

institutions, including the “first girls’ camp of importance,” Redcroft, in 1900. Pasquaney continues to thrive today. In 1997, a total of 101 boys from seven countries attended.

Summer camps came into existence as part of the “back to the country” movement that grew out of anxieties about idleness and soft urban life around the turn of the century. It also produced the YMCA camps, the

Boy Scouts (imported from England in 1910), and the Camp Fire Girls. For youths who spent their summers in the rustic settings, the experience was often memorable. Diplomat William C. Bullitt, a former Pasquaney boy who attended Yale and Harvard Law School, later said that Pasquaney stood alone as “the best educational institution in the United States.”

Cooking Up Soul Food

“The Origins of Soul Food in Black Urban Identity: Chicago, 1915–1947” by Tracy N. Poe, in *American Studies International* (Feb. 1999), George Washington Univ., Washington, D.C. 20052.

Soul food may be a mouthwatering emblem of African American identity, but not so long ago rib joints and chicken shacks were points of controversy among black Americans.

When African Americans journeyed northward in the Great Migration that began during World War I, they brought their rural southern culinary tradition with them, writes Poe, a doctoral candidate at Harvard University in the history of American civilization. But their “backward” ways seemed to threaten the hard-won respectability of the middle-class blacks already established in Chicago and other northern cities.

“With their sidewalk barbecue pits, ‘chicken shacks,’ and public consumption of watermelon,” says Poe, “an ugly stereotype of Southern migrants” as crude, unclean, and backward folk “soon developed, no less among the black middle class than among white Chicagoans.” The migrants, however, “could not understand what the problem was” with their traditional southern food.

Southern cuisine (eaten by both whites and blacks) was largely the creation of slave

cooks, using foods and preparations of Africa, Europe, and early America, Poe says. Besides fried chicken and fish, typical foods ranged from barbecued pork to one-pot dishes with regional names such as “sloosh,” “cush-cush,” and “gumbo.” “Most significantly, however,” she writes, “black people developed an affinity for the parts of animals normally discarded by whites: entrails, known as ‘chitterlings’ (pronounced ‘chitlins’); pigs’ heads, which were made into ‘souse,’ a kind of headcheese; [and] pigs’ and chickens’ feet.” One censorious front-page story in the *Chicago Defender*, an African American newspaper, was simply headlined “Pig Ankle Joints.”

Gradually, however, a sense of racial solidarity emerged, Poe says, and the prejudice against southern food and eating rituals faded. By 1940, the *Defender* was reporting a southern heritage celebration, complete with traditional food, sponsored by the NAACP Ladies’ Auxiliary. It wasn’t called “soul food” yet, but urban African Americans had already embraced southern cooking as a part of a common heritage.

PRESS & MEDIA

Wire(d) Stories

“What I Saw in the Digital Sea” by Frank Houston, in *Columbia Journalism Review* (July–Aug. 1999), Journalism Bldg., 2950 Broadway, Columbia Univ., New York, N.Y. 10027.

Web journalism is fast evolving—but, unfortunately, some of its best potential is being left behind, according to Houston, a freelance writer. The twenty-something jour-

nalist went to work for Fox News Online in New York in October 1996, hoping to contribute fresh news feature stories. He quit in disillusion a little more than two years later,