer. 1. Lacroix, Paul, Manners, Customs and Dress During the Middle Ages, and During the Renaissance Period, p. 69
From the middle of the ninth until far into the twelfth century the owners of castles and their men had little time to devote to the pleasures of private life—war kept them busy.

In the great homes of France during the thirteenth century one writer says:

"In the great middle hall, or dining room, there was a long massive oak table, with benches and stools of the same wood. At the end of this table, there was a large arm chair, overhung with a canopy of golden or silk stuff, which was occupied by the owner of the castle,....Often the walls of the hall were hung with tapestry, .... The floor was generally paved with hard stone, or covered with enamelled tiles. It was carefully strewn with scented herbs in summer, and with straw in winter. (1)

"M. le Baron Jerome Pichon, that excellent bourgeois, is the earliest author who has left us any documents on repasts and feasts of this early day. This author of the "Menagier de Paris", describes in its fullest details, a repast which was given in the fourteenth century by the Abbe de Lagny, to the Bishop of Paris, the President of the Parliament, the King's attorney and advocate, and other members of his council, in all sixteen guests.

We find from this account that 'my lord of Paris, occupying the place of honour, was, in consequence of his rank, served on covered dishes by three of his squires, as was the custom for the King, the royal princes, the dukes, and peers; that Master President, who was seated by the side of the bishop, was also served by one of his own servants, but on uncovered dishes, and the other guests were seated at table according to the order indicated by their titles or charges.'

The bill of fare of this feast, which was given on a fast-day, is the more worthy of attention, in that it proves to us what numerous resources cookery already possessed. This was especially the case as regards fish, when we consider how difficult the transportation of fresh sea-fish over the bad roads of that period.

Refer. 1. Lacroix, Paul. Manners, Customs and Dress During the Middle Ages, and During the Renaissance Period. p. 72."
First, a quarter of a pint of Grenache was given to each guest on sitting down; then "hot eschaudes, roast apples with white sugar-plums upon them, roasted figs, sorrel and watercress, and rosemary."

Soups. - A rich soup, composed of six trout, six tenches, white herring, freshwater eels, salted twenty-four hours, and three whiting, soaked twelve hours; almonds, ginger, saffron, cinnamon powder and sweetmeats.

Salt-water Fish. - Soles, garnets, congers, turbot, and salmon.

Fresh-water Fish. - Lux faudis (pike with roe), carps from the Marne, brooks.

Side-Dishes. - Lampreys a la bose, orange-apples (one for each guest), poepoise with sauce, macérole, soles, broom, and shad a la cameline, with verjuice, rice and fried almonds upon them; sugar and apples.

Dessert. - Stewed fruit with wine and vermilion sugar-plums; figs, dates, grapes, and filberts.

Hypocras for issue de table, with obliies and supplications.

Wines and spices compose the boute-hors.

To this fasting repast we give, by way of contrast, the bill of fare at the nuptial feast of Master Halye, "to which forty guests were bidden on a Tuesday in May, a day of flesh."

Soups. - Capons with white sauce, ornamented with pomegranate and crimson sweetmeats.

Roasts. - Quarter of a roe-deer, goaslings, young chickens, and sauce of orange, cameline, and verjuice.

Side-Dishes. - Jellies of crayfish and loach; young rabbits and pork.

Dessert. - Troumantees and venison

Issue. - Hypocras.

Boute-Hors. - Wine and spices." (1)
"This clever editor then sums up the arrangements for the table in the fourteenth century. (The different provisions necessary for food are usually entrusted to the squires of the kitchen, and were chosen, purchased, and paid for by one or more of these officials, assisted by the cooks. The dishes prepared by the cooks were placed, by help of the squires, on dressers in the kitchen until the moment of serving. Then they were carried to the tables. Let us imagine a vast hall hung with tapestries and other brilliant stuffs. The tables are covered with fringed table-cloths, and strewn with odiferous herbs; one of them, called the Great Table, is reserved for persons of distinction. The guests are taken to their seats by two butlers, who bring them water to wash. The Great Table is laid out by a butler, with silver salt-cellers, golden goblets with lids for the high personages, spoons and silver drinking cups. The guests eat at least certain dishes on trenchers, or large slices of thick bread, afterwards thrown into vases called couloures (drainers). For the other tables the salt is placed on pieces of bread, scooped out for that purpose by the intendants, who are called porte-chappees. In the hall is a dresser covered with plate and various kinds of wine. Two squires standing near this dresser give the guests clean spoons, pour out what wine they ask for, and remove the silver when used; two other squires superintend the conveyance of wine to the dresser; a vialot placed under their orders is occupied with nothing but drawing wine from the casks. At that time wine was not bottled, and they drew directly from the cask, the amount necessary for the day's consumption. The dishes, consisting of three, four, five, and even six courses, called mets or assiettes, are brought in by valets and two of the principal squires, and in certain wedding-feasts the bridegroom walked in front of them. The dishes are placed on the table by an assureur (placer), assisted by two servants. The latter take away the remains at the conclusion of the course, and hand them over to the squires of the kitchen who have charge of them. After the mets or assiettes the table-cloths are changed, and the entremets are then brought in. This course is the most brilliant of the repast, and at some of the princely banquets the dishes are made to imitate a sort of theatrical representation. It is composed of sweet dishes, of coloured jellies of swans, of peacocks, or of pheasants adorned with their feathers, having the beak and feet gilt, and placed in the middle of the table on a sort of pedestal. To the entremets, a course which does not appear on all bills of fare, succeeds the dessert. The issue, or exit from the table, is mostly composed of hypocras and a sort of oublies called metsent; or, in summer, when hypocras is out of season on account of its strength, of apples, cheeses,
and sometimes of pastries and sweetmeats. The boute-hors (wines and spices) end the repast. The guests then wash their hands, say grace, and pass into the chambre de parlement or drawing room. The servants then sit down and dine after their masters. They subsequently bring the guests wine and opices de chambre, after which each retires home."

But all the pomp and magnificence of the feasts of this period would have appeared paltry a century later, when royal banquets were managed by Taillevant, head cook to Charles VII. The historian of French cookery, Le rand d'Aussy, thus describes a great feast given in 1455 by the Count of Anjou, third son of Louis II., King of Sicily:

On the table was placed a centre-piece, which represented a green lawn, surrounded with large peacocks' feathers and green branches, to which were tied violets and other sweet-smelling flowers. In the middle of this lawn a fortress was placed, covered with silver. This was hollow, and formed a sort of cage, in which several live birds were shut up, their tufts and feet being gilt. On its tower, which was gilt, three banners were placed, one bearing the arms of the count, the two others those of Madevoilles de Chatambrun and de Villaguier, in whose honour the feast was given.

The first course consisted of a civet of hare, a quarter of a stag which had been a month in salt, a stuffed chicken, and a loin of veal. The two last dishes were covered with a German sauce, with gilt sugar-plums, and pomegranate seeds .... At each end, outside the green lawn, was an enormous pie, surmounted with smaller pies, which formed a crown. The crust of the large ones was silvered all around and gilt at the top; each contained a whole roe-deer, a gosling, three capons, six chickens, ten pigeons, one young rabbit, and, no doubt to serve as seasoning or stuffing, a minced loin of veal, two pounds of fat, and twenty-six hard-boiled eggs, covered with saffron and flavored with cloves. For the three following courses, there were a roe-deer, a pig, a sturgeon cooked in parsley and vinegar, and covered with powdered ginger; a kid, two goslings, twelve chickens, as many pigeons, six young rabbits, two herons, a leveret, a capon stuffed, four chickens covered with yolks of eggs and sprinkled with powder de Duc (spice), a wild boar, some wafers (darioles), and stars; a jelly, part white and part red, representing the breasts of the three above-mentioned persons; cream with Duc
powder, covered with fennel seeds preserved in sugar; a white cream, cheese in slices, and strawberries; and, lastly, plums stewed in rose-water. Besides these four courses, there was a fifth, entirely composed of the prepared wines then in vogue, and of preserves. These consisted of fruits and various sweet pastries. The pastries represented stags and swans, to the necks of which were suspended the arms of the Count of Anjou and those of the two young ladies." (1)

"In great houses, dinner was announced by the sound of the hunting-horn; this is what Froissard calls corner l'assiette, but which was at an earlier period called corner l'eau, because it was the custom to wash the hands before sitting down to table as well as on leaving the dining room. For these ablutions scented water, and especially rose-water, was used, brought in ewers of precious and delicately wrought metals, by pages or squires, who handed them down to the ladies in silver basins. It was at about this period, that is, in the times of chivalry, that the custom of placing the guests by couples was introduced, generally a gentleman and lady, each couple having but one cup and one plate; hence the expression to eat from the same plate.

Historians relate that in the thirteenth and fourteenth centuries, at certain gala feasts, the dishes were brought in by servants in full armor, mounted on caparisoned horses; but this is a custom exclusively attached to chivalry. As early as those days, powerful and ingenious machines were in use, which lowered from the story above, or raised from that below, ready served tables, which were made to disappear after use as if by enchantment.

At that period the table service of the wealthy required a considerable staff of retainers and valets; and, at a later period, this number was much increased. Thus, for instance, when Louis of Orleans went on a diplomatic mission to Germany for his brother Charles VI (at the beginning of the fifteenth century), this prince, in order that France might be worthily represented abroad, raised the number of his household to more than two hundred and fifty persons, of whom about one hundred were retainers and table attendants. Oliver de la Marche, who, in his

Refer. 1. Lacroix, Paul, Manners, Customs and Dress During the Middle Ages and During the Renaissance Period, pp. 170-174
'Mémoires,' gives the most minute details of the ceremonial of the court of Charles the Bold, Duke of Burgundy, tells us that the table service was as extensive as in the other great princely houses.

This extravagant and ruinous pomp fell into disuse during the reigns of Louis XI., Charles VIII., and Louis XII., but reappeared in that of Francis I. This prince, after his first wars in Italy, imported the cookery and the gastronomic luxury of that country, where the art of good living, especially in Venice, Florence, and Rome, had reached the highest degree of refinement and magnificence. Also, his daughter-in-law, Catherine de Medici, a Florentine princess, brought many Italian cooks to Paris during the reigns of her husband and her three sons and further extended this art. These cooks introduced ices into France. All these new ideas made their way into other European countries, as France was already becoming the inspiration of social Europe.

"Henry II and Francis II maintained the magnificence of their royal tables; but after them, notwithstanding the soft effeminacy of the manners of the court, the continued wars which Henry III and Charles IX had to sustain in their own states against the Protestants and the League necessitated a considerable economy in the households and tables of these kings. 'It was only by fits and starts,' says Brantôme, 'that one was well fed during this reign, for very often circumstances prevented the proper preparation of the repasts; a thing much disliked by the courtiers, who prefer open table to be kept at both court and with the army, because it then costs them nothing.' "

Meals, which had from the days of the Franks in Gaul been served only twice daily (they dined at ten o’clock in the morning, and supped at four in the afternoon), were changed during the reigns of the kings just mentioned. Dinner was put back one hour and supper three hours, and to this change many people objected.

Refer. 1. Lacroix, Paul, Manners, Customs and Dress During the Middle Ages, and During the Renaissance Period., p. 177.

1. Ibid., p. 177.
With Louis XIII, the second of the famous line of Bourbon kings, began the art of dining, which developed through a period of years until it reached the splendor of the days of Francis I, in richness and show, yet surpassed it in preparation and delicacy of the foods.

Great chefs spent their life pleasing kings and the great and idle nobles of that day; one writer says that at the time of the later Bourbon kings it was enough to make one weep to pass through desolate France, where the castles of the members of the favored nobility were fast falling to decay since their owners had gone to the court to live and had neglected their estates; it was considered almost a disgrace in that day not to be invited to the court by your monarch, and the few nobles who remained at home were becoming poorer and poorer through the taxing system that was required to support the extravagant and luxurious style of the court. The peasants were so heavily taxed by the time of the death of Louis XIV that they were walking the streets of the capital begging for bread. After the death of this grand monarch, whose reign was outwardly one of the greatest the world has ever known, these peasants lived through seventy-five more years of neglect and oppression, with food so scarce that no style was necessary for the serving, and the refinements of life were being forgotten by this class, while at the court these arts were developing higher and higher.
"One of the greatest advances in cookery took place during the reign of Louis XIV. Béchamel was the king's maître d'hôtel, and he is said to have created many new and tempting dishes. He is particularly famous for his sauce.

Madame de Sévigné relates a rather pathetic tale of Vatel, one of the most famous chefs of this period. So conscientious was he in the preparation of foods that, when a fish that he had ordered for part of a dinner he was arranging, failed to come in time, he committed suicide. He welcomed death rather than the disarrangement of his menu." (1)

The breakfast of Louis XIV was always a frugal repast. He usually dined alone in his own chamber and was served three courses and a dessert. At ten o'clock he supped, "the princes and princesses of France sat at the table with him; six noblemen then stationed themselves at the end of the table, to try the meats, and wait upon the king, while a numerous circle of courtiers and ladies stood around." (2)

"He never tasted the food until it had passed through the hands of those noblemen, and it took three noblemen, ending with a prince of the blood, to present him with a napkin with which to wipe his lips. He could not go to and leave the dinner table without a world of ceremony.

"The ushers solemnly summoned the guard when the cloth was to be laid, and a detachment of men under arms were at once spectators and guardians at the dressing of the table. They stood by, ... while the appointed officers touched the royal napkin, spoon, plate, knife, fork, and tooth-picks, with a piece of bread, which they subsequently swallowed. This was the trial against poisoning. The dishes in the kitchen were tried in the same way, and were then carried to table escorted by a file of men with drawn swords. .........

Refer. 1. Richler, Lillian, The Customs of Mankind, p. 356
Changing his plate required as much attendant ceremony as would go to the whole crowning of a modern constitutional king; and when he asked for a drink ..., the cupbearer solemnly shouted the king's desire to the buffet; and the buffetears presented goblets and flasks to the cup-bearer, who carried them to the thirsty but necessarily patient monarch." (1)

In the year 1664 this same monarch held a feast at the palace of Versailles, which was very magnificent and widely famed. "The king attended with a court of six hundred persons, whose entire expenses including those of all their attendants, he defrayed." (2) The tables were served by two hundred persons and the feast lasted seven days.

"Another great advance took place under Louis XIV, who was a glutton if there ever was one. He ate for the sheer pleasure of eating rather than to satisfy any hunger. His reign saw many new developments." (3)

This selfish monarch usually ate in the bower of his mistress at Choisy, where every guest had a table to himself. These tables were mechanical contrivances, which, when a spring was touched, sank through the floor and speedily reappeared laden with foods.

It is said that Louis XIV never looked so little like a king as when he dined. The Parisians and their wives used to hurry down to Versailles on a Sunday, to behold the feeding

Refer. 1. Doran, Dr. Table Traits with Something on Them, p. 420
2. Andrews, ______ Breakfast, Dinner and Tea, p. 276
of the beast which it cost them so much to keep. (1)

Mayonnaise, which was invented at this time, is credited to Duc de Richelieu, the grand nephew of the famous minister Richelieu of the day of Louis XIII, and was originally known as Mahonnaise. "Various rich sauces of the time were named for la Pompadour. It appears to have been the custom to name new dishes for celebrities of the day, and we meet with such names as potage a la Conde, poulets a la Villeroi, char- treuse a la Mauconseil, etc." (2)

So did French cooking develop until the Revolution. The first restaurant is said to have appeared in Paris in 1770 and with the Revolution others developed until by 1790 there were more than one hundred and by 1804, in the days of Napoleon, there were about six hundred and by 1815 these restaurants had attracted the best culinary artists of Paris.

The public dining of the later Bourbon kings was one custom of French court life to which Marie Antoinnette, the wife of the ill-fated Louis XVI, could never become accustomed and it was from the long years of this custom that the peasants developed the wish for restaurants, so that they could also have good food.

Refer. 1. Eichler, Lillian, The Customs of Mankind, p. 357
2. Ibid., p. 357
From the beginning of the Revolution until the early nineteenth century the art suffered a decline, but was revived by the celebrated Careme who has been at different times chef to Tsar Alexander I., George IV., Baron Rothschild. Careme appears to have been an artist in dinner-giving. .... Careme was the author of the famous volume known as "Maître d'hôtel français." 

The extravagant forms of dining at the French court passed out with the Revolution; since the wealth of the country was more equally divided no one had the means to entertain in the manner of the old court customs.

Some Table Instructions From Old French Books

Some fifteenth century instructions were:

"One must not spit upon the table at dinner time and when he washes his mouth at table he must not eject the water into the basin. When he sops in his wine, he must either drink all the wine in the glass, or throw what remains on the floor. Neither were the benches and seats always clean as people were told to look at the seats before sitting down at the table.

Manners at table appear to have been losing some of the strictness and stiffness of their ceremonial, while they retained their rudeness. The bowl of water was carried round to the guests, and each washed his hands before dinner, but the washing after dinner appears now to have been commonly omitted. .... Still people put their victuals to their mouth with their fingers."

It was considered bad manners to carry the victuals to the mouth with the knife.

An old French book of this time says, "The Duchess, 

Refer. 1. Eichler, Lillian, The Customs of Mankind. p. 357
2. Wright, Thomas, Esq., The Homes of Other Days. p. 379
her napkin tied securely around her neck was mumbling a bone, the
noble Marquis ....scratched himself, the bell Marquis scoured her plate
with her bread, while a gallant Courtier used the table cloth as a
napkin."

Another rule forbade the use of the knife for picking the
(1)
teeth at the table ...

"You are told not to leave your spoon in
your platter; not to return back to your
plate the food you have put in your mouth;
not to dip your meat in the salt-cellar
to salt it, but to take a little salt on
your knife and put it on the meat; not to
drink from a cup with a dirty mouth; not to
offer another person the remains of your
pottage; not to eat much cheese; to take
only two or three nuts, when they are placed
before you; not to play with your knife;
not to roll your napkin into a cord or
tie it in knots; and not to get intoxicated
during dinner-time! (3)

In the sixteenth, seventeenth and eighteenth centuries in
France there were books which gave the rules of conduct. These books of
etiquette were known as the Civilities. Two of these are now in the hands
of an English art collector. One is dated 1695 and the other 1782. These
described how Paris dined in the seventeenth and eighteenth centuries. At
the close of the seventeenth century the host was reminded not to chastise
his servants at table, and the guest that if he swallows his wine too

Refer. 1. Burke, Julie, Table Customs Here and There. Practical
Home Economics 7:275, September 1929

2. Wright, Thomas, Esq. The Homes of Other Days p. 379

3. Ibid., p. 380.
rapidly he may choke himself, "which is impolite and inconvenient."

One was to sit down to table with his hat on, removing it only if his health was toasted "by a person of quality."

These books suggested that the diner go to dinner with clean hands, and that a dry corner of the towel be left for the person who was the next to use it. It also asked the men of polish "not to scratch himself in company, not to snuff the candle with his fingers, not to blow his soup, not to return the meat to the dish after smelling it," not to talk with the mouth full, not to pocket fruit at dessert.

Some of the rules of conduct found in these Civilizations seem strange to us today, yet they are an insight into the court manners and customs of the glorious Bourbon age. The first one was published in the midst of the reign of Louis XIV, and the second one just seven years before the French Revolution.

Spain

A few hundred years after the fall of Rome, at the beginning of the eighth century, the Moors invaded Spain, where they set up a kingdom and continued to live until driven out by Ferdinand and Isabella. When the Moors entered Spain, plunder was forbidden, and they proved to be the kindest of masters.

During the years of Moorish rule, no country enjoyed a greater degree of agricultural prosperity than did Spain. Even the

Refer. 1. Eichler, Lillian. The Customs of Mankind. p. 366

2. Ibid., p. 366.
Khalifs worked in their gardens with their own hands. To these people Europe is indebted for many foodstuffs, such as: rice, sugar cane, many varieties of fruits, saffron, ginger, and myrrh. After they were driven out, Spain lost and neglected many of these plants, because at this time settlements in America took attention from home affairs.

The Moorish women did not eat with the men, but were allowed to associate with them in the courts and gardens of their beautiful homes. They were always heavily veiled.

The Moorish nobles arose early and, after going through their prayers, took a light repast of fruit and bread, and went to attend to their business.

After evening prayer they ate supper, which was the social meal of the day. At the close of this meal they had some form of entertainment, which usually consisted of music and games at chess or backgammon; sometimes among the dissipated there were drinking bouts and exhibition dances.

In the winter months these gatherings were in a great hall; here

"there was a great vase of charcoal, round which were spread carpets and cushions where the guests reclined and were sprinkled with rose-water and other perfumes. Their mental fare was the recitation of new poems; their bodily fare, preparations of lamb or kid, boiled or frothed milk, sweetmeats, fruit, red wine for the unscrupulous, white wine for those who wished to keep the letter without the spirit of the law, and lemonade
for the strict observers." (1)

In the sixteenth century Isabella of France was married to Philip II, King of Spain. She is said to have dined in state with thirty ladies usually in attendance upon her; while some served at the table, the others stood around in the apartment.

"The Castilian court at this time, enslaved by etiquette was universally regarded as formal, sombre, and melancholy. The courtiers, proud and illiterate, furnished no topics for interesting conversation. . . . . Their halls were filled with retainers." (2)

In the Moorish houses of the feudal lords of the Spanish days in the Rio Grande country in the early part of the seventeenth century, slaves did all the work, they baked bread in ovens, which were out of doors, tended the cauldron that hung before the fireplaces, and beat the thick Spanish chocolate to a froth in wooden bowls.

These idle people tended to gluttony, eating five meals per day, three of which were heavy. They all smoked, and drank wine with meals and between them.

Visits were usually made late in the afternoon, at which time they usually sat on the floor while they were served chocolate from hammered silver mugs—all their service was silver.

Several centuries ago in Spain chocolate was served to the mistress of the house by a besapped and kerchiefed maid who brought it to her on a tray. This thick and sickening sweet chocolate,

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Refer. 1. Yonge, C. W. The Story of the Christians and Moors of Spain. P. 73
so popular with the ladies of that country of all ages and generations, was served with a crisp bread with which it was dipped up.

The cook of that day was a showily dressed person with a set of frilled sleeves. Men servants of the kitchen dressed in a costume of short white trousers, with a little jacket and bright sash. In that day candles were used for lighting the dining hall, and in the kitchen were found the ancient roller-towel and many cooking implements.

A visitor to the Andalusian country in the middle of the nineteenth century tells us that he encountered the famous national dish—the olla porrida, whose ingredients are various; carrots, peas, Spanish beans (carabanas), onions, garlic, lettuce, celery, and peppers, with slices of beef and ham, all boiled together and served in one dish. It is said that this dish was at first sight almost unpalatable to the peoples of the English speaking races and when they entered the dining room where it was being served they shrugged their shoulders and abused the absent landlord, but after many attempts they learned to like it.

At the Fonda Europa (hotel) there were tables d’hote, where the meals were served in courses. All nationalities were seen at these tables and during the meal the Spaniards repeatedly took out their cigarettes and smoked. The common wines of the country, white and red, which were very palatable, were furnished free of charge; Champagne and Madeira were furnished at extra rates. As soon as the courses were finished, dinner was over. No one lingered over the wine, a custom which is forbidden there as everywhere in good European society.
At about this period in the homes of the wealthy people of Madrid gay banquets were served fit for Lucullus. On these tables were collected every imaginable luxury, in and out of season, and served on golden plates. An attache says,

"But when the wine had circulated briskly, and the table was piled with a dessert of purple grapes, plums, green figs, melons, every species of fine fruits, and every possible kind of pulse, only to be imagined in Spain; and when the servants had withdrawn, then every one spoke at once; .... Excellent cigars were handed round by our host, and we were soon enveloped in a mingled cloud of smoke and metaphysics..... conversation, anecdotes, gossip, and scandal .... After coffee, we adjourned to the Casino, the fashionable club of Madrid." (1)

This same person tells us that his first breakfast at a fonda (hotel) was excellent and plentiful and consisted of these foods: stewed fowls and roast meat following the soup and puchero; vegetables, chocolate, grapes, plums and pears in profusion, and very commendable bread. This food was served by two beautiful girls. It seems that though this person enjoyed the food others did not eat it because it was full of rancid oil and garlic.

A traveler to this country about twenty years ago tells us that the meals at these fondas were good and very abundant; they were very appetizing and neither rank with garlic nor fiery with pepper. His breakfast was as follows:

"..... a liberal choice of eggs in any form, the delicious arroz a la Valensia.

Refer. 1. The Attache in Madrid or Sketches of the Court of Isabella II. (Translated from the German) pp 38-39.
a kind of recetto, with saffron to savor and color it; veal cutlets or beefsteak, salad, cheese, grapes, pears, and peaches, and often melon; the ever-admirable melon of Spain •••• At dinner there were soup, fish, entree, roast beef, lamb or poultry, vegetables, salad, sweets, cheese, and fruit; and there was pretty poor wine ad libitum at both meals. For breakfast there was good and true (or true enough) coffee with rich milk.... the dining room was filled by citizens who came in with the air of frequenters. They were not people of fashion •••• but kindly-looking mercantile folk, and ladies painted as white as newly calcimined house walls; and all gravely polite." (1)

The following is the description of Spanish life twenty-five years ago:

"On the Don's arm I went the length of the house to the dining room, where the tables were prettily laid with a few flowers, picturesque wine bottles, and primly arranged fruit baskets. It was appalling to find ourselves placed at the head and foot of it, but they proved to be literally seats of honor, with no duties attached. Everything was served by two little maids as pretty as their names, Serafins and Lujandra, in peasant costume, and the Dona wore throughout the meal a look of restful unconcern.

We were hardly seated before visitors began to arrive. Each shook hands with every one present, including a superannuated housekeeper on a divan in a far corner, then joined us at the table, taking cigarettes and sherry. Nothing else was offered them, while we enjoyed course after course. At first we rose when introduced, but they always protested vehemently, and seeing that the family remained seated, we did likewise, and found it the only reasonable

Refer. 1. Howells, W. D. Familiar Spanish Travels. P. 107
plan, as during the meal we had half a dozen callers, and each one shook hands all around twice. We were still at the table when the tattana was announced at four o'clock.....

The Don kept a box in all the principal theatres, and we often went to two or three in an evening. Later there were gatherings at the Cafes, and, in spite of the formalities, it was gay and pleasant, and the people noticeably friendly to us. ...

The Cafes were always crowded to suffocation, and yet we lingered past the small hours, the men smoking dozens of cigarettes, and the women dipping bits of wafer into chocolate as leisurely as if they had the night instead of the day before them. A favorite drink was a thin almond milk. ...

There was a refreshing absence of the highball and cocktail element, and no one ever seemed to take too much to drink.... Visiting a country house once, we were invited into the dining-room and I hoped for tea. The table was elaborately spread, we were seated and each helped to a deliciously conserved peach .... to make us want water. When we had eaten the peach and drank the water, the ceremony was complete.

At meals the conversation was bright, natural, and continuous.... One of the prettiest things in the home life all over Spain is the natural and kindly way in which the servants are made a part of the family. In the Don's house the little maids often took part in the conversation, spoke to the guests, and asked them to stay longer; and even the porters and kitchen visitors popped their red-capped heads into the door to say the Spanish equivalent for 'Howdy' to the family,
just as old negroes do in the southern states." (1)

In Malga today, the great majority of people live in apartments, whereas the few detached houses, called villas, are usually occupied by the more prosperous families. Peddlers, both men and women, throng the streets daily with their products for sale. The ladies of Spain never do the marketing; that must be done by the cooks.

As one travels throughout Spain, he will see low, yellow-tiled, white-washed houses, with fantastically grilled iron gates and a patio or inner court, with a small fountain standing in the center. Some of these houses have great oaken doors, thickly studded with large-headed iron nails. In the kitchens will be seen large semi-porous water jars, and across the end of the kitchen is the fireplace where the cooking is done. In the sitting room, used for a dining room, one will see a table, a settee, and several chairs, with square red tiles on the floor.

In review of the Spanish customs and manners one may see many likenesses to the countries which are near her, yet there are numerous differences, due to the incoming of another people which remained in Spain several centuries as the ruling class and, even though driven out later, indelibly stamped their influences into the life and customs of this peninsula. Wherever the Spanish have colonized, there one will find Moorish ideas.

Germany

Across the Rhine from France lies Germany; the river is the great moat which divides the north of Europe from the south.

The old castles along the banks of this stream show the traveler that Germany at one time was filled with nobles living in baronial halls, just as were her neighboring countries.

In the early centuries following the fall of Rome the life of the peoples of Germany was similar to that of Britain in many respects.

During these early years this country was in many divisions or baronies, as were the other countries of Europe.

In the city of Augsburg is the Three Moors, a stately hostelry and one of the oldest in Germany. It has stood for more than four hundred years, and the room in which the rich Count Fugger entertained Charles V. may still be seen just as it was in that day. Here also one may see the guest-book which was begun in 1800 and contains the names of many noble and great people.

In the early part of the sixteenth century at the time that Francis I. sat on the French throne and Henry VIII. occupied the throne of England, we have a description of the life of the ruler of Germany, Emperor Maximilian.

".... The table profusely furnished, the rich display of plate on the cupboards, the band in front, and the mummers entering the hall, - all are strikingly characteristic of the age. The dressers or cupboards, were now one of the means of display among the higher orders of society, who invested vast wealth in its furniture,
consisting of vessels made of the precious stones, and often adorned with the most beautiful sculpture, or moulded into singular or elaborate forms. So much attention was given to the arrangement of the plate on the dresser, and to the ceremonies attending it, that it was made a point of etiquette how many steps, or gradations, on which rows of plate were raised one above another, members of each particular rank of society might have on their cupboards. Thus, a prince of royal blood only might have five steps to his cupboard; four were allowed to nobles of the higher rank; three to nobles under that of duke; two to knights-banners; and one to persons who were merely of gentle blood.... It was the duty of the butler to have charge of the plate in the hall, and his station there was usually at the side of the cupboard.

At a later day in a peasant home one would see the dining room uncarpeted, its chief furniture being a long narrow table of ashwood scrubbed, as were the boards of the floor, to a surpassing whiteness. It stands without cloth or ornament of any kind. Arranged about the wall are cane-bottomed chairs. At one end of the room is a table of mahogany adorned with the best tea-tray.

In the drawing room will be found a handsome mahogany wardrobe; these wardrobes are never permitted to stand in a bedroom.

"They hold a prominent place in the drawing room, and their rich stores are the glory and crown of the German Hausfrau."

Refer. 1. Wright, Thomas, Esq. The Homes of Other Days. P 466
In these is her stock of household linen; in these are the family plate and the various gifts which relatives and god-parents, according to promise, give yearly to her children, the slowly accumulating piles which are in turn to form the dowery of her daughters, . . . . The household linen and plate of a daughter are considered of such importance that preparations for their provisions begin with her christening. One aunt promises to give every year one spoon till a dozen and a-half are completed; another promises forks, another prefers to give her present at once and sends a silver coffee-pot or milk jug. Not that these are ever permitted to come into ordinary use. Steel forks and nickel spoons are quite good enough for daily ware, and the German middle-class housewife would regard the use of silver at every meal much as the English lady would regard the wearing of a handsome silk train to go marketing. The great point is to possess these things, . . . but the occasions on which they are used may number half a dozen in a lifetime.” (1)

Breakfast in a German household is always served at 6:30. It consists of coffee and white roll. It is only at breakfast and at the early afternoon coffee that this white bread is served; at dinner and supper and at the light lunch served about 10:00 A. M. black bread is served. This black bread is really a brownish grey in color and is usually very moist. At first it is most unpalatable to people who do not know it, but it is possible after a few weeks to eat it without disgust. If there is to be or has just been a

Refer. 1. Singleton, Esther (Collected and Edited) Germany as Described by Great Writers. P. 231
wedding in the family, instead of white bread a sweet bread (bride-cake) is served. These cakes are baked by the sores before a wedding and a whole one is given to each family with whom the bride or her mother are on terms of intimacy. This cake forms for several mornings the standing dish at breakfast, and the dainty white rolls and delicious butter are conspicuous ... by their absence.

At 10:00 A. M., a slice cut from a large loaf of black bread or a sandwich composed of this bread and "liver sausage, one of the standing dishes of German country life, made from the liver of the hog .... , is served." This is accompanied by a cup of cocoa. Each member of the family enjoys these refreshments while engaged at his or her proper duties; the household does not assemble for an impromptu meal.

Since early times all business in Germany takes a siesta from twelve to three o'clock, just as in Turkey or Spain.

At three o'clock, dinner, the great meal of the day, is served. Sometimes the occupations of the men of the house make it necessary to serve this meal at a later hour. The meal commences, according to the world-wide custom, with soup; then come roast meat and vegetables, and then fish and various courses, to the number of five or six. The fruits usually come in the middle of the course. The dessert is bread with butter, or cheese. Wine is usually served

Refer. 1. Singleton, Esther (Collected and Edited) Germany as Described by Great Writers. P. 232

2. Ibid., P., 232
and the meal always ends with a cup of strong black coffee.

Tea is served at six and then, after an evening of games or conversation, at nine or ten o'clock is a hearty cold supper, with meats and fruit and wine. After this the men smoke either in the dining-room or parlor.

These people ate seven meals each day, two of which were heavy.

At first a visitor to Germany does not enjoy this food, "not that the quality is bad or the cooking other than excellent ...... it is rather that the German's taste in food differs radically from the Englishman's, and that the combination which the one favours are such as the other abhors."

One traveler says that before he had been six months in Germany he had learned to eat with perfect equanimity sour milk and bread crumbs, raw herrings in oil, uncooked ham, and even sauerkraut, but never did he learn to eat stewed pears with mutton or stewed plums with beef or raisin sauce as a suitable accompaniment to veal.

Refer. 1. Andrews, Breakfast, Dinner and Tea. P 230

2. Ibid., P. 230.


4. Ibid., P. 234.
"One of the established customs of German home life is that the ladies never complete their toilet until all the domestic duties of the morning have been performed. The lady of the house appears in ... a loose wrapper or a skirt and jacket, drawn in at the waist by the strings of a capacious apron." (1)

Immediately after breakfast the family and servants assemble for prayer.

The German housewife thoroughly understands the whole work of her house; she makes its smallest detail her personal care. She has little interest outside her home, and as she must have some relaxation she turns to gossip. At a coffee party,

"where German ladies (and ladies only, for men are vigorously excluded) meet and enjoy themselves after their manner, gossip flows free and scandal stalks unchecked ....... the servants carry around again and again large trays bearing cups of fragrant coffee and plates piled high with dainty confectionery, but the conversation is the most frivolous." (2)

In the towns and villages every caller is offered some sort of refreshment. The ladies are usually served fruit or cake, and the men are served cigars and lager beer.

A visitor, no matter how unexpected his arrival, must spend the day. If he arrives before the midday meal, he is not expected to take his leave until he has been served supper.

Throughout Germany hospitality is shown with ungrudging liberality.

England

After the Roman soldiers were withdrawn from Britain, the Angles and Saxons were invited there to aid in defending the country against

Refer. 1. Singleton, Esther, (Collected and Edited) Germany as Described by Great Writers. p. 236
2. Ibid., p. 236.
the invasion of the Picts. These people were so much pleased with
the climate of the island that they decided to stay, and soon took
possession of the country.

In early Saxon England, battles and other occasions were
celebrated by great feasts; the fare was in huge quantities, but
not much attention was given to preparation and serving.

When the dinner was finished the tables were taken away,
and the rest of the day usually spent in drinking. It was con­
sidered a great mark of disrespect to the guests, even for a king,
to leave the drinking early after dinner. The cup bearer who
served these drinks used a napkin in his hand, and the guests at
these parties had a cloth spread across their laps.

After the Norman Conquest in 1066 greater refinement was
introduced by the conquerors. Flavor and delicacy were esteemed
by the French rather than quantity as among the Saxons. Norman
nobles brought with them their stewards and cooks who influenced
many of the Saxon servants. However, it was many years before the
Saxons and Normans blended as one people. An evening meal in the
home of Cedric, the Saxon, at the close of the twelfth century in
the time of Richard I. of England, shows that many of the Saxon
nobles refused to accept the customs and manners of the Normans
after they had been in Britain for more than a hundred years.

The home of Cedric of Rotherwood was typical of the Saxons
at this time. The meals were served in a large hall covered with
thatch and planking to protect it from the sky. There was a huge
fireplace at either end of the hall. The floor was made of a kind of coarse cement. For about one fourth the length of the room the floor was raised by a step; this space which was called a dais was occupied by the principal members of the family and guests of high rank. There was a long oaken table made of planks rough hewn from the forest with very little, if any, polish. The shape of the table was similar to the letter T, and the transverse portion, which was on the dais, was covered with a rich scarlet cloth. For seating these people, there were huge chairs and settles of carved oak.

Over the dais a canopy of cloth was placed, large enough to cover the upper part of the table; this protected those of higher rank from the rain and sun which often came through the roof. Over the lower table there was no covering, and in this part of the hall the walls were left bare while those of the upper part were adorned with implements of war and the chase. The lower table was bare and benches were used for seating the ones who ate there.

The chairs of the host and hostess were more elevated than the others, and by each of these was placed a curiously carved, ivory inlaid footstool.

In Scott’s account of an evening meal at Rotherwood one sees Cedric, the thane of Rotherwood, seated in one of these chairs where he was impatiently awaiting the serving of the food. Several things seemed to have been worrying the master of this house, one of which was the absence of his ward, Lady Rowena, the hostess of his house who had been to a distant church to attend mass. When she returned it was necessary that she change her garments before dining.
Many servants were in the hall with Cedric, and two or three of those who were of superior rank stood behind the master's chair while those of inferior rank occupied the lower part of the hall. In this hall were dogs of many different breeds quietly taking their evening rest.

Suddenly the blast of the horn caused all the dogs in the hall and some twenty or thirty from other parts of the house to start yelping. It took the domestics some time to settle this uproar.

"'To the gate, knaves!' said the Saxon, 'See what tidings that horn tells us of....' A warder soon returned and announced the names of the visitors, to which Cedric replied, '....Normans both; but Norman or Saxon, the hospitality of Rotherwood must not be impeached; they are welcome, since they have chosen to halt;....' 'Say to them, Hundebert, that Cedric would himself bid them welcome but he is under a vow never to step more than three steps from the dais of his own hall to meet any one who shares not the blood of Saxon royalty.'" (1)

The guests, after dressing for the evening meal, entered the dining hall, where Cedric in a very dignified way descended from the dais and advanced three steps to await their approach. He motioned with his hand for them to occupy two seats a little lower than his own.

The feast was then spread upon the board.

"Swine's flesh, dressed in several modes, appeared on the lower part of the board, as also that of fowls, deer, goats, hares, and various kinds of fish, together with huge loaves and cakes of bread, and sundry confections made of fruits and honey. The smaller sorts of wild fowl, of which there was an abundance, were not served up in platters, but were brought in upon small
spits or broaches, and offered by the pages and domestics who bore them to each guest in succession, who cut from them such a portion as he pleased. Beside each person of rank was placed a goblet of silver; the lower board was accommodated with large drinking horns.

When the repast was about to commence, the major-domo, or steward, suddenly raising his wand, said aloud — 'Forbear! Place for Lady Rowena.' A side-door at the upper end of the hall now opened behind the banquet table, and Rowena, followed by four female attendants, entered the apartment. Cedric, though surprised, and perhaps not altogether agreeably so, at his ward appearing in public on this occasion, hastened to meet her, and to conduct her, with respectful ceremony, to the elevated seat at his right hand appropriated to the lady of the mansion. All stood up to receive her; and, replying to their courtesy by a mute gesture of salutation, she moved gracefully forward to assume her place at the board. * (1)

The jester, Wamba, whose duty it was to entertain at the meal, sat upon a chair placed about two steps behind his master. Cedric occasionally handed him some food from his own treycher (plate) which was shared with the numerous dogs. While the supper was in progress, a Jew entered the hall and, after courtesying several times to Cedric, received a cold nod and was assigned a place at the foot of the table, but no one made room for him there. Then the pilgrim who was eating in the corner by the fireplace arose and offered the aged visitor his place and secured food from the table and placed before him.

Prince John, who was ruling England while his brother Richard-the-lion-hearted was absent, gave a great Norman banquet following the tournament at Ashby to which many guests were invited; among

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Refer. I. Scott, Sir Walter, Ivanhoe. A Romance. pp. 33-34
whom were a few distinguished Saxons and Danes. The country had been searched far and wide for great numbers of things fit to grace the table.

The Saxons came dressed in their long mantles and close tunics which formed a far more graceful costume than the undergarment (long doublet, which resembled a shirt), covered by a cloak of scanty dimensions, worn by the Normans.

"The guests were seated at the table which groaned under the quantity of good cheer. The numerous cooks who attended on the Prince's progress, having exerted all their art in varying the forms in which the ordinary provisions were served up, had succeeded almost as well as the modern professor of the culinary art in rendering them perfectly unlike their natural appearance. Besides these dishes of domestic origin, there were various delicacies brought from foreign parts, and a quantity of rich pastry, as well as the simnel bread and vassal cakes, which were only used at the tables of the highest nobility. The banquet was crowned with the richest wines, both foreign and domestic.

But, though luxurious, the Norman nobles were not, generally speaking, an intemperate race. While indulging themselves in the pleasures of the table, they aimed at delicacy, but avoided excess and were apt to attribute gluttony and drunkenness to the vanquished Saxons, as vices peculiar to their inferior station ..." (1)

By signs to each other the Normans called attention to the ruder demeanor of the Saxons at the banquet to the form of which they were unaccustomed, so they unknowingly transgressed several of the established rules of Norman society.

Toasts were drunk at this banquet and through these the Normans

Refer. 1. Scott, Sir Walter, Ivanhoe. A Romance, p. 77
ridiculed the Saxons. Cedric becoming furious replied that no Saxon in his own hall while his own wine-cup was being passed would treat or suffer to have treated an unoffending guest as they were doing. He then drank a toast to the absent King Richard, the brother of Prince John.

At this time the majority of the Saxons indulged in feasting and lived in very mean houses, whereas the Normans ate with moderation but built for themselves magnificent mansions. The Saxons, indulging more in quantity than in quality of food, had this prepared in a simple way, while with the Normans more refinement was shown in their cookery.

In thirteenth century England the dinner hour, even among the highest ranks of society, was early in the forenoon, and, except in the case of great feasts, it appears not to have been customary to sit long after dinner. After the dinner was taken away and the ceremony of washing the hands was gone through, the wine cup was passed around before the company all rose from the table.

It is said that in Chaucer's day, the fourteenth century, the households of the nobles were constantly moving from one estate to another. It was the custom at that time to transport the family to the food. So as soon as the supplies gave out in one household, the members of the family were moved on to the next place.
The food of the tenants on the estates was plentiful but of a very coarse and limited kind. The food of the better class of peasants consisted largely of porridge, bread, beer, and meat, usually pork, varied with milk, cheese, eggs, and the flesh of fowls; the poorer peasant lived on milk and brown bread and a little broiled bacon.

At this time the hall was the largest room in the house, and a chair for the master sat near the fireplace; there might be one for the mistress and there might not. The meals were served on trestle tables which were put away after each meal. At the table the family sat on long benches, and when away from the table they could choose between benches along the side of the walls and stools. These walls and benches were often covered with tapestry and, probably, there were cushions of the same materials. There was usually found a sideboard or dresser in these houses for the placing of the family plate. Many of the dishes were pewter and wood, but there were often silver spoons and drinking cups and earthenware jugs.

Chaucer tells us in his Canterbury Tales that the franklin, a middle class landowner, had plenty of bread and ale and much meat and all imaginable dainties in their seasons. He also had many fat fowls and plenty of fish and his sauces were hot with spices. His table was stationary and stood ready all day. His meats were broiled, roasted, boiled, fried, and made into stews and pies.
Chaucer also tells us that the prioress was a very dainty person who could eat without letting a morsel fall from her lips, who did not wet her fingers in the sauce, and who when she drank, wiped her mouth so clean that she left no stain on the cup.

During Chaucer's day rules and recipes for cooking were first committed to writing, and we find cookery books at this time. During the time of Richard II we find the following bill of fare for the ordinary table of a gentleman, arranged by the author as follows:

" First Course

Boar's head enarmed (larded), and "bruse" for pottage.
Swan. Roasted Rabbit. Tart.

Second Course

Drope and Horse, for pottage.
"Malachi," baked.

Third Course

Conings (rabbits), in gravy, and hare, in "brase," for pottage.
"Haffyolys," baked. "Wlmpoyntes." (1)

The ordinary number of courses at a dinner was three, and the above quoted menu represents a tolerably respectable dinner at the end of the fourteenth century. This same author gives a bill of fare for a larger dinner as follows:

Refer. 1. Wright, Thomas, Esq., The Homes of Other Days, p. 360
"First Course

Brewet farsed, and charlot for pottage.
Baked Mallard. Teals. Small birds. Almond milk served with them.
Capon roasted with the syrup.
Roastedveal. Pig roasted"ended, and served with the yolk on his neck over gilt."

Second Course

Brewet of Alymayne and Viasunde rial fo pottage.
Fume de orynga.

Third Course

Boar in agardeuce, and mawme, for pottage.
A leche. A crustade.
A peacock endred and roasted, and served with the skin.
Pears in syrup. " (1)

A code of instructions for servants written in the fifteenth century, directs that,

"in preparing the table for meals, the table cloth was first to be spread, and then, invariably and in all places, the salt was to be placed upon it; next were to be arranged successively, the knives, the bread, the wine, and then the meat, after which the waiter was to bring other things when each was called for." (2)

It must be remembered that at this time in many houses the knives were not laid because the guests usually carried their own knives with them in a sheath attached to the girdle. Also during this century, the gentlemen wore their hats at table; this was considered

Refer. 1. Wright, Thomas, Esq., The Homes of Other Days, p. 360
2. Ibid., p. 373
good manners as it prevented their hair from falling upon the meat.

Our ancestors were at this time not in the habit, as is often supposed, of placing substantial joints on the table, but instead they had a great variety of made dishes, many of which were eaten with a spoon.

"At the tables of the great there was a large attendance of servants, and the guests were counted off, not as before in couples, but in fours, each four being considered as one party, under the title of a mess, and probably having a dish among them, and served by one attendant ... and it is hardly necessary to observe that it was the origin of our modern term in the army." (1)

The plate, porcelain and earthenware used at the table during much of this period, was very richly diversified. This style of living prevailed among people of higher ranks and the richer portion of the middle classes, whereas that of the poorer classes remained simple or even scanty.

"It is said that as this century drew to a close, excessive greediness in eating had become one of the prevailing vices. Barclay, in his 'Eclogues,' gives a strange picture of the bad regulations of the tables at the courts of great people in the time of Henry VII. He describes the table as served in great confusion, and even as covered with dirty table-cloths. The food he represents as being bad in itself, and often ill-cooked. Everyone, he says, was obliged to eat in a hurry, unless he would lose his chance of eating at all, and the host served the worst dishes first, so that when you had satisfied yourself with food which was hardly palatable, the dainties made their appearance. This led the people to eat more than they wanted. When an attractive dish did make its appearance, it led literally to a scramble among the guests." (2)

Refer. 1. Wright, Thomas, Esq., The Homes of Other Days, p. 468
2. Ibid., p. 430
By the time the sixteenth century was well on its way, the English had gained the reputation of keeping the most profuse tables, and being the greatest eaters in Europe. The excuse for serving so many meats at this time was to please all guests, as it was said that some loved one kind of meat and some another and some loved meats prepared a certain way while others preferred a different way.

During the reign of Henry VIII., 1509 - 1547, etiquette received an impetus but was still extremely crude. Table manners were nearer those of the savage than the civilized level.

In the earlier half of the sixteenth century the pageantry of feasting was carried to its greatest degree of splendor, and in the houses of the noble and wealthy, the dinner was laid out with great pomp. Dinner began with the same ceremonious washing of hands as in the previous century, and there was considerable ostentation in the ewers and basins used for this purpose. This custom was still very necessary as the people of all ranks still used their fingers in eating the foods for which we now use a fork.

During the last half of this century, in Shakespeare's day, the old arrangement of boards laid on trestles for a table was fast disappearing. The first stationary tables were clumsy affairs, but these were later replaced with ones more
like those of today. At this time, chairs were still scarce articles in most of the households, and even in the important houses there was a chair for the master and mistress, while the children sat on stools at the table. In the homes of the knights, gentlemen, merchantmen, and other wealthy citizens there was much pewter, brass, fine linen and costly cupboards of plate, and many of the homes of the inferior class contained cupboards with plate, and their tables were covered with carpets and fine linens. Also wooden platters were replaced with pewter, and wooden spoons with silver or tin. The bowl as a drinking vessel went out, and the tankard came in.

The floors of the homes of the higher classes were covered with rushes which were allowed to accumulate until they became offensive. The halls were now lighted with candles in wooden or iron holders which were suspended from the ceiling. These took the place of the earlier torchlights which were fixed in iron brackets on the wall.

Towards the close of the century, buffets of walnut or oak of fine quality came into use and were usually placed in the parlor, where the meals were often served when privacy was wanted. Householders now had plaited mats on the floor and curtains of cloth with embroidered borders and valences at the
windows. Also in this room there were several chairs with paneled-backs, plain arms, and baluster legs. A few years later, the chairs were made without arms, to accommodate the size of women's skirts.

The great salt cellars were used at this period to mark the distinction of rank at the table.

Cooking was done by open fire. The meat was roasted on spits or stewed and stewed in large pots hanging from a series of rods and chains. The ovens were of brick. The lowest menials turned the spits, or dogs sometimes turned them by running on a treadle.

Extra cooks were hired for entertainments. Many servants, such as boy scullions and kitchen wenches, worked under these cooks. The butler's chief duty was to attend to the wants of the high table at meals, and to fill the silver cups and bowls or glasses. After dinner in the summer time the older people retired to the garden to eat fruit or to smoke. Toothpicks were introduced from abroad and were much in demand.

At the opening of the seventeenth century the people of England of the higher and of the wealthier classes were giving great feasts and banquets, each striving to outdo the other in lavish display. Beer and ale were drunk at these feasts and wines of many varieties were served. All manner of sweets, cakes and comfits, were in demand. Many of these were modelled to represent animals or great events. With all this lavish entertaining, the food was eaten with the fingers -- the fork
was not introduced into England until about 1611, during the early years of the reign of James I. Thomas Coryate who had been traveling in Italy brought back the custom of using the fork at table. For the use of this article he was ridiculed by his friends, one of whom called him "furcifer", which means a villain who deserves the gallows.

The use of the fork soon became a custom in England since it "rendered the washing of the hands no longer necessary as before; and though it still continued as a polite form before sitting down to dinner, the practice of washing hands after dinner appears to have been entirely discontinued." (1)

At the beginning of this century, dinner was served at twelve o'clock and supper at seven, and these hours continued in use until the close of the century. The dinner was the largest meal of the day and the heavy character of this meal was often remarked upon by people of other countries.

In the middle of the seventeenth century while Charles Stuart, heir to the throne of England, was an exile in France his mother was striving to marry him to Louise de Montpensier, a granddaughter of Henry IV, who was at this time the richest heiress in Europe. The mother told this princess of the royal blood that her son's heart was breaking, that his health suffered, that he would die.

Refer. 1. Wright, Thomas, Esq., The Homes of Other Days, p.465
"Later in the evening, at the royal table, Mademoiselle was shocked at Charles's coarse appetite. He despised orlotons and Italian pastry, and threw himself upon a joint of beef. Not satisfied with that, he ended by a shoulder of mutton. 'A despairing lover ought not to have such a monstrous appetite, or he should satisfy the cravings of hunger beforehand,' thought Mademoiselle. He stared fixedly at her, with his big black eyes shaded by heavy eyebrows, while he was shovelling huge pieces of meat down his throat, but he never spoke...

At length, having gorged in a prodigious manner, Charles Stuart rose. He made Mademoiselle a formal bow, and opened his mouth to speak for the first time." (1)

The condition of affairs in England at this time, which had resulted in the beheading of Charles I. and the fleeing of Charles II, brought in a plainer table and more substantial meats; during the time of the Protectorate and the Commonwealth, the forms of eating and drinking were much simplified and all expensive ostentation disappeared. The regular order of service at dinner seems to have been continued as three courses, each consisting of a number of variety dishes, according to the richness of the entertainment. One writer has the following to say of dining under the Protectorate:

"When a feast is made ready, the table is covered with a carpet and a table-cloth by the waiters, who besides lay the trenchers, spoons, knives, with little forks, table-napkins, bread, with a salt-cellar. Messes are brought in platters, a pie in a plate. The guests being brought in by the host, wash their hands, out of a laver or ewer, over a hand-basin, or bowl, and wipe them with a

hand-towel, then they sit at the table on chairs. The carver breaketh up the good cheer, and divideth it. Sauces are set amongst roaste-meat in mawsers. The butler filleth strong wine out of a cruse or wine pot, or flagon, into cups, or glasses, which stand on a cup-board, and he reacheth them to the master of the feast, who drinketh to his guests. One salt cellar was placed in the middle of the table. This was the usual custom; and as one long table had been substituted for the several tables formerly standing in the hall, the salt-cellar was considered to divide the table into two distinct parts, guests of more distinction being placed above the salt, while the places below the salt were assigned to inferiors and dependents." (1)

By this time the hall was no longer used for dining and dining room had developed.

"A foreigner, who had been much in England in the latter part of the seventeenth century, ... tells us that the English of that period were great eaters of meat—' I have heard, ' says he, ' of many people in England who have never eaten bread, and ordinarily they eat flesh by great mouthfuls. Generally speaking, the tables are not served with delicacy in England. There are some great lords who have French and English cooks, and where you are served much in the French fashion; but among persons of the middle condition, ..., they have ten or twelve sorts of common meat, which infallibly come around again in their turn at different times, ...' " (2)

They used many seasonings such as leaves of thyme, sage and other small herbs. The dessert usually consists of a bit of

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Refer. 1. Wright, Thomas, Esq. The Homes of Other Days, P 464.
2. Ibid., P. 470
cheese, fruit being found at the houses of the great, and only among a few of them.

At banquets of this day, choice wines were brought forth, and the table was covered with sweet-meats, of which the English at this time were very fond.

"On festive occasions, and among people who loved to pass their time at table, the regular banquet seems to have followed by a second, or, as it was called, a rere-banquet. ... It was from the rere-supper that the roaring-boys, and other wild gallants of the earlier part of the seventeenth century, sallied forth to create noise and riot in the streets. " [1]

"England appears to have had more authors of cookbooks than famous chefs. "The Accomplish Cook", by Robert May, appeared in 1665. May was the son of a cook and is said to have studied abroad under his father. In the preface of his book he criticizes the elaborate dishes of the French which, he indicates, were created as much to amuse and astonish as to satisfy the appetite." [2]

Many thought that after the return of the exiled Stuart king from France, French customs would become more firmly established in England but such was not the case, and it was not until a few years preceding the French Revolution, when so many English people continued to spend much time at the court of the Bourbons, that English life really became influenced to a great extent. Then, at the outbreak of the French

Refer. 1. Wright, Thomas, Esq. The Homes of Other Days, P 472
2. Eichler, Lilliam, The Customs of Mankind, P 356
Revolution, many of the nobility of that country fled to England, where they remained several years, and while there were royally entertained by many of the English who were borrowing their customs. It is said that as a result of these influences many of the customs of the two countries became very similar. Today, in England social occasions are very formal, dignified, and expensive, whereas in France they are the reverse. Since the adjustment following the Revolution left no really rich and no extremely poor people, entertainments on a lavish scale are no more. But these French are hospitable people, so entertaining must be done on an economical scale; yet for all this, it is much more enjoyable than that of England — as it has warmth and informality which cannot be reached by the colder-natured and wealthier classes of England.

The American Indian

The name "Indian" was given to the Americans by Amerigo Vespucci, after whom the country itself is named.

The Indian lacked implements, and so slipped behind in the march of progress and civilization, as we regard progress in the sense of material things. But in many of their manners and customs they were wonderfully advanced.

"The Indians taught our forefathers much in the art of hospitality. .... It is natural that the early colonists, constantly in contact with the Indians, should have borrowed from them some of
their ideas of hospitality. "Their unaffected kindness and their willingness to share a last morsel astonished the early white settlers who came into contact with them. Some of the tales of the English and Indian intercourse, as recorded by these early white people are touching." (2)

In the summer of 1584, Sir Walter Raleigh's men, "invaded the land of the Algonquin tribes and made themselves comfortable, 'Yet there came down from all parts great stores of people,' bringing ducks, hares, fish, fruits, nuts, and many good things for the newcomers. The wife of the chief, Grangamicee, came personally and invited the two leaders of the expedition (Philip Amides and Arthur Barlow) into the house. She washed them, gave them every comfort, 'and served roasted fish and venison on a board that stood along the side of the house.' " (3)

When Cortes visited Lake Peten, "he was lavishly entertained by the chief of the tribe, Caneo. Cortes reports that they 'sat down to a dinner in a stately manner and Caneo ordered fowls, fish, cakes, honey and fruit.' " (4)

Captain Clark, while on his expedition to the western coast, found the Indians very hospitable and said that all of the Missouri tribes offered the white man food and refreshments when he first entered their homes.

One traveler says of the Iroquois:

"Among the Iroquois, hospitality was an established usage. If a man entered an Indian house in any of their villages, whether a villager, a tribesman or a stranger, it was the duty of the women therein to set food before him.

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Refer. 1. Richler, Lillian, The Customs of Mankind, p. 119
2. Ibid., p. 334
3. Ibid., p. 334
4. Ibid., p. 335
An omission to do this would have been a discourtesy amounting to an affront. If hungry, he ate. If not hungry, courtesy demanded that he should taste the food and thank the giver. This was repeated at every house he entered, and at whatever hour of the day. As a custom it was upheld by the rigorous public sentiment." (1)

At the time Marquette and Joliet made their trip down the Mississippi River they stopped with the Illinois Indians who proved most friendly and gave the visitors a grand reception, which all the warriors, squaws and children attended. Marquette proclaimed his message of the Christian faith and explained the nature of his visit; to this speech the chief responded.

"All sat down now to a great feast, served in the highest Indian style. First there was a wooden bowl of sagamity or hominy, seasoned with bits of meat and grease, which the Indians fed to their guests with wooden spoons, as though they were infants. Then came fish. The Indians carefully removing the bones and blowing on the morsels to cool them, placed them with their own hands in the mouths of their guests. The greatest savage luxury, roast dog, was then presented, but learning that it was not palatable to the priest, the Indians politely substituted buffalo meat in its stead. The night was passed talking and sleeping on buffalo skins stretched over the ground." (2)

You may look where you will, but this whole-souled hospitality will not be found among any other people, savage or civilized.

Refer. 1. Richler, Lillian, The Customs of Mankind, p. 335

American Influences

The People of the United States

The eastern part of the United States was settled mostly by people from England, many of whom were Cavaliers. Later these were joined by peoples of many nations of Europe who brought the manners and customs of their native countries to this new land. In this "melting pot" a new people has been produced and manners and customs have been remade.

At the time the first English settlement was made at Jamestown, Virginia, the table fork was not known in Europe, outside of Italy. The first fork in America was used by Governor Winthrop of Massachusetts in 1633; but it was nearly half a century before forks were common even among the wealthier colonists, and it was near the close of the seventeenth century before they were generally used.

To America were brought the manners and customs of the English, which were followed as nearly as possible by the people in a new land.

These early people used wooden trenchers and huge loving cups, often holding a gallon, which were passed from person to person even in the taverns. Table cloths were not used but napkins were quite common.

By the time of the Revolution the homes were very well supplied with glass, china, linen, and silver, some of which
were made here. It is said that the first forks with silver handles were made in America.

In colonial Virginia and in some of the other colonies there was great art shown in entertaining. These descendants of English Cavaliers, most of whom owned large plantations worked by negro slaves, were people of considerable means and life was easy. The colonial house was large and here were entertained friend and stranger.

General Washington finding a lack of delicacy in eating among the peoples wrote a book on table manners.

"He says, 'Let not your morsel be too big for your jowls' and 'if others talk at table be attentive, but talk not with your meat in your mouth.' 'Cleanse not your teeth with the table cloth, napkin, fork or knife, .... let it be done with a tooth pick.'" (1)

As time went on, with improvement in other things, the table manners and customs gradually improved among all classes until today there is an established system. In most instances the English influence is to be seen, yet there are differences which are quite noticeable. For example, the people of England after cutting their meat keep the fork in the left hand for eating with the tines down, while in America it is changed to the right hand and used for conveying food to the mouth, with the tines turned up. In China the dessert is the first course while in

Refer. 1. Burke, Julie, Table Customs Here and There. Practical Home Economics 7:276, September 1929
It is not for us to decide; we follow the customs of the country in which we are reared.

Conversation at meals is general here. An American banquet is more formal than the dinner, and usually there are speeches and conversation between courses or, usually, after the final course.

It is said by many foreigners that Americans are not formal enough, but they forget that this is a busy people who formed these customs in the long ago when there was not time to spend hours at table. Too, at the time most of the English came to America, the manners of that country were not so formal as they are today.

Since American manners and customs have become well established, the native peoples are no longer borrowers; the foreigner who comes today to make his home here finds it is best to follow the established customs. Even if he does not readily conform to American practices, the next generation of his family will usually become American in their method of living.
Summary of Table Manners and Customs at the Time of Settlements in Louisiana to Show Status of Nations in the Early Eighteenth Century.

Far back into the years of antiquity savage man was no more adept in the arts of dining than is the hungry dog of today. In the early dawn of history man's manners were still very crude and simple, yet with the advance of the ancient countries, Egypt, Babylonia, Persia, Israel, Greece and Rome, we see man acquiring some refinement until by the end of the Roman Empire, the art of eating was well advanced in many ways. The custom of washing the hands before and after meals, also during the meal if it was found to be necessary, was established by this time. Dining tables of beautiful workmanship of different shapes, chairs and couches for seating at table, table cloths and napkins were used in the better homes. The napkins were used by the guests for carrying home the unconsumed foods, which was a custom of all the wealthy homes of that day.

The use of drinking vessels, the custom of many foods prepared in different ways, the use of frozen foods prepared by placing in the snow packed from the mountains by panting slaves, the use of honey for sweetening, wines, saying of grace, toasting of guests, separate dining halls, trained cooks and waiters, the coupling of guests, running water in the kitchens with sinks, menu cards, guest walls (the forerunner of the guest book), conversation
and other forms of entertainment for the guests at table were well established customs at the end of the Roman Empire.

With the incoming of the barbarians and the destruction and scattering of the things of cultural Rome, the social life was destroyed, and for hundreds of years there were no refinements of life except in the monasteries, where the light of culture was kept dimly burning through the ages, from where it slowly spread to the peoples of Italy and combined with other influences from the center of the old Roman world, caused these peoples to emerge leaders in cuisine and dining; thence it spread to other nations. France, being one of the first nations to come into direct contact with this new culture of the Italian cities, and being inhabited by a people who were ever ready to use ideas obtained elsewhere, soon developed a high form of cuisine all her own, giving everything with which she came in contact the French touch. From France this art spread to other European countries. Through the course of the years the art of dining soon reached that of old Rome in many ways, and it was greatly improved in others. The cuisine of Italy which was carried to the banks of the Seine was improved upon until France became the leader of nations in cookery and table service.

The chief thing that was added to customs of the olden days was the use of forks for eating. Forks were used in Italy long before other nations began using them. But to all these
Inheritance of the past has been added the carefulness of preparation which has developed with the use of modern methods and greater art in the serving of the meals and in the eating of the foods.

This art of the ages was brought to Louisiana by the peoples of the many countries who came to live within the borders of her territory.
CHAPTER III

FACTORS WHICH HAVE INFLUENCED THE TABLE MANNERS AND CUSTOMS OF THE PEOPLE OF SOUTHERN LOUISIANA.

History of the local country

The colonial period of Louisiana may be compared to a rubber ball which was tossed to suit the pleasures of the rulers of the nations of Europe which controlled it. The result of this tossing of territory caused the Louisianians of today to be a varied people.

The first record of what was later to become the vast territory of Louisiana is found on a Spanish map of 1508. Louisiana was next touched by Pineda in 1519, DeNarvaez in 1529, and DeSoto in 1539 and then, seemingly, forgotten for more than one hundred years, or until LaSalle sailed down the river from Canada in 1682 and claimed all the vast Mississippi River basin for King Louis XIV. After this, it was again left alone until Iberville was sent to colonize it in 1697. The first settlement in what is the present state of Louisiana was founded at Natchitoches in 1714 by St. Dennis.

New Orleans, said today to be America’s most interesting city, was founded by Bienville in 1718 upon the east bank of the Mississippi, and in 1722 Bienville persuaded the French Government to make New Orleans the capital of the French Empire in America.

"In 1719 five hundred negro slaves were brought into the settlement..."

In this same year several thousand Germans, induced by John Law’s exaggerated plans to become rich over night, left their European homes

Refer. I. Brasher, Mabel and Others, Louisiana. A Study of the State. P. 214
and set sail for the Louisiana territory. These people settled near the mouth of the Arkansas River where their condition soon became serious. Since they had no leader and nothing with which to do, they built rafts and floated down the Mississippi River to New Orleans. Some settled in the city, but the majority went to live in the country above the town in what is still known as the "German Coast" or Bayou des Allemands. Also, at this time, the jails and asylums of France were emptied, and the inmates at the suggestion of John Law sent to Louisiana, to supply cheap labor. Many aristocrats to escape punishment in France asked to be sent or were sent at the demand of their relatives to this new land. It must be borne in mind that Louisiana was not entirely peopled by criminals, lunatics, and exiles; for many high born men and women came to this new territory to make their homes.

A company of Jesuits reached New Orleans in 1786 and to them the colony is indebted for the beginning of what is today some of the state's staple crops. Also they taught the boys of the colony their elementary subjects, thus preparing them to go later to France for their higher education. About this same time the Ursuline nuns came to the colony, and for them was built the Ursuline convent where the girls of the colony were trained.

With the early French soldiers sent to the territory were some Swiss, hired soldiers of France. In 1787 the government, at the suggestion of Bienville, sent the Casket Girls (these were of good reputation but did not belong to the nobility) to become wives of the bachelors of the colony. The mother country continued, at intervals,
to send emigres and marriageable girls to the colony until the year 1752. About this time France was plunged into one of the greatest of European wars, at the close of which (in 1763) New Orleans, with the adjacent district and all her territory west of the Mississippi River was ceded to Spain, and her domain east of the river to Great Britain. Thus the vast territory, which was one day to become greater than the mother country in some ways, and which had so valiantly striven for existence with slow but sure growth under the glorious and extravagant reign of Louis XIV, was tossed away by Louis XV.

The Louisiana territory was not the only place in the New World to be sacrificed to suit the extravagant and war-mad whims of French kings. In Nova Scotia lived the descendants of the Normans who had settled there many years before; these Acadians, being exiled by the English, came to Louisiana to find people of their own kind.

With the change of affairs in Louisiana, people of many nations drifted to New Orleans. Among these were some Canary Islanders who settled in the marshlands near the city; in 1791 at the outbreak of the negro insurrection in Santo Domingo many people from that island came to live in New Orleans; and at the outbreak of the French Revolution a tide of immigration, which was very acceptable to the Spanish authorities turned to Louisiana -- these were French royalists.

In 1800 Louisiana was restored to France and in 1803 Napoleon, who was then ruler of France and much in need of money, sold the whole of the Louisiana territory to the United States.
In 1812 the present State of Louisiana was admitted into the sisterhood of states.

By 1822 the city of New Orleans numbered 40,000 people and during the winter months was much increased, as great crowds were drawn to the city for the French Opera and the grand balls.

"New Orleans was by this time an important port. Trading vessels from across the waters, coasting craft from the American ports, and flat boats from all points on the Mississippi River stood at the wharves. A new city had grown up outside the old French town—a bustling, thriving city. Yet, down in the "old City", life went on as usual; plantation owners, city trademen, notaries, hotel keepers, lawyers, and priests went on their placid way."

The period from 1830 to 1860 marked the Golden Age in Louisiana. Those were the "good old times." With the coming of the steamboat, the wealth of the continent was carried down the Mississippi and spread out on the levees at New Orleans. In rural Louisiana the plantation system was at the peak of its success, and the planter with hundreds of slaves to do his labor, reaped a rich harvest. Commerce on the river, and prosperity on the plantation caused the flood of gold that New Orleans came to know.

The city was extravagantly gay. .... There were balls every night. The Mardi Gras festivities had begun, and were growing more lavish every year. .... Old differences between Creole and American were being eliminated. ............

The prosperity of New Orleans was based upon an economic system which Louisianians believed to be sound; river commerce and slave labor. .... The South knew nothing but production on a large scale. Gaily and blindly it went to its doom.

During the early days of steamboating, in spite of plagues and epidemics, New Orleans rose to be the wealthiest city in the Union, the third in population and disputed with New York the rank of first port in America."

Refer. 1. Saxon, Lyle, Fabulous New Orleans, p. 176
2. Ibid., pp 248-249
The history of old New Orleans ends with the Civil War, and the new city as we know it today was built upon the ruins of the old. It is today the second port in the United States and the financial power of the far South, and this modern city has grown and spread until the old French city is only a small part of it. But today the old city is still our most interesting point and is the cradle of South Louisiana's history.

Louisiana's People — the Creoles

In America the Indians are the original inhabitants and all other people are immigrants. When the first immigrants floated down the Mississippi River, they found along the banks of this stream many Indian villages, and when they stopped to visit these natives, they were welcomed most graciously and then feasted, all of which showed the white race that real hospitality could be found in a wilderness and offered by a people who had had no contact with the hospitality of the old World which had been centuries in the making.

These same Indians taught the early settlers the use of natives herbs and the preparation and serving of several local foods.

Among the first settlers to what is today South Louisiana were the Canadian French who still owed their good food. They had been in a new country long enough to learn to make the best of the food supply at hand, yet still retained many of the customs of their native land. With these were French directly from Europe; some from the
high-born families brought with them the culture of the Old World.

"It must not be supposed, however, that only criminals and exiles found their way to New Orleans. Several high-born women came over to join their husbands or their lovers who had gone before. Many a high-bred girl, dragging the heritage of her illustrious name behind her, came to a home in the new colony. They found New Orleans much to their taste. Their homes were plain but there were slaves to do all the work... We also have records of young women who brought all their household goods, furniture, silver and china. Almost from the beginning there was a sort of society—a group of men and women who held themselves aloof from the rabble and who as best they could, preserved the manners of the court of France." (1)

Madeleine Hachard who came to New Orleans with the Ursuline nuns wrote to her father in France that New Orleans was a well-built, handsome town and she could hardly believe she was in a new country for there was as much magnificence and politeness here as in France. She also wrote that the few women here dressed in silks and velvet but neglected their homes, and that the only food that they served their husbands was sagamity. Bienville, seeing that there were only a few good women in his colony and that his men were not as satisfied as they should be, realized that they needed home-life. At his request, the French government in 1727 sent a band of women who lived with the Ursuline nuns until they went to homes of their own. These girls, who had been promised husbands in a land of milk and honey, found nothing to eat except scant rations of Indian corn. "They sulked and pouted and complained to no purpose. Then they organized and looked out their

Refer. 1. Saxon, Lyle, Fabulous New Orleans, pp. 89-91
husbands. Hungry men got busy, procured seed from France, built fences and tended those Creole gardens which are celebrated to this day."

Into this early country and among these early people, came the Germans from John Law's Arkansas settlement bringing with them their immaculate habits of housekeeping and their love for beer, pork sausage, sauerkraut, and pig knuckles. A few of these remained in the city, but the majority went to the country above the city where they soon grew sufficient products on their plantations, mostly worked by their own labor, to supply the city with vegetables. Some of the proudest families of Louisiana today gladly trace their ancestry back to these stalwart, fair-haired men and women of Northern Europe.

When Bienville was relieved of the governorship of the colony, at his own request, the Marquis de Vaudreuil was sent to take his place. Under this new governor was established a miniature court called "Le Petit Versailles". He was a wealthy gentleman, typical of the French court of this time. He brought his wife and a ship load of fixtures and furniture for his home. State dinners were established and balls were given—to all these special dress was worn, and this was the beginning of fashionable life in New Orleans.

After the transfer of Louisiana to Spain, with some of the Spanish governors came men from Malaga and other parts of Spain and from the Canary Islands—all bringing with them the Moorish taste for highly seasoned foods and the habit of smoking at meal time.

At this time, also, came the Acadians from Nova Scotia, who had been driven from their homes by the English. These people had come from Normandy and Picardy in France to the New World many years before, so they were as French as any of the proudest South Louisiana Creoles. However, they were considered inferior to the French of Louisiana and have been called by them "Cajans".

Their manner was simple and trusting, and Longfellow says,

"Neither locks had they to their doors, nor bars to their windows;
But their dwellings were open as day and the hearts of the owners;
There the richest was poor, and the poorest lived in abundance." (1)

These people did not love cities, and so went to the open prairies above the German coast; there today will be found their descendants, many of whom still live very simply on some of the richest acres on earth.

Many of the emigres who came from Santo Domingo to New Orleans at the outbreak of the negro insurrection in 1791, were people of wealth and distinction.

"This was a highly civilized, somewhat decadent, brilliant group of men and women; and they brought with them their charm, their intelligence—and their vices... The city becomes gayer and more frivolous than before. Among, this group were some famous men, and many of the emigres were titled personages. They soon formed a sort of society of their own and exerted an influence on the social life of the city." (2)

Refer. 1. Longfellow, Henry Wadsworth, Complete Poetical Works, p. 72.

The French Revolution turned a tide of immigration to Louisiana which was welcomed by the Spanish authorities. These French royalists had, many of them, lived long at the court of the Bourbon Kings; so into the colony came another wave of French gastronomy which had been perfected in that country under these kings. While the peasants were so taxed that they often were forced to eat boiled nettles as their only food, there were lavish entertainments in the capital of France, which at this time led the world in the culinary arts. For long years the authorities in the food preparation and serving of that country had borrowed all ideas from Europe and the Oriental world which could be made use of in their service to their kings. Among these immigrants to Louisiana were many of the chefs of the French court who, upon their arrival in America, established centers of eating.

Caso Calvo, who had been appointed by the Spanish government to transfer Louisiana to France, and Laussat, the commissioner sent by Napoleon, to receive Louisiana from France, while waiting for definite instructions from their respective governments, each tried to outdo the other in a series of magnificent dinner parties, given to the chief inhabitants of the colony.

"Robin, in a history of Louisiana, says, 'The ladies of the colony appear at these fetes with an elegance which is truly astonishing; the principal cities of France can offer nothing more brilliant. ... Sometimes as many as four hundred guests are grouped around the tables at supper. What a pity,' he continues, 'that a taste for such pleasures should spread in a new country, which has so much need to practice economy.' " (1)

Before the close of the eighteenth century, many other nationalities had found their way to New Orleans. Among these were the Italians, who were from the country which had revived and improved the cooking of ancient days long before the French became noted for their culinary art. They brought with them to Louisiana many food customs of their native home which they shared with a city which was well on its way to establishing a cuisine all its own.

From the mixture of the customs and manners of the many peoples who came to live in the Louisiana territory grew the customs and manners of the Creole people of today, and from the mixture of these races came the Creole people.

"Chevalier Soniat Dufassat says in his 'Synopsis of the history of Louisiana' page 29, 'Creoles are defined to be the children of Europeans-born in the colony.'"

The Literary Digest, April 15, 1922, says,

"Creole ... was the term applied to the children of Romance nations who were born in the colonies, but their race was the race of the homeland of their parents— ..... It was used to distinguish persons born in the colonies to the pure stock of the European settlers from persons of original native strains." (2)

In 1803, at the time Louisiana was sold by Napoleon to the United States, the Creoles were at the zenith.

"They suffered in competition with the Americans who flocking to the rich delta of the Mississippi ......"
The Creoles, for all their luxury, were essentially simple in their tastes. They liked good food and comfort. Their houses were strong and austere. Even that magnificent figure which typifies Creole magnificence, Bernard Marigny—the man who entertained princes—lived in a simple house. It was large but not elegant; it was richly furnished but it was built for ease rather than display. (1)

**Occupations and Industries.**

From Bienville’s idea of cultivating the rich alluvial lands within the territory surrounding New Orleans began Louisiana’s greatest industry. The cultivation of rice began in 1722, indigo in 1723, and tobacco a little later. By 1745 these products were moving in quantity to Europe, the loaded ships leaving the port came back bringing articles needed by the colony. All this, combined with the traffic with the Indians and the white population along the banks of the rivers of the valley, was bringing wealth into the town.

Bienville’s record shows that he planted sugar cane from Martinique in 1718, yet it was not until 1751 that it was successfully grown. The Jesuits of Hispaniola obtained permission to send cane and some negroes, who had had experience in growing it, to their brethren in Louisiana. Here it was planted on the land which had been granted the Jesuit priests. From this cane they made molasses and an alcoholic beverage called taffia. Two planters, Mendez and Solis of Terre-aux-Boeufs, were the first to grow cane on a large scale. They also made molasses and taffia from it.

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In 1794, indigo, which was the greatest money crop of the colony, was destroyed by pests. It became necessary to grow something in its stead, so De Bore, in 1795, planted his whole crop in cane, from which he successfully made sugar—the first ever made in the Louisiana territory. This crop brought him twelve thousand dollars in that first year.

A few years before this, numbers of people who had come from the Canary Islands established homes in the marshy lands surrounding the city, where they began the fur industry on a larger scale than had previously been done by the traders of the colony.

The invention of the cotton gin and the sugar refinery assured the growth of the plantations, and it was at about this time that European claims to the territory ceased and the people poured in from other states to cultivate the rich lands of Louisiana. The growth of the plantations was now remarkable.

"Many intelligent persons believe that the plantation era—the "Good old times" in Louisiana—lasted more than a century. Roughly speaking, the prosperous plantation era corresponds to the steamboat era—a scant sixty years. Steamboats appeared on the Mississippi in 1811, and steamboating reached its zenith thirty years later; in another thirty years its glory had departed, for the railroad had supplanted it.

Prosperity on the plantation covers almost the same period. It had its beginning in the eighteenth century. In 1803 and in the three decades following, thousands of Americans flocked to the fertile shores of the Mississippi, bringing money and slaves with them. Huge fortunes were made, and the Americans built fine houses on their plantations." (1)

Refer. 1. Saxon, Lyle, Old Louisiana. P. 54
These great agricultural plants were once the biggest business operations in the state. They were the centers of capital investment, of executive leadership, of culture and so dominated the life of the people.

No industrial plants were built in Louisiana; the greater part of the natural products of the state was left untouched. The experienced white laborer found no place here, as he could not compete with slave labor, and so passed on to other states, there to help lay the foundations for substantial prosperity.

Life in Louisiana was easy, fortunes were quickly made, and these huge incomes were spent in luxurious living. The state in her most prosperous period maintained much higher plans of living than that lived of the Creoles of the preceding time. To keep up with their wealthy neighbors, many of these Creoles entertained on a grander scale; money came to them more easily now from the sale of their products and from the great growth of the city's wealth, brought about through the expansion of the plantation system.

After the decline of the steamboat trade, which was brought about by the extended building of railroads and by the freeing of slaves during the Civil War, the economic scheme of Louisiana fell to pieces. Prosperity in the land brought prosperity to the city, and with the fall of the economic order, Louisiana no longer held her high place in wealth among the states. The Louisiana of today is built upon a different order; though it is still a farming state, most of the large plantations have been or are being divided into smaller
tracts and are worked by free labor or by the person who owns the land. The throb of new life is felt everywhere, and some factories are springing up to use the raw materials which are close at hand. With all this change, the old charm is going; the romance of the past is no more.

Living Conditions

In the early Louisiana colony, at both Mobile and Biloxi, life was a struggle—nothing was accomplished, it was merely a time for existence.

The leaders, finding food short, often allowed the responsible men to spend the warmer months with neighboring Indians, which time they really enjoyed as they learned to know and to kill the many varieties of game with which the forest was filled and to catch the fish with which the streams were teeming. It became necessary for the French to buy corn from the Indians when food failed to arrive from the mother country.

Over in France the Mississippi Company parcelled out its Louisiana lands in large tracts to its shareholders, who sent over immigrants by the ship load to settle this land. These were landed at Mobile and Biloxi, from where they were to be sent to their different destinations. The overworked carpenters could not build boats fast enough to transport these people, and so while waiting, they were forced to eat the food intended to be used in their new homes. Still, immigrants continued to arrive and many of them, ignorant of any life except that of the French peasant, were helpless
in this new world. At this time the inmates of asylums and prisons of France and slaves, from the slave ships with reeking African cargoes, were all dumped into the colony. Food became so scarce that many were forced to subsist on oysters which they were able to obtain by wading to their waist in water. No shelter and the scarcity of food caused the death of hundreds of these people who were unable to cope with conditions in a new land.

During these first years the colony was torn by two internal factions; one was bent on finding precious metals, on pearl fishing and fur trading, while the other advocated the bringing in of French agriculturists for the purpose of farming the rich alluvial lands of the Mississippi. Bienville had, from the first, advocated the latter idea but for years was overruled. Finally his idea predominated, and the colony was moved to the banks of the Mississippi River, where farming was soon begun on a large scale, thus forming the nucleus of the great industry which later followed.

Upon the removal of the colony to New Orleans, the wilderness had to be cleared away and simple homes built. Surrounding the boundaries of the town was an immense wilderness filled with wild berries, nuts, herbs, and game of numerous varieties, while the nearby stream and bayous were filled with fish of both the soft and hard-shelled varieties.

The women of the colony found it hard to supply their families with food, when there was nothing to be had, so they, with the help of the negro slaves, who had learned to select wild foods from instinct through the numberless years of savage existence in Africa, soon were able to locate the foods suitable for eating. These early peoples are also indebted to the Indians for much help, as from them they were taught, by the Indian women, the
use of corn, as hominy or sagamity, and succotash, the use of many wild herbs, especially the dried sassafras leaf which is used in the making of the famous gumbo file powder.

Often forced to serve their families only corn in some form, these women demanded something more. Gardens were planted which produced numerous vegetables and the women learned to fish while their husbands were busy with other important affairs, so were able to serve foods in a manner similar to that in their native homes. With the passing of time and the improved economic conditions, food became plentiful. All kinds of fish were taken from the waters; innumerable varieties of game were brought from the forests; vegetables were grown in their own gardens; the field crops of sugar cane were raised from which molasses was obtained for the table and for the sweetening of other foods and taffy for drinking; rice was early grown in sufficient quantities for home use and was easy to produce, as it required little capital investment; figs, oranges, and other fruits were planted; and many domestic animals were raised on the farms. Later, many products were produced in sufficient quantities to be sent to Europe by boats which left the port of New Orleans to return loaded with many articles which brought comfort to the homes of the colonists. As soon as the men had leisure and had accumulated some means, they enlarged their home and added slave quarters. It is said that these early homes, which were of rough materials, whitewashed, were comfortable and rather attractive after being filled with exquisite furniture, plate, china, and many other things brought from Europe.
The ease of life in the colony, due to the production of a fertile soil, the use of slave labor, and the trade with other countries, gave the people much time for social enjoyment.

In the public eating places and in the homes of both the city and the plantation, dining as an art came to be the order of the day. These Latin people, naturally of a social nature, lived simply and for pleasure—no one cared so much for riches, but for the simple enjoyments of life by mingling with his fellow man and sharing with him the best he had.
"The early French settlers were the patrician emigres who brought along the perfect peak of gastronomic culture. They were accompanied by the French farmer and artisan, with their simpler pot-au-feu and grillades. But long before the French arrived, the Spaniard was on the Gulf with his *arte de compomer las viandas*. The Spanish taste for strong seasoning of foods, combined with the delicate preparation, and peppe up by the natural love of condiments in the spice-spangled tropics, is the combination that created the Creole cuisine. The old colored mammy of South Louisiana had her share in refining the product. So did the American Indian who gathered roots and pungent herbs in the woods and added his bit to the flavoring. The result is that the present Creole dishes are a combination of Old and New World cooking. It stands supreme and without competition." (1)

In the homes of both the city and the plantation and in the public eating places of South Louisiana of that day of plenty, was found this tempting food which was prepared and served in real European style combined with the influencing factors which made it unique.

Both friend and stranger were entertained in the plantation home; no one was ever turned from the door. Customs different from those in most countries, yet in a way resembling the courtesies of the French peasant of early Bourbon France, and of the early German people, were brought to Louisiana by these peoples.

Table Manners and Customs in the Homes.

The Homes of the City.

In the early colonial days there were many women who had come from the wealthy and noble families of France. These had brought to Louisiana, linens, china and silverware. Louisiana had been pictured to them as a "land of milk and honey" but upon their arrival they found nothing to serve their families but sagsality.

After these women rebelled their husbands ordered seeds from France and began those famous Creole gardens. The men of the colony were so busy with more important work that they had little time to hunt the game which filled the woods or to catch the fish so plentiful in the streams. From necessity the women of the colony began to fish. The extravagancies of the Bourbon monarchs had taught these wives in their native France the economy of saving and using all particles of food.

The retired government officials and soldiers became traders and after accumulating sufficient money they enlarged their houses and built cabins for slaves. It was for these homes that the first handsome furniture, silver, cut glass and pictures (known today as Louisiana's antiques) were imported into the colony.

The importation of slaves, later brought wealth and leisure to the people of the colony, so more time was paid to the social affairs of life. These negroes were trained by the women of the homes to become expert cooks and household servants.
The rich fertile soil produced heavily because of the warm moist climate and as the years passed on this became a land of plenty with no one extremely rich, yet life was easy for all.

A few years after the territory was transferred to Spain, two terrible fires swept the city clean, and in place of the old wooden homes, there arose stately buildings of brick.

In the rebuilding of the city, Latin taste moulded the forms and decreed the decorations of these buildings.

"The quiet impassive front, with just a glimpse through a well-balanced archway of a patio filled with figtrees and flowers, where the real family life was lived, was Spanish. The French with their greater love of the graceful have added balconies of wrought-iron railings, hand forged by negro slaves, from wonderful designs, carried in the master's heart from his beloved France. The Spanish contributed the love of bright colors and for many years the houses were painted of soft green, orange, blue or red. Each color fading and softening in the sunlight." (1)

During the French Revolution, which was the Golden age of Spanish society in New Orleans, the Duke of Orleans visited Louisiana. He was accompanied by his brother, the Duke of Montpensier, and the Count of Beaujolais.

"The lavish hospitality displayed during this entertainment of Royalty, the splendid banquets and balls to which all the aristocracy were invited, the utter disregard of money expenditure, must have astonished the young princes, so short of money themselves, even more than it did the simple minded citizens of the time." (2)

Some of these banquets were given by Philippe de Marigny in both his city home and his country home, Fontainebleau.

Many of the emigres from France who came to Louisiana at the outbreak of the Revolution remained here and married Creole women. These people brought from France the art of dining which had at this time reached its highest pinnacle. This art was influenced and

2. Saxon, Lyle, Old Louisiana, p. 98
adapted to suit the needs of the Creole housewife in Louisiana and rapidly became a part of the family and community life. The cookery of this early period was done on the open fireplaces and it is said that no other cooking has ever surpassed that method in the delicacy of the taste.

One visitor to Louisiana at the beginning of the nineteenth century tells us that dinner was served at half past three o' clock in the afternoon and was a prodigious meal. She says, "The first course, of soup and meat was followed by a second course of pies, custards, strawberries and cream and other kinds of fruit, and I fancied this was to be the last act, when, to my astonishment, on the removal of the table cloth a fresh set of plates was put down and another dessert of oranges and apples appeared." (1) Even today this procedure is still followed in many Creole homes.

Another visitor in 1853 says she found the dinner remarkably good and gumbo the most savory of all soups, a regular elixir of life and far better than genuine turtle soup. After dinner the Creole hostess, if it was cool weather, always took her guest to the fire for a charming gossip.

The wealthy Creoles often served an elaborate menu. First a cocktail, before sitting down to table, and then either oysters on the half shell or a shrimp cocktail. The third was usually a crayfish bisque or consommé of fowl or mock turtle, never gumbo at a course dinner. Hors d'oeuvres from stuffed olives to pate de foie gras; and fish, broiled pompano, sheepshead a la Normande, or snappers were

Refer. 1. Hall, Mrs. Basil, Outspoken Letters Written During a Fourteen Months' Sojourn in America. 1827 - 1828, p. 250
commonly used. By the arrival of the pièce de résistance one has had with his soup, sherry; with his fish, white wine. He now looks indifferently at his Mignon bordelaise and demi-julienne potatoes or Mallard and stuffed egg-plant, or veal roast and candied yams, and salad and dessert. Only café noir and cognac hold any allure-
ment. (1)

The early morning visitor to the Creole home was shown into the house by a negro servant and promptly served coffee, a matter of routine hospitality. If the guest spent the night, coffee would be brought to his bed. He was usually awakened by the knock of the servant bringing the coffee. Coffee is again served in the mid-
afternoon and at dinner whether it be at noon or in the evening.

The serving of a fashionable function as late as 1840 was no easy matter. To begin with there were no chefs to be hired, no caterers to be summoned and no postman to deliver invitations.

The preparation for a supper called for so much labor that many times the guests were served only a gumbo. The sugar in
that day was in cone shaped loaves as hard as stone and required much crushing before made ready for use.

There were no fruit extracts, no baking powder, no ground spices, no seedless raisins, no gelatin and no egg beater. Still
the housewives served lovely cakes made by recipes from an old
book published twenty years before.

Ice cream was frozen in a cylinder without inside fixtures
for stirring the mixture and it usually took an hour of twirling in

a tub of ice by a slave before it was ready to be served.

Gelatin was made from calves' feet and colored pink by a drop or two of cochineal and green with the strained juice of scalded spinach.

All supplies had to be purchased from the market early in the morning as it closed at ten o'clock. There was no stepping to a corner grocery in an emergency and neither had borrowing become a custom.

If an outdoor function was given there were no awnings to protect the guest from rain or sun and no facilities for seating.(1)

In some of those old homes are found today the descendants of those old families, but the day of plenty and easy living has gone. They still retain the simplicity of the eighteenth century and something of its calm and peace. "It is very difficult for the stranger to gain access to the ancient Creole homes; they must have letters of introduction or be introduced by a native 'to the manor born." "(2) In these old homes many of which are decadent you will find very charming and cultivated people.

"Here one finds high walls and barred windows, long passages and simple arches of heavy masonry, quaint old courtyards with their poiterra of flowers and their broken fountains, crumbling pink stucco facades and wrought iron balconies, like raveled black lace, clinging to the mouldering walls." (3)

"Here are the abandoned homes of the old aristocracy — the Creole aristocracy — in rags. Houses that once entertained princes and their trains now sleep in desuetude or worse, hang out the sign, chambres a lour. Here crumble the haunts of the Grandissimes..... These ground floors are turned to cabarets or untidy ill-smelling shops. These high-ceiled rooms are crowded

Refer. 1. Ripley, Eliza, Social Life in Old New Orleans Being Recollections of my Girlhood, p.42
with immigrants herded together in true tenement fashion; these ladies' balconies are trod by slatterns who deface the tattered splendor of the past. The courtyard is desolate now. Stucco peels off in the clammy dampness of shade or hot glare of the sun, a bit of plaster or rotted wood falls unremarked and slowly there sinks into decay one of the most romantic spots in all America." (1)

The Plantation Homes.

The network of plantations was the center of wealth of colonial Louisiana and of the state until it was broken into shreds by the Civil War. This great system had a very simple beginning, in the early days of Bienville's rule. The center of this life was the home; at first it was usually a cabin to which was added extra rooms and nearby slave quarters built as soon as the owner obtained sufficient funds for the improvement. As time passed, other peoples from various sections of the world came to the territory bringing money with which to buy lands and slaves. At this time better homes were built.

Saxon describes three types of plantation homes in Louisiana as follows:

"The earliest type of plantation house was simple enough, yet it was admirably suited to the tropical climate of Louisiana; it was a dwelling of a single story, raised a few feet above the ground on piers. The framework was of heavy cypress timbers, with the interstices filled with a sort of adobe - a mixture of mud and Spanish moss. Sometimes bricks were used instead, and some of the oldest houses standing today were of this type - briqueté entre poteaux, as they were called. The high pitched roof was covered with cypress shingles, hand hewn. The house was usually four rooms wide and only one room deep. There were wide porches before and behind it... From a distance the houses appeared larger than they really were.

From this type, the second Louisiana type evolved. The arrangement was the same, except that the house was two stories. There

were four rooms below and four above; there were wide
galleries front and back, upstairs and down. Sometimes
the galleries extended entirely around the structure.
In the second type we find the first floor built of
brick, set flush with the ground. The lower floor was
also paved with brick, and the gallery of the second floor
was supported by brick piers ... The roof was supported by
delicate colonnettes of cypress, rising from the top of these
brick piers. The staircase leading to the second floor rose
at one end of the front gallery. The houses were usually white
with green batten blinds. Because many houses like this were
built while Louisiana was a Spanish colony, they are known as
"the Spanish type." Architects to-day speak of them as
"the Louisiana type."

But American planters in those thirty years prior to the
Civil War would have none of these simple houses. The classic
revival had spread from Europe to America, and the Louisiana
planter made it peculiarly his own ...........

It is said that the east bank of the Mississippi boasted
the finest houses in the State, and that the traveler was never
out of sight of a fine house, from the time he left New Orleans
until he reached Baton Rouge - a distance of one hundred and
twenty miles. ....

The west bank of the Mississippi was nearly as thickly
settled. Bayou Lafourche boasted many fine dwellings. West
Feliciana parish was one of the richest communities and has
today the finest group of houses to be found in the State.

"The tide of Americans which came sweeping into Louisiana,
after the Louisiana purchase in 1803, reached its climax in
1830 or thereabouts. There was a network of plantations
from Natchez to New Orleans and fortunes were in the making.
...... Bayou Sara, Points Coupee, Baton Rouge, and Bayou Coula
were thriving communities, each a plantation center, each
a community which drew wealth from the surrounding country. ... 

The era of building was beginning. The planters, growing
richer, were building larger and finer houses every year.
The simple house of the pioneer was disappearing; the crude,
whitewashed cottages were being replaced by mansions. ....

The typical country house of 1840 was of the classic
tradition, usually surrounded by large white columns, and with
galleries on all four sides .... The dwelling was as solid as
huge timbers, brick and mortar, and native talent could render
it. While always supervised by an architect, the laborers were
usually slaves of the planter. Some of these were skilled artisans.
The houses were usually designed by a foreign architect who gave
the prevalent French, Spanish, or British touch to the finishing
of fine woods, marble, or brass. The impression was of state-
liness, of spaciousness. The furnishings were the best that the
times afforded: the beds, sofas, secretaries ... were usually
large. This was necessary, for the rooms were spacious, ......
There were numerous outhouses; a summer house in the garden, a private chapel, a school-house for the children, carriage houses, stables, the usual farm buildings, and, beyond them all, the negro quarters, the negro church, and sugar house."

The plantation home was usually set in the midst of large trees, near the banks of the Mississippi or some of its tributaries. This location was necessary as during the harvesting season the roads were almost impassable, so the products had to be shipped by boat.

"So lived the Louisiana planter and his family. They were waited upon by their own slaves, physicked by their own physician, their souls were saved by their own pastors, and when they died they were buried in their own cemetery. .... Their self-sufficiency seems strange to-day, when distance is so easily bridged; but in those days the houses were remote indeed. Some of them stood a day's journey from the nearest town. (2)

"The planters thought in large figures; they built large houses; they produced large families and large fortunes; they worked hard; they were strong mentally and physically. And it is natural enough to find them generous and hospitable." (3)

The quarters of the slaves resembled a small village and was built back of the family home. The cabins of the quarters were usually built of wood and were whitewashed. Near each was a small plot of ground to be used for growing vegetables for their own use or for sale.

It is said that the Senegals, who were the blackest of all the slaves, made the best servants for the house and were also easily taught the different trades which were necessary on these large plantations.

Refer. 1. Saxon, Life, Old Louisiana, pp. 139-147
2. Ibid., p. 147
3. Ibid., p. 143
The negro children were never taken to the fields—some
slave too old for regular work was left to care for them.

Since the earliest days of the life of New Orleans and
the surrounding territory slaves have been used for house servants
Madeleine Hachard who came to Louisiana with the Ursuline nuns
wrote her people in France that slaves were used by the women of
the colony to do all the house work. This made life in the New
World much easier for the women than it would otherwise have been.

On the plantations, slaves also did the housework. Here the old
negro mammas reigned supreme, especially in the plantation kitchen.

These kitchens were usually about one hundred yards from the planter's
dwelling. Saxon says that it was built away from the house because
plantation people lived in dread of fire, and so that the odors of
cooking and the noise of the kitchen slaves would not annoy the
members of the family.

It is said that even though the kitchen was this distance from
the house, the food never reached the dining room cold. Many little
negroes ran the distance with covered dishes of food which they
delivered to the dining room attendants. All this food was prepared
by and over the fire which was built in huge fireplaces which extended
almost across one end of the kitchen. Small negro scullions cared
for the food as it cooked.

In the large storerooms were stored sugar in hogsheads,
barrels of apples and other products which were brought down the
river in flatboats, Louisiana oranges and hampers of potatoes
from Ireland.
"Either in the storeroom or cellar were clarets from Bordeaux, in casks for every day consumption, in bottles for special occasions; various Chateaux, as Margaux, Lafitte, Y-quem; port also in bottles; Tokay and Madeira in five gallon demijohns; Bass 'Pale Ale from the land of good ale ....labeled rarities in darker bottles and champagne in wicker baskets." (1)

The records of these plantation homes show that sometimes the cooking was done by men but in most instances by women. The table service was performed usually by negro men but in some instances by negro girls.

In the early days the Indians were gradually driven from their villages by the white settlers who turned the land into the great plantations of Louisiana. For a long while the Indians would come back to these places to sell baskets and gumbo file to the white people who occupied their land, sometimes they exchanged these products for foods.

Friends of the early Creole families were welcomed and served something, usually an egg-nog or punch, made of the hot cane juice taken from the kettles. The De Bore plantation was typical of the late Spanish regime. The plantation bell rang at dawn and all the negroes assembled in front of the plantation house where all knelt for a short prayer. This was repeated again just before supper. "The doors of this hall stood open to welcome guests and wayfarers. No friend or strangers passed in his travel up or down the coast without being invited to share the hospitality of the plantation." (2) The records show that breakfast was served at 8:00 o'clock in the morning, dinner at 2:00 in the afternoon and supper at 7:00 in the evening. At almost every meal there was some guest or guests.

Refer. 1. Butler, Louise, The Louisiana Planter and His Home, Louisiana History Quarterly 10:355, July 1927
2. Magruder, Harriet Fuqua, A History of Louisiana, p. 222
either from among their friends or a traveler from some distant part who was either going to or returning from New Orleans. Even the peddler was welcomed by being admitted to the family table and given a comfortable room to spend the night. It is said that every Sunday many of the New Orleans friends, sometimes a dozen or more, came to spend the day without an invitation. The master of this house occupied a very large chair which was placed at the center of the long table. He was very punctual at table and always stood a minute until every one was at his respective place. Then he waved his hand for all to be seated. While waiting for the meal to be served the guests spent the time in conversation or in the billiard room. There were two male cooks with helpers, and other servants who served in the dining room. The furniture of this dining room was simple in style as was that in all the wealthy Creole plantation homes of this time, yet the food and wines were of the best.

During the growing season on the plantation, strawberries were picked in huge baskets and brought to the house where they were made into orange flower syrup and candies by Toinette, the confectioner. When visitors called upon a Creole family of that day, in warm weather, they were served iced orange flower water by one of the slaves.

At the marriage ceremony of the last daughter of the owner of the Valcour Aime plantation, the guests were led to the dining room where fruit, confectionery, many sorts of cakes and wines were spread. During this service there were toasts and speeches.

In some of the plantation homes the old negro mammy had complete charge of the domestic department, the mistress of the house left all the planning of the meals to her and, in other household
affairs, the members of the family frequently consulted her. Often she would stand behind the master's chair and direct the negro girls as to the correct form of serving.

The cooking for the slaves, who worked in the fields and other places outside the house, was done in the quarters kitchen. Often each slave family had a few utensils to enable them to prepare meals on their own fireplace when they had leisure.

These old mammas never used a recipe, they put a "pinch" here, a "fist full" there and used eggs by the dozen and oysters by the bushel, there were plenty of materials and many guests to be fed.

One writer says, "In those days every plantation house had a conspicuous latch string outside the door. Every planter entertained strangers. Many were grateful for their entertainment." (1) The planter's wife was helper, helpmeet, and gracious hostess and his mother was revered as she deserved to be. The children of the plantations usually arose early, were given a cup of cafe au lait and a roll then practiced their music lesson or studied. Later in the day they were given lunch which consisted of a slice of bread and butter spread with marmalade of jelly accompanied by some other light foods and washed down with orange flower water, orgeot or tamarind juice. After this they continued their studies until dinner. They were as a rule served before the adults at a "first table," and waited on by the butler or footmen who of course was a negro. Later the adults ate and were served by the same butler who was dressed formally.

At the planter's reception supper was announced about midnight and the hostess led the way to the dining room which was lighted by

Refer. 1. Ripley, Eliza, Social Life in Old New Orleans, Being Recollections of My Girlhood, p. 207
wax candles in crystal or bronze chandeliers, and, on the table in silver or delicate Dresden candelabra. There was a corsage of flowers at each plate. After the supper which consisted of several courses, there was more dancing and just at dawn when the guests were ready to depart there came a plate of gumbo and a cup of black coffee.

In the early days, the plantation owner was a busy person but with the increase of wealth much of the time of the family was spent in the city where wealth was spent lavishly. There were slaves to do the work and by this time overseers were hired to see that they did it.

Saxon says, "In the last years before the war there was a decline in taste. The houses were built as show places, rather than as dwellings; the construction was extravagant, flimsy, and showy. Slaves, no longer under the direct supervision of their masters, were abused by the overseers. The plantation system was showing signs of decay before the first far-off thunder of war was heard." (1)

The glorious day of plantation life passed away with the Civil War. The southern planters who returned from the battle fields found their negroes free and the plantation in ruins. A new life had to be begun. Some of the luxury loving men who had never assumed the responsibilities of their plantation, when all was well, were not now capable of reconstructing things under these changed conditions. In some cases the overseer had taken charge of the plantation, so the former owner had to look elsewhere for a home or live in one of the many empty cabins. After a few years some of the slaves

Refer. 1. Saxon, Lyle, Old Louisiana, p. 149
returned to the plantations where they once lived and were employed by their former owners at a certain wage. All things could not be restored within a few years, but with the incoming of other industries and other peoples and by the use of hired laborers the land was again in cultivation and to the passerby things resembled the old days in some ways. Many houses were seen along the highways instead of the few old plantation homes. The land was divided into smaller tracts and the day of large plantations practically gone. The old luxurious living has passed. The traveler no longer spends his nights at the homes along the way on his trip across the country. The small farmer enjoys entertaining his friends just as much as did De Bore in Spanish Louisiana but he can't do it on so magnificent a scale as his income will not permit it.

The Creole family still has the old mammy cook as in those other days, but her helpers are few, they are not needed since guests are fewer, the cooking methods different and the recent household conveniences has greatly lessened the work.

The old order is gone, it passed just as did the luxurious age of the countries of other days.

The Public Eating Places

The Vieux Carre was a French-Spanish town, and many of these early Latin settlers bore the proudest names of France and Spain. These pleasure loving, gregarious people assembled in Cafes to drink and gossip.
... A Frenchman unable to mingle with his fellows would cease to be a man. His best qualities when not used would become atrophied. He would pine like a fish out of water. Even in a desert, his first idea would be to try to find someone with whom to live." (1)

"Tremoulet flourished as a caterer during Spanish dominion and became sufficiently important for Baron Pontalba to mention him several times in his memoirs; also the dashing young Governor Miro, devotes many pages in his diary to lauding the artistry of Tremoulet.

"Turpin's Cabaret" was a rough wooden building in which Baratarian smugglers held wide open revel, while authorities pretended to search in vain. " (2)

At the Gem, congregated filibusters and soldiers of fortune, while Thiac's was frequented by the persons who came to this country during the French Revolution.

"These places were similar to the cafe clubs in Paris during the Reign of Terror and to the London Coffee Houses of Cromwell and Charles II. Men herded together according to their politics.

After the sale of Louisiana to the United States, the protesting Creoles raised a mighty clamor at the Cafe des Ameliorations. They sang the Marseillaise and paraded the Vieux Carre shouting 'Vive la France! A bas le Americans.'

Refer. 1. Fenillerat, Albert, French Life and Ideals, p 113

Yet after a pacifying dinner at the cafe with garlic and gumbos and rich red wines, everything ended in a noise.

By 1826, Le Bourse de Maspero grew popular as an 'Exchange' where planters sipped their iced claret and discussed the plays being performed at Caldwell's New Theater on Camp Street." (1) This 'Exchange', "where many editors and writers hobnobbed around a table specially set apart for them, is still spoken of as the birthplace of American Bohemianism." (2)

A restaurant located at 127 Royal street was the first to serve a midday meal; under Spanish rule there was a law that all business houses close for two hours at noon for the daily siesta.

"The restaurants, cafes, and cabarets of 'beto de war' exhibited an atmosphere distinctly un-American in every respect. Garcons were garcons and not waiters. The proprietor, Madam or M'sieur, cooked the meal. Politeness itself was scorned upon. Men grew tipsy in a way that annoyed no one, not even themselves. An evening at the cabaret followed the burlesque show or the opera, and the local cabaret lights sometimes seemed to outdo the imported performers." (3)

In days gone by, the first-class saloons served lunches at a very reasonable price; these were to accommodate people who worked and did not have time to go home for lunch. This meal was served on a narrow table cloth running the whole length of the counter and covering one half of it. On the inside of the counter

Refer. 1. Dickson, Harris, Creole Gossip. Good Housekeeping 92:32 February 1931
2. Ibid., p. 32
the customer's drink was placed before him. He paid for the drink and the lunch was free.

In those old days coffee houses were the principal places of resort, and business was transacted at the tables which is now done in the various commercial exchanges.

The custom of coffee drinking is one that has held sway since early colonial days. The busiest executive will leave his work long enough for that customary mid-morning coffee.

Today, in this city of nearly two hundred square miles, there are a half dozen restaurants whose reputation is nation wide. Their appointments are not lavish and they are moderate in size, "... devoid of gilded ornament, but neat and clean and with attentive waiters, ..." (1) In early summer, some of these open their fronts to the street and turn on the fans to insure comfort to the diner.

In these French Restaurants the patois-speaking people are never in a hurry and it is said that, when a bustling, bustling American enters one of these places in his usual hurry and demands that dinner be served within the next few moments, he upsets the usual calmness of the waiters. There is no music here except for special occasions; the purpose of this omission is that the guests be able to converse with pleasure. When the visitor enters one of these establishments, he immediately notices the

quiet atmosphere which prevails— all are engaged in conversation yet in tones that will disturb no one.

Antoine's

Antoine Alesiatoire, the founder of the famous Antoine Restaurant, was born in France and lived there until twenty-two years of age. He gained triumph in the hotel de Nocelles at Marseilles.

"Tradition says that one of the family was the master of the spit in the Castle Blois and was busy at his basting in the kitchen, when up the tapestried hall of the Red Tower Henri of Lorraine, the third duke of Guise was being cut to pieces by the King's hired assassins." (1)

To bring the refined art of cooking to the people of the New World was the mission of Antoine and his sons. If his name is mentioned on the Boulevards of Paris, the Strand of London, the Great White Way of New York, people will smack their lips in remembrance of the wonderful meals which they have had at Antoine's.

This restaurant was the rendezvous of all the elite of the city in the late hours of the night, when the last curtain had fallen on the opera. Carriages lined Rue Saint Louis from Chartres to Royal, and the place, newly enlarged with its private supper rooms upstairs, could boast of all the beauty and chivalry of the historic Creole city.

Refer. 1. Hearsy, Clem G. Antoine's (Special Sheet p. 1.)

The Morning Telegraph, Sunday October 8, 1911.
"... As the years rolled by, Antoine's fortune grew with his renown. A big dinner here always opened the opera season, and in the days of the great impresarios of Ante-bellum New Orleans. Canonge and Calibrizzi, the artists, just out from France, had their formal banquet before their first public appearance." (1)

It was here that Henry Clay ate from plates of solid gold. Here was served "Brulot, which is to ordinary black coffee as water unto wine. A delectable compound of cognac burned with orange peel, sugar and many spices, then combined delicately with very strong black coffee, boiling hot." This was an invention of Monsieur Jules, and it is said that he often created delicious dishes and drinks on the spur of the moment.

La Louisiane

The chief part of this structure was erected in 1837 by a famous merchant-prince, James Waters Zacharie, as a home for his family. This was a truly magnificent building with balconies of iron filigree and stately green shutters. Here were entertained many notables, among them the Emperor of Mexico, General Bertrand, William Makepeace Thackeray, and Admiral Farragut.

There was no entertainment at Restaurant de La Louisiane, except that offered by the orchestra and entertainers brought in for banquets and private parties; the rooms were usually quiet and one might eat the delicious food in peace and enjoy conversation.

Refer. 1. Hearsey, Clem G. Antoine's. (Special sheet p 1.)
The Morning Telegraph, Sunday October 8, 1911.
The waiters, dressed in formal uniforms — black in winter and white in warmer weather, are obliging and polite; it is the custom for them to help the guest select his food. Some of the present waiters have worked in this place for forty years.

Here, as in other public eating places, will be seen the guest taking his after dinner smoke. It is said that Ethel Barrymore was the first woman ever to smoke here, and Pavlova was the one woman who danced upon the tables.

Begue's

There has never been any pretense nor fripperies at this restaurant. Monsieur and Madame Begue were plain folks who served breakfast at eleven o'clock to coatless men and stall-keeping women. "Fame spread to uptown fashionables and to the ears of strangers. Soon Madame could not accommodate them. Between plates stood a bottle of claret to be shared by two guests. The breakfast lasted from 11 A.M. till 3 o'clock in the afternoon." (1)

The special dish here was liver, which no one could cook like Madame Begue. Black coffee completed the breakfast. The bread, which was served was black with thick crusts, and was served in chunks. Everybody's plate was piled to the limit; no stingy servings and tiny slices were ever served here.

Refer. 1. Dickson, Harris, Creole Gossip, Good Housekeeping 92:32, February 1951
The French Market

This market was built by the river for the convenience of the huntsmen and trappers of the early days, who brought their heavily laden boats to rest in the still lagoons of the fallen tide.

In the market stalls one would see displayed wine and oil, and silks and laces brought there by the three-story Spanish galleons. "Then here came to buy, the governor's titled dame in stiff brocades; the shaven monk with sack on his back, and all the varied people of a city that was born cosmopolitan."

In this old place long ago was seen the cowled head and sandaled feet of Antonio de Sedilla, a Spanish priest whose name is still reverenced by the Latins of New Orleans; here at a later day came Madame La Laurie, wearing her hooped skirts, shining silk flounces and the rich lace mantle of the gentry of that day. After her round of buying for the day, she would take her seat at one of the coffee stands, where she would sip the dark café noir. Here came General Jackson after the victory of New Orleans to get his cup; and a few years later, Henry Clay, after escaping from the twenty thousand dollar banquet at the old St. Louis hotel, passed by there for another cup of coffee.

In the years before the war, at the close of the French Opera "it was the custom for the beaux and belles, well chaperoned by mothers, cousins, 

Refer. 1. Cole, Catherine (Pseud. of Mrs. Martha R. Smallwood Fields) The Story of the Old French Market (not paged)
aunts, to come trooping across the narrow passage St. Antoine to the French Market coffee stalls for the elixir of life dear to the Creole soul, cafe au lait or cafe noir. " (A)

"The best time to visit is in the early morning, and Sunday morning of all others. It is the most remarkable and characteristic spot in New Orleans. Under its roof every language is spoken, and there is also the charm of local life and color, especially of a Sunday morning, when the Creole belles and beaux saunter leisurely through, buying roses and jasmines, after hearing mass in the old Cathedral." (B)

The Guest Book

In several of these restaurants one will see the "Guest Book", which preserves an ancient custom brought from the Old World. In these one will see the names and remarks of the many visitors who have dined in the restaurant; these names are not only those of leading Americans but those of leaders in European affairs.

Refer. 1. Cole, Catherine (Pseud. of Mrs. Martha R. Smallwood Fields) The Story of the Old French Market (not paged)

CHAPTER V

SUMMARY AND CONCLUSIONS

Summary

The art of dining in a country develops with the cultural advancement of the people and the progress in cookery. The cookery depends on the climate, materials available, the methods of living, and the knowledge and resources of the cook.

Our early ancestors lived on what they could find, wild berries and fruits, nuts, roots, and the leavings of the carcasses of wild animals. Later, with a few crude weapons they learned to kill the animals of the forests and to catch the fish of the waters.

After the accidental discovery of fire they began to cook, first baking or roasting the animal or grain over or near a fire, and later boiling by means of dropping hot stones into crude vessels of water.

In ancient Egypt, Assyria, Persia, Babylonia, Greece, and Rome men used the food near at hand and prepared it in a very simple manner. With the advance of civilization more attention was given to food and seasonings used in cooking which for the most part were obtained through trade with Eastern nations.

The cookery of the early Greek household was done or supervised by the wife of the home, and the people were noted for their frugality. At a later day, after the Greek had come in contact with Egypt, rare foods appeared in the markets, and cooking really became an
art. The subject of nutrition received some consideration from scientists in the early literature. After the Egyptian influence reached some of the Grecian states, feasting and entertaining of friends became the order of the day. This luxury was made possible by the progress of the nation and the use of slaves.

The home life of the Roman showed about the same development as that of the Greek, simple at first; but when the Romans came into contact with other nations, they borrowed customs and imported foods of the rarest kinds to be found.

In the early days cooks were used only on special occasions, having been hired from the public centers to prepare and serve the meal. Later, the wealthier class built separate dining halls and employed many cooks and assistants, and entertained in a very extravagant manner. "Their feasts remain unrivaled for sheer profusion of elaborate and expensive food, and for the vulgarity and intemperance of food habits displayed."

A nation which had become so idle and luxurious was not able to cope with the barbarian hordes which poured over her borders. After the fall of Rome, the background of trade and luxury necessary for elaborate dining disappeared. The light of culture dimly burned in the monasteries through the ages which followed. To that quiet place went men who had an inward love for the refinements of life and from here took home with them new ideas of living.

The returning Crusaders brought home Oriental delicacies and the trade routes opened up by the Crusades brought sufficient wealth to the countries for the people to begin to pay more attention to what they ate and how they ate.

Better methods of cooking, more cooking utensils, more eating tools and table linens began to appear. The table service became more formal. Men were not away from home so much nor at war, so had more time to practice the better arts of living. They welcomed their friends with food instead of meeting them with weapons. Even though several ate out of the same dish and drank from the same huge cup, they took home with them some new table ideas which they could put into use.

In Chaucer's day (fourteenth century) the tables were usually made by laying boards across trestles. The dishes and spoons were of pewter and the trenchers of wood. There were very few knives to be found in the homes of even the wealthy, so the guest usually brought his own. The meal was served in a hall which was both living and dining room, and the cooking was done in a separate building; the supplies were kept in a room adjoining the hall or stored in a cellar near the kitchen.

Up to the fifteenth century it is difficult to find information concerning the table life of the middle classes, the records dealing mostly with the upper and lower classes; but with the breakdown of feudalism the middle class began to emerge.

In Italy there arose the independent cities which began a new culture, and in Germany, England and France there arose a new order brought about by the middle class. When these new planes of
living arose, eating became a pleasure and ceremony to this class as well as to the noble. The art of dining soon reached a high plane in Italy, and with the increasing refinements of the times came rules of etiquette at the table. From Italy these spread to France, thence to England and other countries, where the great nobles began to practice hospitality and to take pride in their tables.

The sixteenth century brought in much more wealth, trade was well established with India and the Orient, and merchants brought home spices, fruits, vegetables and tea and coffee. From the New World came corn, chocolate, and the potato.

Cookery books came into existence with the printing press. Sauces, relishes, and salads made their appearance. The cook became a person of importance who dressed in velvets and wore gold chains about his neck.

The tables at this time were much more attractive with their damask cloths, silver and brass candle sticks, large pewter or silver bowls, soup tureens, punch bowls, and Venetian glass goblets.

Wooden trenchers were still used during part of the seventeenth century, but were followed by plates made of metals and china. In 1611, the table fork was introduced into England by Coryate, who had been traveling in Italy, where he had learned to use this important article. Forks had, at first, only two times, later three, and in the nineteenth century four. In the seventeenth century the homes of the great furnished their guests with knives, and by the eighteenth century knives were plentiful in the homes of moderate wealth.
Early in the eighteenth century, after the English had been on the eastern coast of what is now the United States for a hundred years, the French came to Louisiana to establish homes. Some of these early French settlers and many of the peoples from other countries who came to the colony to live were from the high born families and many, having lived at the courts of their native countries, brought court manners and customs with them. In as much as this territory was settled by the French for French people, a definite French influence can be noted in all the manners and customs. This mixing produced something a bit different from that of European France.

This Creole people, which was produced in South Louisiana made famous a Creole style of cookery and dining. These high-born people who had been accustomed to a life of ease and luxury in their European homes readily turned to the use of the many slaves which were dumped on our shores, to produce food products on the richest of lands. Life became easy for all and during the early years was very simple. The homes of that day were not much more than cabins, yet were elegantly furnished with the beautiful furniture and fixtures brought from Europe. Later, not to be outdone by the English neighbors who had come to South Louisiana to live, the Creoles rapidly grew luxurious.

After years of toasting from nation to nation, Louisiana finally became a part of the United States and rapidly increased in wealth. Easy incomes and the use of slaves soon made an idle and extravagant people. Great entertainments were given and the families spent a part of each year in the city where their wealth was squandered. But the wreck of the economic basis upon which this splendor was founded caused a change in the plans of living yet the descendants of these people have retained many of the old customs. The family still takes the daily
siesta after a dinner at noon. French bread with no butter is still served, and the meal is followed by cafe noir or cafe au lait. The meals are usually prepared and served by a black mammy as of old, but she has no helpers. The spirit of hospitality is on a more simple plane, since living conditions will not permit of the magnificent entertainment which was the custom in the "Golden Age" of Louisiana history.

Conclusions
1. The table manners and customs of a people depend upon the development of cookery and the social and financial status of the people.
2. The manners and the customs of the people of South Louisiana are a combination of those of the old world changed to meet existing conditions in a new country.
3. The Creole lived a simple life during the greater part of Colonial days but after Louisiana entered the Union of States and became a center of wealth, the plane of living changed to one of elegance and extravagance.
4. The destruction of Mississippi River commerce and the freeing of slaves changed the economic conditions until more simple living became necessary.
5. Hospitality remained but on a smaller scale; table manners remained the same with less formality; table service became less elegant, because of loss of property and loss of servants. The one o'clock dinner and the siesta have been retained in the Creole family.
6. Apparently manners and customs have changed but little within themselves. The plane of living has changed, becoming less extravagant and less elegant than formerly. This affects the grandeur of entertainment.
7. In the entertainment of friends there is still retained a semblance of the old elegance of manners, the old hospitality, the old courtesies, and the old menus and recipes found in family life of the early days of South Louisiana.
Addenda

The Vieux Carre, which cradled the present day manners and customs of the Creoles of South Louisiana, is only a very small part of the New Orleans of today, yet it is the one spot which draws the visitor and about which the stories of the romantic city center.

Some of the descendants of those early peoples still live in the homes of their ancestors, and there any one, who is fortunate enough to gain entrance, will find people whose manners and customs are similar and equal to the best to be found in the courts of Europe.

Many of the buildings, which once housed a gay and pleasure loving people who entertained both friend and stranger because it was a pleasure and custom, are falling to pieces and are being further destroyed by a class who have no feeling for such places.

Individuals and associations have purchased and restored some of these places, and it is hoped that this interest will continue until many of the typical old homes have been spared and preserved for the future generations.
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Mary Sada Carey, daughter of M. F. and Mary A. Carey, nee Feazel, was born in Union Parish, Louisiana, October 16, 1887.

She received her elementary and high school education in private schools of Union Parish.

She attended Louisiana Polytechnic Institute, Ruston, Louisiana for two years and received the degree of Bachelor of Industry in 1903. In 1904, she attended the summer session of the University of Tennessee. In the summers of 1926, 1927 and 1928 and the session of 1927-28 she again attended Louisiana Polytechnic Institute and received the degree of Bachelor of Science.

She enrolled in the Graduate School of the Louisiana State University for the session 1932-33.

Her teaching experience is as follows: Teacher of Rural Schools in Ouachita, Union, Caldwell and Iberville Parishes 1904-13; Teacher of Grammar School, Alexandria, Louisiana 1913-14; Teacher of Grammar and High School, Farmerville High School, Farmerville, Louisiana 1914-21; Teacher of Grammar and High School, Downsville High School, Downsville, Louisiana 1921-27; Teacher of Home Economics, East Carroll High School, Lake Providence, Louisiana 1928-31; and Instructor of Home Economics, Louisiana Polytechnic Institute, Ruston, Louisiana 1931-32.

She is a member of the professional Home Economics Fraternity, Phi Upsilon Omicron and a member of Theta Upsilon Social Sorority. She belongs to the Louisiana State Teachers Association, and to the Louisiana State Home Economics Association and the American Home Economics Association.
Signature of approval for thesis,

The History of Table Manners and Customs and the Influence upon Manners and Customs of South Louisiana

By Mary Sada Carey

Signed

Susanne Thompson
Major Professor
Assistant Professor of Home Economics

Signed

Helen M. Carter
Head of Home Economics Department

Signed

Dean of Graduate School

Date