
PAPERBOUNDS

FOOD AND DRINK IN HISTORY. Edited by Robert Forster and Orest Ranum. Johns Hopkins, 1979. 173 pp. \$4.95 (cloth, \$14)

The old saw, "you are what you eat," is taken seriously by a group of recent French historians. These 11 essays first appeared in *Annales*, the journal of history noted for its close examinations of everyday life. The authors delve into such matters as the role of the potato in 18th-century Belgium and France, the family pig under the *ancien régime*, and Jewish dietary laws. Jean Leclant narrates the history of coffee in Paris. Coffee was first brought into Marseilles from Turkey in 1644. Seizing on Parisians' infatuation with the brew, émigré Armenians, who by 1666 were France's leading coffee importers, opened shops that sold nothing else—the first cafés. Then, in 1689, the *Comédie Française* coincidentally opened near a new café. Actors, writers, and nobles soon became habitués. "Scarcely was it born," writes Leclant, ere "the café became a literary café."

MILTON AND THE ENGLISH REVOLUTION. By Christopher Hill. Penguin reprint, 1979. 541 pp. \$5.95

To generations of college students, John Milton (1608–74) is the dour Puritan whose masterpiece, *Paradise Lost*, rivals only Edmund Spenser's *Faerie Queene* in unreadability. British historian Christopher Hill brings to life a very different Milton. Known in his time as a high-spirited iconoclast and libertine, Milton committed "heresy" by attributing sexuality to Adam and Eve before the Fall in *Paradise Lost*. In his first of many political pamphlets, "The Tenure of Kings and Magistrates," Milton defended the 1649 execution of King Charles I; he was briefly imprisoned when the monarchy

was restored in 1660. Milton, notes Hill, was influenced by (but, always the snob, refused to join) semi-religious radical groups such as the Ranters, the Levellers, and the Diggers. He championed their right to be heard and shared many of their beliefs—opposition to tithes and support of the popular election of magistrates, religious toleration, even polygamy.

THE NATURE OF PREJUDICE. By Gordon W. Allport. Addison-Wesley, 1979. 537 pp. \$4.95 (cloth, \$19.95)

"Imaginary fears can cause real suffering." So writes Harvard's late Gordon W. Allport in this influential analysis, first published 26 years ago. Allport synthesizes data from dozens of psychological studies (of, for example, white soldiers' attitudes towards black GIs) to examine the roots of racial, ethnic, religious, and sexual bias. He defines bigotry as a learned hostility. There is a "propensity to prejudice," he observes, that lies in a "whole habit of thinking about the world." A prejudiced person is likely to view people and even the elements of nature, as well as morals, in rigid terms of good and bad, right and wrong. He cannot tolerate ambiguity. He often seeks solace in hierarchical institutions (e.g., churches, clubs). There is a strong connection, Allport theorizes, between prejudice and authoritarianism.

TO LOSE A BATTLE: France 1940. By Alistair Horne. Penguin reprint, 1979. 704 pp. \$5.95

After Hitler's six-week blitzkrieg in the spring of 1940, the French Third Republic lay prostrate. British historian Alistair Horne recounts in detail the *Wehrmacht* campaign that took the lives of 27,000 Germans and 90,000 Frenchmen. But he