

cannot be known that it has turnips in its composition, although it has still a peculiar sweetish taste: it appears to be rather superior to bread made only of wheat flour, is fresher and moister, and even after a week continues very good." We are of opinion, however, that it cannot be so good as wheat bread; for, independent of other considerations, turnips do not contain so much starch or nutritive matter as wheat.

Apple Bread.—A bread said to be very superior to potatoe bread has been made from the use of common apples with meal. Boil one-third of peeled apples; while quite warm, bruise them into two-thirds of flour, including the proper quantity of leaven, or yeast; knead without water, the juice of the fruit being quite sufficient. When this mixture has acquired the consistency of paste, put it into a vessel to rise for about twelve hours. By this process may be obtained a very sweet bread, full of eyes and extremely light.

Meslin Bread.—A good bread is made in many parts of England from what is called meslin, which is a mixture of rye and wheat. This is raised on one and the same ground at the same time, and passes through the processes of reaping, thrashing, grinding, and dressing, in the mixed state.

Salep Bread.—Dr. Percival recommends the employment of orchis root in powder, or, as it is called, salep. He says, that an ounce of salep, dissolved in a quart of water, and mixed with two pounds of flour, two ounces of yeast, and eighty grains of salt, produced a remarkably good loaf, weighing three pounds two ounces; while a loaf made of an equal quantity of the other ingredients, without the salep, or powdered orchis root, weighed but two pounds twelve ounces. If the salep be in too large quantities, its peculiar taste will be distinguishable in the bread.

Oat and Barley Bread.—The Norwegians, we are informed, make bread of barley and oatmeal baked between two stones. This bread, it is added, improves by age, and may be kept thirty or forty years!! At their great festivals, they use their oldest bread; and it is not unusual, at the baptism of a child, to have bread that was baked at the baptism of the grandfather.

Debretzen Bread.—In some parts of Hungary, Debretzen for instance, they have a peculiar mode of fermenting bread without yeast, by means of a leaven made in the following manner. Two large handfuls of hops are boiled in four quarts of water; this decoction is poured upon as much wheaten bran as it will moisten, and to this are added four or five pounds of leaven. When the mass is warm, the ingredients are well worked together, so as to be thoroughly mixed. It is then deposited in a warm place for twenty-four hours, and afterwards divided into small pieces, about the size of hens' eggs, which are dried by being placed upon a board and exposed to dry air, but not to the sun; when dry, they are laid up for use, and may be kept for six months.

The following is given as the mode by which bread is made from the above-described ferment. For baking six large loaves, six good handfuls of these balls are dissolved in seven or eight quarts of warm water—this mixture is poured through a sieve at one end of the bread-trough, and after it three quarts of warm water, the remaining mass being well pressed out. The liquor is mixed up with flour sufficient to form one large loaf; they then strew this mass over with flour, the sieve with its contents is put upon it, and the whole is covered up and kept warm and left to rise, or till the flour upon it begins to crack. Fifteen quarts of warm water, in which six handfuls of salt have been dissolved, are then poured upon it through the sieve; the necessary quantity of flour is added, and the whole is well kneaded together. The dough is then covered up and kept warm for half an hour. It is then formed into loaves which are kept for another half hour in a warm room; and after that they are put into an oven, where they remain for two or three hours according to their size.

There is certainly an advantage in this kind of ferment—which is, its capability of keeping for a long time, and of being made in large quantities. On this account it would be convenient on board of ships, or in the camp of an army.

Millet Bread.—Bread made of millet, if eaten when warm, is pretty palatable, but when cold, it becomes dry and crumbly. Besides, though nutritive when boiled, it is not so in bread, but becomes a very powerful astringent. According to Pliny, however, it would appear, that millet was in very general use as food in Italy among the peasantry. "There is no grain," he says, "more heavy, or which swells more in baking." Probably the Italians had some method for counteracting its astringent properties. It is said to be an excellent leaven, and has been recommended for malting.

Maize Bread.—is made of maize, or Indian-corn flour, which is in common and extensive use in nearly all parts of North and South America. Knead the flour with a little salt and water into a stiff mass—roll out into thin cakes, and bake on a hot iron. A hoe is frequently used in America. Another kind of maize bread is called

Homminy Cake.—To make this the Indian-corn, freed from the husks, is boiled with a small portion of French beans, until the whole becomes a pulp; this is made into cakes, and baked over hot embers, or it may be eaten in the pulp, which is frequently the case.

Bean Flour Bread.—Take a quarter of a peck of bean flour and one ounce of salt; mix it into a thick batter with water—pour a sufficient quantity of this batter to make a cake in an iron kettle; and bake over the fire; it will require frequent turning.

Buckwheat Bread.—is thus directed to be made by the Board of Agriculture: Take a gallon of water, set it over a fire, and when it boils, let a peck of buckwheat flour be mixed with it, little by little, and keep the mixture constantly stirred, to prevent any lumps being

formed, till a thick batter is made. Then add two or three ounces of salt, set it over the fire again, and allow it to boil an hour and a half; pour the proper proportion for a cake into an iron kettle, and bake it.

Acorn Bread—is made of ripe acorns deprived of their husks or skins, and beaten into a paste. To extract the astringent quality of the acorns, put the paste into water for a night, and then press the water from the paste. The mass when dried and powdered must be kneaded up into a dough with water, and raked out into thin cakes, which may be baked over embers. This bread is said not to be disagreeable, and no doubt was considered a great luxury by our British ancestors in the time of the oak-worshipping Druids.

Oatmeal Cakes are thus made:—To a peck of oatmeal add a few table-spoonsful of salt; knead into a stiff paste with warm water; roll the paste into thin cakes, and bake it in an oven, over a hot iron plate, or on embers. Sometimes oat-cake is fermented a little, which makes the cakes light and porous.

Oatmeal and Pease Bread.—To a peck of pease flour, and a like quantity of oatmeal, previously well mixed, by passing the two flours through a sieve, add three or four ounces of salt; knead into a stiff mass with warm water; roll out into thin cakes; and bake in an oven. In some parts of Lancashire and Scotland, this kind of bread is made into flattened rolls, and they are usually baked in an iron pot.

Chestnut Bread—is made from horse-chestnuts, which are seldom or never used for food in this country, though their nutritious qualities are well known to the people in the southern parts of Europe, particularly in some districts of Italy, and in the island of Corsica, where it is the chief and almost the whole of the food of the peasantry. To make this bread, take a peck of horse-chestnuts; peel the skins off them; let them be bruised into a paste; dilute the mass with water, which destroys their astringency, and then strain them through a sieve; a milky liquor is thus separated, which on standing deposits a fine white powder; this, on being dried and ground into flour, is found to be without smell or flavour. It is then made up, sometimes by itself, and not unfrequently with an equal portion of wheat flour, into a paste, with warm milk and a little salt, and when baked makes a very eatable bread.

Potatoe Bread.—Boil the potatoes, and rub them through a cullender or sieve, and, while hot, rub them in with the flour, which ought to be previously dried. The potatoes should be in proportion to the flour of one-third or one-half. Milk and water is sometimes used for making potatoe bread.

Rye Bread—*Barley Bread*—and bread made of equal parts of rye flour and wheat flour, or of equal parts of barley flour, rye flour, and wheat flour—are made in the same way as already described. Milk, or milk and water, is preferred, in making rye bread, to pure water.

The Bread Tree.—Various substances have been employed in different parts of the world as substitutes for making bread, in the absence of farinaceous or flour-yielding vegetables. The bread tree, or rather the fruit of this tree, ranks first among the substances alluded to. The bread tree is common in many parts of the east. It is very abundant at Surinam, where extensive avenues may be seen of it, loaded with luxuriant crops of fruit. As a brief account of this extraordinary tree cannot fail to be interesting to our readers (previous to giving a description of the mode of preparing the fruit for food), we beg to lay before them the following remarks and extracts.

All the species of the bread fruit tree, of which there are eight, are natives of the South Sea islands. More than one hundred and fifty years ago, this tree had excited great interest amongst Europeans, and particularly amongst the people of Great Britain. Dampier, who performed his voyage round the world in 1688, thus describes it:—

“The bread fruit, as we call it, grows on a large tree as big and high as our largest apple trees; it hath a spreading head, full of branches and dark leaves. The fruit grows on the boughs like apples; it is as big as a penny loaf when wheat is at five shillings the bushel; it is of a round shape, and hath a thick tough rind. When the fruit is ripe it is yellow and soft, and the taste is sweet and pleasant. The natives of Guam use it for bread. They gather it when it is full grown, while it is green and hard; then they bake it in an oven, which scorseth the rind and maketh it black; but they scrape off the black crust, and there remains a tender thin crust; and the inside is soft, tender, and white, like the crumb of a penny loaf. There is neither *core* nor *stone* in the inside, but all is of a pure substance like bread. It must be eaten new, for if kept more than twenty-four hours, it becomes hard and choaky; but it is very pleasant before it is too stale. This fruit lasts in season eight months in the year; during which the natives eat no other sort of bread kind. I did never see this fruit anywhere but here. The natives told us there was plenty of this fruit growing on the rest of the Ladrone islands; and I did never hear of it anywhere else.”

So much for Dampier's account, which, however, does not appear to be quite correct. The great circumnavigator, Cook, thus describes the fruit in question:—“It grows on a tree about the size of a middling oak. Its leaves are frequently a foot and a half long, of an oblong shape, deeply sinuated like those of the fig-tree, which they resemble in consistence and colour, and in the exuding of a white milky juice upon being broken. The fruit is about the size and shape of a child's head, and the surface is reticulated, not much unlike a truffle. It is covered with a thin skin, and hath a core about as big as the handle of a small knife. The eatable part lies between the skin and the core. It is as white as snow, and somewhat of the consistence of new bread. It must be roasted before it is eaten; being divided into three or four parts. Its taste is insipid, with a slight

sourness, somewhat resembling that of the crumb of wheaten bread, mixed with a Jerusalem artichoke."

The above is the sober and satisfactory account of the bread tree and its fruit, as given by the illustrious Cook. Dr. Hawkesworth's description of its advantages is amusing, but extravagant. He says, "if a man plants ten bread fruit trees in his lifetime, which he may do in about an hour, he will as completely fulfil his duty to his own and future generations, as the natives of our less temperate climate can by ploughing in the cold winter, and reaping in the summer's heat, as often as those seasons return. Even if, after he has procured bread for his present household, he should convert the surplus into money, and lay it up for his children."

The bread fruit tree has been planted in some of the West India colonies, but with little success as to any advantages to be derived from it. Indeed, its fruit appears to us to have been greatly exaggerated with respect to its beneficial application as food for the use of man. It has been observed, however, that "even in those colonies into which the bread fruit has not been generally introduced as an article of food, it is used as a delicacy; or whether employed as bread, or in the form of pudding, it is considered as highly palatable by the European inhabitants."

Bread Fruit Bread.—To prepare the fruit for use instead of bread, it must be roasted, either whole, or cut into three or four pieces. It is also cooked in an oven, which renders it soft, and something like a boiled potatoe; not quite so mealy as a good one, but more so than those of an inferior description. The Otaheitans make three dishes of it, by putting either milk or the milk of cocoa-nut to it, then beating it to a paste with a stone pestle, and afterwards mixing it with ripe plantains, bananas, or mahie.

This mahie is a preparation of the ripe bread fruit, for which it is substituted during the season, just before gathering a fresh crop. It is made thus:—The fruit is gathered just before it is perfectly ripe, and being laid in heaps, is closely covered with leaves; in this state it undergoes a fermentation, and becomes disagreeably sweet. The core is then taken out entire, by gently pulling the stalk, and the fruit is thrown into a hole which is dug for that purpose, generally in the houses, and neatly lined in the bottom and sides with grass; the whole is then covered with leaves, and heavy stones laid upon them. In this state it undergoes a second fermentation, and becomes sour; after which it undergoes no change for many months. It is taken out of the hole as it is wanted for use, and being made into balls, it is wrapped up in leaves, and roasted or baked. After it is baked, it will keep five or six weeks. It is eaten both cold and hot, and the natives seldom make a meal without it. To Europeans, however, the taste is said to be as disagreeable as that of a pickled olive generally is the first time it is eaten.

Sago Bread—is made from the wood of the sago tree, in the follow-

ing manner:—The natives of the islands of Banda and Amboyna saw the body of the tree into small pieces, and, after bruising and beating them in a mortar, pour water upon the fragments. This is left for some hours undisturbed, to let the pithy farinaceous matter subside. The water is then poured off, and the meal, being properly dried, is formed into cakes, or fermented and made into bread, which, it is said, is nearly as palatable as wheaten bread. The Hottentots make a kind of bread from another species of sago tree. The pith of this tree is collected, and tied up in dressed calf, or sheep-skin, and then buried in the ground for several weeks, which renders it mellow and tender. It is then made into cakes, which are baked under hot embers. Others roast the sago tree pith, and make it into a kind of porridge.

The sago of commerce is made from the pith of this tree, but it is granulated by passing it through a sieve. It acquires its brown colour from drying it on hot stones.

Casava Bread—is made in the Caribbee Islands, from a very poisonous root called *Jatropha Maniat*, rendered wholesome by the extraction of its acrid juice, which the Indians use for poisoning their arrows. So powerfully poisonous is this juice, that a tea-spoonful is sufficient to take away the life of a man. The root of the *maniat*, after being washed, scraped clean, and grated in a tub, is enclosed in a sack made of rushes, of very loose texture. This sack is suspended upon a stick placed upon two wooden forks. A heavy vessel is suspended to the bottom of the sack, and is so contrived as to press the juice out of the roots. When the juice is all taken from the roots, they become a sort of starch, which is exposed to smoke in order to dry it; when well dried, it is passed through a sieve: it is now called casava. It is baked into cakes by laying it on hot plates of iron, or on hot earth. The article called *tapioca* is the finest part of casava, collected and formed into small tears, by straining the mass, while it is still moist, so as to make it into small irregular lumps.

Plantain Bread—is made from the fruit of the plantain tree. This fruit is about a foot long, and from an inch and a half to two inches in diameter, and has a tough skin, within which there is a soft pulp, of a sweet flavour. The fruit is generally cut when green; the skin is taken off, and the heart is roasted in a clear cold fire for a few minutes: it is then scraped, and served up as bread. This tree is a native of the East Indies, and other parts of the Asiatic continent, but is cultivated on an extensive scale in Jamaica. It is said, that without this fruit the West India islands would be scarcely inhabitable, as no species of provisions could supply its place. Wheaten bread flour is not so agreeable to the negroes, and they greatly prefer it to the fruit of the bread tree.

Banana Bread—is made of the fruit of the banana tree. This fruit is about four or five inches long, of the shape of a cucumber, and of a highly grateful flavour. They grow in bunches that weigh twelve

pounds and upwards. The pulp of the banana tree is softer than that of the plantain tree, and of a more luscious taste. When ripe it is a very pleasant food, either undressed, or fried in slices like fritters. All classes of people in the West Indies are very fond of it. When preparing for a voyage, they take the ripe fruit and squeeze it through a sieve; then form the mass into loaves, which are dried in the sun, or baked on hot ashes, having been previously wrapped up in leaves.

Moss Bread, or bread made of moss, is prepared from a species of the tribe *lichen*, called rein-deer moss, which contains a considerable quantity of starch. The Icelanders form the *lichen islandicus* into bread, and it is said to be very nutritive. The moss is collected in the summer, dried, and ground into powder—of which bread gruel and pottage are made. It is also boiled in milk or whey, till it comes to a jelly. It should be previously steeped some hours in warm water, in order to extract the bitter matter with which it is impregnated, which is not only disagreeable as to taste, but is also a purgative.

Dried Fish Bread.—We have shown that a great variety of substances are used as substitutes for flour bread. We now come to dried fish, which appears to be an odd thing to make bread of. In Iceland, Lapland, Crim Tartary, and other parts of the north, a kind of bread is made of dried fish, beaten first into powder, sometimes with the inner bark of trees, and then made up into cakes.

Earth Bread.—But the strangest substitute for corn bread that has ever been employed, is a kind of white earth found in Upper Lusatia, of which the poor in times of scarcity have frequently made bread. This bread earth, if we may so designate it, is dug out of a hill where salt-petre had formerly been worked. When heated by the sun it cracks, and small globules proceed from it like meal, which ferment when mixed with flour. It is said on good authority, that on this earth, made into bread, many persons have subsisted for a considerable time. An earth very similar is found in Catalonia.

THE END.

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