The background features a collage of historical figures. On the left, a woman's face is partially visible. In the center, a woman in a dark, high-collared dress is shown from the waist up. On the right, a man's face is visible, and below it, a woman's face is partially shown. The overall tone is sepia and historical.

Food for the Fight:

ABOLITIONIST WOMEN'S RECIPES

By

TAYANA HARDIN, MALLORY HORNE, AND TIYA MILES

AN ECO GIRLS RECIPE BOOKLET CELEBRATING
BLACK HISTORY MONTH

Food for the Fight: Abolitionist Women's Recipes

For Jenna Elyse Balabuch and Rachel Sue Ring,
young women whose love of reading and justice lives on

*“When women’s work is valued and recognized as it should be,
a new and good recipe will be as important a discovery
as a new “figure of speech” or a new poem.”*

Concord Female Anti-Slavery Society Member,
Harriet Hanson Robinson, 1877

Preface

The authors of *Food for the Fight* extend a warm “Thank You” to

The Balabuch Family Farm, Romeo, MI, for the gift of fresh honey

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For permission to reproduce image of Elizabeth Chandler

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Producing healthy, organic food at the local level supports the sustainability and resilience of communities in an increasingly unpredictable environmental context affected by global climate change. Food is therefore a major focus for ECO Girls, a campus-community project at the University of Michigan that brings urban girls, college students, and community members together to learn and teach about the natural world. ECO Girls fosters experiential knowledge about where food comes from, how to grow and prepare it, and the cultural richness and social enjoyment of food that augments human ties. By visiting farms and farmer’s markets, maintaining our own practice garden, cooking together, and producing recipe booklets that preserve and pass on recipes that are special to our families and cultural communities, we feed and share our growing knowledge about this essential aspect of life.

We hope you enjoy our first ECO Girls Recipe booklet, which we offer in celebration of Black History Month, 2012. A glossary of terms and recommendations for further reading about the women abolitionists who are profiled appear at the end of this booklet. Hard copies of the booklet will be distributed to ECO Girls participants and their families, as well as to the project’s community partners. Members of the public may wish to receive hard copies in exchange for a small donation to ECO Girls. We are also pleased to share this project in its entirety with the public on the ECO Girls website: www.environmentforgirls.org. For their generous support of this and other projects, ECO Girls would like to thank: the Michigan Humanities Council; the National Center for Institutional Diversity, UM; the College of Literature, Science, and the Arts, UM; and the MacArthur Foundation Fellowship Program.

Tiya Miles & the ECO Girls Team
Ann Arbor, MI



ECO Girls Members Zakiyah Sayyed (left) and Tayana Hardin (right)

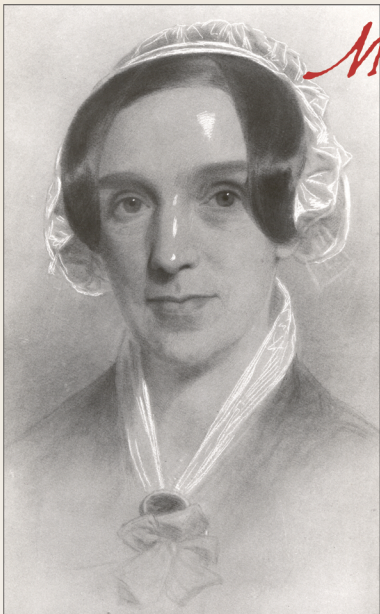
Introduction

During the decades before the Civil War (1861-1865), African American and Euro-American women in the North met, organized, petitioned the government, lectured, and fought to end the unjust institution of slavery in which human beings of African descent were bought, sold, and worked like chattel to further the wealth and convenience of others. Because they wanted to abolish slavery, these women were known as abolitionists. They spoke out and took a moral stance at a time in American history when women were expected to be passive and were admonished to avoid public speaking and political activism.

In addition to fiery speeches and writing, abolitionist women's contributions to the antislavery cause involved food preparation and distribution. Women made the Underground Railroad possible through the cooking they did for Black men, women, men, and children who sought to escape from slavery. Women also relied on their gardens and culinary skills to prepare signature baked goods that they sold to attendees at antislavery fairs and teas. The sale of these goods raised funds that supported antislavery societies and newspapers, as well as "vigilance" committees that helped enslaved people escape from bondage. Women's know-how, energy, and time fed and sustained the abolitionist movement by nourishing bodies, comforting souls, creating community, and raising revenue.

The women profiled in this booklet: Mary Brooks, Elizabeth Chandler, Lydia Maria Child, Angelina Grimke, Laura Haviland, Lucretia Mott, and Harriet Tubman, worked together or crossed paths as members of antislavery networks that stretched across the Northeastern and Midwestern states. Two of these women, Chandler and Haviland, organized against slavery in our ECO Girls local region of southeastern Michigan. The recipes reprinted here are associated with each profiled abolitionist, either because she developed the recipe, enjoyed the dish, or inspired the dish. Activist women would have served the selected baked good recipes (for cakes, cornbread, pancakes, graham crackers, and waffles), in the home and at antislavery events. Calling for basic ingredients that most women would have had on hand, as well as ingredients that were made by free laborers rather than slaves, these recipes point to the values of simplicity, thrift, and conscious consumerism.

Food for the Fight reproduces favorite recipes of African American and Euro-American abolitionist women to honor their strength, creativity, cooperation, and resilience, and to encourage those same admirable qualities in our own times.



Mary Merrick Brooks

Born into a slaveholding family, Mary Merrick Brooks built a name for herself as a leading woman abolitionist in Concord, Massachusetts. By the mid nineteenth century, Concord, like several other Northern cities, had become a hotbed of antislavery activism, and Mary was among those who contributed to this cause.

Mary's work in the abolitionist movement reveals a web of social and political forces that made her work both challenging and rewarding. As a woman—and as an educated senator's wife, at that—she was expected to be demure and committed to domestic matters such as family and the household, rather than political matters of the public world, which were seen as men's terrain. In order to do her work, Mary had to find a way to contribute to the political cause that she cared about—the abolition of American slavery—but in such a way that was not so completely rebellious for a woman of her social stature. She found a way to do so through her work with the Middlesex County Anti-Slavery Society (which from its founding welcomed women members) and through her contributions to various

women's organizations, such as Concord's Female Charitable Society, which “[helped] the poor and needy of the town, [and fed] the hungry and [clothed] the naked.”¹ Later, along with sixty other town women, Mary helped to establish the Concord Female Anti-Slavery Society in 1837. In response, there was an outcry by townspeople, including local ministers, who were outraged that “women [had] undertaken to plead the cause of the poor slave.”² Nevertheless, activists were assured that “the people of New England [would] duly appreciate the moral and intellectual worth” of devoted women such as Mary.³ Similarly, other abolitionist women held Mary in high regards: “As for Mrs. Brooks...I never saw a woman more truly independent & conscientious [sic]. She is...perfectly fearless, what the transcendentalists might hail as ‘the truest of women’.”⁴

The antislavery associations that Mary, the truest woman, participated in provided an ideal place for her to do political work that was deemed “appropriate” for women of her stature. Within these organizations, she and other women organized antislavery fairs and helped raise money for the abolitionist cause. She became especially known for her cakes, which she baked and sold during these fairs. The cakes were also a staple for the local Concord Female Anti-Slavery Society meetings. In 1877 Harriet Hanson Robinson, a fellow Society member, predicted that “when woman's work is recognized and valued as it should be, a new and good recipe will be as important a discovery as a new ‘figure of speech’ or a new poem.”⁵ ECO Girls agrees and is proud to share this bite of history that helped to feed the nineteenth century abolitionist cause.

Mary Merrick Brooks' cakes were popularly known as “Brooks Cakes.” You will notice that the original recipe includes no oven temperatures or baking times. These omissions may seem odd to modern bakers, but when we remember that nineteenth century bakers used wood-burning ovens without temperature gauges, the omissions imply that it was up to each baker to adjust the bake times and temperatures according to their own cooking situation. Not to worry though, we tested this one in the ECO Girls Kitchen. Read on for the outcome and our suggestions.

Brooks's Cake

One pound flour (4 cups)
One pound sugar (2 cups)
Half pound butter (2 sticks)
Four eggs
One cup milk
One teaspoonful baking soda
Half-teaspoonful cream of tartar
Half-pound currants (8 ounces), add in half of it

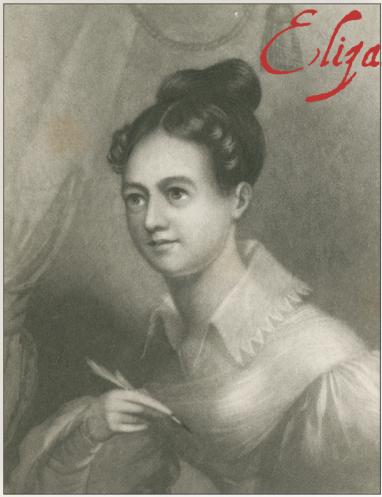
Makes two loaves.
(Baking directions were not given in the original recipe.)

This makes two loaves; and, if such faithful hands and careful eyes as hers attend to its making, it will be fit for the banquet of the gods. The devoted woman lived to see the cause for which she so earnestly labored as successful as was always her recipe for “Brooks Cake.”⁶

Tested in the ECO Girls Kitchen: Our test of the Brooks cake produced a full, high crested loaf, pale yellow in shade. The cake was mildly sweet and paired well with coffee and tea. Because we could not find currants when we tested the recipe, we substituted with raisins. Raisins made for a fine replacement, but some in our group thought that the rich molasses flavor of currants (small, seedless grape-like berries) would have deepened the taste of the cake. Since the Brooks cake recipe did not include directions, we tested it in aluminum mini loaf pans in a 325 degree oven and in a 9-inch glass loaf pan in a 350 degree oven. Both versions turned out well, with a baking time of seventy minutes for each.



Elizabeth Margaret Chandler



Elizabeth Margaret Chandler was born in Center, Delaware on December 24, 1807 to parents who were members of the Hicksite Quaker faith. At a young age, after the death of her parents, she and her brother moved to Philadelphia with their grandmother. Elizabeth was a writer who used poetic verse to criticize the injustice of slavery. She also worked as an editor for Benjamin Lundy's anti-slavery newspaper, the *Genius of Universal Emancipation*.

In 1830 Elizabeth moved with her brother from Philadelphia to the Michigan Territory. While her brother was "becoming a backwoodsman," on a large acreage of prime land, Elizabeth, who called herself and brother "Strangers in a strange land," penned letters to relatives in Philadelphia. She related with nervous anticipation

the increased numbers of white settlers arriving by way of the recently completed Erie Canal and the plan for a road between the towns of Adrian and Tecumseh. However her anxiety was tempered by her experience in the Territory, which she described as "an out-of-the-world kind of place." From her perch within their "humble dwelling . . . composed of logs" that was "said to be the best log house in this part of the country," Chandler described the weather, howling wolves, and wild strawberries

of her adopted country that was originally Potawatomi land. In a letter to a

friend in Philadelphia, Elizabeth wrote about the green prairies, the rich sunlight and the profusion of wild flowers. The charm and the "religious quietness" of her new Michigan home held a special place in her heart as did the starry midnight moon-lit evenings. These descriptions of her new home revealed Elizabeth's love of nature and reflected a strong yet delicate woman.

In Michigan Territory, Elizabeth continued her antislavery work by co-founding the *Adrian Women's Antislavery Society* with her neighbor, Laura Haviland, in 1832. Theirs was the first antislavery organization in what would become the state of Michigan. Elizabeth was also a member of the free-produce movement, a small subset of antislavery advocates who boycotted slave-made goods to strike a symbolic and economic blow against slavery. Since sugar was a major product targeted by the activists, Elizabeth avoided its use in her honey tea cake, which was described as "the toast of abolitionist teas."

The following recipe for Elizabeth's Honey Tea Cake was taken from a book titled *Remember the Distance that Divides Us: The Family Letters of Philadelphia Quaker Abolitionist and Michigan Pioneer Elizabeth Margaret Chandler, 1830-1842*. The editor of the book notes that the term tea cake meant that it was baked round and cut into eighths.

Elizabeth Chandler's Honey Tea Cake

- 8 tbsps unsalted butter, at room temperature
- 1 cup honey
- 1/2 cup sour cream
- 2 eggs
- 2 cups pastry flour
- 1/2 tsp baking soda
- 1 tbsps cream of tartar

Preheat the oven to 350 degrees Fahrenheit. Cream the butter and honey together until smooth. Add the sour cream and beat well. Beat the eggs to a froth and combine with the batter. Sift the flour, baking soda, and cream of tartar together three times (to ensure a light cake), then sift this into the batter. Stir well, but do not beat too hard, or the soda will be over activated before baking. Pour into a well greased 10-inch square pan and bake for 30 minutes.

Note: A 10-inch round cake pan maybe used for this recipe. This cake also takes well to elaborately shaped molds.

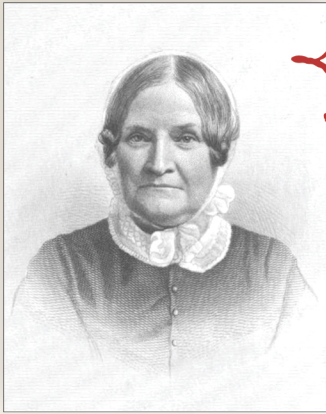
Tested in the ECO Girls Kitchen: Our test of the honey tea cake produced a beautiful golden brown, round cake resembling cornbread in appearance. We used a delicious local, unprocessed honey in our recipe, a gift from the Balabuch Family Farm in Romeo, Michigan. We found the tea cake to be unusual in flavor with a sharp, tart after taste that we attributed to the cream of tartar, traditionally used to keep sugar from crystallizing. We would therefore suggest substituting baking power for the cream of tartar in a one-to-one ratio for baking and enjoying Elizabeth Chandler's tea cake.



Michigan Territory must have been a magical place for Elizabeth, especially after living for considerable time in the bustling city of Philadelphia. She seems to have enjoyed the abundance

of wildflowers and may have even seen some like the one pictured here: the Dwarf Lake Iris. This iris, known in Latin as *Iris lacustris*, is a native wildflower of the Great Lakes areas of Michigan and Wisconsin. Although it has always been a rare species, it is becoming even rarer because shoreline developments are invading its native habitat; as a result, it is listed as "threatened" on the federal Endangered Species list. The Dwarf Lake Iris became the official wildflower of the state of Michigan in 1998.





Lydia Maria Child

Lydia Maria Child born in Medford, Massachusetts on February 11, 1802. She is remembered as an American abolitionist, women's rights activist, opponent of American expansionism, Indian rights activist, novelist, and journalist. Lydia is also remembered for her poem, *Over the River and Through the Woods*, about the Thanksgiving holiday. Lydia attended a local dame school for education and later a women's seminary school. After her mother's death, Lydia moved to Maine to live with her older sister. There she finished her studies and became a teacher. However, Lydia's real passion was writing. After encouragement from her older brother, she wrote her first book entitled *Hobomok*. She continued to write for the remainder of her life. Lydia opened a private school in Watertown, Massachusetts in 1824, and two years later began *Juvenile Miscellany*, the first monthly periodical for children issued in the United States. She supervised the publication for eight years.

*"Over the river, and through the wood,
To Grandfather's house we go;
The horse knows the way to carry the sleigh
Through the white and drifted snow."*

—Child, from "A Boy's Thanksgiving Day"

Lydia taught school until 1828, when she married Boston lawyer David Lee Child. His political activism and involvement in reform introduced her to the social reforms of Indian rights and abolitionism. Lydia was also a women's rights activist; however she did not believe significant progress could be made for women until the abolition of slavery. She held a belief that white women and slaves were similar in that white men treated them as property instead of individual human beings. Along with many other female abolitionists, Lydia began campaigning for equal female membership in the American Anti-Slavery Society, a controversy that later split the movement. In 1833, she published her book *An Appeal in Favor of That Class of Americans Called Africans*. It argued in favor of the immediate emancipation of slaves without compensation to slaveholders, and she is sometimes said to have been the first white person to have written a book in support of this policy. Lydia Child also served as a member of the American Anti-Slavery Society's executive board alongside Lucretia Mott throughout the 1840s and 1850s.

Later in the 1850s Lydia reacted to the violent beating of her good friend Charles Sumner by writing a poem entitled *The Kansas Emigrants*. Like Angelina Grimké, who also advocated for the abolition of slavery, Lydia supported the use of violence to protect antislavery emigrants in Kansas. During the 1860s Lydia began writing pamphlets on Native American rights, in which she made an appeal for government officials and religious leaders to bring justice to Native American Indians. Her efforts led to the founding of the US board of Indian Commissioners and the subsequent Peace Policy in Ulysses S. Grant's administration.

The short excerpt on the previous page, written by Lydia Child, is dear to many Americans. Although we tend to associate the lyrics with the Christmas holiday, Lydia originally wrote them as a poem about a young boy's highly anticipated trip to his Grandfather's house for Thanksgiving dinner. Lydia's poem stands alongside another of her literary achievements titled *The American Frugal Housewife*, a book that taught women, especially those on a limited budget, about the importance of thrift and frugality. This book was immensely popular, and went through at least 35 printings between 1829 and 1850.⁷ Throughout the book, Lydia encourages readers to do things that might seem familiar to us even today, such as taking care of possessions so that they might last longer; buying items in bulk to save money; re-using as many items as possible; eating simply and exercising in order to maintain health; and growing a vegetable garden. These are only a few examples. It is from this book and in her own words that we present the following recipes.

Cup Cake:

Cup cake is about as good as pound cake, and is cheaper. One cup of butter, two cups of sugar, three cups of flour, and four eggs, well beat together, and baked in pans or cups. Bake twenty minutes, and no more.

*Note: Lydia's "Cup Cake" was popularly known as a "1-2-3-4 cake" and appears under this name in many 19th and early 20th century cookbooks.⁸

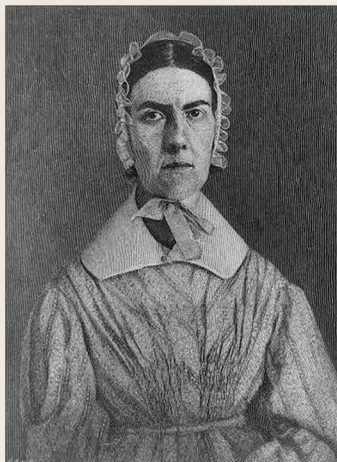
Pancakes:

Pancakes should be made of half a pint of milk, three great spoonfuls of sugar, one or two eggs, a tea-spoonful of dissolved pearlsh, spiced with cinnamon, or cloves, a little salt, rose-water, or lemon brandy, just as you happen to have it. Flour should be stirred in till the spoon moves round with difficulty. If they are thin, they are apt to soak fat. Have the fat in your skillet boiling hot, and drop them in with a spoon. Let them cook till thoroughly brown. The fat which is left is good to shorten other cakes. The more fat they are cooked in, the less they soak.

If you have no eggs, or wish to save them, use the above ingredients, and supply the place of eggs by two or three spoonfuls of lively emptings; but in this case they must be made five or six hours before they are cooked, -and in winter they should stand all night. A spoonful more of N.E. rum makes pancakes light. Flip makes very nice pancakes. In this case, nothing is done but to sweeten your mug of beer with molasses; put in one glad of N.E. rum; heat it till it foams, by putting in a hot poker, and stir it up with flour as thick as other pancakes.

In addition to writing pamphlets and essays for the abolitionist movement, Lydia Child also edited books written by African Americans who were formerly enslaved. These stories are commonly known as "Slave Narratives" and several were written by African American women once they reached free territory. One such woman was Harriet Jacobs (1813-1897), right, a woman who was born into slavery in Edenton, North Carolina. Harriet's book, titled *Incidents in the Life of a Slave Girl* and published under the pseudonym "Linda Brent," exposed the difficult and fragile circumstances under which enslaved women lived. Lydia Child edited Harriet's book and wrote the following in the introduction: "I do this for the sake of my sisters in bondage...with the hope of arousing conscientious and reflecting women at the North to a sense of their duty in the exertion of moral influence on the question of Slavery...[so that] no fugitive from Slavery shall ever be sent back to suffer in that loathsome den of corruption and cruelty" (xii).





Angelina Emily Grimké

Angelina Emily Grimké, nicknamed Nina, was born on the 20th of February in the year 1805. She has been remembered in history as an American political activist, strong abolitionist and a supporter of the women's suffrage movement. Angelina was born in Charleston, South Carolina, the youngest of thirteen children. Both Angelina's mother and father were strong advocates of the traditional, upper class Southern values. At a young age Angelina created a strong bond to her older sister Sarah Moore Grimké, who, at the age of thirteen, begged her parents to allow her to be Angelina's godmother. They consented, and the two sisters sustained a cherished relationship throughout the remainder of their lives.

*"We Abolition Women are turning the world upside down."*⁹

*"Women ought to feel a peculiar sympathy in the colored man's wrong, for, like him, she has been accused of mental inferiority, and denied the privileges of a liberal education."*¹⁰

licly condemn the practice. When her fellow church members declined her proposal she once again set out to re-store her faith. In 1829 Angelina adopted the tenets of the Quaker Faith, who were known to be against slavery. After repeated failed efforts to reform those around her Angelina moved out of the South to Philadelphia.

In 1838, Angelina, along with her sister Sarah who was also an active abolitionist, began a tour of the Northeast, giving abolitionist and feminist lectures in churches. Grimké's lectures were critical of Southern slaveholders, but she also argued that Northerners tacitly complied with the status quo by purchasing slave-made products and exploiting slaves through the commercial and economic exchanges they made with slave owners in the South. After her tour, Angelina remained a passionately active abolitionist and suffragette, until her marriage to Theodore Dwight Weld, an abolitionist leader and suffragist. Her marriage to Theodore and her failing health led her to lead a more domestic lifestyle.

At a young age, Angelina was described in family letters and diaries as the most self-righteous, curious, and self-assured of all her siblings. She seemed to be naturally inquisitive and outspoken, a trait which often offended her rather traditional family and friends. At age thirteen, Angelina refused participate in the confirmation ceremony of her parents church. She stated that she could not agree with the pledge, and would not participate in the ceremony. Angelina converted to another faith at the age of twenty-one, and was an active member until she asked those who were slave holders in her congregation to publicly

The tradition that we are calling "African American honor recipes" developed as a way to remember and celebrate extraordinary people. African American women recorded several recipes in *The Historical Cookbook of the American Negro* that pay tribute to abolitionists, government officials, and other leaders of Euro-American heritage who contributed their time, energy, skills, and resources to African American emancipation and civil rights causes. These Euro-Americans worked alongside members of organizations such as the National Council of Negro Women (NCNW), an outreach organization founded by Mary McLeod Bethune (1875-1955) in 1935 that continues to support and advocate for African American women and their families. The NCNW first published *The Historical Cookbook of the American Negro* in 1958 and dedicated the following honor recipe for South Carolina Rice Waffles to abolitionist Angelina Grimké.

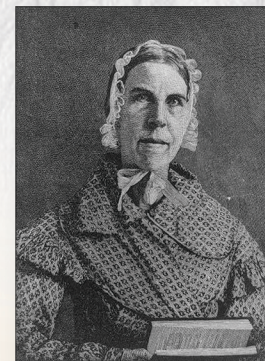
South Carolina Rice Waffles:

1 ¼ cups flour
1 cup rice
½ teaspoon salt
1 teaspoon soda
3 cups buttermilk
2 eggs separated
4 tablespoons butter

Sift dry ingredients together in bowl. Gradually add half the buttermilk, then add egg yolks and melted butter and continue beating until thoroughly mixed. Stir in rest of buttermilk and stiffly beaten egg whites. Pour into hot waffle iron to bake. Serve with warm melted butter.

Note: Rice recipes such as this one are typical of South Carolina, where rice was the dominant commodity crop from the late 17th century onward. Carolina planters were able to make it a successful commodity only after they learned about rice cultivation from slaves who were familiar with the crop from their West African homelands.¹¹

Angelina shared a close bond with her older sister Sarah (right). Together the "Grimké Sisters," as they were commonly called, publicly advocated for women's rights and the abolition of slavery. These two questions were highly interconnected for the Grimké Sisters. Although both women left the public arena after they married and started their families, they continued to privately advocate for the emancipation of enslaved African Americans and women's suffrage.





Laura Smith Haviland

In 1808 Laura Smith was born in Ontario to Quaker parents. Her father, a minister, and mother, a church elder, moved the family to New York in 1815.¹² Elizabeth was intellectually precocious as a girl. She grew bored with her schoolbooks and gravitated toward her father's personal library. She read about the history of the slave trade and became conscious of the exploitation of people of African descent in the United States. As a girl, she decided to enlist her "sympathies" with those "who were thus enslaved."¹³ In 1825 at the age of seventeen, Laura married Charles Haviland, a fellow Quaker. In 1829, when Laura was twenty-one, she relocated with her husband and two children to join their parents who had "removed to Michigan Territory." The Smith-Haviland families, together with neighbors, started the first Quaker church meeting in

Michigan.¹⁴ In 1832, Laura helped her neighbor, Elizabeth Chandler, organize the Logan Female Antislavery Society in Lenawee County.

In 1837, the year that Michigan became a state, Laura founded Raisin Institute with her husband and brother. Raisin Institute was a co-educational and interracial school and farm modeled after Oberlin College in Ohio and located near the Raisin River in southeastern Michigan. Boys and girls, blacks and whites could attend there together, a demonstration of principles of gender and racial equality that were radical at the time. On school grounds, Laura sheltered African Americans who had escaped from slavery in the South. Laura's school became known as a stop on the Underground Railroad, and she later accompanied many fugitive slaves on their journey from Ohio to Canada. Making this journey required knowing many of the natural features of the land, including the Ohio and Detroit Rivers as well as the woods and swamps in between. On multiple occasions Laura bravely "left [her] sweet home and the loved ones who still clustered around it" for the greater good of helping enslaved people take their freedom. In the 1840s-1860s, Laura also traveled around the Midwest lecturing about the moral wrong of slavery. Sojourner Truth, who lived in Harmonia, Michigan (west of Battle Creek), was also an antislavery lecturer in the region. The two women became friends after the Civil War when they worked for the Freedmen's Hospital in Washington D.C.

Because Laura believed that healthy foods sustained good health and learning, she paid close attention to the menu offered at Raisin Institute. She insisted that her students eat items made of the whole grain variety of flour recently invented by Sylvester Graham, a Presbyterian minister and dietary reformer. This flour was special because it used the wheat bran, germ, and endosperm in a ratio that was proportionate to those same elements in the wheat kernel itself. In 1829 Rev. Graham created "Graham Bread," which he believed was more wholesome and nutritious than breads that used chemical additives such as chlorine and alum to make bread whiter in color and more commercially appealing. When paired with a high-fiber, vegetarian diet that consisted primarily of fresh fruits and vegetables, Rev. Graham believed that this diet could be the foundation for optimal health. Due to Laura's preference for the flour, students affectionately nicknamed Raisin Institute "Graham Town."¹⁵

The ECO Girls research team did not uncover an original Laura Haviland recipe. However, we are pleased to reproduce historical graham flour recipes for Graham Bread and Graham Gems, two popular baked items that Laura might well have prepared. We found these recipes in *The Home Messenger Book of Tested Recipes*, which was first published in 1873.¹⁶ You will notice again that neither recipe contains oven temperatures or bake times. If you prefer a more modern graham flour recipe, see the following recipe for homemade graham crackers.

Graham flour is readily available at health food stores or may be ordered from online vendors.

Graham Bread

One quart of Graham Flour
¾ cup yeast
One quart warm water
One cup molasses

Let these ingredients rise overnight. Mix with wheat flour in the morning into a stiff loaf; let it rise a second time, afterwards put into loaves to rise for baking. Very good.

Note: The yeast called for here is not our modern granulated yeast, but rather an active starter made of yeast, flour, and water. It would have had a texture similar to a pancake batter.

Graham Gems

One pint milk
One cup wheat flour
One cup Graham flour
One egg
A little salt

Have the irons hot before using.

Note: This would have been baked in heavy "gem pans," similar to muffin tins but smaller, and often made of cast iron.¹⁷

Graham Crackers†

8 tablespoons (1 stick) butter
2/3 cup "raw" or brown sugar, firmly packed
2 cups graham flour
½ teaspoon salt
½ teaspoon baking powder
¼ teaspoon ground cinnamon
½ cup water

1. Cream butter and sugar well. Sift together dry ingredients and add to creamed mixture, alternating with the water. Mix well. Let stand for 30 minutes.
2. Preheat oven to 350 degrees. Oil a cookie sheet.
3. Roll out dough on floured board to 1/8 – inch thickness. Cut in squares or rounds, and bake for about 20 minutes, or until lightly browned.
4. Makes about three dozen.

"[As a young girl,] I wished to read every book that came within my reach. I read a few of father's books, designed for more mature minds. I became deeply interested in John Woolman's history of the slave-trade, of the capture and cruel middle passage of negroes, and of the thousands who died on their voyage and were thrown into the sea to be devoured by sharks, that followed the slave-ship day after day. The pictures of these crowded slave-ships, with the cruelties of the slave system after they were brought to our country, often affected me to tears; and I often read until the midnight hour, and could not rest until I had read it twice through. My sympathies became too deeply enlisted for the poor negroes who were thus enslaved for time to efface."

—Haviland, from memoir *A Woman's Life-Work*



Lucretia Mott

Lucretia Coffin Mott, an American Quaker, abolitionist, social reformer, and a proponent of women's rights, was born on January 3, 1793 in Nantucket, Massachusetts to Anna Folger and Thomas Coffin. Lucretia was the second of six children in her family. At the age of thirteen Lucretia was sent to the Nine Partners Quaker Boarding School. After graduation she became a teacher at the school. When she realized how much more male teachers were being paid her interest in women's rights took flight. When her family moved to Philadelphia, Lucretia and another fellow teacher, James Mott, from the Nine Partners School decided to follow. On April 10, 1811, Lucretia Coffin married James Mott in Philadelphia. Together they had six children, all of whom

"I have no idea of submitting tamely to injustice inflicted either on me or on the slave. I will oppose it with all the moral powers with which I am endowed. I am no advocate of passivity."

"If our principles are right, why should we be cowards?"¹⁸

became active and took part in anti-slavery movements.

Lucretia, like many other Quakers, considered slavery an evil to be opposed. Along with others she refused to use cotton cloth, cane sugar, and several other slavery-produced goods. In 1821 Lucretia Mott became a Quaker minister. With her husband's support, she traveled extensively, and included free-produce and anti-slavery sentiments in her sermons. Several years later, in 1833, her husband James helped to co-found the Pennsylvania Anti-Slavery Society. By then an experienced minister and abolitionist, Lucretia Mott was the only woman to speak at the organizational meeting in Philadelphia. Days later, after the conclusion of the convention, Lucretia and both white and African American women founded the Philadelphia Female Anti-Slavery Society. The organization opposed both slavery and racism, and developed close ties to Philadelphia's African American community. Lucretia Mott was involved in several other anti-slavery organizations, including the Philadelphia Female Anti-Slavery Society; the Pennsylvania Anti-Slavery Society, which was founded in 1838; the American Free Produce Association; and the American Anti-Slavery Society. She spent her life working towards creating a more just and equal world for African Americans both free and enslaved, as well as creating equality between women and men.

The Cranberry Special is another African American honor recipe presented as a tribute to Lucretia Coffin Mott's birthplace, Nantucket, Massachusetts, where cranberries grow nestled in among the towns and villages. Each year, the Philadelphia Council of the National Council of Negro Women serves the following pound cake recipe in celebration of Lucretia's birthday, February 3, 1793, and in remembrance of her remarkable work as a member of the executive committee of the American Anti-Slavery Society, and the use of her Pennsylvania home as a wayside station for the Underground Railroad.

Lucretia Mott's Cranberry Special

Wash one pound of cranberries and drain. Put through a medium food chopper with two apples, peeled and cored, and one large orange, skin and all. Put in saucepan with 2½ cups of sugar and one half cup of walnut meats. Heat until sugar dissolves and cool.

Pound Cake

3 cups Gold Medal Flour
1 pound butter
8 eggs
½ cup cream
1 cup milk
2 cups sugar
1 teaspoon lemon extract
½ teaspoon vanilla extract
2 teaspoons baking powder
Pinch of nutmeg

Sift dry ingredients together. Add yolks of eggs that have been beaten, then add milk and flavoring. Beat well by hand or with electric mixer. When finished, fold in beaten egg whites. Bake for 1½ hours in a 250 degree oven.

Lucretia Mott was a founding committee member of Swarthmore College, a small liberal arts institution that is located in Swarthmore, Pennsylvania, a short distance outside Philadelphia. Swarthmore College has been coeducational—meaning that educational opportunities are extended to both women and men—since its founding in 1864, largely due to Lucretia's advocacy and dedication to women's education.





Harriet Tubman

Harriet Tubman was a great slave emancipator, best known for her work as an activist on the Underground Railroad. She freed herself from slavery in 1849, and in subsequent years returned to the South nineteen times to lead other enslaved black people into freedom. Tubman undoubtedly encountered great risks as she ventured back into slave territory. But she was willing to take these risks, for she valued freedom and worked from the fundamental belief that all humans should have the right to live peaceably and free of harm. For these reasons, she was often called “the Moses of her People.”¹⁹

Harriet was born in Dorchester, Maryland. Some accounts say that she was born in 1820, while other accounts indicate 1822. However, Harriet herself testified on more than one occasion that she was born in 1825.²⁰ Her parents, Harriet Green (a strong-willed woman who likely inspired Harriet’s own bravery) and Benjamin Ross (a skilled woodsman), named her Araminta Ross at birth. Harriet’s

mother and father were both enslaved, as were her grandparents, who were likely brought to the United States on a slave ship from Africa.²¹ Although Harriet’s parents lived and worked for different plantation owners, they struggled—like numerous other enslaved couples—to stay within close proximity of each other and to create the most stable family life possible for their children. As a result, it seems that Harriet spent a significant portion of her young life with her siblings, which was not always possible for young slave children.

Harriet’s parents loved her and her brothers and sisters dearly. But even their parental love could not always protect their children from the brutality of slavery. Sadly, Harriet lost at least two of her siblings to the slave trade. And she herself endured backbreaking work as a domestic during her early years. By age twelve, Harriet, who was quite strong despite her wiry frame and “sickly nature,” was sent to work in the fields. The physical toil was great, but the young girl grew to prefer physical exertion, learned to love the outdoors, and took note of the seasonal changes: skunk cabbage would bloom in the spring, as early as February; whippoorwills (a highly-camouflaged bird commonly found in the Eastern United States where Harriet lived) sang loudly on summer evenings; Canadian geese squawked as they migrated south in the fall; and winter brought a stillness as flowers and wildlife settled into hibernation.²² And a few months later, Harriet noted, the whole cycle would start all over again.

Harriet’s love of the outdoors and her familiarity with nature—especially the night sky—would prove to be invaluable as she led enslaved black people to freedom years later. Her hard work on the Underground Railroad landed her on “Most Wanted” lists in the South and at one time, a reward of \$40,000 was offered for her capture. She was, however, never caught, and successfully led approximately three hundred slaves into free territory in the northern United States and even across the border to Canada. Her struggle to free enslaved black people continued when the Civil War broke out. During the war, she worked as a cook and natural healer, nursed Union soldiers, led rescue missions, and worked closely with the military as an organizer for scouts and spies.²³ After the war, she returned to her Northern home in Auburn, New York, where she continued her freedom work. She opened her home as an informal shelter for newly freed black people. Her dedication to social justice, freedom, and helping others was recognized when, with the help of her local church and supporters, she established “The Harriet Tubman Home,” a charity institution, in 1908.

This recipe was taken from *The Historical Cookbook of the American Negro*, a cookbook that was first published by the National Council of Negro Women (NCNW) in 1958. Mrs. Vivian Carter Mason, an honorary president of NCNW, submitted this recipe for “Cornbread Harriet Tubman.” As a girl, Mrs. Mason spent time with the renowned abolitionist, who was fondly known as “Aunt Harriet.” Mrs. Mason remembers how Aunt Harriet would “tell hair-raising stories of her escape from slavery and subsequent returns to the plantation” to bring hundreds of enslaved women, men, and children to freedom.²⁴ Mrs. Mason insists that Aunt Harriet loved this recipe.

Cornbread Harriet Tubman²⁵

6 slices lean salt pork
1 cup plain white flour
3 cups yellow cornmeal
1 heaping tablespoon baking powder
Pinch baking soda
Enough sour milk to moisten ingredients
4 eggs
1 teaspoon salt
2 tablespoons brown sugar

Parboil salt pork, drain and fry to a crisp saving the grease for seasoning. Mix white flour and cornmeal, add other ingredients until proper consistency to bake. Cut up pork into small pieces and add to the cornmeal mixture, along with the drippings derived from the pork. Pour mixture into well greased pan and bake in oven at 350 degrees until done or bread shrinks from the sides and is a golden brown. Turn out on hot platter, split open and butter generously. Cut into squares and serve immediately. Serves 6.

Note: Cornbread Harriet Tubman calls for two ingredients that are commonly used in traditional southern cooking: “sour milk” and “salt pork.”

Simply stated, sour milk is old milk. It might sound odd to use old milk in this bread recipe, but the sour milk acts like buttermilk, which produces a moist and flavorful cornbread. In fact, you can simply use buttermilk if you have it on hand. If you have neither sour milk nor buttermilk, you can also use fresh “sweet milk” (the dairy milk that you would typically buy). Simply place one tablespoon of white vinegar or lemon juice in a liquid measuring cup, then fill with sweet milk to the one-cup line. Let it stand for five minutes and voila! —you have an alternative to sour milk that will produce excellent results. Proceed with the recipe as written.

Whereas “Cornbread Harriet Tubman” requires a moistening agent like sour milk, the salt pork ingredient is especially important as a seasoning agent. Pork (as opposed to beef) was and is still commonly served in American homes since it is a relatively inexpensive meat option and readily available to both rural and urban dwellers. Salt pork is a special cut of salt-cured pork that was and continues to be used in traditional American cuisine, especially in the American Southeast. Because salt pork tends to be inexpensively priced and adds a rich, distinct flavor to dishes, it is not surprising to see it listed as a main ingredient in the “Cornbread Harriet Tubman” recipe.

As an alternative to using salt pork, ECO Girls recommends seasoning the cornbread with crisp fried free-range smoked turkey bacon. Because turkey bacon does not render much fat, we suggest adding between one and two tablespoons of oil into the cornmeal mixture before pouring it into a greased pan. If your family observes a vegetarian diet, simply eliminate the meat all together and add one to two tablespoons of olive oil to the cornmeal mixture before pouring into a greased pan. In either case, proceed with baking as directed.



Afterword

Food is something we all have in common. Eating and drinking are a part of everyone's experience, and every society forms its own food rituals. Food expresses identity, marks important occasions, and links us to our communities. The recipes and stories in this book connect the everyday acts of eating and cooking to the larger story of the abolition movement.

When female abolitionists furthered the abolitionist cause and supported enslaved people with food, it was both ordinary and extraordinary. Cooking and feeding others was unquestionably women's work, and as socially safe as could be. However, cooking for and feeding Black women, men, and children escaping from slavery on the Underground Railroad, and raising money to support antislavery organizations and publications, was to move into the social arena and combat social evils directly. By cooking and providing sustenance, women could act on the larger world without leaving that era's socially acceptable female sphere.

Many abolitionist women also supported the free-produce movement, which encouraged consumers to boycott food products made by slave labor. This tactic had already proven successful: during the 19th century, a boycott of slave-grown sugar had played a very important role in the abolition of slavery in the British Empire. One supporter of this boycott expressed the relationship between consumption and slavery very clearly: "The slave-dealer, the slave-holder, and slave-driver are virtually the agents of the consumer, and may be considered as employed and hired by him to procure the commodity."²⁶ By connecting one's consumption and slavery in this way, the supporter showed how everyone—even those who lived outside slave holding states—could make conscious consumer choices that could ultimately abolish slavery.

Participating in the free-produce movement meant making a commitment to knowing where food came from, and what all of its costs were—social costs as well as costs to the consumer. This is the same commitment that food activists make today through their support for local, organic, or sustainably raised food.

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* Epigraph from Sandra Petrulionis, *To Set This World Right: The Antislavery Movement in Thoreau's Concord* (Ithaca, NY: Cornell University Press, 2006), 172-173 n36.

†Graham cracker recipe reproduced from <http://foods-vocabulary.blogspot.com/2011/06/graham-flour.html>

¹ Petrulionis, *To Set This World Right*, 7.

² Petrulionis 17.

³ Ibid.

⁴ Petrulionis 28.

⁵ Petrulionis 172-173 n36.

⁶ "How to Make Brooks Cake." The Drinking Gourd Project. Web. 07 Dec. 2011.

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⁷ Historical detail shared by J. Jacobson, Curator for Culinary History, William L. Clements Library, University of Michigan.

⁸ Ibid.

⁹ Angelina Grimke. (n.d.). BrainyQuote.com. Retrieved December 4, 2011, from BrainyQuote.com Web site: <http://www.brainyquote.com/quotes/quotes/a/angelinagr403211.html>

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¹² Laura S. Haviland, *A Woman's Life-Work: Labors and Experiences of Laura S. Haviland* (Cincinnati: Walden and Stowe for the author, 1881), 9-10. Anthony Patrick Glesner, "Laura Haviland: Neglected Heroine of the Underground Railroad," *Michigan Historical Review* Vol. 21, No. 1 (1999): 19-48, 24-25.

¹³ Haviland, *Life-Work*, 12.

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¹⁶ *The Home Messenger Book of Tested Recipes* (1873) is a part of the Janice Bluestein Longone Culinary Archive, William L. Clements Library, University of Michigan.

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¹⁸ Jone Johnson Lewis. "Lucretia Mott Quotes." About Women's History. URL:

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¹⁹ Sarah Bradford, *Harriet Tubman: The Moses of Her People*, 3.

²⁰ Catherine Clinton, *Harriet Tubman: The Road to Freedom* (Boston, Mass: Little, Brown and Company, 2004), 4.

²¹ Clinton 5.

²² Clinton 20.

²³ Clinton x.

²⁴ The National Council of Negro Women, *The Historical Cookbook of the American Negro* (Boston: Beacon Press, 2006), 28.

²⁵ National Council of Negro Women, *The Historical Cookbook*, 29.

²⁶ The quote is from William Fox's "An Address to the People of Great Britain, on the Utility of Refraining from the Use of West India Sugar and Rum." 1791 This work is credited with being the most widely distributed pamphlet of the eighteenth century, going through 26 editions in a year, with perhaps as many as 250,000 copies printed in Great Britain and America. It is also credited with solidifying abolitionist forces by focusing them on the sugar boycott.

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Abolitionism: In Western Europe and the Americas abolitionism was a movement to end the slave trade and set slaves free.

Cream of Tartar: potassium bitartrate; crystallizes in wine casks during the fermentation of grape juice, and can precipitate out of wine in bottles. Cream of tartar is used as to activate baking soda in baked goods. When recipes call for the combination of baking soda and cream of tartar, baking powder can be used as a substitute.

Dame School: an early form of a private elementary school in English-speaking countries. They were usually taught by women and were often located in the home of the teacher. The basic type of dame school was more common in New England, where basic literacy was expected of all economic classes, than in the southern colonies, where there were fewer educated women who were willing to be teachers.

Free Produce: The free-produce movement was a boycott against goods produced by slave labor. It was a method to fight slavery and urged consumers to only buy produce derived from non-slave labor, or labor from free men and women who were paid for their toil. The movement was active from the beginning of the abolitionist movement in the 1790s to the end of slavery in the United States in the 1860s. In this context, free signifies not enslaved. It does not mean without cost.

Graham Flour: is a type of whole-wheat flour named after the American Presbyterian minister Rev. Sylvester Graham (1794–1851), an early advocate for dietary reform. Graham flour is free from chemical additives, and was used to make breads like "Graham Bread" and "Graham Gems," which formed a significant part of Rev. Graham's vegetarian diet. Rev. Graham believed this diet was the foundation for optimal health.

Lively Emptings: derived from the home manufacture of beer; they are the yeasty settlings in the beer barrel, the sludge left in the bottom when all the beer had been drunk. Emptings are akin to sourdough starter and were sometime substituted for beaten eggs.

Pearlash: was a leavening agent in common use in America during the early 19th century. Baking powder is an appropriate replacement for it.

Quaker: is a Christian movement that stresses the doctrine of the priesthood of all believers. Members are known as Friends, or popularly as Quakers. It is made of independent organizations, which have split from one another due to doctrinal differences. Historically, Quakers have been known for their refusal to participate in war; plain dress; refusal to swear oaths; opposition to alcohol; and participation in anti-slavery, prison reform, and social justice movements.

Slavery: a system under which people (or "slaves") are treated as property to be bought and sold. Within this system, slaves are forced to work under extremely difficult circumstances with no compensation or rights. Slaves can be held against their will from the time of their capture, purchase or birth, and are deprived of the right to leave, to refuse to work, or to demand compensation.

Suffrage: is the civil right to vote gained through the democratic process.

Underground Railroad: an informal network of secret routes and safe houses used by 19th century black slaves in the United States to escape to free states and Canada with the aid of abolitionists and allies who were sympathetic to their cause. The term is also applied to the abolitionists, black and white, free and enslaved, who aided the fugitives.

Women's Rights: are entitlements to equal citizenship rights and personal and group freedoms claimed for women and girls of all ages in many societies.

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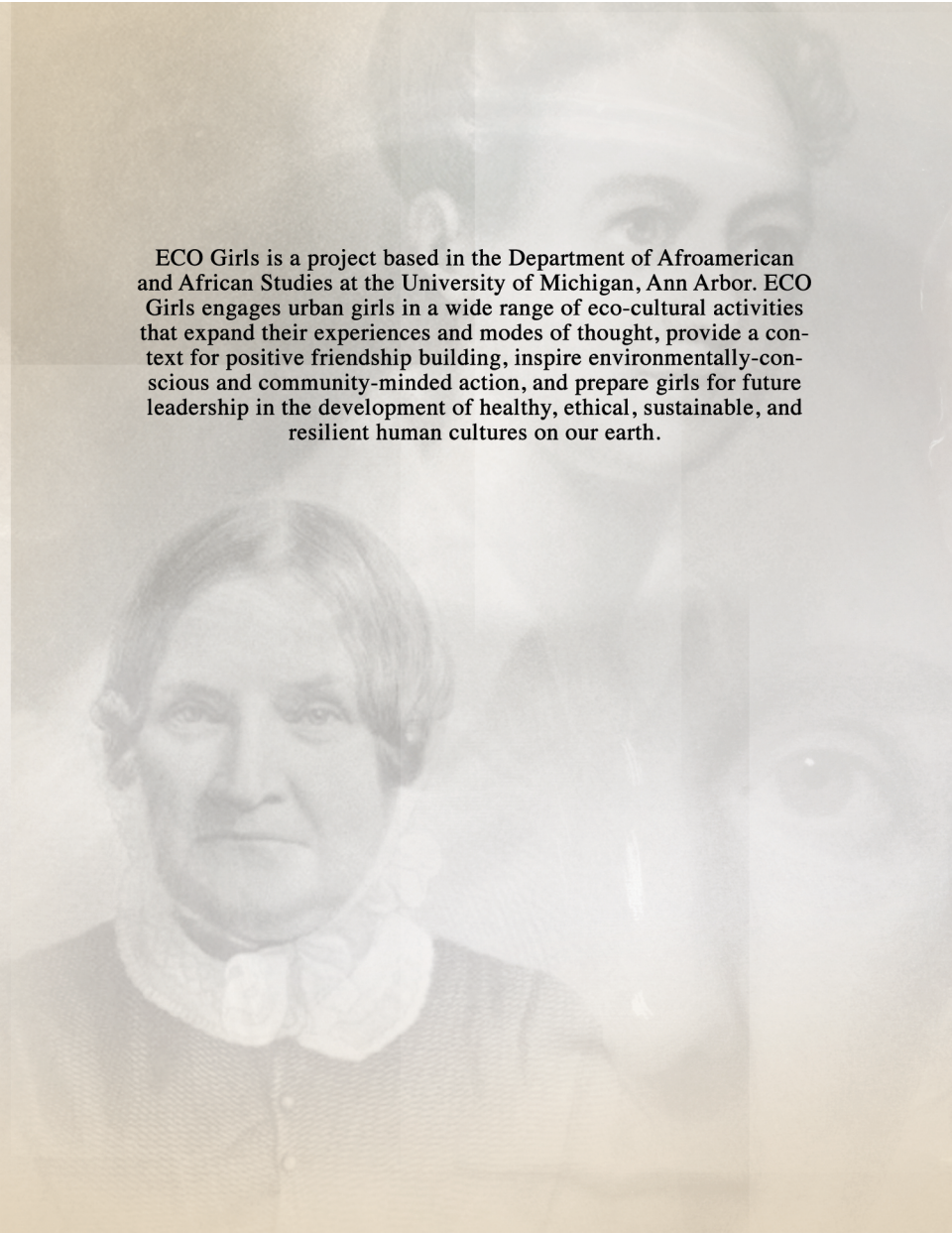
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ECO Girls is a project based in the Department of Afroamerican and African Studies at the University of Michigan, Ann Arbor. ECO Girls engages urban girls in a wide range of eco-cultural activities that expand their experiences and modes of thought, provide a context for positive friendship building, inspire environmentally-conscious and community-minded action, and prepare girls for future leadership in the development of healthy, ethical, sustainable, and resilient human cultures on our earth.